



SEVENTIETH

Annual Conference

OF THE

CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS.

Held in the Tabernacle, Salt Lake City, April 6th, 7th and
8th, 1900, with a Full Report of the Discourses.

ALSO AN ACCOUNT OF THE GENERAL CONFERENCE
OF THE DESERET SUNDAY SCHOOL
UNION.

THE DESERET NEWS.
1900.

The Saturday Night *News.*

24 PAGES

Profusely Illustrated with
Etchings and Half Tones.

A Magazine and a COMBINED.
Daily Newspaper

SENT TO ANY ADDRESS FOR

\$2.00 a Year.

TO REGULAR SUBSCRIBERS OF
THE SEMI-WEEKLY NEWS

\$1.50 a Year.

GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The seventieth annual conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle at 10 a. m. on Friday, April 6th, 1900, President Lorenzo Snow presiding.

Of the general authorities present there were, of the First Presidency, Lorenzo Snow, George Q. Cannon and Joseph F. Smith; of the Quorum of the Twelve Apostles—Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O. Woodruff and Rudger Clawson; Patriarch John Smith; of the First Seven Presidents of Seventies—Seymour B. Young, C. D. Fjeldsted, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin; of the Presiding Bishopric—William B. Preston, Robert T. Burton and John R. Winder.

The choir and congregation sang the hymn which begins:

Our God, we raise to thee,
Thanks for thy blessings free
We here enjoy.

The opening prayer was offered by Elder John Nicholson.

The choir and congregation sang the hymn commencing:

Now let us rejoice in the day of salvation,
No longer as strangers on earth need we roam.
Good tidings are sounding to us and each nation,
And shortly the hour of redemption will come.

PRESIDENT LORENZO SNOW.

Opening Address.

My brethren and sisters—I desire a deep interest in your faith and prayers. When I say this I express the feelings, I presume, of every Elder who arises to speak to the Latter-day Saints. So far as giving information and assisting the Latter-day Saints in their faith is concerned, we are dependent on the Spirit of the Lord and, in a measure, the exercise of faith by the people of God.

I am thankful for the blessings that have attended me in my endeavors to forward the interests of the Church and for the prayers and support that I have had from the people, who have listened to the requirements of the Lord and have conformed to them at least to a certain extent.

Seventy years ago this Church was organized with six members. We commenced, so to speak, as an infant. We had our prejudices to combat. Our ignorance troubled us in regard to what the Lord intended to do and what He wanted us to do. Through the blessings of the Lord, however, we managed to move along in our stage of infancy, receiving support from the Lord as He saw proper to give it. We advanced into boyhood, and still we undoubtedly made some mistakes, which did not generally arise from a design to make them, but from a lack of experience. We understand very well, when we reflect back upon our own lives, that we did many foolish things when we were

boys, because of our lack of experience and because we had not learned fully to obey the instructions of our fathers and mothers. We could not then comprehend that it was absolutely necessary, for our proper advancement, that we should observe the counsels of our parents. Many of us afterwards learned it, but too late perhaps to correct ourselves. Yet as we advanced the experience of the past materially assisted us to avoid such mistakes as we had made in our boyhood.

It has been so with the Church. Our errors have generally arisen from a lack of comprehending what the Lord required us to do. But now we are pretty well along to manhood; we are seventy years of age, and one would imagine that after a man had lived through his infancy, through his boyhood, and on until he had arrived at the age of seventy years, he would be able, through his long experience, to do a great many things that seemed impossible and in fact were impossible for him to do in his boyhood state. When we examine ourselves, however, we discover that we are still not doing exactly as we ought to do, notwithstanding all our experience. We discern that there are things which we fail to do that the Lord expects us to perform, some of which he required us to do in our boyhood. But we feel thankful and grateful that we are enabled now, through our past experience, to accomplish many things that we could not do in former times and that we are able to escape individual sins that have brought trouble upon us in times past. While we congratulate ourselves in this direction, we certainly ought to feel that we have not yet arrived at perfection. There are many things for us to do yet.

The Lord has prospered us amazingly, and we are doing large things at the present time. We are blessing the people of the world. We are sending well on towards two thousand Elders out into the missionary field, and we learn that they are having very good success; and notwithstanding all the difficulties that seemingly have arisen to make trouble for the Latter-day Saints, we are pleased to find that it has all tended to good. Our Elders in the mission

fields tell us that the excitement which has been created and carried on almost universally throughout the United States has caused people to become wonderfully interested to know what Mormonism is, and, in order to get an understanding of our principles, they flock to our meetings. Because of this the Elders feel very grateful. This is what we wish and what there has been a difficulty in accomplishing, that is, in getting the people out to hear what we have to say, so that they might understand what Mormonism really is from those who understand what it is, instead of receiving it from those who understand nothing at all about it, only as they hear stories concerning it. So this is going on all right and will work all right. We ought to be very grateful that this missionary work is being accomplished so successfully by the many Elders that are now in the various missionary fields.

We are also establishing colonies here and there. We are sending many families into Canada, and they are moving along very successfully. We are about to send a hundred families into the Big Horn region, in the State of Wyoming, and Latter-day Saints are moving into other places and building up the country.

Now that we are approaching our seventy-first year, the Lord expects that we will do something—something that will cause the nations to marvel, as what we have done has caused them already to wonder.

Now, Latter-day Saints, how is it with us? We have received the Gospel. We have received the kingdom of God, established on the earth. We have had trouble; we have been persecuted. We were driven from Ohio; we were driven from Missouri; we were driven from Nauvoo; and once we were driven for a time from this beautiful city. Many have lost thousands of dollars; lost their homes and all they had, and some of the brethren have seen their wives and children lay down their lives because of the hardships they had to experience during these changes, these persecutions, these revolutions and these drivings. The people have

looked with astonishment at the willingness of the Latter-day Saints to suffer these things. Why do we do this? Why do we adhere to these principles that have caused us at times so much grief and sacrifice? What is it that enables us to endure these persecutions and still rejoice? It is because we have had revelations from the Almighty; because He has spoken to us in our souls and has given to us the Holy Ghost, which is a principle of revelation wherever it exists and is promised to every man, as in the days of the former Apostles, who will believe, repent of his sins and be immersed in water for the remission of them by those who have the authority from the Lord to administer this ordinance. Jesus, when he was among the children of men, said that He would build His Church upon this principle of revelation and the gates of hell should not prevail against it. When He was in Cesarea He asked His disciples "Whom do men say that I the Son of Man am?" He had been performing miracles and accomplishing the most astonishing wonders in the midst of the people. What did the people learn from these things and what did they think of Him? As the Apostles replied, some said that He was John the Baptist, risen from the dead; some thought He was one of the former Prophets, while others thought He was Elias. The Savior said to His disciples "But whom say ye that I am?" Peter replied "Thou art the Christ, the Son of the Living God." How did he find it out? On the same principle that you and I have found out that Joseph Smith was a Prophet of God, who, like Noah, was sent into the world to give the people warning before the great burning should occur and to call upon them to repent of their sins. Peter had found it out by the principle of revelation. He had not learned this of man, nor by reading the ancient Scriptures, but the Lord had revealed it unto him. Jesus said unto him, "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter; and upon this rock I will build my Church; and the

gates of hell shall not prevail against it." The Church of Christ today is built upon this same principle, and the gates of hell shall not prevail against it. They did not prevail against us in our infancy; they did not in our boyhood; they did not in our early manhood; and I will assure you they will not now that we are seventy years old.

This Church will stand, because it is upon a firm basis. It is not from man; it is not from the study of the New Testament or the Old Testament; it is not the result of the learning that we received in colleges nor seminaries, but it has come directly from the Lord. The Lord has shown it to us by the revealing principle of the Holy Spirit of light and every man can receive this same spirit.

In the days of Noah the people of that generation had the privilege of knowing whether Noah spoke from the Lord and whether the message that he claimed to have from the Lord was genuine or not. They could have had a revelation for themselves, because he preached the Gospel as you and I now preach it in the world, and they could have known that their salvation depended upon their receiving and obeying this message which Noah delivered unto them. In the days of Jesus it was the same. But no person can know that Jesus is the Son of God, except by revelation. That was the way Peter received it. The Lord is a consistent being. He does not require the people to do that which is improper, nor does he expect of them anything unreasonable. He gives us a knowledge of what we shall do, inasmuch as we are willing to sacrifice our lives rather than go contrary to that knowledge. He opens to us the secrets of the celestial kingdom, and he is constantly communicating to us things that we never knew before. This knowledge and intelligence is growing upon us continually.

Ought we not to be thankful, therefore, today? Every man and woman within the sound of my voice ought to be grateful that circumstances are as favorable as they are. Everything is for us and nothing can prevent our moving forward now in our seventy-first year. There is no power that can prevent us,

as there has been none in the past. We have received too much knowledge to be thwarted in our purposes. Those who desire to persecute and overthrow Mormonism, let them go on and do their work; that is for them to do. Our work is to grow in the knowledge of God, to keep the commandments of God, to be faithful and to continue to increase and to become more and more perfect as we advance in years.

God bless you, brethren and sisters. We rejoice to see you here. You have come that you might be blessed that you might get information that will be of service to you and knowledge that will increase your intelligence; and there will be from fifteen to twenty speakers, I am sure that every person who has come here for the purpose of receiving information and being blessed will have the opportunity, through some of the speakers, to get something that will be very valuable to them for the future scenes through which they will be called to pass.

God bless you, brethren and sisters, and may we have a glorious time and one of the best conferences that we have ever had, is my prayer, in the name of Jesus. Amen.

ELDER BRIGHAM YOUNG.

God has brought the Saints through every ordeal—
Tithe-paying not a question of Money, but of
principle—The Redemption of Zion.

I take great pleasure in bearing testimony to the remarks that have been made by President Snow this morning. I am thankful to God and to our President for the testimony that he has given us. It arouses in my mind many reflections, brings before me the past history of this Church and foreshadows the future destiny of this people. God has been merciful to the Latter-day Saints, and if there are any men opposing us that have the idea that we do not pray for them, they are mistaken. We pray the Lord to soften the hearts of our enemies. We pray that they may be turned from their evil ways and not kick against the pricks, but seek to forsake the evil that is within them and to do good. They are, however, in the hands of God, as we are.

We are glad to know that this people have gained victory after victory. They

have marched on, conquering and to conquer. In our youth, as stated by our President, when struggling against fearful odds, we came out greater, nobler, better soldiers of the cross than when we entered into this vortex of persecution; and now in our manhood, in our riper years, thank God that we have heard the voice of our leader saying that we are marching on to success and victory—to the time when men and nations will arise up and say, "Thou blessed people, that have fought the good fight, that have led the way and established righteousness in the land of our fathers." I expect to see this day. There is no power that can battle successfully against our Father and God. If we are His people, we are sure to win. If we are not His, how is it that we have been so successful from the beginning? and have through His power, in which we have trusted, grown to be seventy years old, instead of being a mere child in swaddling clothes? God has done it; He has given us these rights and blessings. I felt in my heart while the President was talking that I could prophesy to those who fight against us, Do your worst; do your best; try to accomplish all the evil that is in your hearts; but as true as God lives this kingdom will sweep on, this Church will progress, and the Kingdom of God will be as the stone cut out of the mountain without hands—it will crush all opposition. Now, that is not disloyal, because God will do it, not man.

I am not opposed to any man who seeks to do right. I am not opposed to any government that seeks to give liberty to the people and the privilege to exercise that free agency which God has given to all men. Every man and woman must have their agency. No man can take it from the sons and daughters of our Father.

It occurred to me this morning while sitting here that if I happened to be called upon to speak, I would read a part of the 29th chapter of Alma, in the Book of Mormon.

"O, that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people;

"Yea, I would declare unto every soul as with a voice of thunder, repentance, and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.

"But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me.

"I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he alloteth unto men, according to their wills; whether they be unto salvation or unto destruction.

"Yea, and I know that good and evil have come before all men; for he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires: whether he desireth good or evil, to him it is given according to his desires; whether he desireth good or evil, life or death, joy or remorse of conscience.

"Now seeing that I know these things, why should I desire more than to perform the work to which I have been called.

"Why should I desire that I was an angel, that I could speak unto all the ends of the earth.

"For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word; yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true."

The Lord is with his people, and I know it. We have learned to know good from evil. Three score years and ten shall be the days of man on earth. We have arrived at the full stature of a man; for we are three score years and ten this day, and if this people will arise in their manhood, as they have struggled to their feet in their childhood and youth, God will give them the strength of a man. They shall have the power to build up and inhabit, to sow and reap, and if the snows do not come in the mountains, God will send through the faith of the people, the pleasant rains to moisten the earth, that vegetation may spring forth and gladden the hearts of all. Now I learn a good many lessons myself from what I read to you, though I have not reflected so much perhaps as I will on the words of Alma.

I heard a man say in relation to tithing, "I don't want to pay my tithing, unless I can make a showing that will

be a credit to me and really help to build up Zion. If I could put in ten thousand dollars, I would be glad to do it, but I have nothing. I could pay a little tithing, but the idea seems ridiculous for me to step forward and pay a dollar in tithing. It seems to me like I was making a mockery of this sacred principle." But I take the other view of this, and I said to him, "My friend, if you were a child and received five cents, I would caution you to remember the fact that you owed half a cent tithing, and when you had received another and another five cents, until they amounted to fifty cents, I would advise you to go and pay your tithing on that, not for the sake of the money, but for the sake of principle." If it were a question of money, where would have been the salvation of this people? When President Snow was speaking this morning I felt that the power of God was manifest in our preservation, and that money had nothing to do with it. The everlasting power of our Father has brought this people to see this auspicious day. If every man and woman would follow the example of the widow and cast in their mites, they would be acting upon principle. The amount of money paid has nothing to do with it. It is the principle which God has commanded us to observe. This is the idea that we want to instill into the hearts of the people of this generation, especially at this time, when the servant of God has delivered unto you and me the message that the time has come when this revelation, given on the 8th day of July, 1838, in Far West, Caldwell county, Missouri, must be observed. That revelation has now come to the front. It is as if God had inspired His servant to write a new revelation to the people, which must be observed, because it lies at the foundation of our prosperity in these mountains. General Thomas L. Kane once said to me, "This land, on the backbone of the American continent, from Mexico to Canada, it seems to me, belongs to the "Mormon" people. They led the way into the Rocky mountains, and occupied these valleys, and they ought to have the land." Well, there are not many people that think that, but I am of the same opinion as General Kane. We ought to have this land. But in

relation to our preservation upon this land, I have felt sometimes very insecure. Alma wished that he were an angel, that his voice could be heard by the whole world and that he could convert all the sons and daughters of Adam to the Gospel which he had received. I would that I had a hundred thousand dollars to pay in as tithing, because it would make a good showing and I would be talked about. And some have the ambition to be spoken of in the midst of Israel. But I want to say to you that tithing is a principle that God has established for the training of men. It has been with us in our childhood and in our boyhood and in our young manhood, and apparently it has almost been a dead letter at times. But the revelation has come to us in our manhood, when we have reached a stage wherein we know God, and having received this knowledge and being of the full stature of a man, we can rise up as one man and obey this commandment, which has come from God through His authorized servant. I appeal to you on this point. Let every man and woman in this Church arise and do that which God has called upon them to do, that this land may be sanctified and be a land of safety unto us. I do not wish to utter a threat, but I do know this: every time we have disregarded and set at naught the commandments of Almighty God, we have paid for it. We must learn, if it must needs be by the things we suffer. By and by the Saints will prove to all concerned that this principle of tithing is dear to them, and they will surely fulfill to the very letter what God has called upon them to do.

In a little time you will hear something like this: "Well, the 'Mormons' are moving again. They are leaving Utah, Nevada, Arizona, New Mexico, Old Mexico, Wyoming, Idaho and all these places wherever they are located, and they are having another exodus." Where are they going? Why, you will find out that it will be a pretty strong company going down to Jackson county, Missouri, to redeem and build up Zion, but the word will go forth that the "Mormons" are having another exodus. The people will say that we

are going down to inhabit this land of Missouri, and "we are willing they should." Some that are afar off may howl, but the people mostly interested will be glad to see the "Mormons" return to that land and build it up. Some will say "We have been upon that land and it has proved a land of death unto us." They will have suffered the full force of that desolating sickness which will cover the land, even in Jackson county, Missouri. But when our leader calls upon the Latter-day Saints that are worthy to move down there, the land will be prepared for the Latter-day Saints—not "Mormons." Those who go to Jackson county in that day will be Latter-day Saints. The "Mormons" will be left in Utah, with enough Latter-day Saints to control them.

I will tell you what is in my heart. We are preparing this day in our manhood for the most glorious epoch that has ever come to man upon the earth. If you do not feel in your hearts that this is the most glorious day that we ever witnessed on this earth, then you do not feel as I do. I feel that there is more of the spirit of God, more wisdom, more knowledge, more light, more intelligence and a better union among those that are Latter-day Saints than I ever witnessed in my life. I bear you my testimony that the providences of God have been with this people, and the scenes that will come before us will be such that we will need all the power and all the union that we can get to stand and accomplish His work. Now is the accepted time to thrust in our sickles and reap that which has been sown among us and which is now ripe. It was sown in 1838; it is ripe today. That revelation is ripe and the fulfillment of it is ripe. We are now in our manhood, when we can receive and act upon it without question. God will bear us off victorious and we can smile like Him who sits in the heavens and laughs, for we are told that He shall have the wicked in derision, and this people will smile to see the fruitless efforts of those who would retard the progress of the work. They may have been successful sometimes in the past for a little season, but through it all they have seen us grow until we have

now arrived to our full manhood. Thank God we see this day. God bless you and all who are interested in this work, is my humble prayer, in the name of Jesus. Amen.

ELDER F. M. LYMAN.

The Spirit of God the source of Union—Why the Saints are a peculiar people—The coming of Christ and Redemption of Zion—Necessity for preparation.

While I attempt to speak to you, my brethren and sisters, I trust I may be able to make you hear, and that by the aid of the Spirit of the Lord we may feel encouraged and strengthened in our faith. We meet together frequently as a Church in general conference for the transaction of business and to receive the word of the Lord. We have the ancient Scriptures and we have the modern Scriptures, and scriptures are being made now, as has always been the case when the Lord has had His Church upon the earth, with the living oracles; for when they speak by the inspiration of the Holy Ghost, what they say is scripture. We are entitled to know individually whether our brethren speak to us the truth, for it is our privilege to enjoy the same Spirit that they speak by. This is the power that binds the Latter-day Saints together, and that holds us to our obligations and covenants with the Lord and with each other. We are not held by threats, nor by fear, but by love—the love of the Gospel, which has been planted in our hearts and has been growing with the people for these seventy years. We have become a pretty well trained people, and four-fifths of the Latter-day Saints, I believe, are doing tolerably well, and I believe that the one-fifth that are careless in some things, are perhaps laboring fairly well in others. There will no doubt be quite a percentage of the people that will not be found numbered among the wise.

While listening to Brother Brigham Young and to President Snow, the parable put forth by our Savior, as recorded in the 25th chapter of Matthew, was presented to my mind, and I thought to read it, that we might be brought to consider by its examination whether we are numbered among the wise or among the foolish. This

is a very important matter; for if we travel along with this Church for twenty years, for thirty, forty or fifty years, and then at the last find that we have failed to save our souls and that we are among the foolish, it will be very unprofitable to us. As President Snow has said, we are gathered together for the building up of the kingdom of God upon the earth, and there is some reason why we should be thus gathered; why we should take upon us the obligations that we have; why we should endure the hardships that we have; why we should, among all the denominations on the earth, be singled out for the despising of all people, and why this condition should stay with us and follow us in preference to any other people in the world. We are a small people, not very important in numbers nor in wealth, and yet every little while something occurs that creates quite a furore in regard to the Latter-day Saints. The whole world becomes agitated and in a ferment over the Latter-day Saints, and there is trouble in the hearts of many people for fear the Latter-day Saints will do something very wrong. What is the matter? Are the Latter-day Saints minding the business of any other denomination? Are we troubling ourselves particularly about our brethren who have other forms of religion? Are we excited and worried over them? Do we combine together with some other people in order to look after the morality and purity, or the immorality and corruption of other people? How carefully the Latter-day Saints attend to their own business! And is it not a proper thing for the Latter-day Saints to take care of themselves, their own morality and honesty? Shall we not give attention to our own affairs, and are we not just about of the same material, the same kind of people, as our other religious brethren? Have we not come from among other denominations? Have we not been gathered from among the Catholics, the Presbyterians, the Methodists, the Baptists, the Congregationalists and the Christians, as well as the infidels? Now, have we gone to these various denominations and gathered the very worst of them? Have we ever advertised in our peri-

odicals and in our preaching and labors, publicly or privately—have we ever bid for the bad Methodists, the bad Presbyterians, the bad Infidels? Have we ever promised them an easy way of salvation? Have we done any of these things, or have we gone to the world conscientiously and honestly and laid before them the offer of life and salvation on consistent and Christian terms? Have we ever promised anybody that they could be saved in their sins? Have we ever asked anybody to come into this Church without repentance, without reformation, without honesty, without virtue? Have we entered into a compact with anybody to be corrupt? Have we promised them immunity from the punishment of the law if they transgressed the law? Do we cover up their sins and hide them? Are we doing that? Are Bishops, Presidents of Stakes, Presidents of quorums, Elders, High Priests and Seventies asking the corrupt and wicked from among the nations of the earth to come to us and we will shield them in their corruption, in their adulteries, their fornications, their thieving and their dishonesty? Why no. But we have presented to the world a very startling and remarkable work, a work that requires repentance and reformation. And when repentance has been complied with, in order that that repentance may be genuine and the forgiveness of sins continue, it must be eternal. It is not enough for men to repent in order to come into the Church, and then do as they please, but their repentance must be perpetual; it must not need to be repented of. If a man has been a thief and ceases to steal, he must continue to refrain from his larcenies. If a man has been a liar, a deceiver, or corrupt in any degree whatever, it is required of him in this Church that he must cease forever. If he should live a hundred years, he would not live long enough to have any degree of allowance shown to him for transgression because of his age, but the older men are the better they must be. I think that is reasonable; for the oldest of all whom we have ever heard of is said to be good and the only one that is entirely good—our Father who is in heaven. I say the father should

be better than the son, the mother should be better than the daughter, and this Church has now arrived at the full ripe age of three score and ten. What shall we do who have been entrusted with the holy Priesthood? Can we afford to be indifferent and careless? We are now seventy years nearer to the coming of the Son of Man than we were when the Prophet Joseph, under the inspiration of the Holy Ghost, organized this Church. After this extended experience, can we not well afford to be good, conscientious and honest with the Lord. Can we not afford to make our repentance and reformation genuine from this time forth, believing that the coming of the Son of Man, the redemption of Zion and the fulfillment of the purposes of the Lord are at our door?

Can we not afford to do this now, so that when the Bridegroom comes we shall be prepared to meet Him; for He will come; he has always come when he has promised. He has visited the earth in this dispensation and has established his authority and power among men, and the Millennium, the reign of righteousness, is to be ushered in; and it is liable to come in our day. The redemption of Zion is also liable to come in our day. There is doubtless a set time for the redemption of Zion and for the coming of the Son of Man. The time has not been made known to us, and is not likely to be, until He comes. It would hardly be fair for the Presidency, the Twelve and the presiding brethren to know the very time of His coming, so that they could be prepared, and let the people be indifferent and careless. The coming of the Son of Man will be as much of a surprise to the presiding brethren as to any others. That is, it will occur when they are not looking for it particularly. We hope to be prepared, and we hope the people will be prepared, but it will come suddenly, and you will know it as soon as we know it. We have the Spirit of that coming, and the Spirit of the redemption of Zion. We have the Spirit that indicates that in the near future the Lord will appear.

Hence, the Spirit of the Lord has been very powerfully upon President Snow and his brethren, and they have been

led to urge upon the people the importance of reformation, not alone in the law of tithing, but in every other principle of the Gospel. Tithing alone is not enough. It will yield its measure of oil and light, and of inspiration and power, to those who observe that law. But if we are non-prayers, non-partakers of the Sacrament; if we are not found doing by others that we would that others should do by us; if we are not honest and virtuous, the fact of our being tithe-payers will not be enough to save us. But it is pretty well discovered and understood that if men can stand the test of the law of tithing, which appeals to our wealth, they will be able to make other sacrifices as well; for there is a strength and a power which comes in answer to our fulfillment of this law that will enable us to do other things much less difficult. There are many things less difficult than the payment of tithing. In our fallen condition, being of the earth earthy, we love the things of this world, and it is a most difficult thing for some of us to meet this requirement of the Lord. There is quite a percentage of the brethren who have received the Priesthood, as well as members of the Church, who ought to be tithe-payers and are not. I want to ask any man upon whom I have ever laid my hands and conferred authority in the name of the Lord Jesus; I want to ask any brother who has ever had the hands of the servants of God laid upon his head, to confer the Priesthood of God upon him, can you reconcile your course of life, if you neglect to furnish the revenue necessary for the building up of the kingdom of God on the earth? Can you justify yourself in this? I want the High Priest, the Seventy and the Elder to come to me as an individual and show to me his philosophy and reasoning as to how he can conscientiously hold the Priesthood of God and yet decline to meet the obligations that belong to that Priesthood. I believe that there is no man in this Church entitled to the holy Priesthood who will not magnify it. I believe the Lord requires it of every Deacon, every Teacher, every Priest, every Elder, every High Priest, every Seventy, every Pa-

triarh, every Bishop, President, etc. And we will not always be tolerated with the authority of God unless we do honor it. We will be found among the foolish, lacking oil in our lamps and being unprepared for the coming of the Son of Man, unless we attend faithfully to these duties.

Is a man justified in this church who fails to partake of the Sacrament when the opportunity is offered? Is a man justified who does not bow his knee before the Lord daily, and who forgets the Lord in secret prayer? I think not. I believe that the Latter-day Saints are required to meet all these obligations and to be as honest with their brethren as they are required to be honest with the Lord. It is not enough for us to pretend to be honest with the Lord, and not be honest with our brethren. We cannot be honest enough with our Father in heaven to justify us in being dishonest with our brethren. We must meet our obligations to our brethren, to our families, to the world. We must deal honestly and conscientiously in all these things. If we do not, the spirit of the Lord will withdraw from us, and when the spirit of the Lord withdraws from us, we complain, we find fault, we are not happy, and we are not satisfied. We cannot afford to sacrifice the presence of the spirit of the Lord, because we cannot be Latter-day Saints unless we enjoy it and are directed by it constantly. It seems to be a difficult thing to do to meet our temporal obligations to the Lord. Our hearts are naturally set upon the things of this world. We can see temporal blessings a little plainer than we can see the spiritualities of the kingdom, for they are here before us, and we enjoy them. We are inclined to gather the things of this world around us and to treasure them up, while the spiritual things, and eternal life with our families and friends hereafter, pertain to the future. They are a little ahead of us, and if we do not have the spirit of the Lord strongly in our hearts, there is more or less a question of doubt and misgiving about them. All these things, however, vanish when we discharge the duties that devolve upon us as Latter-day Saints. And we expect to look after every man,

through the Presidents, the Bishops, and the Apostles, and see to it that all who have been entrusted with the authority and power of God, shall come to the mark and do their duties faithfully and well, that they with their families may be saved. We want you to be saved; but if you do not want the salvation that is offered through the Gospel of the Lord Jesus Christ, why make the profession that you do? There is no salvation in professions alone, or in promises and covenants, nor is there any salvation in the blessings that are put upon us under the hands of the servants of God, unless we do the will of God. I want to bear that testimony to this people, and ask that from this time forward we serve the Lord with all our hearts, so that when the Son of Man appears upon the earth, we will be numbered among the wise virgins of my text—which I have not read; you can hunt it for yourselves.

We feel encouraged in our labors, although we are all the time trying to stir the people up. Yet in our councils the Lord has manifested to us that the Latter-day Saints are improving, that they are gaining strength and power, increasing in numbers, spreading abroad and becoming more firmly established on the earth, and that prosperity and success are attending upon them. The best days that we have ever had are the days in which we live now. The kingdom is the Lord's and He will take care of it. It is our business, my brethren and sisters, to see that we take care of ourselves. The Lord will take care of the Kingdom, and no power on earth can prevail against it. As suggested this morning, if it was secure when it was organized seventy years ago, with only six members, what shall we say of it when it numbers over a quarter of a million? We certainly feel encouraged. We feel as though we were on the Lord's side, and that the Lord is on our side. We know He is, for He talks to us and directs us in all things pertaining to this Kingdom. He sustains His servant the Prophet, and magnifies him in the eyes of the people. The will of God is known, and the keys and authority of God are always present. The Lord has established His work, and

He will preserve it. God bless you, my brethren and sisters, and may His Spirit fill our hearts, that we may rejoice exceedingly in this conference, is my prayer through Jesus Christ, our Lord. Amen.

The choir sang the anthem:

"Jesus, I my cross have taken."

Benediction by Elder Seymour B. Young.

AFTERNOON SESSION.

The choir and congregation sang the hymn which begins:

We thank Thee, O God, for a Prophet

To guide us in these latter days;

We thank Thee for sending the Gospel,

To lighten our minds with its rays.

Opening prayer by Elder George Reynolds.

The choir sang the hymn which begins:

High on the mountain top

A banner is unfurled;

Ye nations now look up,

It waves to all the world.

PRESIDENT GEORGE Q. CANNON.

Why the Saints are interested in current events—
Their gathering a phenomenal movement—
Reverence for the authority of God.

The presence of such a large congregation makes one feel the necessity of having some aid other than human to enable the speaker to instruct and edify so many souls. I have that feeling this afternoon. It is an impressive sight to look from this stand on this large body of people, all gathered here for the purpose of being fed and instructed in the ways of the Lord, many having left their homes probably hundreds of miles distant to come to this conference, and in so doing having the right to expect that they will receive something from the Lord to compensate them for the time and labor which they have expended, in the journey. This being the case, I for one am deeply impressed with the importance of saying something, by the help of the Lord, that will be a benefit to all of us. Without the spirit of God, I know it is useless to attempt to speak to the people; but we are promised that if we come together as we have done today, in faith, the Lord will give us that which shall be profitable. ♦ Every conference that we

hold in this house seems more important than the preceding one. Our circumstances are constantly changing; we are passing through different scenes, and the events which take place shape themselves in such a manner as to call forth deep reflections on our part.

I suppose there is no community upon the face of the earth that is so interested in that which is taking place in the world as the Latter-day Saints are. All the people take great interest in that which transpires in our own nation and in foreign nations. We are interested spectators of public events. The wars, the commotions, the revolutions among the inhabitants of the earth, and also the elemental disturbances that occur, are all noticed by us, because in our minds they have a bearing on the great future that lies before the earth and the inhabitants thereof. If there is an earthquake, if there is a famine, if there is a wave sweeping over some portion of the earth, if there are cyclones and disturbances in the atmosphere, if there are pestilences and plagues, if there are wars and contentions, they all attract our attention, because we are expecting calamities of this character. We have been gathered together from the nations of the earth, and for a definite purpose. The men and women who have left their native land and come to these mountains have not made the journey in vain. They would be very much surprised if there were not occurrences which would in their estimation justify them in having taken this journey. So far they have not been disappointed. There are very few Latter-day Saints who regret the step they took in leaving their native land. They see ample justification for their action. If they are true to their religion especially, they feel that they have been amply repaid for coming here by the blessings which they have received. No doubt this will be the case more and more, because Zion is to be a place of safety. The words of the prophets concerning Zion and the last days will be literally fulfilled, and all that has prompted this mighty movement among the different nations of the earth will be made plain. I think it one of the greatest phenome-

na that has ever been witnessed among mankind, the gathering together of these hundreds of thousands of people from the far distant lands where they lived. It is unprecedented in history; it is marvelous in its execution, and it is one of the world's great movements. In years to come it will be regarded as one of the phenomenal movements of the inhabitants of the earth.

We have come to this conference for the purpose of hearing the word of the Lord. I believe before we separate we shall be abundantly satisfied, and feel that the Lord has been with us. There are a great many subjects that may be talked about. The field is vast, because the instructions that we receive here are intended to cover the whole life of the Latter-day Saint.

We have heard this morning a good many instructions that have been valuable, and I can bear testimony to the truth of them. This is a mighty work, and it is achieving mighty results. The brethren spoke this morning about our union, and praised it. Well, we are very united in some things; but in my opinion we are far from being the united people we should be. My mind of late has dwelt considerably upon the want of reverence there is among us for the Priesthood of the Son of God. Now, I may say some things in this connection that may not be suitable in the opinion of some; but I have strong feelings on this subject. I have felt that too much reverence can not be shown to the Priesthood of the Son of God. I think it has been a characteristic of my life to entertain extreme reverence for the men who bear the Priesthood. I had this feeling when a boy, in the days of Joseph. To me Joseph was perfect. I could not see, and I did not hear anything that ever made any impression upon me to the contrary. It was so with my feeling for President Young. I was intimately associated with him the last twelve years of his life. I saw him in private and in public. I saw him when he laid aside, it might be said, his reserve and would unbend and talk with familiarity. There was one feature in his character that won my admiration, and I have not lost it to this day—I never heard President Young utter an expression that would weaken

anybody's respect for the Prophet Joseph. He admired him; he looked upon him as the Prophet of God, as he was. I do not think that anyone else ever heard an expression from him that would tend in any manner to weaken respect, or reverence, or love for the Prophet Joseph Smith. I admired that in his character. And though I was closely associated with him, I never saw a fault in Brigham Young. I expect many would think this very foolish in me, and that I must have been very blind. Perhaps I was; at any rate, I wanted to be. I never wanted to see his faults. I think it was Pope who said:

"Be to her faults a little blind,
And to her virtues over kind."

That was the feeling I had concerning President Young. I wanted to be blind to the faults of the man of God. I knew he was a fallible man, a human being; but I did not want to sit in judgment upon him, nor to criticise his words and acts. To me he was God's servant. God had chosen him out of all the men on earth to hold the keys—that power, awful in some respects, which God commits to one man on earth at a time. He had chosen him, and who was I that I should sit in judgment upon him and criticise him? I never felt as though I dared do it. I never had the disposition to do it.

The Lord took him, and He gave us another man to hold the same authority, to occupy the same position, to exercise the same powers; and I felt towards him as I did towards Brother Brigham. I knew him intimately also; had known him, I may say, all my life; but during his presidency over the Church we were thrown very closely together, because we both had to go in to exile. I might repeat the same in regard to Wilford Woodruff, who succeeded President Taylor. I knew these men as intimately as one man could know another, and I can only say this: more angelic characters, men of sweeter dispositions, I do not believe ever lived. They were men who were as perfect as human beings could be. They loved God supremely. They loved their Priesthood and the cause of God with all their hearts. They would have been willing, if necessary, to have laid

down their lives at any time for the truth.

This is my testimony concerning these men. We have probably heard all sorts of stories about them during their lifetime, particularly about President Young. In his lifetime he was maligned, and perhaps many of the Latter-day Saints believed the malicious and malignant stories that were told concerning him; but this is my testimony this day in the presence of these assembled thousands, that a more perfect man than President Young I never knew. So I may say of his two successors.

Now we have a man who has taken the same place, by selection and appointment of the Almighty—President Lorenzo Snow. He is a man who has proved himself through long years of fidelity to the work of God. He stands here in our midst as the Prophet of God, the man holding the keys, the man who can bind on earth and it will be bound in heaven, the man who can loose on earth and it will be loosed in heaven, the man who has the power (which, however, he exercises very rarely, if at all) to forgive sins, to curse and they shall be cursed, to bless and they shall be blessed. I have said it is an awful power. It is; and it ought to be and is exercised with the greatest care and discrimination. God has chosen this man; He has delivered him from perils and from death, and has brought him at his present age to be the President of His Church. Had He a purpose in this? Undoubtedly He had. God foreknew who should hold the keys after Wilford Woodruff passed away, and he selected this man—as perfect a man, as far as we know, as far as fidelity to the truth and willingness to submit to anything, even to death if necessary for the truth—to hold the same position and to exercise the same authority. Are we as bearers of the holy Priesthood and as members of the Church of Jesus Christ of Latter-day Saints aware of this? Are we conscious that God has chosen this man to be His mouth-piece unto us, and to stand in the stead of the Lord Jesus to His Church upon the earth? Do we take this into consideration? I am sorry to say that I do not believe many

of the Elders do this. I judge this by their conduct, by their want of reverence and respect, by their lack of obedience, and by an absence of a disposition to ask for and to be governed by the counsel of God.

I leave you my brethren and sisters to judge whether I am too severe in my expressions upon this point. I tell you that there never was in this Church, within my recollection, such an absence of respect and reverence for the authority of God as there is now among this people. I believe I am justified in saying this by the facts, and that the proof of this statement is within reach. Why is it? Many men seem to think that their way is better than any one's else; and though we believe and testify that God has a Prophet in our midst, through whom we can get the word of the Lord, we despise that word, so much so at least that we will not ask for it, for fear we should be told something that does not agree with our feelings and with that which we desire to accomplish. I tell you, as sure as God lives, there will have to be a change in this respect, or some men will go to hell. God will not put up with it.

We have come here today to hear the word of God, and I am going to tell you what I think, if I do offend you. As a servant of God, I want to warn you of the danger you are in and of the consequences of the spirit that is being yielded to. I would no more dare to do anything of an important character without consulting the man of God than I would think of putting my hand in the fire, especially to do something that I knew he felt differently about to what I did. As I have said, God has chosen him to stand where he does—not you or me; and He knows every secret thought of men's hearts. His all-piercing eye has penetrated the innermost recesses of his heart, and he has seen all there is about him, inside and out. He knows him thoroughly, because he created him. He knew his past history, he knows his present history, He knows his future history. And knowing this, he has chosen him. What can we do better than to show respect to our God by listening to His servant, by treating him with reverence, asking

his counsel and seeking for his guidance? I know we pray to God for him, that he may be inspired from on high. Do you believe your prayers? Do you believe that God will and does inspire him? I hope you do; and I hope that having this feeling, you will be prompted to different action. Men may talk as they please about one man power, and they may fight us and seek to destroy us because we listen to the man of God, but the fact still remains that this whole people are dependent for guidance, when they are guided aright, upon the man who holds the keys. Our settlement in these valleys was due to the recognition of that authority; the building of these settlements throughout these valleys is due to that. And shall we say that in some things we are willing to be guided; we think it right to be guided in matters of doctrine, etc.; but in other matters, just as important and necessary for the salvation and preservation of this people, we are not willing? Latter-day Saints, you cannot do it. You cannot get away from this authority and remain Latter-day Saints, for you sever yourselves from the Church of God, because everything you have is based on the recognition of this authority.

I want to see us as a people open our eyes to behold our true position before God, and the relationship that we bear to the Priesthood of the Son of God. I have no doubt that you all can see the spirit growing in the many quarters to draw off and to say—they may not say it in these words, because Lorenzo Snow is an exceedingly modest man and does not assume anything, and therefore fault cannot justly be found with him; but it is tantamount to saying “we do not believe that you, Lorenzo Snow, have any right to talk to us or to guide or counsel us in these matters. We think that we have a perfect right to do as we please.”

Well, no one will ever question that. Brother Brigham Young spoke this morning about our free agency. Every man and woman enjoys this gift. But we have a right to exercise our free agency in doing right, in being obedient, in listening to counsel and in doing that which God wants. I think that I am as much of a free agent when I

obey God as I would be in rebelling against Him and obeying Satan.

I feel that this people should cultivate more reverence for the authority of the Priesthood—that authority which has proved so great a blessing to them. I would like to see them do it, and that is the burden of my remarks on this occasion. I do plead with you most earnestly to cultivate this feeling of reverence for the Priesthood of the Son of God. You cannot show reverence to the Priesthood without showing it to the men who bear it. Let us teach our children the same feeling, that they may have reverence and respect for the Priesthood, and be willing to obey, and not have a spirit of fault-finding, carping, and pointing out defects of character. You who have been in sacred places know one thing, that you cannot speak evil of the Lord's anointed and be justified, and if you break your covenants in that respect, you are of course incurring severe condemnation.

I pray God that during the remainder of this Conference we may be filled with His Holy Spirit, and that His power may be in our midst, resting upon all who speak unto us, and that we may go away enlightened and benefited by our services here during the three days we shall be together, which I humbly ask in the name of Jesus. Amen.

ELDER JOHN HENRY SMITH.

Character of the Men who carry on the work of God
 —Condemnation will rest upon those who oppose it—Importance of family responsibilities
 —Value of the counsels of the wise.

It gives me joy to have the privilege of meeting with you in conference and in listening to the brethren who have spoken unto us. I trust that during the time that I may occupy I may enjoy your faith and good feelings, that the promptings of the Holy Spirit may attend the remarks that I may make.

The Church of Jesus Christ of Latter-day Saints is seventy years of age to-day. President Snow this morning in his remarks dwelt upon the fact that we had passed our infancy, our boyhood, our young manhood, and had had a taste at least of that age which in the olden times was fixed upon as the allotted age of man. In my reflections on his re-

marks I was led to wonder whether it could be possible that in the reaching of that mature age there would anything occur which should cause weakness to appear in connection with the further development and accomplishment of the work assigned to men in this dispensation. Our experience has developed that man sometimes works with very great devotion for a period of his life in the accomplishment of some specific purpose, and he sometimes reaches a condition of mind when he doubts the efficacy of his efforts to accomplish the purpose he has had in view. Others do not become impregnated with the Spirit that actuates him. They look in coldness upon the suggestions which he makes. They regard his efforts as visionary, and that the results of his struggles cannot in any sense be what he himself would anticipate; and after continued effort and perhaps failure sometimes, he stops and becomes seemingly discouraged and unwilling to proceed further. It is true, there have been some men whose hearts, in the midst of sunshine or storm, success or failure, have never cooled, and whose minds have never become disturbed under any circumstance. It is after this type that I believe the Elders of the Church of Jesus Christ should be made. That no matter what the conditions and circumstances are, no matter what the temptations may be, or what barriers may present themselves in the way of the accomplishment of a specific purpose, success must come.

There is no such word as fail in connection with this work. Failure was not designed of the Father when he visited this earth in person, with His Son, and laid upon that child, Joseph Smith, the obligation to teach the truth among the children of men. He gave him to understand that while discouragements might come in the way, while brethren might be false, while men and women might violate the ordinances of God's house and trample beneath their feet the requirements of heaven, there would be found a body of men in connection with this work and its development who never would sacrifice to Baal, but would stand in the midst of every storm and in every place where God Almighty required them to act, un-

flinchingly, and true if need be to the giving of life and all to the cause of truth as our Father had established it. And yet we are possessed, like the rest of the human race, of our weaknesses. We are tempted, we are tried, we imagine many vain things, but so far as concerns this work and its development and success in this world in the accomplishment of the regeneration of the human race, it will not fail. "There is no such word as fail in the lexicon of our God." Men may fail; they may fail to read by the unerring counsels of the Holy Spirit the course that they should pursue; they may fail to be loyal soldiers and to recognize the orders that high heaven shall give, looking to the development of our Father's cause in the world, but there will be found sufficient to meet the needs and responsibilities and to discharge the obligations that the Master has imposed upon those to whom the sacred message was delivered by that angel who was to fly through the midst of heaven, having the everlasting Gospel to preach to them that dwell upon the earth, to every nation, kindred, tongue and people. Write it in your books, establish it in your hearts and fix it in every fibre of your being, that God will see its accomplishment in the loyalty and devotion of those whom He shall gather, one at a time, and establish among His people in the Church of Christ.

Our brothers and our sisters among the religious peoples of the world should become after a time, in my judgment, impregnated with this thought, and cease the expression of their illfeelings and the application of improper methods, looking to the hurt of this work, for the promise is that "no weapon formed against this work shall succeed and they that arise in judgment against it shall be condemned."—not to condemnation that shall fall from my lips, or condemnation that may fall from the lips of any who are associated with the work in the same degree that I may be; but in that condemnation registered by the finger of God, which blights those who set their hand against this work and labor for its destruction. For as the sun shines at noonday and as the brightness of morning appears in the eastern horizon, this work must suc-

ceed. It is the decree of Providence.

While we thus speak in connection with the work, and while we feel our weaknesses and our littleness as aids in its accomplishment, we recognize the fact that the day of destruction and schooling has not gone by. Around us are armies of boys and girls developing into young manhood and young womanhood, schooled under conditions somewhat different to those that have existed in former times, and yet not so different after all, only that we have allowed a great degree of laxity to grow up in connection with our government and association in our households that never should have existed. I have spoken a number of times upon the question of a more cautious, careful and determined purpose on the part of the head of every home, to see that he is in closer companionship with the members of his household than he has been wont to be in times past. I have received the Priesthood. It entails upon me a great obligation that takes my entire time in the missionary fields abroad, or in the discharge of duties in the ward or Stake. No matter about my own home circle, the wife and the children must look to their own interest there; but I must discharge this duty that leads me hence in the fulfillment or requirements that have been placed upon my shoulders, and to a degree that in my judgment is reprehensible. With this feeling in our hearts we have neglected one of the most sacred obligations in the world. I am wondering when that obligation shall be brought home to us which is laid down in the Scriptures, about the teaching of our children, how far you and I, holding the Priesthood of the Son of God, shall be found under the ban pronounced by the Savior of the world in the revelation of His holy will. The troubles and trials of this life are manifold, but there is no responsibility placed upon us greater than the care of our own. The statement by one of old that he who does not provide for his own is worse than an infidel and has already denied the faith, is one that will apply to a great many in our day and time. There must be a more systematic and thoughtful application of home government and home action upon the part of the Elders of the

Church of Jesus Christ of Later-day Saints, or the ban pronounced in these words, which classes us with the infidel, will be manifest, and it will be written by the recording angel that our part has not been performed in the Spirit of that work which God has given us a share in establishing in the world. I do not believe that duty requires any one of you to be absent from your homes every night in the week, looking after somebody other than your own household. I do not believe that the adjustment of the responsibilities placed upon us in this Priesthood that we hold requires that the sons and daughters of the Elders of this Church shall not be in touch with their fathers in such spirit as shall render them susceptible to the influence of that Priesthood and the spirit of this work, which leads them to make the sacrifices, if they can be called sacrifices, that has led them by hundreds and thousands into every part of the earth. It is an adjustment that is essential with these High Priests, these Seventies and these Elders in the Church, that the home and its interests shall be remembered, and that the men who sit down in their homes constantly and fail to perform their part in connection with the work outside of the home shall adjust their time upon legitimate and proper lines, which shall so distribute the labors that my wives and my children and that my associates with their wives and children may enjoy that legitimate and proper companionship designed by our maker when he made us husbands and wives, parents and children.

It has given me great concern to have many of my brethren tell me that they have not spent an evening at home in years. This duty, that duty and these appointments have taken them here and there, and their sons and daughters scarcely see them. If they do see them, it is simply in the morning, when breakfast is eaten, and then they depart to the various labors resting upon them. I hope that in the consideration of these questions affecting the home and the work of God, we will see to it in the future that each of these interests shall receive its proper care and attention, and that the wife shall rejoice in the

companionship at the fireside of her husband, at least occasionally, and that the boys and girls shall feel themselves in duty bound to congregate there. Then in the love manifest in that home by the husband for the wife, and wife for the husband and the parents for the children, there shall be a witness of God's mercy in the establishment of that principle by which men and women are bound together for time and eternity. It seems to me there is no reason in the world why the acting Priesthood in a Stake or ward should be away from their families every night in the week; why these Elders, these Seventies, these High Priests and these Apostles should have so little of that companionship that was established when they plighted their faith to their companions. The devotion of husband and wife should not become cooled as age approaches, but we should be determined in our hearts to maintain under every condition its warmth to the fullest, inasmuch as we have covenanted with God, angels and witnesses that for time and eternity we would fill in justice and propriety the duties and responsibilities of the sacred relationship of husband and wife.

President Cannon, in his remarks this afternoon, bearing upon the spirit of insubordination and a failure to recognize counsels coming from the proper source in connection with the work of God, has expressed very clearly and distinctly the feeling that is present with a great many people, the result of thoughtlessness upon the part of some, but largely attributable to the fact that that companionship which should exist in the home does not exist, and that our boys and girls get from under our control and we seem to lack the tact to draw them back under our influence. President Cannon gave to you his views in regard to the question of veneration. I am unlike him in a great degree, I lack in veneration. It has been necessary for me to cultivate it. While I respect my brethren and also the men and women whose hair has become gray, it is indeed an extreme effort for me to show that deference and respect which is due to the men with whom we mingle or who possess influence among the children

of men. But his suggestions in connection with these matters are worthy of consideration. I have sought to impress upon my own sons the necessity of being men among men, to seek to understand principle, to act upon the basis of their consciences, and to fulfill the duties and responsibilities of life in the Priesthood which God has given to them, in such a way that the name they bear shall not be tainted. But we notice in connection with these matters that there is a spirit abroad that it is not right and proper to give ear to the counsels of wise and prudent men; that they are old fogies; that experience in the world counts for nothing, and that step by step we will brush their views out of the way. I presume it is an American idea that has developed itself in the world. Oh! how many will awaken in time to the understanding that they have been deceiving themselves, that the experience of a gray-haired father and mother, and that the careful and considerate counsels of a High Priest in the Church of Christ would have been, if utilized, potent for their good.

My brothers and sisters, I recognize the fact that Zion is going to grow. I would grow with it. I would have my children grow with it. My grandsires labored in connection with this work; my sires have labored in connection with it. They believed it was true. I believe they were right. I not only believe, but I know that they were right; and if I can write this knowledge upon my wives and children and get them to understand the duty that they owe to God and their country in connection with the development of this work and its extension in all the world, I will indeed rejoice in every fibre of my being. But should they lose respect for the truth which God has revealed or for the love of right presented in the principles of the government that has been established, under which this work has been developed, it shall seem to me that life has indeed been a failure. If, however, the husbands and the fathers, the wives and the mothers shall be in attune with each other; if they shall love the home and the home circle; if

they shall impregnate their children with an understanding of the truth, and with the reverence due to our heavenly Father and His representatives here, as well as to the grey hairs of every honorable man and woman in the world, it will have been, indeed, an accomplishment that will lend strength and force to this work, and its spread will be manifest in every direction.

May heaven's peace abound in your hearts and in your homes; may you love the truth, and lay the foundation of love so deeply and thoroughly in the circle that God has given you a stewardship over, that when manhood and womanhood shall be reached, and the children, and the children's children shall look homeward, there shall be joy abounding in their hearts, which nothing in the world can quench. If we will do the bidding of our Father; if we shall remember that as husbands and wives our obligations are eternal; if we shall remember as parents and children that our hope of the approval of our Father in heaven is linked together, and if we shall fulfill the duties that life requires at our hands, rendering to our family their share, all will be well. If we will see to it that some men are not required to take all the care and responsibility, while others remain at home in idleness, all of us will be the better off, and the wives who have husbands lounging around the house will thank God for the privilege of their having something to do outside of their homes. We have received the truth. There is no mistake in regard to that. Mankind may just as well come to that conclusion first as last, and realize that every block placed by them in the way will but increase the impetus of the work. It is for us who have become its custodians to fulfill our mission and ministry. Our friends criticise us for the evils that are manifest among us. There are evils among the Latter-day Saints. There are boys unguarded, unwarned and untaught. There are girls left to the prey of the vicious and the impure. There are unwise mothers, who have never learned a single lesson from the experience of their own lives, and men who seem to forget the tempta-

tions and trials that beset them in their youth, and turn loose to be destroyed the treasures that God has given them. Oh! that I could write upon the heart of every man and every woman the remembrance of their own lives, and the struggles that they have had to make to preserve themselves from the pitfalls of immorality; and write also upon their hearts and souls the sentiment and feeling that our Father would inspire if they would open their hearts to him, that these pure spirits need the constant guidance, guardianship and care of their fathers and mothers.

Again I say, may the Lord's peace abound with you. May the spirit of this conference resound to the ends of the earth with the declaration that Mormonism, as the world calls it, is a factor in the universe, come to stay, not to fade nor fail, but to increase and develop as long as there is a human being in sin; warning its own devotees that honesty, truthfulness, virtue and love and respect for everything that is noble and true is the foundation stone of the work; calling upon everyone who has drifted into by and forbidden paths to repent and turn to the truth, and being to the world a light set upon a hill, that cannot be hid, which will increase in brightness and power until its light shall encompass the earth. God bless you. Amen.

ELDER GEORGE TEASDALE.

The Saints trust in the Lord—Cause of the opposition of the world—Exhortation to faithfulness—A plea for liberty.

I am very thankful to our Heavenly Father that I have the privilege of attending this conference and of rejoicing with my brethren that we are seventy years of age. I was very much impressed in listening to the instructions that have been given, how everything tends to establish the Scriptures. The 37th Psalm says:

"Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity:

"For they shall soon be cut down like the grass and wither as the green herb.

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

"Commit thy way unto the Lord; trust also in him, and he shall bring it to pass:

"And he shall bring forth thy righteousness as the light, and thy judgment as the noonday."

From the testimonies that we have heard this seems to be the history of the Latter-day Saints. They are the most valiant and courageous people on the face of the earth, because they "Trust in the Lord and do good." It required a great deal of moral courage to accept this Gospel, to come out of the world and take up the cross of Christ, and to advocate a doctrine that was everywhere spoken against. But it has established in us an everlasting character. We know no fear. Our trust is in the Lord; and the exhortation to us, Learn the will of God and do it, brings forth and establishes within us a character. We are always willing to do the will of God. We came into the Church for that express purpose. We found that it would be impossible for us to be delivered from death, hell and the grave, unless we accepted of the doctrine of Christ as taught by the inspired servants of God; and being on the unpopular side we had to defend ourselves. We tested the principles of everlasting life, and we have discovered they are true. God has given unto us line upon line, precept upon precept, here a little and there a little, and we are growing in grace and in the knowledge of God. He has told us over and over again that if we will love him and keep his commandments we shall prosper in the land. The Scriptures are true. The Holy Spirit has come unto the sons and daughters of God in the day and age in which we live. We all realize that we have our individual mission; that when we seek unto the Lord and ask His guidance, He guides and directs us. He gives us the opportunity of being everything that we could wish to be, in fulfilling the mission He has appointed us, to His honor and glory. There is no need of our ever being deceived or being beguiled by the influence of the adversary—who of course is adverse to God's will being done—if we will only observe the will of the Lord and do it. We have a Father in heaven who loves us, and who has given unto us the

privilege of dwelling upon the earth in the dispensation of the fulness of times. We encourage the rising generation to trust in the Lord and individually seek His counsel. The Lord does not require a blind obedience, but an intelligent obedience, and the Savior has exhorted us to ask and it shall be given us, to seek and we shall find, to knock and it shall be opened unto us. On one occasion he gave us the parable of the unjust judge, and told us to pray without ceasing, to put our trust in the Lord, and He would give us everything necessary.

The Church of Christ has a bad reputation. It always did have. "We desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against," was said of old. It is a trick of the adversary that we should be evilly spoken of, and it is his disciples, who despise the commandment "thou shalt not bear false witness against thy neighbor," who have given us our bad reputation. But that matters very little. We know we are of God, and that the world lieth in the arms of the wicked one. We know that the principles of everlasting life, which we have subscribed to, are true, and it is to our best interest individually to accomplish that which the Father has given us to do. If those who fight against us, who despise us and who will not fellowship us would search for themselves individually as we have done, they would see as we see and have the same comprehension of the principles of everlasting life, because they would have the same spirit. even the gift of the Holy Ghost, without which no man knoweth the things of God. I have no faith in the wisdom of man, nor in doctors of divinity. They have made a mistake from the beginning. The history of the world tells us that mankind always accepted false prophets and slew and rejected those who were sent of God with the glad tidings of great joy. In the days of Noah, but eight persons out of the whole world accepted the Gospel of the Son of God, and were saved, while the others, under the dominion of the prince and power of the air, rejected light and truth and made their bed where we would not like to go.

I say to you, my brethren and sisters, seek the counsel of the Almighty in your individuality, and when the Lord reveals to you what your mission is, fulfill it to the glory of God, no matter who else is pleased or displeased. The whole duty of man is to serve God and keep His commandments, and woe unto us if we do not do it. We have been slothful; we have been indifferent; we have robbed the Lord in tithes and offerings; we have been self-sufficient and have despised the counsels of the Almighty, and He has called upon us to repent, to reform, and to consecrate unto Him that which is His due, according to His commandment, which is, that of everything He shall give to us, we will consecrate to Him one-tenth, and our ears shall be open to the cry of the widow and the fatherless, and we shall visit them in their distress. The Lord has also commanded us to get out of debt, so that we may owe no man anything and be independent and keep the law of God. Unless we do so He cannot establish His statutes upon the land. I want to bear my testimony to the truth of these principles. I know they are true. I know that God lives; I know that Jesus is the Christ. I know that Joseph Smith was a true prophet sent of God. All mankind can obtain this testimony, if they will seek for it. There was a time when I did not know it. I sought the Lord for it, and he gave it to me, to my perfect satisfaction. My exhortation to the people all the time is, for goodness sake be kind to yourselves; hear the word of the Lord and do it; stand in the dignity of your manhood and resist the influence of the world. Woe unto us if we are overcome of the world; woe unto us if we are excommunicated from the Church. We have a long list of men who should pay tithing and do not. I am sorry for them. I wish they had sense enough to be kinder to themselves, for they are laboring under a curse who rob God in tithes, and offerings. They have no right to partake of the Sacrament, being unworthy. Every time they do it they eat and drink damnation; for they tell the Lord that they are willing to take upon them the name of Christ and to keep His commandments, yet they do not do it.

Hypocrites! Hypocrites! A great deal better if they should wake up to an understanding of the dangerous position they occupy. If the Bishops are kind and considerate to hear with them, to plead with them and to dig all around them, and they reject it, when they pass behind the veil their record is made, the day has gone, the night has come, and their souls are not saved. Then comes the agony; but we have made it ourselves. We work out our salvation, or we work out our damnation. It is our own act. I know these principles are true; they are common sense. There is no blessing, no eternal life promised to those who despise God and His commandments, and who prefer darkness to light. It is a condemnation to reject light and truth; and when the Lord Jesus Christ shall come in flaming fire, to take vengeance upon them who know not God and keep not His commandments, those who love darkness rather than light will be punished with everlasting banishment from the presence of God and the Lamb.

I rejoice very much in the instructions that have been given today. I am in harmony with every revealed principle. I say that the Latter-day Saints are the noblest people upon the face of the earth; and instead of governments striving to stay their progress, they should do everything to enable them to progress in light and truth, and to develop principles and conditions which they know nothing at all about. We know what we are doing, and we understand the science of life. We understand where we came from, what we are here for and what is our future destiny, because we are taught of God. We are in harmony with eternal principles. Our Elders go forth preaching the Gospel of the Son of God. They take their lives in their hands, leaving their families behind, and proclaim this glad message of great joy and that God has again spoken. They call the people to repentance, and warn them of judgments to come. We are told that judgment will commence at the house of God. It will fall upon this very class of people who despise God, and reject His commandments. We take our little

children to our Sabbath schools, our primaries, our Mutual Improvement associations and quorums of Priesthood, for the express purpose of training them that they may grow up without sin unto salvation. The Lord wants to establish His righteousness. That is what He has hired us for, and we should love truth and righteousness, and have our ears open to hear, our eyes to see and our hearts to understand, that we may be for God and His righteousness.

Did you ever know this people so unpatriotic as to be petitioning the government against any handful of people? No patriot was ever guilty of anything of the kind. A patriot is a man who sustains the Constitution of the United States and believes in religious liberty. There are hypocrites among professed patriots, as well as other classes of people. I say God bless the patriots. God bless our government, and give them wisdom, strength of character and moral courage to stand by the principles of the Constitution, and not be cowards. I would plead for this with all my heart. For of all people in the world, we are interested in having a righteous government. We know how to appreciate liberty and freedom, and we never interfere with other people's doctrines or belief. We have enough to do to teach our own. We have the truth, the way and the life and we have no time to find fault with others. It takes us all our time to publish the glad tidings of great joy.

I pray God my eternal Father that He will establish the kingdom of God upon the earth in power; that the kingdom of heaven may come; that His will may be done on earth as it is done in heaven, and that we who have taken upon ourselves the name of Jesus Christ may be true and faithful to our covenants, and that we may have the grace of God to overcome and endure unto the end, in His glorious kingdom, through Jesus Christ. Amen.

Singing by the choir.

Benediction by Elder Christian D. Fjeldsted.

SECOND DAY.

April 7th, 10 a. m.—The choir and congregation sang the hymn beginning:

Come let us anew our journey pursue,
O'er hill and valley, grove and plain!
It echoes from the heights above
And never stand still till the Master appear.

Prayer by Elder Angus M. Cannon.
Singing by the choir:

Hark! listen to the gentle strain,
O'er hill and valley, grove and plain!
It echoes from the heights above
The voice of freedom, peace and love.

ELDER HEBER J. GRANT.

Individual Progress in the work of God depends upon obedience to God's Commandments—To become great it is not necessary to behold Angels and have great spiritual manifestations—Eternal life the greatest gift of God to man—The Church organ should be sustained.

I rejoice exceedingly in the opportunity of again meeting with the Latter-day Saints in general conference. I have enjoyed listening to the remarks which have thus far been made, and I desire, as was said here yesterday by President Snow, as all Elders with the proper spirit should desire, that I may be blessed of the Lord and that I may have the faith and prayers of the Latter-day Saints, that what I may say shall be beneficial to us and encourage us in performing the duties that devolve upon us as Latter-day Saints.

It has ever been a source of surprise to me that there are so many members of the Church, more particularly those who hold the holy Priesthood, who profess to be Latter-day Saints, who testify to a knowledge of the Gospel and to the divinity of the work in which we are engaged, and that Joseph Smith was a Prophet of God, and yet who fail to keep the commandments of our heavenly Father, and to prove by their lives that they are in very deed Latter-day Saints. I am surprised at this, because I cannot understand how people with a knowledge of the Gospel and the testimony that Jesus is the Christ, that Joseph Smith was a Prophet of the true and living God, and that he has established on the earth, under the direction of our heavenly Father and his Son Jesus, the Gospel

of everlasting life, and that it is in very deed the pearl of great price to each and every one of us—it is a surprise to me, I say, that men, holding the holy Priesthood and possessing this knowledge, should, year after year, neglect the duties and the obligations that rest upon them. The Savior told His followers that they were the salt of the earth, but that if the salt lost its savor, it was thenceforth good for nothing, but to be cast out and trodden under the feet of men. He told them also that they were the light of the world, a city set upon a hill which could not be hid; he told them that men did not light a candle and put it under a bushel, but upon a candlestick, that it might give light to all that were in the room, and he admonished them to let their light so shine that men seeing their good deeds might glorify God.

This admonition applies to us. We are the light of the world. We have received the inspiration of Almighty God. We have received a testimony of the Gospel, and we do know that God lives, that Jesus is the Christ, that Joseph Smith was a Prophet of God, and that Brigham Young, John Taylor, and Wilford Woodruff were prophets of God, as is Lorenzo Snow. Every true Latter-day Saint has this testimony burning within his or her heart. Now, are we so living that the good deeds we perform bring credit to the work of God? Are our examples worthy of the imitation of all men? Do we by our examples show that we have faith in the Gospel? We are told that faith without works is dead; that as the body without the spirit is dead, so also is faith without works dead, and I am sorry to say that there are many professed Latter-day Saints who are spiritually dead. We many times ask ourselves the question, why does this man progress in the plan of life and salvation, while his neighbor, of equal intelligence and ability, of apparently the same testimony and power, and perchance greater power, stands still? I will tell you why. One keeps the com-

mandments of our Heavenly Father, and the other fails to keep them. The Savior says that he that keeps his commandments is the man that loves him, and he that keeps the commandments of God shall be loved of the Father, and the Savior says he will love him and he will manifest himself unto him. The Lord also tells us that those who hear His sayings and doeth them shall be likened unto the wise man who built his house upon the rock, and when the rains descended and the floods came and the winds blew and beat upon that house, it fell not, because it was founded upon a rock. On the other hand, those who heard His sayings and did them not, the Savior likened unto a foolish man, who built his house on the sand, and when the rains descended and the floods came and the winds blew and beat upon that house, it fell, and great was the fall thereof. There are many Latter-day Saints who are building their houses upon the sand. They are failing to do the sayings of our Savior. They are failing to carry out the commandments of our Heavenly Father that come to us from time to time through His inspired servants.

Now, if we have the Gospel (and we know we have), I say to each and every Latter-day Saint, who desires to grow and enlarge in the Gospel, he must keep the commandments of God. As we keep the commandments of God and live god-like lives, we become full of charity, long-suffering and love for our fellows, and we grow and increase in all those things that go to make us noble and god-like. We also gain the love and confidence of those by whom we are surrounded. It is by the performance of the plain, simple, everyday duties that devolve upon us that we will grow in the spirit of God. You find me a man that attends his quorum meetings, that performs his duties in the ward in which he lives, that honestly pays his tithing, and I will find you a man full of the spirit of God and growing and increasing in the testimony of the Gospel. On the other hand, you find me a man that has seen angels, that has had wonderful manifestations, that has seen devils cast out, that has gone to the ends of the earth and preached the Gospel, and yet who is

failing to keep the commandments of God, and I will find you a man that is criticising the Lord's anointed, and finding fault with what the President does, with where he goes, what he engages in and how he administers the affairs of the Church. There are many non-tithe-payers among the Latter-day Saints, and many of them say that the reason they don't pay tithing is because the tithing is not properly administered. Seeing, however, that they do not pay a dollar, it is none of their business how it is administered. But you will find that those who do not do their duty, are always complaining about somebody that does, and making excuses for themselves. I have never found a man who was keeping the commandments of God that had any criticism to offer concerning any administration of the affairs of the Church. Neglect of duty, failure to keep the commandments of God, darkens the mind of man and the Spirit of the Lord is withdrawn. We find it recorded in the Doctrine and Covenants "For although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength and sets at nought the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall." As recorded in the first section of the Doctrine and Covenants, where men repent and turn from their misdeeds, the Lord will forgive them, but His Spirit will not always strive with them.

I have met many young men who have said to me, "I do not know that the Gospel is true. I believe it, but I do not know it." I have invariably replied to them that our Lord and Master has said that he who will do the will of the Father shall know of the doctrine, whether it be of God, or whether he spoke of himself, and if they would do the will of the Father, they should eventually have a knowledge of the Gospel. Some of them have said: "Oh, if I could only see an angel; if I could only hear speaking in tongues; if I could only see some great manifestation, then I would believe." I wish to say to all within the sound of my voice that the seeing of angels and great manifestations do not make great

men in the Church and kingdom of God. Think of the three witnesses to the Book of Mormon. What is their testimony? It is that an angel showed them the plates, and that they knew they had been translated by the gift and power of God. How did they claim to know this? Because "His voice hath declared it unto us." What else did they testify? "And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God, the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless the voice of the Lord commanded us that we should bear record of it; wherefore to be obedient unto the commandments of God, we bear testimony of these things." Yet these men fell by the wayside, though they remained true and steadfast to their testimony to the Book of Mormon.

What is the testimony of Sidney Rigdon in connection with the Prophet Joseph Smith, as recorded in the 76th section of the Doctrine and Covenants.

"And while we meditated upon these things the Lord touched the eyes of our understanding and they were opened, and the glory of the Lord shone round about;

"And we beheld the glory of the Son, on the right hand of the Father, and received of his fullness;

"And saw the holy angels, and they who are sanctified before His throne, worshipping God, and the Lamb, who worship Him for ever and ever.

"And now, after the many testimonies which have been given of Him, this is the testimony last of all, which we give of Him, that he lives;

"For we saw Him, even on the right hand of God, and we heard the voice bearing record that he is the only Begotten of the Father—

"That by Him and through Him, and of Him the worlds are and were created and the inhabitants thereof are begotten sons and daughters unto God."

Think of it, beholding the glory of the Son and receiving a fullness of that

glory, and hearing the voice declare that he is the only Begotten of the Father, and yet this man, Sidney Rigdon, proved a traitor to the Prophet and fell by the wayside!

There is no character of which we have any record in the Book of Mormon that I admire more than Nephi. The life of that man has been one of the guiding stars of my life. His faith, his determination, his spirit to do the will of God has inspired me with a desire to follow in his noble footsteps. We speak of seeing angels. What is the record of seeing angels? Those of us who are familiar with the Book of Mormon know that when God commanded Lehi to send to Jerusalem and get the plates from Laban, some of his sons complained, but when Nephi came from the mountain to his father's tent, he said that he would go, because he knew "that the Lord giveth no commandments unto the children of men, save He should prepare a way for them that they may accomplish the thing which he commandeth them." They went up; they failed, and the brothers wanted to go back to their father in the wilderness. But Nephi said "We will not go down unto our father in the wilderness until we have accomplished the thing which the Lord hath commanded us." They went up again and they gave their wealth to Laban, but they were driven back again. Then the older brethren smote Nephi and his brother Sam with a rod, and while they were doing this, an angel of the Lord stood before them and chided them. But no sooner had he departed, after having told them to go up again and God would deliver Laban into their hands, than they commenced once more to murmur. So it has been in all ages of the world, and so it will be with those who do not keep the commandments of God. Angels may visit them, they may see visions, they may have dreams, they may even see the Son of God, and yet the Spirit of God will not burn in their hearts. But those who do the will of God, and live God-like lives, they will grow and increase in the testimony of the Gospel and in power and ability to do God's will.

After the angel had gone, these men

said, "How is it possible that the Lord will deliver Laban into our hands? Behold, he is a mighty man, and he can command fifty, yea even he can slay fifty; then why not us?" What did Nephi, the younger brother say? He said "Let us go up again unto Jerusalem, and let us be faithful in keeping the commandments of the Lord; for behold he is mightier than all the earth, then why not mightier than Laban and his fifty, yea, or even than his tens of thousands?"

Here is the key-note, Latter-day Saints. Let us realize that God is mightier than all the earth. Let us realize that if we are faithful in keeping the commandments of God His promises will be fulfilled to the very letter. For He has said that not one jot or tittle shall fall to the ground unfulfilled. The trouble is, the adversary of men's souls blinds their minds. He throws dust, so to speak, in their eyes, and they are blinded with the thiggs of this world. Men do not lay up treasures in heaven, where moth and rust corrupt not, where thieves do not break through and steal, but they set their hearts upon the things of this world, and the adversary obtains power over them.

I say to you, Latter-day Saints, that the pearl of great price is life eternal. God has told us that the greatest of all the gifts He can bestow upon man is life eternal. We are laboring for that great gift, and it will be ours if we keep the commandments of God. But it will not profit us to merely make professions and to proclaim to the ends of the earth that this is the Gospel, but it will profit us if we do the will of God. As the inspired servant of God said, speaking of faith without works:

"What doth it profit my brethren, though a man say he hath faith, and have not works? Can faith save him?"

"If a brother or sister be naked, and destitute of daily food,

"And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

I say, what doth it profit to go to the ends of the earth and proclaim the Gospel of Jesus Christ, and yet fail to do your duty here in laboring for the

advancement of God's kingdom? I say to the Latter-day Saints, be honest with God, pay your tithes and your offerings, support every institution of Zion, build up the Church of Christ, pray for the authorities of the Church, and then sustain them in every labor and in all that they undertake to do.

I see that my time has expired, but I want to just make one suggestion. I rejoice in the financial growth of the Church organ; I rejoice in the increase of seven thousand subscribers to our paper, which belongs to the Latter-day Saints. I say, continue the good work. Subscribe for the Deseret News. Have it in your homes. Read the sermons that are published there; read the teachings of our Heavenly Father that come to us through His servants, that are published in that paper. Do not allow your selfishness and your penuriousness to cause you, in order to save two dollars, to not have the inspiration of the Lord through His servants, as published in that paper. Sustain this paper. Why? Because it is yours. Because the Prophet of God desires its success; because it is fighting for Zion, and because it desires the triumph of Zion. Sustain every other good institution and God will bless you, which may He do, is my prayer, and I ask it in the name of Jesus Christ. Amen.

ELDER JOHN W. TAYLOR.

The gifts of God of great worth—Salvation comes through obedience—How a testimony of the truth can be obtained.

My brethren and sisters, I pray that the spirit of our Father who is in heaven may rest upon me while I address you this morning. I have listened with much interest to the remarks that have been made by the various speakers during this conference, and I feel that I can heartily bear testimony to all that has been said. No doubt the remarks of Elder Grant will be appreciated by the Latter-day Saints, and they have had the effect to draw my mind to another phase of the Church and Kingdom of God.

I observe among the Latter-day Saints a very great improvement during the last twelve months in the payment of their tithing, in their attendance at

meetings, and in the performance of other duties. I have been a little in the world, and I find a great many good people among them. I notice that people pay their donations according to the covenants that they have made in their denomination, and they build vast churches, costing millions of dollars. I find organizations and charitable institutions that support thousands of people, and I find communities where they pour out their wealth in millions for the benefit of unfortunate and suffering humanity. I find thousands and millions of people who are thoroughly devoted to the faith they have espoused. I speak of this in order that I may draw to the attention of the young and rising generation a feature connected with this work that is spiritual. I want the young and all who are before me to understand that the remarks of Elder Grant have not been intended to detract from the spiritual rights and privileges which the Latter-day Saints should enjoy. I am going to take the liberty to read to you a little from the holy Scriptures. I will read you the testimony of Moroni the Prophet. But before doing so, I want to tell you this: There is only one difference between the Latter-day Saints and the denominations of the world, as far as I have been able to observe, and that difference lies in the fact that this people believe in continual revelation from God the Eternal Father, in the gifts and blessings of the Holy Spirit, and in various other blessings which the Lord has promised to the faithful in this generation. And let me tell you, whenever the absence of these gifts and blessings and the administration of holy angels occurs among this people this is not the people of God. I speak this in order that the young may understand it. The children of men had not heard or seen God the Eternal Father or his Son Jesus Christ for eighteen hundred years, and this congregation before me today would never have come here had not God the Eternal Father and the holy angels visited the Prophet Joseph Smith. I want to bear testimony to one thing: Where one man who has had the privilege of the gift of the administration of angels,

where one man who has enjoyed the gift of prophecy, or the gift of healing, or the gift of miracles, or any of these divine gifts, which God promised the believer in the last days—where one such man has left this Church, there have been fifty leave it who have not had these gifts. That is my testimony unto you, my brethren and sisters. When one of the sons or daughters of God is born of the water and spirit, he or she is chosen of God the Eternal Father, and while Satan, as Elder Grant has said, will make a ten-fold exertion to overcome such, nevertheless God has given them a testimony and it is burning in their hearts; and you will find, if you reckon as between those who have received a gift of God and those who have not, that there will be fifty of the latter class to one of the former who will wander away from that straight and narrow path which Jesus Christ commanded the children of men to walk in. There are different phases to every question, and I feel strongly impressed to read the testimony of the Prophet Moroni:

“Behold I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam, even down until the time that ye shall receive these things, and ponder it in your hearts.

“And when ye shall receive these things, I would exhort you that you would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, He will manifest the truth of it unto you, by the power of the Holy Ghost;

“And by the power of the Holy Ghost ye may know the truth of all things.

“And whatsoever thing is good, is just and true, wherefore, nothing that is good denieth the Christ, but acknowledgeth that He is.

“And ye may know that He is, by the power of the Holy Ghost; wherefore I would exhort you, that ye deny not the power of God; for He worketh by power, according to the faith of the children of men, the same today and tomorrow, and forever.

“And again I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from

the same God. And there are different ways that these gifts are administered; but it is the same God that worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them.

"For behold, to one is given by the Spirit of God, that he may teach the word of wisdom."

What a great and glorious gift the gift of wisdom is. How nicely these subjects have been arranged, the Lord placing the gift of wisdom above all the other gifts.

"And to another, that he may teach the word of knowledge by the same spirit."

That knowledge which has been referred to by Elder Grant, that we may know that God lives, not by the testimony of men, but by the power of the Holy Ghost, revealed unto us from God the Eternal Father, as referred to also by President Snow yesterday.

"And to another, exceeding great faith; and to another, the gift of healing by the same Spirit.

"And again, to another, that he may work mighty miracles;

"And again, to another, that he may prophesy concerning all things;

"And again, to another, the beholding of angels and ministering spirits;

"And again, to another, all kinds of tongues;

"And again, to another, the interpretation of languages and of divers kinds of tongues.

"And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will.

"And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ.

"And I would exhort you, my beloved brethren, that ye remember that He is the same yesterday, today and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men.

"Wherefore, there must be faith; and if there must be faith, there must also be hope; and if there must be hope, there must also be charity;

"And except ye have charity, ye can in no wise be saved in the kingdom of God; neither can ye be saved in the kingdom of God, if ye have not faith; neither can ye if ye have no hope;

"And if ye have no hope, ye must needs be in despair; and despair cometh because of iniquity.

"And Christ truly said upon our fathers, if ye have faith, ye can do all things which is expedient unto me.

"And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief.

"And wo be unto the children of men, if this be the case; for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God.

"And wo unto them who shall do these things away and die, for they die in their sins, and they cannot be saved in the Kingdom of God; and I speak it according to the words of Christ, and I lie not.

"And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God, and the Lord God will say unto you, Did I not declare my words unto you, which were written by this man, like as one crying from the dead? yea, even as one speaking out of the dust?"

I have taken the liberty of reading this testimony of Moroni the Prophet. Joseph Smith the Prophet bore the same testimony, as recorded in the book of Doctrine and Covenants. Paul the Apostle bore the same testimony to the Corinthians and Ephesians in his day. I want to say, however, that while these gifts and blessings are the right and privilege of the Latter-day Saints, we should not depend upon them for our salvation in the kingdom of God. The gift of prophecy will not save any man. It is not a saving principle; it is a gift. It is to comfort our hearts. It is to give us the testimony of the mind and will of God concerning things which are to come. As Elder Grant has said, I may prophesy from now till the coming of the Son of Man, and if I fail to keep the commandments, I will not be saved in the kingdom of God. Neither do I believe that it is possible for a man to be saved in the kingdom of God without being born of the water and of the spirit. But this people can no more live spiritually without these gifts and blessings and inspirations from our Father than you can live a month without eating. You will die a spiritual death, and there will be nothing left of you in the kingdom of God but a dead form. As the Prophet

has said, the letter killeth, but the spirit giveth light.

Now the time will come when we will not need any of these gifts, but we do need them today very badly. I tell you that among the Latter-day Saints there is a famine for the spiritual gifts of God. That is my testimony unto you. These gifts and blessings are enjoyed among this people, but we do not enjoy them to that fullness that we will when we come up to the standard of keeping the commandments that Elder Grant has referred to. We will have to do these things little by little. We will receive line upon line, precept upon precept, here a little and there a little, until we can enjoy the fullness of the measure of the stature of Christ. I testify to you, in corroboration of what Elder Grant has said, that just in proportion to the performance of your duties in the Church and Kingdom of God, you will enjoy the gifts and blessings of the Holy Spirit, if you desire them. These gifts and blessings will not come unto the children of men as an ordinary every-day affair. Any man that receives a gift from God will have to get it by earnestly seeking after the Father. As Paul the Apostle says, "He that cometh to God must believe that He is and that He is a rewarder of them that diligently seek him." Paul also, in speaking of these gifts, says that "when that which is perfect is come, that which is in part shall be done away." Bless your soul, when Jesus Christ comes to reign in righteousness on the earth, we will not have to speak in other languages. Why? Because the original language will be given unto this people, and we will all speak in one tongue. We will not have to say to others, "Know ye the Lord; for all will know Him from the least unto the greatest." The gifts of God and the knowledge of Jesus Christ will be upon every man, woman and child. We will not need this gift of knowledge, so that we can testify that Jesus is the Christ, for He will be with us. The brightness and joy of His presence will be in our midst. We will not need the gift of the administration of angels, because the holy angels will be in our presence, and will be ministering servants unto the righteous that live either on this or some other world,

as today they visit this earth from the throne of God the Eternal Father. You will not, my brethren and sisters, in that day, need the gift of the interpretation of tongues, because everybody will understand the same language. It will not be necessary to have the gift of healing, because we will not need to be healed, for we will be sound and perfect. Thus I might go on and enumerate each of the gifts. They will all be done away with when that which is perfect is come. For these blessings are only in part. They are given to us now,—what for? Jesus said to His disciples that when He was gone He would send them the Comforter, which is the Holy Ghost, to comfort their hearts. Brethren and sisters, in our weak and feeble condition, with the vicissitudes of life upon us, when we come together in our fast meetings, does it not comfort our hearts to see a man or a woman enjoying a gift of God and getting up and exercising it? It fills our souls with joy, it renews our spirits, and we go forth with greater courage, power and determination to carry out all these commandments that Brother Grant has referred to.

Now, my brethren and sisters, speaking about the various gifts of God, Joseph Smith the Prophet said that the greatest gift of God is the gift of salvation. Yes, and the way to be saved is to keep the commandments of God. I exhort you, my brethren and sisters, to seek for the best gifts, but not to put your dependence upon them. You may raise a man from the dead by the power of God, and that will not save the man you raise up and it will not save you. You may prophesy concerning all things till the winding up scene, and if you do not keep the commandments of God the words of Jesus will be reiterated unto you "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." For the Savior declared:

"Many will say to me in that day, Lord Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?"

"And then will I confess unto them, I never knew you: Depart from me, ye that work iniquity."

I make this quotation in order that

you may see the force and application of Elder Grant's remarks, for I desire to bear testimony to them. At the same time, my brethren and sisters, I desire that every son and daughter of God who is under the sound of my voice, should understand that the difference between the Latter-day Saints and the rest of the children of men is that God the Eternal Father does not bestow upon them the power of His Holy Spirit and a knowledge of Jesus Christ as He has upon this people. We are the only people living on the face of this earth, out of fourteen hundred millions of people, upon whom the gift of knowledge has been poured out, to know that God lives, that Jesus Christ is His Son, and that we have inspired men in our midst.

In the conclusion of my remarks, I desire to say unto the young men and young women, and to the strangers that may be in our midst, that all men, as Brother Grant has said, may know that God lives, if they will keep His commandments. This is a great and glorious privilege. Peter the Apostle says:

"Add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity;

"For if those things be in you, and abound, they make you that ye be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."

I promise you that if you will keep the commandments of God, repent of your sins, go into the waters of baptism and make covenant with the Father that you will obey him, you shall be born of water and of the spirit, and that spirit of revelation, so beautifully referred to here by our Prophet, Seer and Revelator yesterday, will come upon you, and you will know that God lives, that you are the creation of his hands, and that you shall have eternal life, if you will continue to keep his commandments.

I feel to bless you all in the name of Jesus Christ, with every blessing that is for your good, and I pray that our hearts may be inclined to keep his commandments, that we may be saved and exalted in his kingdom. My brethren and sisters, there is nothing that is

temporal in the sight of God. It is all spiritual in his sight. May God bless you, may we acknowledge his hand in all things, that we may be crowned heirs of glory, immortality and eternal life. My testimony unto you is that Joseph Smith was an inspired Prophet of the living God. I testify unto you that we have a prophet in our midst today, who receives the revelations of Jesus Christ for this people. I testify unto you that God the Eternal Father never will have a people upon the earth, excepting he has a Prophet, Seer and Revelator to reveal his mind and will unto them. For the Savior has said, "Thou shalt not live by bread alone, but by every word that proceedeth from the mouth of God." My testimony is that God lives, that he has prophets here upon the earth, that he has bestowed the gifts and blessings upon this people, and all men are called upon to keep His commandments, or they cannot be saved and exalted in His kingdom. I rejoice to be in your presence. I rejoice in every blessing that I enjoy. I feel to acknowledge the hand of the Lord in the prosperity of this people. He has turned aside the shafts of the enemy, and every weapon that is formed against Zion does not prosper. Zion is going to rise and shine, and it will become the glory of the whole earth. The Gentiles will come from the ends of the earth, and kings to the brightness of her rising, and they will say, as the Prophet Jeremiah declared: "Surely our fathers have inherited lies, vanity, and things wherein there is no profit." May we live to be faithful and be in readiness for the coming of Jesus Christ, which is near our doors. For behold, he will come in the clouds of heaven, with ten thousand of His Saints, and to those who are righteous will he arise as with healing in His wings; but "all the proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." My testimony is that when you take all the proud and all they that do wickedly from among the children of men, there will not be many left. God bless you. Amen.

ELDER M. W. MERRILL.

The preservation of families in the faith—The Counsels of the Priesthood should be regarded—Secret Societies should be avoided—Unprofitable amusements should not be indulged in—Further improvement in Tithe-paying needed.

I think, my brethren and sisters, that I realize in part the responsibility of standing before you to say a few words. I have nothing particularly on my mind at this time, but depend for what I may say upon the Lord and your faith and attention.

I can testify that this work is true. I know it is from the Lord. I can testify that the hand of the Lord has been over His people from the organization of the Church, seventy years ago, and when I reflect upon my own condition, I feel very grateful in my heart that I have been made to see the truth of this work and I have been able thus far to retain a membership in the Church and fellowship with my brethren and sisters. I feel that this is a great blessing. Where people can retain their fellowship in the Church and not be cut off it certainly is a great blessing.

I appreciate the opportunity of meeting with you and testifying that this is the work of the Lord; and thousands of you people know it just as well as I do. But this knowledge of the truth will not save us, unless we abide in it. If we let the cares of the world envelop our minds to such an extent that we lose interest in the work of the Lord, we are in a pitiful condition. But if we place first and foremost our obligations to the Church then we have a good chance to remain in the Church and to retain our fellowship with each other. And when we have fellowship with each other, we have fellowship with the Spirit of the Lord, which will direct us in all our ways, and we will be preserved in the truth with our families. Some of our families perhaps are wayward. They do not do as we would like them to do. Is not this the case in many families? There are sons and daughters whose course does not give satisfaction to their fathers and mothers. What shall we do about it? Do the very best we can, but see to it that we have not been the cause of their lack of integrity

in the work of the Lord. I believe through our faithfulness and our entreaties with the Lord we may be the means not only of saving ourselves, but those the Lord has entrusted to us as sons and daughters. The Lord is merciful and He will hear our prayers and grant our desires through our integrity for him and his work. And peradventure, through our faithfulness, our children who are wayward and who perhaps have strayed away, will come back to the fold bye and bye, because the Lord will hear us in their behalf.

Perhaps there are many things among the Latter-day Saints that ought not to exist. The indifference to the counsels of God that was treated upon yesterday by President Cannon is a matter that is known to the whole people. We know that such conditions should not exist among the Latter-day Saints. There should be no necessity whatever for these things to be referred to by any Elders of the Church, because as Latter-day Saints we should live far above them. We should honor the Lord and His Priesthood and His work. We should set this example to our families, to our neighbors and to all with whom we associate. The lack of reverence to the Priesthood we may look upon as a trifling matter, but it is not. It is not the man particularly, it is the authority that God has bestowed upon the man. I am safe in saying, I believe, that there is no man who holds the authority of the Priesthood who has sought this position himself. He has not canvassed for the support of the people, but he has been placed in his position because the Lord wanted him there. Therefore men and women who trifle with these things and ignore the counsel of God, are treading upon dangerous ground and they will be brought into shame and disgrace before the people in the due time of the Lord, unless they repent. We cannot afford to do these things. Our duty is to sustain each other, sustain this work, to be in harmony with it, in all of its details, and to be in harmony with God's chosen servants in all the affairs of life. God will be with the men and women who will pursue this course, His Spirit and power will be with them, to sustain them through trying times.

I know as well as I see you that Satan is abroad and his ministers are in the land by the thousands. They are perhaps in this tabernacle. At any rate, they are in our midst, and they are prompting individuals unknown to them, in the morning, at mid-day and in the evening, and trying to divert their minds from the truth and from the work of the Lord. They are trying to stir up division and discord among the Saints, and they succeed in a measure. We feel sometimes that it is doing no particular wrong if we associate ourselves with secret societies. But it is drawing us away from the work of the Lord and from the Priesthood. People who join these organizations will argue that it is important for them; it is a sort of insurance for their families; and they are not bad things because there is nothing bad done there. Of course I do not know anything about that personally. I speak simply upon principle, and from that standpoint I know they are not productive of good to any Latter-day Saint. These secret organizations are what broke up the Nephite nation, and there is one society after another being organized in the midst of the Latter-day Saints. And whose work is it? Do the leaders of the Church advise it? Do they countenance it? I do not know that they do. I know that I do not personally endorse any of these things, because I do not think they are productive of good. On the contrary, they will result in those who hold the Priesthood losing the spirit of that Priesthood and going into darkness. The Lord has given us the most complete organization there is in the world. You cannot find anything like it anywhere. It is a safe-guard and an insurance to the people. Who among all the Latter-day Saints is allowed to suffer. If the husband should be taken away, if any of the family should be taken away, are those remaining not provided for? Why, tens of thousands of dollars of your tithes and offerings go to provide for the needy. Hence in the Church of God there is no necessity for any of its members being associated with secret societies. There are people, of course, who do not belong to the Church living in our midst; they may

associate with any society they please. But for Elders of Israel, some of whom have traversed the earth in preaching the Gospel, to lay down their Priesthood and join secret societies, it is different. Are there any cases of this kind in the midst of the people? I hope not, but I fear that there are such cases. Hence I warn my brethren and sisters, especially the young, that these organizations are not for the Latter-day Saints. They belong to the world and I warn you against them. I would warn you mothers to teach your sons to live the Gospel and its principles and to identify themselves with the organizations of the Church. We have organizations that take in all the people, from the child to those who are a hundred years old, and in them we have all that we can possibly attend to. Some of the brethren spoke yesterday about people being away so much from their families. Well, I do not know, but if all our organizations were attended to properly, it would take the fathers away a great deal. However, as Solomon said, there is a time for all things. There is time to instruct our children and to associate with our families, if we would divide our labors properly, and not waste any of our time in associating ourselves with organizations wherein there is no profit.

There are a great many amusements introduced among the Latter-day Saints wherein there is no profit. People get together and indulge in card playing. I do not know personally that there is any particular wrong in playing cards, but it is the example and the fascination about it which leads to gambling, and this has ruined many men and families. It leads to drink and to many other evils. Hence, when I see published in the paper what a nice time so-and-so had at high five, or some other game, I wonder if there was any profit in the game to those people who assembled. I believe in social gatherings, such as family gatherings, and gatherings of the Saints, where they meet together and talk good things and rejoice together in the truth. I believe such gatherings are profitable; but when the table is set with intoxicants, I do not think they result in good. We should not encourage our

families to engage in these things, because they lead to evil and away from the Lord and the influence of His Spirit. There are plenty of good and profitable things to engage in; and these things that are not profitable, let us not participate in them. When we are invited here and there to sociables and gatherings, we ought to consider, is there going to be any profit in this for me. Oh, yes; it's going to be a grand thing; we are going to have a nice program. Well, I have thought sometimes that we are getting so much program that everything will be run by program by and by, if the Presidency of the Church will only sanction it. I heard not long ago of Relief Society meetings having programs. I asked them what they had a program for. "Oh, we have a program so as to make it interesting." "You leave the Lord out, then; you have everything cut and dried, learned by heart, and you do not depend upon the Spirit of the Lord." I do not believe in too many programs. In some cases we might have programs, which would be very nice and profitable. But to carry this to the extreme, like we have our politics, I think will work an injury. I heard of a ward once where they were going to introduce programs into their ward meetings. I do not believe in that. I think we can have a ward meeting without a program, and we will depend upon the Spirit of the Lord to direct what shall be said and done.

My brethren and sisters, there are many things that we can improve in. We can improve in our tithes and our offerings. Who is there in all Israel that cannot improve a little in this direction? Peradventure there may be a few that observe the law of the Lord strictly; but I tell you the large majority of the Latter-day Saints do not, although there has been great improvement made among the people. Further improvement is in order, and it will be well for us to do a little better this year than we did last year. If we cannot do any more ourselves, we might convert others to pay their tithing, if we will take pains to reason with them, that they might not be burned in the day of the Lord Almighty. It is said that they that are tithed shall not be burned, inferring that they that are not tithed may be burned. This is

a law of the Lord. It was not instituted by man. President Snow did not inaugurate this principle. The Lord revealed it to the Prophet Joseph and it is expected that all Latter-day Saints will observe this law of the Lord. I want to bear testimony that you who observe this law strictly will be blessed of the Lord. He will multiply you and your means shall be increased unto you, because you have obeyed the law of the Lord and you are entitled to have the windows of heaven opened unto you and blessings poured out upon you. But do not become faint-hearted or discouraged because you do not receive everything today that you expect; but trust in the Lord, and so sure as you continue to trust in the Lord the way will be opened up from time to time and means will be multiplied upon you. Above all things, my brethren and sisters, let us resolve in our hearts that from this time forward we will observe the law of the Lord, we will be consistent in our lives as Latter-day Saints, and we will try to educate ourselves to love one another, to love the work of God, to love His Priesthood, to reverence and obey them, and to walk in the light that God may sustain us and give us the victory, which He will do, if we will only do these things.

How many of you Latter-day Saints neglect your prayers? How many fail to call your families together in the morning and in the evening, or have you so much to do that you cannot attend to it? Do you have to go to some secret organization, and you have not time for family prayers? I want to advise you personally to drop all these organizations wherein there is no profit; associate yourselves with things wherein there is profit, wherein you may have more influence with your households, in persuading them to obey the laws of the Lord. There are a great many things for Latter-day Saints to do, and we know what is best to be done if we will only sit down and think about it. Let us consider our condition before the Lord and place ourselves in the position of the Prophet who said, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Why cannot we adopt

that sentiment? If we will do so, and observe these things, we will be glad of it by and by. When we get through with this short career of ours, and we look back upon our lives, if we have kept the commandments of God, what joy and satisfaction it will be to us. We shall go in peace and associate with the just behind the veil.

Brethren and sisters, attend to the duties that pertain to your calling in the ministry, and let everything else take care of itself. God bless you, and lead us all in the paths of life, is my prayer, in the name of Jesus. Amen.

The choir sang:

Let the mountains shout for joy,
and the congregation joined in singing
the Doxology.

Benediction by Patriarch John Smith.

AFTERNOON SESSION.

The choir and congregation sang the hymn: Praise to the man who communed with Jehovah!

Prayer by Elder B. H. Roberts.

The choir sang the hymn: Great God attend while Zion sings.

ELDER. ANTHON H. LUND.

Spiritual gifts must exist in the Church of Christ—
Their absence an indication of unbelief.

I hope, while I shall address you, that the same good spirit may guide me as has assisted my brethren who have already spoken in the different meetings of this conference. I have enjoyed their remarks very much, and I believe all who have been present have felt to rejoice in the good teachings that have been given us.

This morning, when Brother John W. Taylor read the testimony of the Prophet Moroni to us, I was much struck with some of the words he read. We were told there that the spiritual gifts should always be found in the Church, and that if there ever came a time when these gifts were not in the Church it would be on account of unbelief; and a woe was pronounced upon the inhabitants of the earth if such should be the case. I thought how clear the Prophet Moroni made this; that the Church whenever it is upon the earth

must have the Holy Spirit within it; the members of the Church must have this Spirit, and the spiritual gifts must be manifested; otherwise it would be a dead church. These words are recorded in the Book of Mormon—this wonderful book that has been brought forth by the power of God in our age. This book was printed before there was a church organized, and yet we find these remarkable words in it, which at once furnish the world with a test whereby they can judge if this is the Church of Christ or not. It says that in the Church there must be found these gifts. Now, if Joseph Smith had not been an inspired man; if the Book of Mormon was not the word of God, but written by man, how careful such a man would have been not to furnish the world with a test like this whereby they could at once detect whether it was the Church of Christ or not. A man who should fraudulently give himself out to be an inspired man, would be careful that such words should not be given to the world. But these were not the words of Joseph; they were the words of a prophet that lived some fourteen hundred years before, and one who understood the Church of Christ.

When we look back upon the history of the Church we find that the spiritual gifts were very abundant in the original Church, and that whenever the Saints met they were much blessed with the power of the spirit. They were so eager to attend their meetings and to speak, prophesy, and talk in tongues, that the Apostle Paul had to regulate their meetings and give them counsel in regard to the manner of conducting them, that order might prevail. The Saints were abundantly blessed with these manifestations of the spirit. But when the apostasy took place, the spirit of the Lord departed, its manifestations were fewer, and at last they were not known in the Church. Then it was very convenient to teach the people that revelations were no longer needed, that prophets were not needed; that these spiritual gifts were given only in the beginning of the Church, to convert men; but that they were not to continue with the members of the Church, and therefore they were done

away. When Jesus appeared to the Nephites, upon this continent, He taught them the pure Gospel and organized His church. He left this power of the Priesthood with His servants here, the same as He had with His servants upon the Eastern continent, and the spiritual blessings were enjoyed as long as the Church was in existence upon this continent. Moroni understood this so well that he said these gifts must always be found in the Church, and if not it would be a sign of unbelief.

After the Book of Mormon was published, the Church was organized, and then men could read the book and test the words, and judge whether or not the Church that was afterwards organized corresponded with what the Prophet had said the Church should be.

It was but a few days after the Church was organized before the spirit uttered itself in power, and spiritual manifestations were given and miracles performed, showing that the Church which had been recently organized was not an imitation, but that it was the Church itself, containing the same power and spiritual blessings. In fact, this wonderful book itself was translated by the power of God. Joseph Smith was an unlearned man; he had not studied at colleges; he was not much of a writer at that time, but had to employ others to write for him, and those who wrote for him wrote as he dictated. Now, you who have tried to dictate to a person know how hard it is to dictate, and to continue to do this, without altering or without having the last sentence repeated; but Joseph dictated to these men, and was not under the necessity of asking them where they had left off, because he translated by the power of God. The Urim and Thummim was in his possession, and with this instrument he was able to translate the characters that were engraved upon the plates. This was a miracle in itself, and these men who wrote for him would soon have been able to detect whether he was inspired in the translation, or whether it was his own brain that furnished them the material to write. And let me say that no man could write such a work, if he were

ever so gifted. He would be detected in some fault or other.

The book has been given unto us by the Lord, and we find in it prophecies concerning our time and prophecies concerning the time that is already past, which have been fulfilled, proving the book to be an inspired one. These gifts which the book mentions should be found in the Church; my testimony to you is that they are found in the Church. Talking in tongues has been very common in the Church. Nearly all the members have at some time or another heard this gift, as well as the interpretation of tongues. Some may say, But how can we judge whether this is a true tongue or not? You can judge by the Holy Spirit whether it is prompted by that Spirit or not. There have been times when the proof of the tongue spoken has been overwhelming. When President Peterson of the Sanpete Stake was a young man he attended a meeting in Illinois. There were many present, and the spirit of the Lord was poured out upon the Saints in a great measure. He felt urged by the spirit to talk in tongues, and when he sat down a young girl arose and interpreted it. She was but seventeen years of age, perhaps younger, and she interpreted what Brother Peterson had spoken. Some of the brethren there, then in good standing but who afterwards left the Church, were told that if they did not take heed they would apostatize, and that the balance of the branch should emigrate to the West and travel in wagons like houses, across large plains. This was the interpretation of the tongue. They did not then know that there would come a time when they should travel in covered wagons and go to the west. But a remarkable thing happened at that meeting. Two young girls that had been stolen while children, by the Indians, and been brought back by the government, were present. They heard Brother Peterson speak in tongues, and they declared that he spoke in an Indian tongue, which they had heard before, and they understood most of it, though they said he spoke it better than they ever heard the chiefs speak it, and the young girl, they said, had translated what they understood correctly. This is a great tes-

timony of the truth of that gift, and many other instances could be mentioned, showing that this gift is in the Church. The gift of prophecy we know is in the Church. How many of the prophecies of our beloved Prophet Joseph Smith have not been fulfilled to the very letter? You take the book of Doctrine and Covenants, and you will find there many prophecies that have been fulfilled already, and many relating to time yet to come, which we believe will be fulfilled just as literally as have those that have already been fulfilled. Let me read a few words of a revelation given March, 1831, some eleven months after the Church was organized. In talking about what should come to pass, the Lord revealed to Joseph:

"But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose.

"Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed."

This was many years before the Latter-day Saints were driven from the States, and it talks in such plain terms concerning the gathering. The gathering is a unique principle in this Church, one that is not found in other churches. It is referred to in the Book of Mormon, and in the early revelations to the Church it is given to the people in great plainness. We are told in some of the revelations that the people should be gathered from all nations unto this land, which should be the land of Zion. When we now read about this, it may not seem so remarkable. But let us put ourselves back to the time when the Church numbered but a few members and was hardly known outside of a few counties, and remember that then the Lord told the Prophet that the work should be known in other lands and that the people should be gathered from all nations, and it becomes, indeed, marvelous unto us. Gradually our missionaries are reaching the different nations of the earth, and we have people here from every part of the earth, if not yet from every nation. Our missionaries are going in faith, proclaiming the truth. They are reaching one people after another.

Nearly every nation in Europe has had the Gospel offered to them. I was reading a letter last night which Brother Hintze had received from Athens, Greece, a country where we have not yet done much missionary labor. Brother Hintze went there and preached the Gospel and the seed sown is germinating, and they want to be informed concerning the truth. Certain principles have struck them as true; others they do not understand yet. In the Donaw principalities we have a man laboring, who has already baptized several persons, and it will not be long before it can be said that all nations in Europe have been informed concerning the Gospel. And the myriads in Asia and Africa will yet have to hear the Gospel. The Lord is in His marvelous way preparing the way for the Gospel to be taught to men. I rejoice in contemplating the dealings of the Lord with this work of His, and my testimony to you is that God has established this work, and that He will see that it shall triumph in the earth. God bless you all, amen.

ELDER M. F. COWLEY.

The Church built on the foundation of Continuous Revelation—Each member entitled to an individual testimony of the truth.

My brethren and sisters, I am pleased to have the privilege of meeting with you at this Conference. I desire in the performance of my duty the kind assistance of your prayers of faith. I have been edified through the instructions of my brethren. They have encouraged me and also corrected me, for I find in them instructions which will enable me to improve wherein I lack, and encourage me in the enjoyment of the blessings resulting from the duties which perhaps I have performed more faithfully than others. In contemplating the character of these instructions, it is a solemn testimony to me of the truth of which my brethren have spoken, that the Church is guided by the spirit of revelation. But we are not guided by the spirit of revelation as much as we ought to be. I think sometimes that we have not fully divested ourselves of the elements of sectarianism which some of us may have brought from the world and which others have imbibed because of their

weaknesses. Our Elders, in preaching the Gospel in the various nations of the earth, call attention to the fact that it has always been a characteristic of humanity to profess a belief in the revelations and the remarkable manifestations of the power of God which have been exhibited before their day. But when confronted with the opportunity or necessity of exercising the same faith, and enjoying immediate revelation, they have been weighed in the balance and found wanting. The Church of Christ never did exist on the earth, only as it existed by the spirit of revelation from God. The Jews, when the Gospel was presented to them by John the Baptist and also by the Savior, had just the same opportunities that the Christian world of today have, that is, of reading from the Scripture, which had been made by the Prophets preceding them, and receiving instructions from the doctors of the law and those whose pretended business it was to expound the Scriptures. But when one came to them and said that the kingdom of God was nigh at hand, they were not prepared to receive it. The Gospel then as now was a test to all institutions. John the Baptist said "The ax is laid unto the root of the tree, therefore every tree which bringeth not forth good fruit, is hewn down and cast into the fire." Jesus was desiring to bring to the attention of His disciples the necessity of being built upon a solid foundation, and propounded a question unto them as recorded in Matthew, 16th chapter. He said: "Whom do men say that I, the Son of Man, am?" And His disciples said, "Some say that thou art John the Baptist; some, Elias; and others, Jeremiah or one of the Prophets." Thus we see that it was all guess work with them, so far as the general public were concerned. He turned to the Apostles and said: "But whom say ye that I am?" In response there came an emphatic testimony, not from a doctor of the law, not from an educated man, who had built his faith upon a mere reading of the ancient scripture, but from a poor, unlettered man, who had been called by the voice of the Son of God from the fisherman's net, when

the Messiah had said to him and his brother Andrew "Come and follow me and I will make you fishers of men." From Peter the testimony came in no uncertain tones, saying, "Thou art the Christ, the Son of the living God." And Jesus said to Peter: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven."

I wish to bear my testimony that flesh and blood never did, because it never could, reveal unto man the identity of the Son of God, or make plain to the understanding of the children of men the things of God in any respect; and if it required a revelation for the Apostle Peter to bear witness that Jesus was the Christ, it will require revelation for every man and woman in every dispensation of the Gospel, to bear the same testimony. Indeed, the Son of God enunciated this fact as an eternal doctrine, when he sent the Seventies out to declare the Gospel. He had commanded them to go without purse or scrip, just as the servants of God have been commanded in this dispensation, that the world may be tested and that the disciples of the Son of God may act upon the principle of faith and trust in God to provide for them the necessities and comforts of life. When the Seventy returned to the Savior with the report of their mission, they said that they lacked nothing:

"In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight.

"All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal Him."

This is a plain and simple doctrine, and whatever may be the attainments of mankind, based upon the opportunities of the age in which we live, augmented by the experience and the learning of the preceding generations, they cannot understand the things of God, without the spirit of revelation.

I wish to bear my testimony that the Church of Jesus Christ of Latter-day Saints was founded upon the principle

of revelation, and that it has been guided and controlled by the spirit of revelation from its inception to the present time. God designed to guide this Church by the voice of revelation. When I see any lack of confidence on the part of our people in the wisdom of the Prophet of God and his associates, I am impressed with the fact that we are lacking in that faith which belongs to the work of God. When the Prophet Joseph Smith was instrumental in establishing this work, he made certain promises, such as have been alluded to by my brethren today. These promises have been fulfilled to the very letter. They not only extended to the remarkable manifestation of the gifts and powers of the Holy Ghost, but they extended to a promise that every man and every woman in the Church should have a substantial testimony concerning the propriety of every movement made by the Prophet of God, in advancing the interests of the work of God upon the earth. And it can be pointed out on the pages of history that neither the Prophet Joseph Smith nor any of his successors ever gave counsel unto the Saints of God that was not attended with blessings and prosperity to those who heeded and acted upon it. Moreover, it cannot be found upon the pages of history where any man has risen up in opposition to that counsel and has stretched forth his hand to steady the ark of God, but what that man has come to disappointment and his folly has been made manifest in the midst of the people of God. I can bear my testimony that these evidences, which have been recorded as a result of the experience of this Church, will continue down to the latest period of time. God has established this work; He has maintained it; He has prospered it in the earth, and He will continue to do so from this time henceforth and forever. God bless you, in the name of Jesus. Amen.

ELDER A. O. WOODRUFF.

Room for Improvement among the Priesthood—The great distinction between the true Church and other religious bodies—A difference in spirit—Every part of the body necessary to its healthful existence—Warning against a hideous evil.

My brothers and sisters, I trust that I may have your support and the bless-

ings of God to guide me in my utterances here this afternoon. I have no other desire in standing before you than to give you that which the Lord may reveal unto me, and I desire to so live that whenever I am called upon to occupy a position of this kind, the Lord may be pleased to favor me with His Holy Spirit, that I may not be left to depend upon the wisdom of man.

I have a desire this afternoon to say some words that may be stimulating and encouraging to those who hold the Priesthood, especially to those who are acting in the Lesser Priesthood. President Snow has gone among the people and discharged the duties which our Heavenly Father has given him to perform, and after doing so, he unloads a great degree of this responsibility upon the shoulders of the Priesthood in all its organizations. I know there is not that activity among many quorums of the Priesthood that there ought to be; and while it is true the Latter-day Saints during the past year have done exceedingly well in the payment of their tithes, they have not done as well as they would have done had the Teachers, and Priests and the Elders in Israel performed their duties as faithfully as President Snow has discharge his. True, most men who hold these positions are younger men than President Snow, but I regret to have to acknowledge that they have not been as diligent throughout the different Stakes and wards of Zion in regard to this message, which the Prophet of the Lord has given to the people, as they should have been. While visiting a Stake a short time ago, I learned by questioning the High Council, that some of them had not been visited by their Teachers for years; and while that Stake had increased about fifty per cent in the payment of their tithes during the past year, I thought to myself, what a showing they might have made, if the Priesthood in all its departments had been active and faithful.

In order that I might bring before you what I desire. I will read a portion of the 12th chapter of First Corinthians.

"For by one spirit we are all baptized

unto one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one spirit;

"For the body is not one member but many.

"If the foot shall say, because I am not the hand, I am not of the body; is it therefore not of the body

"And if the ear shall say, because I am not the eye I am not of the body; is it therefore not of the body?

"If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

"But now hath the Lord set these members every one of them in the body, as it has pleased Him.

"And if they were all one member, where were the body?

"And now are they many members, yet but one body,

"And the eye cannot say unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of you.

"Nay, much more, those members of the body, which seem to be more feeble, are necessary;

"And those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness.

"For our comely parts have no need; but God hath tempered the body together, having given more abundant honor to that part which lacked.

"That there should be no schism in the body; but that the members should have the same care one for another.

"And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.

"Now we are the body of Christ, and members in particular.

"And God hath set some in the Church; first, Apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healing, helps, governments, diversities of tongues.

"Are all Apostles? are all prophets? are all teachers? are all workers of miracles?

"Have all the gifts of healing? do all speak with tongues? do all interpret?

"But covet earnestly the best gifts; and yet shew I unto you a more excellent way."

The Church of Christ was referred to here yesterday and compared to a man seventy years of age, The Apostle Paul also in his beautiful figure compared the Church of Christ to the body of a man. I wish to say a few words regarding this figure which has been used, I have asked myself, what is the greatest cause for the difference between the Church of Christ and the churches that have been es-

tablished by man, for there are many forms of religion, some patterning closely after the one founded by our Lord and Master Jesus Christ. And I have thought, is it not because these different bodies have not the Spirit? I compared this spirit to the Priesthood of the Son of God, and concluded in my own mind that this was the greatest cause of the difference which exists between the Church which Christ has established and the churches which have been established by man. When the Prophet Joseph inquired of the Lord regarding the divinity of the different denominations that then existed upon the earth, and many of which exist today, he was told that they had a form of godliness, but denied the power thereof; that they drew near unto the Lord with their lips, but their hearts were far from Him. I thought to myself what a comparison there was between the true Church of God, with the Priesthood and Spirit to enliven it, and the dead forms of religion, as they have been instituted by men. We might carry this comparison a little farther, and take the skeleton of this body, the organization of the Church of Christ, animated by the Spirit and Priesthood of God, and in connection with this skeleton we have the sinews, the helps in government, the muscles, the nerve system and the circulation of the blood from the heart into all parts of the body. And just as it is impossible for a human body to exist without the spirit, so is it impossible for the Church of Christ to exist without the Priesthood of the Son of God. Just as it is impossible for a body to be complete without the brain, the heart and the other organs of the system, so would it be impossible for the Church of Christ to exist in perfection without the Presidency, the Apostles, the Seventies, the High Priests, the Elders, the Priests, Teachers and Deacons. All of them have their special work to perform, just as the organs of the human system have their particular part to do. I compared the circulation of the blood in the body to the active Priesthood, which goes about the whole body of the Church, imparting life and vigor and setting in order all of the parts that may be out of place. Whenever

a member becomes injured, the blood assists in building it up. So with the workings of the Priesthood of the Son of God, in the great body which Christ has established.

I believe that every organization of the Priesthood is just as important and vital to the Church of Christ as every organ is to the human system; and in Stakes or wards where the Deacons, the Teachers, the Priests and the Elders have nothing to do, there will be a stagnation of blood. Our people have suffered the malady in neglecting to pay their tithes, but now this Priesthood is getting to work, this blood is circulating more freely, and directing its attention especially in the direction of curing the body of this particular malady. The Priesthood has labored energetically, but not as much so as we should have done. There are many Teachers and Priests that have not labored as faithfully as they should have done. Think of what a beautiful body this would be if every quorum was active; if the blood circulated through every part of the system and if every part was renovated and cleansed, so that it might be in a perfect state of health. God help us that we may be able to get this body, the Church of Christ, into this desirable condition; that the list containing thousands of names of persons who ought to be tithe-payers and are not, may be wiped out. I believe that one of the most practical ways of bringing about this condition is for the Presidents of Stakes, Bishops of wards and the Presidents of quorums to see to it that they discharge their part of this responsibility. It is not expected that President Snow will be able to reach all parts of the body and be able personally to regulate and renovate the body of Christ, but there are members of the body that have been chosen to do this work, and if they do not do it, that condition which we desire will not exist.

I hope, my brethren and sisters, that President Snow shall live to see the desires of his heart granted unto him. I pray for this and labor for it among the brethren in the Stakes where I go, so that confidence in the Church of Christ in regard to financial affairs may

be maintained. The Church is now upon a good financial basis; but we ought not to cease our labors as soon as we hear good news. We ought not to run well for awhile, and then tire out just when our assistance is most needed. It has taken considerable labor on the part of the Priesthood to stir the people up to a realization of their condition and their negligence in regard to the payment of tithing, and it will take a continual labor on our part to keep the people awakened to these things. Strange that we always have to be labored with in order to get us to do right; nevertheless we have to be labored with and we have to labor with each other that we may keep alive in the Church of Christ. If we are not brought in contact with this Priesthood and its workings we soon die out, just like a member of the human body would die out if the blood did not circulate to that part. Thus it is very necessary that the brethren who hold the Priesthood and the sisters who are engaged in the different organizations of this Church should carry their responsibility and feel that there is an individual responsibility connected with this work which rests upon them, and that God will not justify them if they do not discharge their duties in their separate callings.

I wish to read, for the benefit of those who hold the Priesthood, from the third chapter of Ezekiel, beginning at the 17th verse:

"Son of Man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

"Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul.

"Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand."

This, my brethren and sisters, may be applied to those of us who have received the Priesthood of the Son of God. We have not received it through man. The leaders of this dispensation received it from Peter, James and John and John the Baptist, the men who held the keys of this Priesthood and who received it from the Son of God Himself. Therefore, the responsibility that we are under has not been placed upon us by man; it has come to us from God; and when the head shall say to us, Do this, or that, we are under obligations to do it. We are under obligations to see that there is no stagnation in our part of the body; that there is no negligence in the payment of tithes or in the keeping of any of the commandments in our Stake or ward or association. It is my duty at the head of any association, ward or Stake to see that the people are doing their duty. If they are entirely negligent to the teachings of God that come to us through His mouthpiece, I want to tell you, my brethren and sisters, that those who stand at the head of these organizations will come under condemnation. The Presidency, the Twelve, or the Seventy cannot be in all the wards; but there are men placed there with equal responsibility in their callings, and they have to discharge these duties or the Lord will not hold them guiltless. He will not excuse them if they do not labor diligently and delve into the dark corners and see that there are no cobwebs in their Stake or ward, but that everything is working as it should do; that there is no clog in the machinery of this great body of Christ, but that each is doing his part. If we will do this we will gain salvation and we will enter into the presence of God and hear the welcome plaudit, "Well done, thou good and faithful servant." If we do not, we cannot expect, because the Priesthood has been conferred upon us, that we will inherit the celestial kingdom of our God. The Lord will not reward the drone, nor the slothful; He will not reward the unjust steward, the one who has not taken advantage of the opportunities God has placed within his grasp. If our talents are great, we have that

much more need to use them than those who are not so greatly blessed.

Before taking my seat there is another matter that occurs to me which I wish to speak upon. I have noticed that there is a spirit creeping in among a certain class of the Latter-day Saints which is not of God, but of the world. It has been popular, ever since Mormonism was established, to have large families; for we understand that there are hundreds of thousands of spirits in the other world anxious to be tabernacled by good fathers and mothers, that they may pass through this state of probation. But there is a certain class of Latter-day Saints that has come to think as the Gentile world does—that it is not stylish, not nice to have large families; and therefore we find, much to our sorrow, that in some instances steps are taken to prevent these spirits being tabernacled by them. I want to say that every Latter-day Saint ought to feel that they, are not justified before God their Father in pursuing a course of this kind. We want, so far as God will favor us, the privilege and blessing of posterity. And those who employ means to prevent this will find in the spirit world that they have lost the stars in their crown and have shut out a means of exaltation; that they have done a grievous wrong which they may not be able to repair for many ages, if at all. Those who fought the system of plural marriage in years gone by were people who were, as a rule, opposed to the large families of the Latter-day Saints, and took steps themselves to prevent spirits coming to them to be tabernacled, in some cases going so far as to be guilty of murdering the unborn innocents. Upon such the curse of God will rest. I greatly desire that this practice shall not creep in among the Latter-day Saints. I have prayed that the Spirit of this subject might be given to some of the older members of this quorum, or to the Presidency, that they might dwell upon it, because I know, from what I have heard from reliable sources, that this spirit which I have spoken of is in a slight degree at any rate creeping in among the Latter-day Saints. Thank God for posterity. Thank God for the large families of the

Latter-day Saints. I wish that we had millions more of them today, and that the world were full of this class of people, who fear God and who desire to serve Him and keep His commandments, and whose sons and daughters are reared in the principles of the Gospel of the Lord Jesus Christ.

I thank my heavenly Father for the testimony which He has given me that this is His work, that President Snow is a Prophet of the true and living God, that God is with him, that He has inspired him, and that the changes which are being brought about in our financial conditions are due to the revelations of God through His Prophet. May God help us to be faithful, to be loyal. May He give us His Spirit, that we may not get into the dark, that we may not lose the Spirit of the Gospel of the Lord Jesus. Let us stand up to the rack and do our part. Let us see to it that the responsibility which is placed upon us is discharged, that we may enter into the presence of God our Father, and share the reward of the laborer and those who have been valiant for the testimony of Jesus, and receive eternal life. I ask it through Christ, our Redeemer. Amen.

PRESIDENT JOSEPH F. SMITH.

Preservation and Multiplication of life—Dangers of sign seeking—Man established in the truth by faithfulness and the spirit of God.

It will give me great pleasure to receive the spirit to bear testimony to that which we have heard today and yesterday. I think the true spirit of counsel and instruction has rested upon the Apostles who have spoken to us during this conference so far, and I desire to say that I endorse with all my heart the excellent counsel and blessed instruction which they have given to this people. I sincerely hope we will remember these counsels, and remembering them, carry them out in our lives. It matters not how many good things we may hear, nor how much we may know, if we do not apply the instructions we receive and the knowledge we possess to the accomplishment of the work that we have in hand. The paramount duty is to labor for Zion, and work for our own salvation, that we may gain the victory over ourselves and over the powers of evil that are in the

world. The Gospel has been preached to us, and we have essayed to obey it, that we might become the sons and daughters of God—heirs of God and joint-heirs with his Son. We can never attain to the blessings of the Gospel by merely becoming acquainted with it and then sitting down and doing nothing ourselves to stem the current of evil that is preying upon us and upon the world.

The remarks that have just been made by Brother Woodruff are worthy of attention and acceptance on the part of the young men and young women of Zion. Those who have taken upon themselves the responsibility of wedded life should see to it that they do not abuse the course of nature; that they do not destroy the principle of life within them, nor violate any of the commandments of God. The command which he gave in the beginning to multiply and replenish the earth is still in force upon the children of men. Possibly no greater sin could be committed by the people who have embraced this Gospel than to prevent or to destroy life in the manner indicated. We are born into the world that we may have life, and we live that we may have a fulness of joy, and if we will obtain a fulness of joy, we must obey the law of our creation and the law by which we may obtain the consummation of our righteous hopes and desires—life eternal.

If the time will permit, I desire to endorse the sentiments that were expressed by Brother Grant. It is a wicked and adulterous generation that seeketh after a sign. Show me Latter-day Saints who have to feed upon miracles, signs and visions in order to keep them steadfast in the Church, and I will show you members of the Church who are not in good standing before God, and who are walking in slippery paths. It is not by marvelous manifestations unto us that we shall be established in the truth, but it is by humility and faithful obedience to the commandments and laws of God. When I as a boy first started out in the ministry I would frequently go out and ask the Lord to show me some marvelous thing, in order that I might receive a testimony. But the Lord withheld marvels from me, and showed me the

truth, line upon line, precept upon precept, here a little and there a little, until he made me to know the truth from the crown of my head to the soles of my feet, and until doubt and fear had been absolutely purged from me. He did not have to send an angel from the heavens to do this, nor did He have to speak with the trump of an archangel. By the whisperings of the still small voice of the spirit of the living God, He gave to me the testimony I possess. And by this principle and power He will give to all the children of men a knowledge of the truth that will stay with them, and it will make them to know the truth, as God knows it, and to do the will of the Father as Christ does it. And no amount of marvelous manifestations will ever accomplish this. It is obedience, humility and submission to the requirements of heaven and to the order established in the kingdom of God upon the earth that will establish men in the truth. Men may receive the visitation of angels; they may speak in tongues; they may interpret; they may prophesy; they may heal the sick by the laying on of hands; they may have visions and dreams; but except they are faithful and pure in heart, they become an easy prey to the adversary of their souls, and he will lead them into darkness and unbelief more easily than others. The devil himself can appear like an angel of light. False prophets and false teachers have arisen in the world. There is perhaps no gift of the spirit of God more easily imitated by the devil than the gift of tongues. Where two men or women exercise the gift of tongues by the inspiration of the spirit of God, there are a dozen perhaps that do it by the inspiration of the devil. Bless your souls, apostates speak in tongues, apostates prophesy; apostates claim to have marvelous manifestations. And what is that to us? The trouble is, we know so little of the truth ourselves and we live by it so poorly that almost any little jackanapes in the country may rise up and claim he has had a vision, or some marvelous dream, and however absurd or untrue it may be, he may find believers and followers among those who profess to be Latter-day Saints.

I believe in the gifts of the Holy

Spirit unto men, but I do not want the gift of tongues, except when I need it. I needed the gift of tongues once and the Lord gave it to me. I was in a foreign land, sent to preach the Gospel to a people whose language I could not understand. Then I sought earnestly for the gift of tongues, and by this gift and by study, in a hundred days after landing upon those islands I could talk to the people in their language as I now talk to you in my native tongue. This was a gift that was worthy of the Gospel. There was a purpose in it. There was something in it to strengthen my faith, to encourage me and to help me in my ministry. If you have need of this gift of tongues, seek for it and God will help you in it. But I do not ask you to be very hungry for the gift of tongues, for if you are not careful the devil will deceive you in it. He can talk by the gift of tongues as well as the Lord can. Paul did not seem to care much about the gift of tongues either. He said to the Corinthians:

"I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

So far as I am concerned, if the Lord will give me ability to teach the people in my native tongue, or in their own language to the understanding of those that hear me, that will be sufficient gift of tongues to me. Yet if the Lord gives you the gift of tongues, do not despise it, do not reject it. For if it comes from the Spirit of God, it will come to those who are worthy to receive it, and it is all right. But this idea of seeking it, desiring it, when you don't pay your tithing, when you don't pray in your families, when you don't pay your debts, when you desecrate the Sabbath day, and when you neglect other duties in the Church; I tell you the devil will take advantage of you bye and bye, if he does not at first.

The time will not permit me, or I would like to take the Scriptures and read from them in relation to this subject. I love the truth; I love my brethren, and I know that the visiting of an angel alone will not keep one in the Church. The opening of the heav-

ens to you in marvelous manifestations will not establish you in the truth. We have abundant proof of that in the history of the Church. But the men and the women who are honest before God, who humbly plod along, doing their duty paying their tithing and exercising that pure religion and undefiled before God and the Father, which is to visit the fatherless and widows in their afflictions and to keep ones self unspotted from the world and who help look after the poor; and who honor the holy Priesthood, who do not run into excesses, who are prayerful in their families and who acknowledge the Lord in their hearts, they will build up a foundation that the gates of hell cannot prevail against; and if the floods come and the storms beat upon their house, it shall not fall, for it will be built upon the rock of eternal truth. I pray that this vast congregation will build upon this imperishable foundation, upon the principle expressed by the

words of Joshua, "as for me and my house, we will serve God," and as also expressed by Job, "Though he slay me, yet will I put my trust in Him." If you have that spirit toward God and His work in these latter days, you will build, steadily and, slowly it may be, but surely, upon a foundation that will endure throughout the countless ages of eternity. And if you do not get any great manifestations, you need not worry about it. You will get the testimony of Jesus Christ in your hearts and you will know God and Jesus whom He has sent, whom to know is life eternal, just as well as those who receive visions. For those who do receive visions, the devil will try to make them believe that they were delusions, and if they commit sin, he will be sure to make them believe it. God bless you, is my prayer. Amen.

The choir sang:

"Ye simple souls who stray,
Far from the paths of truth.

Benediction by Elder Jonathan G. Kimball.

THIRD DAY.

Sunday, April 6th, 10 a. m.

The choir and congregation sang the hymn commencing:

Redeemer of Israel,
Our only delight,

On whom for a blessing we call.

Opening prayer by Elder Charles W. Penrose.

Singing by the choir:

All hail the glorious day,
By Prophets long foretold,
When, with harmonious lay,
The sheep of Israel's fold
On Zion's hill His praise proclaim,
And shout hosanna to His name.

ELDER RUDGER CLAWSON.

A striking evidence of God's goodness—Tithing and consecration—Importance of Church records.

Brethren and sisters, I can say that I have greatly rejoiced in the spirit of this conference. We have truly had a time of instruction and refreshing to our souls, and this conference, held in the seventieth year of our age as a Church, has this far been one of the

best that we have ever had. What a great variety of instruction has been given to this people, and we can see the growth and progress that has been made since we were convened in conference one year ago. We rejoice in it, and our hearts are made glad. Notwithstanding this, however, we witness things in the Church that need attention and correction, and we know that there is opportunity for still greater growth and progress. The Lord, as if in smiling approval of His Church (speaking of the Church as a whole) has sent a most glorious storm—a storm that was greatly needed and that gives promise of abundant crops in the year 1900. So greatly needed was this storm that the Latter-day Saints can overlook the inconvenience of getting around, and can lift up their hearts in praise and thanksgiving to God. Truly we are a blessed people.

I was very deeply impressed with the revelation that was read in part by President Snow at the Priesthood meet-

ing last evening, and also the very instructive comments made upon it. It is of such great and vital interest that I have thought to read the revelation to you this morning. It is recorded in section 85 of the Book of Doctrine and Covenants. The Lord says:

"It is the duty of the Lord's clerk, whom He has appointed, to keep a history, and a general Church record of all things that transpire in Zion, and of all those who consecrate properties, and receive inheritances legally from the Bishop;

"And also their manner of life, their faith, and works; and also of the apostates who apostatize after receiving their inheritances.

"It is contrary to the will and commandment of God, that those who receive not their inheritance by consecration, agreeably to His law, which He has given, that He may tithe His people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God;

"Neither is their genealogy to be kept, or to be had where it may be found on any records or history of the Church;

"Their names shall not be found, neither the names of the fathers, nor the names of the children written in the book of the law of God, saith the Lord of Hosts.

"Yea, thus said the still small voice, which whispereth through and pierceth all things, and often times it maketh my bones to quake while it maketh manifest, saying:

"And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the Saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God;

"While that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning;

"And all they who are not found written in the book of remembrance, shall find none inheritance in that day, but they shall be cut asunder, and their portion shall be appointed them among unbelievers, where are wailing and gnashing of teeth.

"These things I say not of myself; therefore, as the Lord speaketh, He will also fulfill.

"And they who are of the High Priesthood, whose names are not found written in the book of the law, or that

are found to have apostatized, or to have been cut off from the Church; as well as the Lesser Priesthood, or the members, in that day, shall not find an inheritance among the Saints of the Most High;

"Therefore it shall be done unto them as unto the children of the priest, as will be found recorded in the second chapter and sixty-first verse of Ezra."

Brethren and sisters, the Lord in revealing to the Prophet Joseph that a day of vengeance and burning is coming upon the earth, did not desire, I think, to arouse any feelings of fear or anxiety in the minds of His people. It was simply that they should be made acquainted with the fact that such a day is coming upon the earth and also that there should be a preparation made by his people for that time, that they might be able to abide that great and dreadful day of the Lord. One peculiar feature of this revelation is that while the Lord speaks of this time of trouble and calamity, he also comes down to the simple matter as it might seem to some, of giving instructions to his clerk. He says that his clerk shall keep a history and a general Church record of all things that transpire in Zion, and in the manner of life and faith and works of His people, and especially that it should be recorded of His people that they pay their tithes and offerings, and later perhaps that they shall observe the law of consecration, that they may escape the day of vengeance and burning. We see that the Lord is very particular in this matter. In the early days of the Church, some baptisms for the dead that were not properly witnessed and recorded, were rejected of the Lord, and the work had to be done over again. We know that great care and attention is given to this matter today in our Temples, and that efficient help must be secured to do this. Let me tell you something in relation to this great Temple of the Lord in Salt Lake City. From the time that that Temple was dedicated, in 1893, up to the year 1899, there were 475,662 ordinances performed therein, and for the year 1899, 68,871, making a grand total of 544,337 ordinances performed in the House of the Lord for the living and the dead, and this does not include the work that has

been done in other temples of God. Truly it is a great and marvelous work, and not the least important thing about it is that these ordinances are all carefully recorded in the books and are filed away in the archives of the Temple, to be brought forth in due time. From these records the people who have gone to that house will be judged. Nothing that is done in that Temple will be accepted of the Lord, except it is properly witnessed and recorded. The Temple work is strictly looked after each day, so that nothing is neglected or omitted, much to the credit of those who labor in the Temples. The great work performed in the Salt Lake Temple, has thus far been accomplished under the Presidency of our Prophet and Seer, and we rejoice in it.

I also want to say to you, my brethren and sisters, inasmuch as there is more or less anxiety at times among some of the Saints concerning the tithing, that the tithing records of this Church were never before in such good condition as they are today. I ask the Presidents of Stakes and the Bishops of wards to bear witness with me that the tithing is most strictly looked after, and that no mistakes occur, but which are readily detected. I was going to say that the "eagle eye" of the Presiding Bishop of this Church, through the very efficient help that he has, detects every inaccuracy and every neglect in the recording of the tithes. The Presiding Bishop is one of the Lord's clerks, and he of necessity must keep a strict and careful record. All of the tithing reports which come from the forty-two Stakes of Zion, covering five hundred and thirty-eight wards, are carefully tabulated and filed away in the Bishop's office, and you would be astonished, if you went there, to find how readily you could get any information pertaining to the tithing of this Church. There is no man, woman or child in this Church who has paid tithing, but whose name will be found upon the tithing records in the Bishop's office and the office of the First Presidency. It is all understood, and we are fast coming to that condition where nothing will be neglected or wasted. There are losses that occur in a natural and proper way, and that cannot be avoided, but the

tithing is most carefully looked after. I have admired the system that is followed in the Presiding Bishop's office.

There is another matter that I would like to speak of briefly, and that is this: God has inspired his servant not only to look after the proper recording of the tithes of His people, but also to call for the names of the non-tithepayers of the Church. This is something that has never been done before, so far as I know. A list most carefully prepared as to names, but not always as to explanations has been compiled and furnished the First Presidency of this Church. That action seems to have come to us through the inspiration of God, that it shall be known who are neglectful in the midst of His people. I do not know that I am authorized to tell you how many names there are in it, but I can say that it is a large book. It was presented at the Priesthood meeting last night as a text book to talk upon. President Snow talked from that text, and Presiding Bishop Preston talked on it. It was a big text, so large that he could hardly follow it. There is not a man or woman in this Church who ought to pay tithing and who does not, but whose name is recorded in that great book. It was designed that in each case a reason should be given why each person had not paid tithing. But this has not been fully done in all cases, owing no doubt to the fact that this is the first request of the kind that has been made of the Bishops of this Church; but there will be an improvement in this particular hereafter. The lines are being drawn. It must be known to the authorities of this Church and to the people who are faithful and who are not faithful. God requires it and it must be recorded, for the reason plainly set forth in the revelation, that those whose names are not found recorded in the book of the law of God shall have no inheritance in Zion in that day when our eternal inheritances shall be divided out to us. Therefore it is a matter of serious importance, and we appreciate the meaning of the great text that was given to us in our Priesthood meeting. I am sure that those who were present were deeply impressed by what

they saw and the instructions that were given. Notwithstanding this, I desire to say that if the Latter-day Saints shall make as much advancement in the year 1900 as they have done in the year 1899, it will be a bright and glorious day for Zion. I believe that God is well pleased with the efforts that have been made and with the faithful among His people. There is one reflection I had concerning the book of which I have spoken, and that is, it simply gives the names of non-tithe-payers in the Church. It does not give the names of those who have paid only fifteen per cent of what they should pay, or twenty per cent, or fifty per cent, or seventy-five per cent. There are doubtless many of the people who only paid a partial tithing, or as Bishop Preston says, "a little ten per cent," which he informs us is no ten per cent at all. Ten per cent is ten per cent, and a tithing is ten per cent, neither more nor less. When it is below that, the view has been held that it is simply an offering to the Lord. However these partial payments have been accepted and recorded among the names of those who have paid tithing; for every man and woman in this Church shall have due credit for what they do.

I had the permission of the President of the Church to look through that book, and I want to give you a very brief summary of what I found there as to why many people in this Church failed to pay their tithing last year. There are some people who will say: "Of course there were those among us who did not pay tithing last year;—some young men doubtless who have just come into their majority, or who have perhaps for the first time earned a little means and are not acquainted with this great law of tithing." In answer to that I want to say that it is a mistake. There may have been some such, but there were many High Priests, Seventies, and Elders, as well as members of the Lesser Priesthood, who failed to observe the law in 1899. That is the most astonishing thing connected with it. And what is still more curious is some of the reasons that are given why these bearers of the Priesthood did not pay

tithing. Let me say that in some cases no reasons were given at all, which indicated to me that the Bishops of those wards failed to see those who were derelict in their duty, failed to talk with them and get their reason for not paying tithing, which shows a great neglect. In some cases the reason given was, carelessness; in others, indifference; in others, a lack of faith. A very large number come under these heads. One High Priest was not converted to the principle. I say one; there was quite a number of High Priests against whose names the reason given was that they were not converted to the principle. In other words, they did not believe the revelation of God, and yet they were High Priests in the Church. The reason given in the case of one Elder was that he hadn't thought enough about it to see the necessity of it. Is it not rather remarkable that we can find an Elder in this Church who has not thought enough about the law of God to see the necessity of obeying it? I wonder if he thought enough about the principle of baptism to be baptized, or about the principle of laying on of hands to have the hands of the Priesthood laid upon him for the reception of the Holy Ghost? We learned from President Cannon last night that the law of tithing is just as essential and as saving a principle as the principle of baptism or the laying on of hands. In another case an Elder, a member of one of the Stake boards of the Y. M. M. I. A., had never paid tithing, so I presume that he had never been converted. In the case of several High Priests and a number of Seventies, the reason given was that though they were abundantly able to observe this law, they were not willing. In the case of a number of Seventies, the reason given was that they did not believe in paying tithing. I presume that would probably be the case with all who wilfully neglected their duty. In the case of a High Priest, the reason given was that his wife paid a good tithing, but he did nothing. There may be a chance for that brother; his wife may be able to bring him into the kingdom. We hope so at least. Here, brethren and sisters, is a very remarkable explanation that was offered in

the case of a Teacher in this Church. It does not say whether he was an active Teacher, or an ordained Teacher. The explanation is that he did not believe in tithing or in a God. The great wonder is that he is in the Church at all. In the case of an Elder, it was explained that he could not be persuaded to do anything in a Church capacity. This is not to be wondered at, for a man who fails to pay his tithing will lose the spirit of the work, and if he persists in that direction, he will apostatize and leave the Church, as sure as God lives. In the case of an Elder, the reason was given that he could not afford to pay tithing. Notwithstanding one-tenth of his earnings belonged to the Lord, he could not afford to pay to the Lord that which belonged to him, so he appropriated it and made use of it in other directions. In the case of a Seventy, it was said that he argued against the principle, and yet he is a Seventy in the Church! In the case of another, he had no faith in the Gospel! Here is a very strange explanation given in the case of a **Seventy**: **It** states that he does not like the Bishop, consequently he ignores the law of God. I suppose that because he does not like the Bishop, he won't be saved. Of one Elder it was said that he was full of good intentions for the future. Of course we have no means of knowing whether these good intentions may be relied upon for the future, but we do know that these good intentions did not lead him to pay his tithing in the year 1899. Here is an explanation, which will be the last I shall give: The Bishop, in referring to twelve non-tithe payers, says, "We think some of these would have paid tithing, had they been aroused immediately before the settlement of tithing." Well, confession is good for the soul, and that Bishop confesses that he failed entirely in his duty in not visiting these twelve non-tithe payers and arousing them to their duty. Of course, the great responsibility rests first upon the non-tithe payer, but after that there is a responsibility resting upon the Bishop and upon the president of the Stake. They should be familiar with the people in their Stake and in the ward who fail to pay tithing, and they should labor with them and try

to bring them into a condition where they will keep the commandments of God. Now, in conclusion I want to bear testimony to the record that has been made by one ward in Salt Lake City—and perhaps the same may be said of others, for aught I know; but this ward has come to my attention through the Bishop. There were only four non-tithe payers in that ward, and the ward paid to this Church something like ten thousand dollars in tithing. I tell you I was gratified, and I said to that Bishop, The reason to me is very apparent; you are interested in this matter of tithing, you are acquainted with your people. You know every tithe-payer in your ward, and you know every non-tithe payer, or you could not tell me that there were only four, and you are looking after them. The trouble, as shown by this great report, is that the Bishops and the authorities have been somewhat derelict in their duty. In many cases the Bishop could not tell you how many non-tithe payers there were in his ward, let alone not being able to tell you who they were and why they failed in this duty. Now, brethren and sisters, if there are in this vast congregation of Israel, or in any of the Stakes, people whose names appear on the record that President Snow exhibited to us, I say it is to your interest to see to it that your names are taken from it, and that they appear, instead, in the book of the law of God, in order that, in due time, you may receive your eternal inheritance in the kingdom of God; which is my prayer in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

Importance of the law of tithing—A source of revenue and a Means of distinguishing the faithful from the unfaithful—None should be denied the privilege of obeying this law.

My beloved brethren and sisters, I sincerely desire the presence and influence of the good Spirit during the few moments that I shall stand before you, that I may be guided in my remarks in wisdom, and that what may be said may be profitable.

The subject that has been spoken of this morning is one of vital importance for the Church of Jesus Christ of Latter-day Saints, not only to the body

of the Church, but to each individual member; for the law of tithing is a test by which the people as individuals shall be proven. Any man who fails to observe this principle shall be known as a man who is indifferent to the welfare of Zion, who neglects his duty as a member of the Church, and who does nothing toward the accomplishment of the temporal advancement of the kingdom of God. He contributes nothing, either, towards the building of temples or maintaining them; he does nothing towards spreading the Gospel to the nations of the earth, and he neglects to do that which would entitle him to receive the blessings and ordinances of the Gospel. Every member of the Church ought to possess that loyalty of feeling toward the cause that he would feel himself wronged if he were denied the privilege of contributing to the sustenance of the Church of Christ in the earth. The law of tithing is the law of revenue for the Church. There is no organization in the world having for its object the benefit of mankind, the building up of industries, or the protection of the rights of the people, but what must provide means with which to carry out these purposes.

When the Lord restored the Gospel the spirit of gathering came with it. The Lord commanded the people to gather together, and that they should not only be organized as a Church, but that they should be organized under the laws of the land, so that they might not be helpless and dependent and without influence or power; but that by means of united effort and faith they should become a power for the accomplishment of righteousness in the earth (D. & C. Sec. 44; 4-5). In order that there might be means with which to accomplish every temporal good for the people, the Lord instituted this law of tithing in the place of the greater and more perfect law of Zion. The Lord revealed to his people in the incipency of His work a law which was more perfect than the law of tithing. It comprehended larger things, greater power and a more speedy accomplishment of the purposes of the Lord. But the people were unprepared to live by it, and the Lord, out of mercy to the people, suspended the more perfect law,

and gave the law of tithing, in order that there might be means in the storehouse of the Lord for the carrying out of the purposes He had in view; for the gathering of the poor, for the spreading of the Gospel to the nations of the earth, for the maintenance of those who were required to give their constant attention, day in and day out, to the work of the Lord, and for whom it was necessary to make some provision. Without this law these things could not be done, neither could Temples be built and maintained, nor the poor fed and clothed. Therefore the law of tithing is necessary for the Church, so much so that the Lord has laid great stress upon it, as will be seen in these words:

"And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you;

"And this shall be an ensample unto all the Stakes of Zion. Even so. Amen."

By this principle the loyalty of the people of this Church shall be put to the test. By this principle it shall be known who is for the kingdom of God and who is against it. By this principle it shall be seen whose hearts are set on doing the will of God and keeping His commandments, thereby sanctifying the land of Zion unto God, and who are opposed to this principle and have cut themselves off from the blessings of Zion. There is a great deal of importance connected with this principle, for by it it shall be known whether we are faithful or unfaithful. In this respect it is as essential as faith in God, as repentance of sin, as baptism for the remission of sin, or as the laying on of hands for the gift of the Holy Ghost. For if a man keep all the law save in one point, and he offend in that, he is a transgressor of the law, and he is not entitled to the fullness of the blessings of the Gospel of Jesus Christ. But when a man keeps all the law that is revealed, according to his strength, his substance and his ability, though what he does may be little, it is just as acceptable in the sight of God as

though he were able to do a thousand times more.

While this matter of non-tithe-payers was being talked over, I heard of a Bishop who refused to receive tithing from a person because that person was poor. I wondered what Bishop it was. What Bishop is there in the Church who would deny a woman, even though she was fed and clothed out of the tithings of the people, the privilege of having her name recorded in the books? I will read a few words out of the same revelation that Brother Clawson has read to us this morning:

"It is contrary to the will and commandment of God, that those who receive not their inheritance by consecration, agreeably to this law, which He has given, that He may tithe His people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God;

"Neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the Church;

"Their names shall not be found, neither the names of the fathers, nor the names of the children written in the book of the law of God, saith the Lord of hosts."

Will you then deny the widow, because she has only a mite to bestow? Because the tenth which she proposes to give in obedience to the commandment of God is but a penny, are you going to deprive her of the privilege of having her name enrolled on the book of the law of the Lord, and of having her genealogy acknowledged and recorded in the archives of the Church? And because her name is not found there, are you going to deny her the privileges of the House of God and of the ordinances of the Gospel? I think it is time the Bishops understood this principle. The Bishop should encourage every man, woman and child that earns and receives in return for his labor, to honor the Lord and to prove his obedience to the law of God by giving the one-tenth of that which he or she receives, as the Lord requires, so that they may have their names enrolled on the book of the law of the Lord, that their genealogies may be had in the archives of the Church, and that they may be entitled to the priv-

ileges and blessings of the house of God.

I recollect most vividly a circumstance that occurred in the days of my childhood. My mother was a widow, with a large family to provide for. One spring when we opened our potato pits she had her boys get a load of the best potatoes, and she took them to the tithing office; potatoes were scarce that season. I was a little boy at the time, and drove the team. When we drove up to the steps of the tithing office, ready to unload the potatoes, one of the clerks came out and said to my mother, "Widow Smith, it's a shame that you should have to pay tithing." He said a number of other things that I remember well, but they are not necessary for me to repeat here. The first two letters of the name of that tithing clerk was William Thompson, and he chided my mother for paying her tithing, called her anything but wise or prudent; and said there were others who were strong and able to work that were supported from the tithing office. My mother turned upon him and said: "William, you ought to be ashamed of yourself. Would you deny me a blessing? If I did not pay my tithing, I should expect the Lord to withhold His blessings from me. I pay my tithing, not only because it is a law of God, but because I expect a blessing by doing it. By keeping this and other laws, I expect to prosper and to be able to provide for my family." Though she was a widow, you may turn to the records of the Church from the beginning unto the day of her death, and you will find that she never received a farthing from the Church to help her support herself and her family; but she paid in thousands of dollars in wheat, potatoes, corn, vegetables, meat, etc. The tithes of her sheep and cattle, the tenth pound of her butter, her tenth chicken, the tenth of her eggs, the tenth pig, the tenth calf, the tenth colt—a tenth of everything she raised was paid. Here sits my brother, who can bear testimony to the truth of what I say, as can others who knew her. She prospered because she obeyed the laws of God. She had abundance to sustain her family. We never lacked so much as

many others did; for while we found nettle greens most acceptable when we first came to the valley; and while we enjoyed thistle roots, segoes and all that kind of thing, we were no worse off than thousands of others, and not so bad off as many, for we were never without corn-meal and milk or butter, to my knowledge. Then that widow had her name recorded in the book of the law of the Lord. That widow was entitled to the privileges of the house of God. No ordinance of the Gospel could be denied her, for she was obedient to the laws of God, and she would not fail in her duty when though discouraged from observing a commandment of God by one who was in an official position.

This may be said to be personal. By some it may be considered egotistical. But I do not speak of it in this light. When William Thompson told my mother that she ought not to pay tithing, I thought he was one of the finest fellows in the world. I believed every word he said. I had to work and dig and toil myself. I had to help plow the ground, plant the potatoes, hoe the potatoes, dig the potatoes, and all that sort of thing, and then to load up a big wagon-box full of the very best we had, leaving out the poor ones, and bringing the load to the tithing office, I thought in my childish way that it looked a little hard, especially when I saw certain of my playmates and early associates of childhood, playing around, riding horses and having good times, and who scarcely ever did a lick of work in their lives, and yet were being fed from the public crib. Where are those boys today? Are they known in the Church? Are they prominent among the people of God? Are they or were they ever valiant in the testimony of Jesus Christ? Have they a clear testimony of the truth in their hearts? Are they diligent members of the Church? No, and never have been—as a rule—and most of them are dead or vanished out of sight. Well, after I got a few years of experience, I was converted, I found that my mother was right and that William Thompson was wrong. He denied the faith, apostatized, left the country and led away as many of his family as would go with him. I do not want you to deny me

the privilege of being numbered with those who have the interests of Zion at heart and who desire to contribute their proportion to the upbuilding of Zion and for the maintenance of the work of the Lord in the earth. It is a blessing that I enjoy, and I do not propose that anybody shall deprive me of that pleasure.

This is the way I feel in relation to the principle of tithing. We must provide revenue for the Church of Jesus Christ of Latter-day Saints, and the proper way to do it is by giving to the Lord the one-tenth that he asks of us. Those who will do this, will receive the reward that he has promised. There is a promise of blessing attached to the observance of this law (Mal. 3: 10—13.) If you will sanctify the land of Zion unto the Lord through the observance of this law, it shall be a land of Zion unto you. The Lord will bless the land and make it fruitful unto you, as He did the land of the children of Israel. In ancient times the Lord blessed the earth for those who observed the law of tithing (2 Chron. 31: 5). This law was given to the children of Israel, and when they obeyed it they were prospered and had abundance; when they disobeyed it, they were afflicted with drough, with mildew, with rust, with the devouring insect, and they were impoverished and destroyed because they did not observe the law. Now, it makes no difference what happened to the ancients, or what the results may be to me. Though the Lord should try me by withholding His blessing from me and making me to drink to the very dregs the bitter cup of poverty, that should make no difference to me. The point is, what is the law of God? And if I know that law, it is my duty to obey it, though I suffer death in consequence. Many a man has gone to the stake in obedience, as he believed, to the commandments of God. Not one of the ancient disciples who were chosen of Jesus Christ, escaped martyrdom, except Judas and John. Judas betrayed the Lord, and then sacrificed his own life; and John received the promise of the Lord that he should live until he came again to the earth. All the others were put to death, some crucified,

some dragged in the streets of Rome, some thrown from pinnacles, and some stoned to death. What for? For obeying the law of God and bearing testimony to that which they knew to be true. So may it be today. But let the spirit of this Gospel be so imbedded in my soul that though I go through poverty, through tribulation, through persecution, or to death, let me and my house serve God and keep His laws. However, the promise is that you shall be blessed through obedience. God will honor them that honor Him, and will remember them that remember Him. He will uphold and sustain all those who sustain truth and are faithful to it. God help us therefore to be faithful to the truth, now and forever, is my prayer in the name of Jesus, Amen.

ELDER WM. H. SMART,

president of the Eastern States mission, said: I take great pleasure in assembling with you in this conference and I am enjoying a spiritual feast, in listening to the counsels that come to us from God through His Holy servants. The uppermost thought in my mind is that God has indited the counsels that have been given to us in our meetings thus far. I have been away from the body of the Church for two years, as a missionary to the Eastern States. While I have been absent when conference time has rolled around my spirit has been here and I have longed to sit under the sanctuary and receive the word of God as it is given from time to time by His servants. I desire to bear my testimony to you, my co-laborers, that God has inspired His Prophet in this day with regard to the law of tithing, and that this spirit is not only in Zion but that it has spread abroad into every part of the world where the Saints and Elders are living. A little less than a year ago, after the word of the Lord had come through our Prophet with regard to this law of tithing, we caught up the spirit of it in the Eastern States mission. It electrified us. It was nothing but the power of God that did it. The spirit bore witness to us that that word was from God and that it was not of man. I do not feel that I have power to take up your val-

uable time this morning, but I did want to bear this testimony unto you, and I do it in the name of Jesus Christ. Amen.

ELDER E. H. NYE,

president of the California mission: My brothers and sisters, it is a wonderful privilege to meet with you in this conference. It seems as though I am hardly able to control my feelings, I am so overcome with joy in meeting with the Saints of the Most High. The spirit that has prevailed throughout this conference thus far has been a joy to my soul. I thank the Lord my God and my brethren the Presidency that I have been permitted to come to Zion from the State of California, where I have been laboring for the last three years and a half as a missionary. This grand question of tithing has been with us, and I bear testimony with my brother, Elder Smart, who has just preceded me, that the same spirit permeated the hearts of the Saints throughout the State of California, so much so that they have come to the front, paid their tithes and their offerings and enabled us to carry on the mission in that part of the world. I rejoice in this and in the testimony that has been given and in the spirit that has actuated the servants of God, who have spoken to us the words of life and salvation in these meetings. It seems to me that if we could comprehend the situation, every man and woman would rise in the strength of their manhood and womanhood and rejoice in the privilege of performing this wonderful work. We have in our own hands a key to the spiritual blessings of the Almighty. We meet together in our various wards and branches and partake of the sacred emblems of the flesh and blood of our Lord and Master Jesus Christ. I am always impressed with the importance of that sacred ordinance, for in that it seems to me we have a key to the spiritual blessings of the Almighty. Let me call your attention for a moment to what we do in partaking of that ordinance:

"Witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember Him, and keep His commandments which he has given them."

What for? "That they may always have His spirit to be with them." Every time that we partake of that sacred ordinance we enter into a covenant with the Lord that we will keep the commandments He has given. What are the commandments? "Love one another," is one of them. "Thou shalt not lie," is another. And our brethren, the Presidency and the Twelve, have been impressing upon us in a most wonderful manner that there is a commandment to pay our tithing. Now if we go to meeting, partake of this sacred ordinance, enter into this covenant anew, and then ignore these commandments, do we not, my brethren and sisters, become covenant breakers before the Almighty? This is the way it strikes me. This ordinance is instituted that we may continually renew our obligations unto the Lord, and the ordinance itself says what we do it for—that we may always have His spirit to be with us. Some of the brethren have quoted from the Book of Mormon. I will call attention to one passage in it. On the occasion of our Lord and Master Jesus Christ visiting the people upon this continent, He called them to prayers. He prayed, and they prayed:

"And they did pray for that which they most desired; and they desired that the Holy Ghost should be given unto them."

And further on the Book of Mormon tells us, after enumerating the wonderful gifts and blessings that the Lord bestowed upon the people, that it was because the love of God did dwell in the hearts of the people. This is a key to the whole grand question. If we will keep the covenants that we make before the Almighty every time we partake of this solemn ordinance, we shall come right up to the standard of perfection that the brethren have been talking about, and that those old Nephite Saints arrived at when there was no wickedness of any kind among them, because the love of God did dwell in their midst, and the record declares that they were a most prosperous people in everything. Here is a lesson for us, if we can take it to ourselves.

I rejoice in the great work as it is rolling along. In the law of tithing

there is a key to the wealth and blessings of the earth; for the Lord makes a declaration that if we will pay our tithes and our offerings he will open the windows of heaven and pour forth such blessings as there shall not be room to receive. These things have been manifested time and time again in the California mission. I could enumerate instances where individuals through the payment of their tithes have received wonderful gifts and blessings; have been prospered in all that they set their hands to do, and have proved to their own satisfaction that the blessings of the Almighty do come unto them through obedience to this command. May God bless you. Amen.

The choir and congregation sang:

The Spirit of God like a fire is burning;
The latter-day glory begins to come forth;
The visions and blessings of old are returning,
The angels are coming to visit the earth.

Benediction by Elder Rulon S. Wells.

CLOSING SESSION.

2 p. m., singing by the choir,

Behold the mountain of the Lord
In latter days shall rise,
On mountain tops above the hills,
And draw the wond'ring eyes.

Prayer was offered by Elder Joseph E. Taylor.

The choir sang:

Come, listen to a Prophet's voice,
And hear the word of God,
And in the way of truth rejoice
And sing for joy aloud.

THE GENERAL AUTHORITIES OF THE CHURCH

were presented to the conference for the votes of the assemblage, as follows:

Lorenzo Snow, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon, as first counselor in the First Presidency.

Joseph F. Smith as second counselor in the First Presidency.

As members of the council of the Twelve Apostles: Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O. Woodruff and Rudger Clawson.

At this point President Cannon stated that owing to the death of Franklin D. Richards a vacancy had been created in the council of the Twelve Apostles, and that the conference would be given an opportunity to vote for some one to fill the position. He then, in this connection, presented the name of Reed Smoot, and the vote was taken.

The counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

Patriarch of the Church—John Smith.

First seven presidents of Seventies—Seymour B. Young, Christian D. Fjeldsted, Brigham Henry Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston as presiding Bishop, with Robert T. Burton and John R. Winder as his first and second counselors.

Assistant Church historians: John Jaques and Andrew Jenson.

General Church board of education: Lorenzo Snow, George Q. Cannon, Karl G. Maeser, Willard Young, Anthon H. Lund, James Sharp, Joseph F. Smith, John Nicholson and George H. Brimhall.

General superintendency of religion classes: Anthon H. Lund, Karl G. Maeser and Rudger Clawson.

Lorenzo Snow, trustee-in-trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

John Nicholson, clerk of the general conference.

The voting in every instance was unanimous.

President Cannon announced that, in accordance with a legal requirement, the names of the members of the board of directors of the Brigham Young Academy, Provo, would be presented for the vote of the conference. They

are: George Q. Cannon, Wilson H. Dusenberry, Brigham Young, David John, Karl G. Maeser, Edward Partidge, Reed Smoot, Susa Y. Gates, Thomas R. Cutler, Joseph Don Carlos Young, William H. Seegmiller and Stephen L. Chipman.

The vote was unanimous.

ELDER REED SMOOT,

of the Council of the Twelve, said:

"My dear brethren and sisters, I feel exceedingly weak in standing before this vast audience this afternoon. No doubt many of you are surprised at my being called to this position, but I can assure you that no one in this audience was more astonished than I. Five years ago I was called by the mouthpiece of God to occupy a position in the presidency of the Utah Stake. That was a surprise to me at that time and I thought then that the Lord moves in a mysterious way. This afternoon when the mouthpiece of the Lord told me it was the will of the Lord that I should occupy a position as one of the Twelve Apostles, I certainly felt a more humble and more weak instrument in his hands for doing good than ever I did in my life. I beg of the brethren of the Twelve to bear with me in my mistakes. I beseech of you, my brethren and sisters, to give me your faith and prayers for I need them, and to fulfill this position that I am called to, I must have them. If I can be humble and have the confidence of the people and of the Priesthood, as God has called me so will I receive it in the same spirit; and as He gives me wisdom and light and revelation, just so far can I do His will and serve Him in this calling. If I did not know that Jesus was the Christ and that the Church of Jesus Christ of Latter-day Saints was His Church I can assure you that this calling that has been placed upon me would be the farthest from me to accept of any position that I could think of.

My life in the past has been in a business direction more than in any other way, and now that this change has come and this call from God has been placed upon me, I hope and trust that I will do nothing—aye, I would rather lose my right arm than to betray the

confidence you have placed in me this day by voting for me in this position. My only desire is that God will give me power to perform the duties that shall devolve upon me acceptably in His sight, and acceptable to you, to the Apostles and to the mouthpiece of God upon this earth. To this end I beseech of you an interest in your faith and prayers that from now on I may be clothed with the Priesthood that will be some good to the children of men.

I ask God's choicest blessings upon His Church and upon every member thereof, that unity, peace and strength may be with us continually until we become a light unto the whole world, as has been predicted. In the name of Jesus Christ I ask it. Amen.

PRESIDENT GEORGE Q. CANNON.

Future exaltation dependent upon obedience to law—Having kept our first estate, our present aim should be to keep well our second—Heavens filled with higher truths, which, as we progress, will be revealed.

I arise, trusting that the remarks which I may be led to make may be inspired by the Spirit of God. To this end I beseech you, my brethren and sisters, to give me the assistance of your faith and prayers, for I would like the time I occupy to be of profit to those who listen. Time is precious, and this is a vast congregation, and they should not be kept here listening to something that is not of worth. I do not profess myself to be able to impart anything that is worthy of being listened to only as God shall give it through His Holy Spirit.

I will read a few paragraphs of the 88th section of the book of Doctrine and Covenants.

"And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law.

"Wherefore it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it;

"For notwithstanding they die, they also shall rise again a spiritual body;

"They who are of a celestial spirit shall receive the same body which was a natural body, even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened.

"Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness;

"And they who are quickened by a portion of the terrestrial glory, shall then receive of the same, even a fullness;

"And also they who are quickened by a portion of the telestial glory shall then receive of the same, even a fullness;

"And they who remain shall also be quickened; nevertheless they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

"For what doth it profit a man if a gift is bestowed upon him, and he receiveth not the gift? Behold he rejoices not in that which is given unto him, neither rejoices in Him who is the giver of the gift."

I would like this next paragraph to be noticed by my hearers:

"And again, verily, I say unto you, that which is governed by law is also preserved by law, and perfected and sanctified by the same.

"That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice nor judgment. Therefore they must remain filthy still."

There is to my mind a great amount of importance in these words that I have read in your hearing, and they should be understood by us, because they pertain to our future exaltation. We have been taught by the Lord that this is a preparatory state, that we are here to be tested, to see whether we shall prove worthy of the promises that he has made unto his children. He has given unto all of us our free agency, and that agency is differently exercised. We see mankind divided into classes. Some exercise their agency in one direction and some in another, and there is a great diversity of views and aims among the children of earth. But the Latter-day Saints have had revelation given to them, which places them, it may be said, in a position different to the rest of the world. We are not ignorant of the purposes of God. We have been informed why we are here and what we should do to obtain the glory that God promises unto his faithful children. We have had pointed out to us the path to pursue to continue progression.

We all believe, I suppose, that we have kept our first estate, or we would not be here. The reward of our fidelity in our pre-existent state is manifest in the fact that we have received earthly tabernacles. We have taken a great step in advance by being permitted to come here. Now much depends upon our second estate and the manner in which we keep it. If we are faithful in our second estate, as we were in our first, then glory will be added to us, and we shall go on progressing eternally. Through the revelation of God's will and our observance of it, the opportunity is given us to continue in the path of progress. The Lord has shown to us that there are differences of rewards. Some of his children will attain to what is called celestial glory. Others of his children will not have faith enough nor exercise their agency in the direction to gain that glory; but they will gain terrestrial glory. There are others that will not progress that far; they will feel reluctant to obey the laws that pertain to the terrestrial, and they will obtain telestial glory. There are still others that will not attain even to the telestial glory. Why is it that there are these differences? Is it because God has chosen some of us for the telestial glory, some of us for the terrestrial glory, and some of us for the celestial glory? No, there is no such predestination as this. We are all born with our free agency; with the power within ourselves, aided by the blessing of God, to attain unto the highest glory. How shall we attain unto the highest glory? There is only one way, and that is by observing the highest laws. The highest laws, when obeyed, bring as a reward the highest glory; and the man or woman who expects to attain to the highest glory without obeying these laws, deceives himself or herself. It cannot be done. If I rise above the telestial glory, I must obey a law that will lift me above that. If I rise to the terrestrial glory, it will be by obeying terrestrial law. If I do not obey laws higher than that, I cannot attain to a higher glory.

I want to impress upon you, my brethren and sisters, that our exaltation, our future glory, depends entirely

upon our obedience to law. We should not lose sight of this. A man will come along and say, "I believe in Jesus; I am willing to repent of my sins; I want to be baptized for the remissions of my sins and I want to receive the laying on of hands and become a member of the Church." He obeys these requirements and ordinances. He then says, "I hear the Elders talk about gathering, and I do not see any necessity for it. I do not see why I cannot worship God in the place where I embraced the Gospel, as well as if I were to gather. I hear a good deal about Zion. Some of the Elders tell me what a glorious condition of existence there is there, while others say there are many evils in Zion, and I don't think I will gather there." Will that man attain unto celestial glory? I leave this question with you to answer. How can he? It is necessary that he should gather. Why? Because it is a command of God that His Saints shall gather, and a man cannot receive the reward of gathering without he obeys the law of God on that subject. There are many reasons for this, with which you are all familiar. In the first place he cannot receive his endowments. Can a man attain unto celestial glory without receiving his endowments? Under some circumstances he can. If he should die, as some of our faithful brethren have, before endowments were given, no doubt he would be judged by the Lord according to his opportunities and his willingness. But speaking generally, men and women cannot receive celestial glory without having the ordinances that pertain to the endowments. Men and women cannot be united for eternity unless they are united by the Priesthood of God in the place appointed for the administration of that ordinance. The union of husband and wife, of parents and children depends upon obedience to law, and they cannot get into the celestial kingdom without they obey these laws. Other commandments of the Lord might be mentioned in this connection. We are commanded to live by every word that proceedeth from the mouth of God. We must do this. The Lord reveals His word to His Church; that word must

be obeyed, if we expect to reach the celestial glory. Besides these precious records that we have—the Bible, the Book of Mormon, the Book of Doctrine and Covenants and the Pearl of Great Price—there must be some other power among the people of God. These books alone will never save this people. I expect some of you may be shocked at this statement. It is nevertheless true. All these works, divine as they are, pure as they are, cannot save this people. There must be something else; and God has placed in His Church the living oracles, to guide and govern the Church. We know by experience that unless we had had the living oracles, we would have been in the worst possible position. For instance, where is there a commandment given concerning the migration of the Latter-day Saints to the valleys of the mountains. Of course, the Prophet Joseph prophesied concerning it, but there was no command given. The Lord, however, through His living oracles, revealed to the Church His will concerning it, and under the leadership of the living oracles the Church came to these valleys. Almost every day we are doing acts under the direction of the living oracles which are essentially necessary for the people of God, but which are not commanded in any of these books. There is nothing foreshadowed in the records concerning many acts that are performed from time to time by the direction of the Lord through his living oracles. He has placed them in the Church to guide the Church. This book (pointing to the book of Doctrine and Covenants), divine as it is, is insufficient. It reveals certain things, but does it reveal the polity of the work? Does it reveal the mind and will of God concerning His Church? Only so far as it goes. There must be a stream of living revelation flowing from God to His servants whom He has placed to preside over His Church. It was needed this afternoon to fill up the quorum of the Twelve. We had to know the mind and will of the Lord concerning that important thing. Is there anything in any of these books which says that George Q. Cannon should be an Apostle, or Joseph F. Smith, or any of these

men who are Apostles? Not a word. How is this determined then? It comes through the living oracles, the authority that God has placed in His Church to govern and dictate. Of course, these books, as I have said, are of inestimable value to us as a people, because they contain the word of God. And that which is written agrees with that which is unwritten. There is no clash; there never will be, because they come from the same source. They are both true, and there is no conflict between two truths. That is our position.

I think it is of great importance to us as a people to know what we shall do. Are we content to aim for telestial glory. I never heard a prayer offered, especially in the family circle, in which the family does not beseech God to give them celestial glory. Telestial glory is not in their thoughts. Terrestrial glory may be all right for honorable Gentiles, who have not faith enough to believe the Gospel and who do right according to the best knowledge they have; but celestial glory is our aim—I perhaps should not say it is the aim, for sometimes it is not, but it is the hope. If into a family that had just offered prayer, and had asked God to lead them into the celestial kingdom, an angel should enter and should say to them that their prayers were useless and that they would never attain unto celestial glory, what a feeling would be produced in the breasts of that family! How sorrowful and afflicted they would feel! Yet, as I have said, while it is the aim of many, they do not act as if it were their true aim. They either misconceive the nature of the duties they have to perform to attain to celestial glory, or else they are very blind indeed.

I ask again, what is your aim, or my aim? What do I desire? If I desire celestial glory, the highest law that God has revealed I will be willing to obey, and to observe every word that proceedeth from His mouth. I do not want to speak of myself, but if there is a law that God has revealed and it is necessary to be obeyed before celestial glory can be reached, I want to know it and obey it. All that

I am on this earth for is to get celestial glory. I do not want my second estate to be a failure. I want to keep it as valiantly and as correctly as I hope I did my first estate. I believe with all my heart that I kept my first estate. I believe that Satan, with all his blandishments and sophistry, had not the power to induce me to follow him. Now I am here on the earth, and God has revealed to me why I am here. He wants me to be true to Him in the midst of these trials and temptations, and in the midst of the darkness that prevails. He wants me to be unswerving in my integrity and in the keeping of His laws. He wants me to come back to Him as His loyal, faithful, obedient child. He not only wants me to do this, but He wants all of us to do so; to say to Satan, We will not be deceived by you, but we will endure all things for the sake of our Father and the glory that He has in store for us. This is my desire; and it is your desire, when you are aroused. You have shown it as far as you have gone. But something comes along that you hesitate about, and you say in effect, "that law is a little too high for me, my faith is not sufficient to obey it." We heard Brother Clawson this morning repeat the expressions of some concerning the law of tithing, and those expressions illustrate what I am now dwelling upon. A commandment has been given, a law has been proclaimed, and some have not seen the necessity of obeying it. They seem to be content with what they have done. Brethren and sisters, when you know that your eternal exaltation depends upon obeying law, will you hesitate and say "I have not faith enough for that; it's too high for me; it requires too great a sacrifice on my part, and I cannot receive it; the laws of the terrestrial kingdom are more suited to my faith and my desires, and I am willing to be content with that glory." Will you, I repeat, hesitate in rendering obedience, and argue thus to yourselves?

I want to bring this home to your minds this afternoon, my brethren and sisters. Personally I have never felt to say what I would do in the midst of trial. I have heard

brethren talk about their willingness to lay down their lives for this Gospel; but I have always been afraid to say much about this on my part, for fear if I should be put to the test I might not be able to stand it. At the same time the desire in my heart, although I may not express it, is to do everything that God requires at my hands. I would like to be valiant enough to die if the time ever came that I had to die for it. God help me at such an hour. I never yet have shrunk nor had fear in this respect; but I do not know how soon I may, for I am a poor human being. But I rejoice in the Gospel, and I feel that if there is anything of earth that the Lord has given me control of, I would like to put it where He wants it. I want to help forward His work in every possible way, not only by my means and my ability, but by whatever I have; for I want celestial glory. I crave that with all my heart. I feel as though, with God's help, I would make any sacrifice to obtain it, and obey any law, be it ever so high, so far revealed.

We have not got all yet. I expect higher laws will be revealed to us as we ascend nearer and nearer to our Father in heaven. Therefore we should prepare ourselves for this, and as fast as we can be willing to obey the laws that God reveals to us. You have heard during this conference considerable on the subject of tithing. In one sense it is a small matter to pay tithing. I consider it like the A. B. C. of the Gospel. The promises concerning it are great, and it is such an easy matter to give one-tenth of all we have. Then why is it dwelt upon so much during this conference? Because this people called Latter-day Saints are defaulters, because they have utterly failed in keeping this law. It is just as necessary that we should warn you about tithing as it would be to warn you about the necessity of the laying on of hands for the gift of the Holy Ghost, if you had not received that ordinance. If this congregation had gone as far as baptism and then had settled down and not desired the laying on of hands, we would preach to you with all our might, and impress upon you the importance of being obedient to that ordinance. And you would not be surprised at that. If

you heard us talking to people who were in that condition, you would say that we were doing perfectly right in impressing them with the solemnity of the holy ordinance of laying on of hands, for they could not have the Holy Ghost without it. Now what shall be said of tithing? I say to you that in your non-payment of tithing you have stopped your progress and you have disobeyed a command of God just as much as if you had refused, after you had been baptized, to have hands laid upon you; just as much as you would have done, after having received the Gospel, had you refused to gather to Zion; just as much as you would if you came to Zion and refused to go into the Temple and have saving ordinances administered to you there, such as the ordinance of marriage for time and eternity and other things. You may or may not think as I do, but I know I have taken the correct position in this matter. Here we have had the word of God through the Prophet Joseph for sixty-two years, and here President Snow, the man who now stands at the head, comes forward and tells the the Church that they are defaulters in this thing, that they have not obeyed this commandment, and that God requires obedience to it. Not only so, but he tells us that we are in danger of being scourged of the Lord for this disobedience. I believe it with all my heart. I believe that this consequence will follow our neglect, and that the anger of God will be kindled against the people, unless they obey this law. It is in our path of progress, and is to be obeyed, not evaded and taken advantage of. Men will take advantage of this law in many ways. They will pay a tithing that is not true. They will not do as Brother Joseph F. Smith said this morning his mother did, pick out the best; but they will pick out something that is practically worthless, as though they were making a bargain with a hard man and glad to get the advantage of him. That is not the spirit of tithing. No blessing will attend the payment of tithing under such circumstances. Men must feel that they are doing this to comply with the law of God, and that for complying with this law they will be rewarded.

I hope that the Saints will take this view of this law and understand us aright. What do I care, what does President Snow care, what do any of us care, whether you pay money or not? We are able to live without getting anything from you. I thank God that this is the condition of most of us, and that we can live without being a burden to the people, and at the same time do our share in helping the work along. It is not for this that we talk like we do, but it is because of the importance of it to you, so that you may carry this out in your lives, and then get faith enough to do something higher. It has required faith to obey some laws that have been revealed in the past, and it will require faith to obey other laws that will yet be revealed. The heavens are full of truth and of everything that is good and noble, and many things are revealed to the servants of God which they are commanded not to reveal to the people. Why? Because it would try their faith. Joseph had things revealed to him that he did not make known. I heard him once say on the stand, that if he were to tell what the Lord had told him, there were certain persons, and he mentioned their names one of whom was an Apostle, that would go around the streets of Nauvoo seeking his life. I was a boy at that time and I wondered what it could possibly be that would prompt those men, one of them especially, to do such a thing. But there are things which God reveals pertaining to the celestial glory and to the higher worlds that the people are not yet prepared to receive. We will all have to grow in faith before these things can be made known. Paul, we are told, saw things that were unutterable. When the Lord visited the Nephites they had things shown to them and their little children spoke things which could not be written. So it is now. The heavens are full of knowledge. To God in his exalted condition, dwelling in the midst of eternal burnings, surrounded by concourses of holy angels, we are by comparison almost insects in his presence. But we are his children. We have within us the elements of Deity in their inchoate state, to be developed as time passes on and as we obey the laws of God. We

think we have taken a great stride when we have obeyed baptism and had hands laid upon us and received the Holy Ghost. We think, Oh! what a wonderful thing has come to us! Well, it is wonderful. But, my brethren and sisters, that is just the beginning of what there is in the future. The heavens are full of light and intelligence, and a little of it has been communicated to us.

We should live so as to keep in this path of progress, and not stop at tithing, feeling that that is too great an obstacle to get over, and therefore cease to progress. If you do, your faith will wither, the Spirit of God will withdraw from you, and you will be in the dark; and in the resurrection, as I have read, you will be quickened by that spirit a portion of which you have had here. If you have had only a portion of the terrestrial spirit, you will get a fullness of it there. So with the telestial, and so with the celestial. You are all going to be resurrected. The earth is going to be resurrected. It will die; but it will

be quickened again, and it will be celestialized and glorified, as we will be. We ought to be numbered among the church of the first-born. I pray God that this may be our happy lot; that we all may live so that we shall be counted among the members of the church of the first-born, and that we shall receive a fullness of celestial glory; which I humbly ask, in the name of Jesus. Amen.

The choir sang the anthem:

Heavenly Father we would worship
thy Great Name this Hallowed Day.

The solo parts were rendered by Sisters Lizzie Thomas Edward and Mabel Cooper.

Benediction was pronounced by Elder Francis M. Lyman.

Conference then adjourned for six months.

The stenographic work in taking an account of the proceedings of the Conference was done by Arthur Winter.

JOHN NICHOLSON,
Clerk of Conference.

DESERET SUNDAY SCHOOL UNION.

Its Semi-Annual General Conference.

The general annual conference of the Sunday schools of the Church of Jesus Christ of Latter-day Saints was held at the Tabernacle, Salt Lake City, Sunday evening, April 8, 1900, at 7 o'clock. There were present of the general superintendency, George Q. Cannon and Karl G. Maeser, most of the members of the Deseret Sunday School Union Board, and aids, several of the Apostles, and many Stake superintendents, ward officers, and Sunday school workers. The conference was opened by the Tabernacle choir and congregation singing, "Do What is Right."

Prayer was offered by Elder George Teasdale.

The choir sang, "Prayer is the Soul's sincere desire,"

General Secretary Horace S. Ensign called the roll, which was responded to by thirty-four Stakes.

The secretary then read the annual financial and statistical report for year ending December 31st, 1899. After which he presented the general Sunday school authorities, and they were sustained as follows: Geo. Q. Cannon, general superintendent Karl G. Maeser, second assistant general superintendent; Horace S. Ensign, general secretary; George Reynolds, general treasurer; Leo Hunsaker, assistant general secretary and stenographer.

As members of the Deseret Sunday School Union board: George Q. Cannon, Karl G. Maeser, George Reynolds, Thomas C. Griggs, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, Joseph M. Tanner, George Teasdale, Hugh J. Cannon, Andrew Kimball, Joseph F. Smith and John W. Taylor.

As aids to the board: L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, W. B. Dougall, Wm. D.

Owen, Jr., Seymour B. Young and Geo. D. Pyper.

General Treasurer George Reynolds made a report of the nickel fund donation received during the last four years.

A kindergarten class of eight little girls from the Eleventh ward, under the direction of Sister Louie B. Felt, sang two selections very sweetly, which were greatly enjoyed by the audience.

GENERAL SUPERINTENDENT GEO. Q. CANNON.

From our statistical report it is seen that we number nearly 120,000, in the aggregate, but if we had all the reports in from the various schools there would be upwards of 121,000. The interest in the Sunday schools is growing. Every meeting that we have of this character shows the importance, the growing importance, of this institution among the people, and it is bearing abundant fruit. There are a great many reasons why we should be zealous in this direction. The reports that come to us from the presidents of missions concerning the ignorance of some of our young men who are sent out to help them ought to stir us all up to diligence in imparting a knowledge of our principles to the rising generation. There is a great field, notwithstanding we have labored for so many years in this direction, there is a great need that the children, the young people of this community, be instructed thoroughly in the principles of our religion. I feel to congratulate you on your labors, and I can say truly that there is much cause to rejoice in what has been done. The publications of the Sunday School Union are of such a character as to be of great benefit. I wish to call attention, particularly, to the Leaflets. I do not

think there has been any publications in our Church that have exceeded in value the Leaflets as they have been issued from time to time by the Union. I think they are invaluable. I would like all the superintendents and teachers to take every pains in their power to have these Leaflets thoroughly studied and mastered by the young people.

I do not wish to trespass upon your time, as there are many items of business that have to be attended to, but I say as I have said before, God bless you in your labors and give you great success and great joy in continuing your labor in this direction. I ask it in the name of Jesus. Amen.

SECOND ASSISTANT SUPERINTENDENT KARL G. MAESER.

The use of the Children's Sunday School Hymn Book.

The Sunday school superintendents at the Stake Sunday school conferences sometimes report that the Sunday school hymn books are left at home by the children and have gradually gone out of use in their Sunday schools. Now, the Sunday School Union Board has spent considerable means in distributing these hymn books amongst the schools. A great many thousands, included in several editions have been published. Why has this been done? There is a principle involved in the use of these hymn books to which I wish to call your attention. Look over the congregations of the Latter-day Saints in their public meetings and you will perhaps see some old brother or sister using the standard hymn books of the Church and following the choir in the singing, but by far the great majority of the congregation have no hymn books with them, and cannot, therefore, understand the words which the choir are singing. This is all wrong. Singing is a part of the prayer—pleasing in the sight of our Heavenly Father. When there is a prayer being offered to my Heavenly Father, I for one always want to share in it; I want to be counted in that prayer, whether it is offered on the stand by one of the brethren or whether it be in the form of a song. How can this be possible if I do not understand the words that are being sung? Well, I always have

my book with me and follow the choir in the singing. Now, this is the point: We older Latter-day Saints have got into the habit of going to meeting with our hymn books, and we are going to endeavor to get the rising generation into the habit of going to meeting with their hymn books, and, in order to do this, we must train them in our Sunday schools. Sunday school superintendents have come to me and said, "Well, brother Maeser, that is all very well, but how is it to be accomplished? We have talked, and talked and talked, but it has done no apparent good. What course would you advise us to pursue?" I have advised them as follows: "My brethren and sisters, if I were a Sunday school teacher and had been assigned by the superintendent to take charge of a certain department, and I had found since my appointment that the children in my department were not in the habit of bringing their hymn books with them. I would say, "My dear pupils, I am going to ask you a question, and that question is, which of you have a hymn book with you? Hold it up and let me see it. That is all. I am going to ask you this question again next Sunday. If any of you have a hymn book bring it along and let me see it." Next Sunday comes. I have sixty pupils in my department. My question comes. "What question did I say I would ask you today?" Some one says, "You was going to ask who had a hymn book." "Well, how many of you have them?" Four children have hymn books and are able to hold them up; the other fifty-six have none. I would not find fault or scold, or make any discouraging remark, but I would thank and bless these four. "Now next Sunday I shall ask you this same question again. You four will please bring your hymn books, and if the rest of you will do so I will be obliged." Next Sunday comes. "How many of you have hymn books with you today?" Seven. I have gained three now. I would continue this from one Sunday to another. I have got eleven perhaps the next Sunday, then seventeen, and so on, until three or four months have passed. Never occupy too much time in asking these questions, only about two minutes, no longer. After three or four

months there are just five boys without hymn books, now I will suppose myself one of these five boys. The other fifty-five have their books, I cannot stand this any longer; I am getting ashamed of myself. All are beginning to hold up their hymn books but me and the other four. I cannot stand it. I go home and ask my father to give me ten cents with which to buy a hymn book. I get one and hold it up next Sunday with the rest, and then there are only four now without books. My brethren and sisters, it is not hard to do this, but we must persevere; we must never leave off asking this question. Neither must we think that our labor ends when all bring their hymn books, if we do the scholars will become discouraged that no one takes any notice of their books, and they will, by and by, leave their hymn books at home again. Before the year is ended we are in the same fix—the children have no books with them. We have to keep constantly at it. The children are as full of human nature as we are. They must be noticed, and they need some encouragement. We Sunday school workers, the grown up men and women, like a little encouragement in our labors, once in a while. So do the children. They must be noticed and encouraged in their work as much as we older ones. God bless you all is my prayer, in the name of Jesus Christ. Amen.

ELDER HEBER J. GRANT.

We find on the 137th page in the Doctrine and Covenants, the following:

"For my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads."

I have, all the days of my life, enjoyed singing very much. When I was a little boy ten years of age I joined a singing class, and the professor told me that I could never learn to sing. Some years ago I had my character read by a phrenologist and he told me that I could sing, but he said he would like to be forty miles away while I was doing it. (Laughter.) I was practicing singing a few weeks ago in the Templeton building, and the room

where I was doing so was next to that of a dentist. The people in the hall decided that some one was having his teeth extracted. (Laughter.) When I was a little boy Sister Eliza R. Snow exercised the gift of tongues, and the interpretation was given by Sister Zina D. Young; and therein I was promised that I should be chosen to be one of the leaders of the Church, and I stand here tonight in fulfillment of that prediction. All the days of my life I have tried to sing "O My Father," written by Sister Eliza R. Snow. When I was a child, next to my own mother, no woman that ever lived took as much interest in me, gave me as much motherly advice or seemed to love me more than did Sister Snow. I loved her with all my heart, and loved her hymn, "O My Father." I remarked some four months ago to Brother Horace S. Ensign that I would be willing to spend four or five months of my spare time if I could only learn to sing that one hymn. He told me that any one could learn to sing that had perseverance. I said to him if there was anything that I had it was perseverance. So I suggested that we sit down and I would take my first lesson of two hours on that song. I have been continuing the lessons on it ever since. (Laughter.) I have sung it as high as 115 times in one day. I have practiced on the "Doxology" between three and four hundred times, and there are only four lines, and I cannot sing it yet. (Laughter.) I traveled from Holbrook, Arizona, to St. John, with Brothers Clawson and Kimball, some months ago, and I sang one hundred times that day and gave them nervous prostration. (Laughter.) Now I tried to sing "O My Father" at Snowflake, Arizona, and I only got as far as the "O," and I did not get that right. (Laughter.) I have been delighted tonight with the songs of these little children, and I am delighted with the singing that we have in our Sunday schools. A few months before Brother Goddard died I asked him to let me copy the songs contained in his song book, and I told him that, though I could not sing, yet I would read them to the children and would perpetuate his memory by reading these songs. He made some excuse at the time, but shortly before

he died he presented me with a copy of his song book, written in his own hand-writing. I prize it more highly than money. I would not exchange it for its weight in gold. I intended to fulfil my promise, but when I learned, after five or six weeks of hard study, and after singing one hymn thousands of times, to sing a little I decided not to read these songs to the children, but to learn to sing them in the Sabbath schools. Professor Heber S. Goddard is now teaching me to sing, "Who's on the Lord's side, Who?" I do not know how many months it will take him, but I propose to learn it some day, whether it takes six months or six years. (Laughter.) When I do, if I get the opportunity, I will sing it here. I make these remarks because I feel that we ought to encourage our young people to learn to sing. From the standpoint of a singer, I have lost thirty-three years of my life. I was told when ten years old that I could never learn to sing. I did not learn until forty-three years of age, and I have spent four or five months trying to learn to sing the hymns, "God moves in a mysterious way," and "O My Father." I have learned one because of the sentiments and my love for the author, and the other because the late President Wilford Woodruff loved it better than any other hymn in the hymn book. Now all singers say it is a mistake to speak before you sing, and therefore if I do not sing very well it is because I spoke first. (Laughter.)

Brother Grant here sang two stanzas of "O My Father."

Now, when Brother Goddard used to sing, when he got off he would try again. I have sung this two or three times with Brother Ensign, and I know that I am not singing it right; I have not pitched it right. Brother Goddard would try sometimes half a dozen times to pitch a song. I think I had better try and get this in a different key. (Laughter.)

Brother Grant then sang the concluding stanzas. (In the same key.)

Now I expect many of you would like to take a trip of thirty or forty miles when you leave here. (Laughter.) Now some people will say Brother Grant has made an exhibition of him-

self by singing here. I have but one object tonight in speaking and singing, and that is to encourage the young men and young ladies not to waste thirty or forty years of their lives before undertaking to sing. If I had told the congregation that I had learned to sing and had not tried they would not have believed it; and many do not believe it now. (Laughter.) But the fact remains that by continued effort one can learn to sing that has no knowledge of music whatever, as was the case with me. I did not know one note from another, and could barely distinguish one tune from another. When I first began to learn to sing this song ("O My Father") I would get off on nearly every line, and did not know it. I have learned to know when I am off. I have been off two or three times tonight. (Laughter.) I have been troubled this evening with stage fright and have been very nervous. I have sung this song at least twenty times in this building. Brother Ensign has been behind me to help me tonight. Probably next time I will not have this stage fright.

I want to repeat to the superintendents and teachers that the Lord says "the song of the heart" is a prayer to Him and that it shall be answered with a blessing upon our heads. I have a song in my home every morning, since I learned to sing, and I feel that it is a nice part of the family worship, and I feel that we can increase the capacity of our children to sing and to praise the Lord in the songs of Zion, if we will only teach them to sing over and over again. May the Lord bless you, I ask it in the name of Jesus. Amen.

DR. J. M. TANNER.

"All Sunday School lessons should have a bearing on the Gospel or its principles.

We are engaged in the instruction of something like one hundred thousand children. When the population of the Latter-day Saints is taken into consideration, this is unquestionably the largest organization of children in the world, and our Sabbath school has its distinct objects, and, among the aims of our labors is the cultivation of the faith of the Latter-day Saints among

our children. It is our aim to teach them the principles of the Gospel as we have learned them, and to make of them followers of our Lord and Savior Jesus Christ, and to inculcate a love of that religion as it has been taught to us and as we understand it. It is therefore desirable that all of our Sunday school lessons should have some direct bearing upon our faith. They should have those distinct qualities and characteristics that impress upon the little ones the thoughts and feelings associated with the religion of their parents. For that reason pamphlets have been prepared, courses of studies have been mapped out and instructions have been given in the methods of presentation, and yet there is found, very frequently, a disposition to make this work in the Sunday schools purely an argumentative work, and it would be oftentimes very difficult to discern any difference in the qualities of those lessons as taught by us and those taught by other denominations in the world. It is distinctly our aim and purpose then, to give a direct quality and bearing to this work and make the lessons correspond with the spirit of the faith which we have. Naturally enough, therefore, we should adopt those means that will best aid us in this direction. We want to know, then, how to present a lesson from a "Mormon" point of view. We want to know how to give these lessons a direct application to our faith, and that is the object of my remarks tonight. I cannot enter into the details, as time will not permit, but I can mention two means by which this may be brought about. The first, and perhaps most important one is that we understand at the outset that the purpose of religion, the purpose of teaching religion, is that our children may be taught to feel as well as to think; for religion is not a system of philosophy, however much scientists or revolutionists may desire to reduce it to a scientific basis. Religion is the Gospel of correct living, thinking and feeling, of correct lives, if you please, including all that we are, including our feelings as well as our thoughts, and for that reason we ought to be instructed how to think correctly and how to feel correctly. It is particularly the duty of

the Sabbath school teacher to rouse within the hearts of his children those intense feelings that are engendered by a strong conviction of the truth of the work as he has received a testimony of it. And how we can teach the children to feel—to feel as we feel? In the first place we must have strong convictions ourselves, and we must be intensely interested. It must be a work of love and come from the heart. It must be with ourselves a question of correct living, and above all things we must be pure in heart, pure in our thoughts and undefiled in our feelings, constantly, within ourselves, dedicating our lives to God and to His work. The Sabbath school teacher has to deal with children who are pure, who are pure from their infancy, whose lives have not been contaminated with the ways of the world, and he should be a man, or she should be a woman, qualified in every respect to come in contact with the purity of youth, and for that reason there should be a constant effort on our part to so conduct our thoughts and feelings that they shall be pure and sanctified before God. Therein lies our safety; therein lies our success. Every man carries with him a certain influence. There is within his character those qualities that make up his general disposition. We cannot always define that influence, but we know that every man carries with him an influence coming from his own individuality, and that individuality comes from his own thoughts and feelings. Those subjects upon which his thoughts dwell are the subjects that reach, through the influence of our presence, the feelings of others. Hence the necessity of correct living. If there is a Sabbath school teacher that is not constantly striving to better his life, to purify his thoughts and feelings, he is not fitted for the sublime work of a teacher in the Sabbath school. For that reason, therefore, we should constantly keep before us the thought, the idea, that we are directing the feelings of the children, and that convictions are forming within them that will carry them through life, that we are making impressions upon their young minds that will be lasting, and those impressions should be of the very purest and chastest kind. I hope, there-

fore, that the teachers will feel, when they have their classes before them, that they are to carry convictions to the hearts of their listeners, that they will remember that it is an important part of our teaching to instruct the children how to feel as well as how to think, for both are necessary in a complete life. Then again the Sabbath school teacher should be familiar with the history of the Church. If the Sabbath school teacher has had experience as a missionary he will find striking comparisons between the sayings of the ancient Apostles and Prophets and the Apostles and Prophets of the present time. The missionary will find that the conditions of life among ancient Israel were very similar to the conditions of life among us. He will find many striking peculiarities in the system of worship of the apostolic age that are also characteristic of our own system of worship at the present time. In other words, the Sabbath school teacher should be familiar with our own history, with the history of the Church, its organization, the labors of the Elders abroad, and so on, that in bringing up these lessons either from the Old or New Testament he can point constantly to the parallel existing between ancient and modern Israel, and in this way he will have constant illustrations that will enable the scholars to understand how we are like ancient Israel, for if one thing has impressed the Elder in his labors it is the great similarity that exists between us and ancient Israel, the similarity of organization, teachings, etc. The student should understand that if persecution overtook us it also overtook them; that if we were unpopular, they were unpopular; that if they had Prophets and Apostles, we have them likewise. The children should understand that if they believed in continuous revelation, we believe in continuous revelation, and in this manner bring constantly to their attention the similarity that exists between them and us, between our methods and theirs, our lives and theirs, our missionary work and theirs. This similarity may also be shown forth in teaching them geography. The location of ancient Israel was among the mountain tops, as is the case with us; their lakes resemble our lakes; their lake Mermom our

Sevier Lake, their Galilee our Utah Lake, their Dead Sea our Salt Lake, their River Jordan our River Jordan. The impressions and ideas that they imbibed and that grew up in them on account of their homes and surroundings are peculiar to the Latter-day Saints today. All these things may be shown, and the constant comparisons that may be made in teaching these lessons to the Sabbath school children may reveal and will reveal to the minds of the children the great similarity between us, and these evidences will actually carry with them a conviction of the truth of our religion, and they will be more firmly convinced of its truthfulness than ever before. I hold, then, that these two means may, and ought to be, adopted everywhere in promulgating our doctrines and faith among the children, whatever the subjects may be in the Sabbath school. We are teaching the Old and New Testaments as well as our Church works, and it is as necessary, therefore, that these books—the Old and New Testaments—should be as valuable in establishing the truth and the evidences of that we believe, as those books known to us as the Doctrine and Covenants and the Book of Mormon.

I take it that the purpose or aim in asking me to speak upon this subject tonight was to call your attention to the disposition, on the part of some of the teachers to make our exercises in the Sunday school argumentative rather than to keep them in the line of our faith, that we shall have a distinct purpose in view in the education of our children in the Sunday school, and that purpose is to make every one of our Sunday school children firm in the faith of our fathers and faithful and lasting Saints. God bless you. Amen.

Miss Judith Anderson sang in good style, a contralto solo entitled, "The Children's Friend," which was much appreciated, showing a well trained and beautiful voice.

Elder John M. Mills read the program of the exercises of the annual Sunday school Stake conferences of 1900.

ELDER JOSEPH W. SUMMERHAYS.

If you remember, one year ago last November, we had a Sunday school convention which lasted two days. The

general superintendency of the Sunday School Union board feel that it would be good policy to hold another convention next fall similar to the one held last November, a year ago. The reason we mention it tonight is because there is considerable detail work connected with it, and if we hold a convention we must get to work immediately. We desire to ascertain the feelings of this meeting with regard to holding such a convention next fall. All in favor of holding another Sunday school convention some time next fall similar to the one last held will please make it manifest by raising their right hand.

The vote was unanimous.

We wish to announce to the Stake and ward superintendents that we are still lacking the histories of some of the Stake Sunday school organizations, as well as those of some of the wards. If you remember, at the close of our fifty years last December it was proposed that we get up a history of our Sunday school movement, to cover that period. We have been working on this book, and it is now being delayed, waiting the histories of the Stake and ward organizations that have not yet been sent in. We trust the lacking information will be forwarded immediately, that the work may not be delayed.

ELDER THOMAS C. GRIGGS.

Since coming to this meeting I have been requested to draw the attention of this conference to an item that pertains to our growth and interests.

It must be realized that, in the existence, approximately, of the Sunday School Union of twenty-five years, from an enrollment of 30,000 it has increased to the number of 120,000, over a four-fold increase in twenty-five years. Our labors have been wonderfully blessed, and I trust that this growth will continue, so that at the end of the next twenty-five years we may be able to show another four-fold growth, bringing it up to nearly half a million.

The attention of the Union is drawn to the desirability of establishing branch Sunday schools. The rule of the Union Board is embodied in the following: "Urge the desirability of establishing branch Sunday schools in wards where there is need of it; where,

for instance, the children have to come long distances, or the school is overcrowded. The Union Board favors, where the distance is great between the different parts of the ward, where two or more Sunday schools are established in the ward, that each be fully organized with a separate superintendency." I will say but a few words with regard to this matter; many might be said. There are conditions existing in places, we find, where, through growth, the buildings have become so crowded that there is not room for more. Where these conditions exist it would be well for the superintendency to look abroad to provide means for establishing branch Sunday schools. This, of course, should be done with the consent and approval of the Bishop of the ward. Where children have to come a long distance also branch Sunday schools could be established with profit, in order to give them the advantages of our Sunday school teaching and training. It is not necessary in all cases that public halls or buildings should be provided. My experience has been that many profitable branch schools have been established, at the beginning, in private houses, where one or two rooms had been opened by some good brother or sister and the children of the vicinity have been gathered in, and in such instances, so far as I have experienced, those branch Sunday schools have grown wonderfully. There is this pleasing feature also connected with the branch Sunday school, as it has been established, and that is that it is largely a missionary factor; for not only do those that are active in the Church become members of these schools, but the facilities being placed within the reach of those that have become somewhat indifferent and who have not attended fully to their meetings and duties, their feelings and interests become aroused and they will send their children to this new school, and in this manner a good work is accomplished. Nor should we rest with this. There are the children of our friends, all brothers and sisters in the human family, to whom we should extend the advantages and privileges of the Gospel, for these principles are as valuable to them as they are to us. The

Gospel word has been increased in the mission field by establishing Sunday schools; why should this be done only abroad when we have many opportunities at home? It may, perhaps, become necessary, where deemed advisable, in the establishment of these branch schools, that the main school render them their support and aid. This assistance should be freely given by sending brethren and sisters, experienced if possible, to assist in the teaching and also by sending music books, class registers, hymn books, etc., that they may have material to work with. We trust that the superintendents will be broad-minded in this matter and not become circumscribed in their feelings and efforts or think that their work should be confined to their own schools only.

This, brethren and sisters, Stake and ward superintendents, is but the skeleton of the idea in regard to this matter. I am satisfied that if we were to enter into the field in the Spirit of the Gospel as we should do, the skeleton army, mentioned by the Prophet Ezekiel, will stand upon its feet and be clothed with sinew and flesh and have a body pleasing to look upon.

May the Lord bless us in these labors and in our efforts is my prayer in the name of Jesus. Amen.

ELDER GEORGE REYNOLDS.

Brother Mills, a few minutes ago, read to you the program of the forthcoming annual Stake Sunday school conference. I now wish to read to you the dates on which these conferences will be held.

April 28th and 29th—St George.

May 6th and 7th—Parowan.

May 12th and 13th—Malad.

May 19th and 20th—Juab—Utah.

May 26th and 27th—Jordan.

June 2nd and 3rd—Wasatch—Granite.

June 9th and 10th—Cache.

June 16th and 17th—Onelda—Millard.

June 23rd and 24th—Bear Lake—Sanpete.

June 30th and July 1st—Star Valley.

July 7th and 8th—Panguitch and Woodruff.

July 14th and 15th—Kanab—Wayne.

July 21st and 22nd—Morgan—Sevier.

July 28th and 29th—Boxelder—Cassia.

August 4th and 5th—Beaver.

August 11th and 12th—Davis—Bingham.

August 18th and 19th—Uintah—Fremont.

August 25th and 26th—Emery—Alberata.

September 1st and 2nd—Tooele.

September 8th and 9th—Summit.

September 15th and 16th—Weber.

September 22nd and 23rd—Bannock.

September 29th and 30th—Pocatello.

Elder Reynolds, continuing, said:

There are one or two items to which I desire to call your attention. One is with regard to the Leaflets. Some of the superintendents think that, because there is a date upon each, they should only be used on that date. This is a mistake. They can be used at any and at all times when desirable. We think that the length of the Leaflets now being published, as well as their great importance, is such that it will take at least two Sundays to consider each one properly, that no teacher should attempt to go over all the matter contained in any one of these Leaflets in one single Sunday. We have already published twelve numbers this year, but no more will be published this month, to give those that are behind a chance to catch up. We shall again begin distributing them to the schools for the first of May.

The general board of the Deseret Sunday School Union issued, some time ago, another Bible chart, connected with the life of our Redeemer, known to us as number five, the superintendents and teachers have apparently not understood this, as our sales have been very small. A copy of this chart hangs on either side of the stand, giving a sample of the pictures contained therein. We wish to call the attention of the superintendents to the fact that we have a large number on hand at the Sunday School Union office.

The Sunday School Union has also just published a chronological chart of Nephite and Lamanite history, which they propose to give free to every Sunday school which has an enrollment of more than seventy-five members. We have restricted it to this number for the reason that we thought a small Sunday school with less than seventy-five members would probably not have

a Book of Mormon class large enough to use this chart profitably. This chart comprises the history of the Book of Mormon from the time that Lehi and his colony left Jerusalem, 600 years before Christ, to the end of Moroni's record. It likewise contains a tabular statement of contemporaneous events that took place on the eastern continent; also the time during which each Nephite historian held the records and wrote that people's history. It also contains a statement of the years of the reigns of the Judges, as well as other information which will aid our students in the understanding of Book of Mormon history and chronology. We shall also send a copy to each Stake superintendent, and they can now be obtained at the office of the Deseret Sunday School Union. Any persons wishing to purchase a copy can do so. The price, mounted like the one I have in my hand, backed with linen and mounted on rollers, is one dollar. We expect soon to have a large number of copies on hand in paper, which can be folded up and placed between the leaves of a book, the price of which will be only twenty-five cents.

ELDER GEORGE D. PYPER.

About a year ago a committee was appointed to secure the photographs of the Stake superintendents of Sunday schools of all the Stakes of Zion, as well as those of the members of the Union Board and the general officers of the Union. These photographs were to be grouped together and a picture made containing all of these. A committee was appointed, as I stated, and

they have now, after considerable time, completed their labors. The picture is ready and we will be pleased to present a copy of the same to the Stake superintendents, if they will call at the office of the Union, No. 408 Templeton building, tomorrow, or any time after.

GENERAL SUPERINTENDENT GEO. Q. CANNON.

Our time has expired. We have been here now nearly two hours. I am down for some closing remarks. I will not trespass upon your time but a minute, but I want to draw your attention to the remarks made by Dr. J. M. Tanner. I think there should be more attention paid to the character of the instruction given in our Sunday schools, and every effort should be made to give the children and the youth a knowledge of our principles. I think we cannot devote our time and attention in any better direction than in taking this subject to heart and carrying it out as well as we can in our schools. We feel proud, I think, of our progress, but I can see a large field stretching out before us yet to be occupied. The children and young people are not receiving, with all our efforts, the thorough training that they require. I pray God to bless us in our labors and to give every one the spirit of this mission and labor.

The choir then sang, "God be merciful unto us and bless us."

Benediction by Elder Reed Smoot.

HORACE S. ENSIGN,

General Secretary.

LEO HUNSAKER,

Reporter.

8,000 Copies Sold Since April 1, 1899.

The

Articles of Faith

A New Church Work, 498 pages, by Dr. James E. Talmage, written by appointment from the First Presidency. Designed as a text book for use in Church Schools, Sunday Schools, Improvement Associations, quorums, and for individual study. Elegantly bound in all styles.

PRICES:

Cloth	\$1.00
Leather	1.50
Leather Gilt	2.00
Morocco Gilt	2.50

FOR SALE BY

THE DESERET NEWS.

Special Terms to Dealers, Agents, Classes and Quorums.

"The Book of Mormon," Two lectures from the above work, compiled in pamphlet form by Dr. Talmage for convenience in study. Price 10 cents.

Added Upon

A bright, interesting story, illustrating the principle of pre-existence as believed by the Latter-day Saints. Written by the talented home author, Nephi Anderson.

Read it Yourself and Send a Copy to Your Friends.

PRICE, TWENTY-FIVE CENTS.

THE DESERET NEWS, SALT LAKE CITY, UTAH.



TO MISSIONARIES:


To aid Missionaries in
their fields of labor the

Semi-Weekly News

Will be sent to subscrib-
ers sent in by them at

One Dollar a Year.

This offer applies only to sub-
scribers in the missionary field.



Seventy-first Semi-Annual CONFERENCE

OF THE

CHURCH OF JESUS CHRIST OF LATTER-
DAY SAINTS.

Held in the Tabernacle, Salt Lake City, October 5th, 6th and
7th, 1900, with a Full Report of the Discourses.

ALSO AN ACCOUNT OF THE GENERAL CONFERENCE
OF THE DESERET SUNDAY SCHOOL
UNION.

THE DESERET NEWS.
1900.

THE
SATURDAY
NIGHT

NEWS

24 PAGES.

*Profusely Illustrated with Etchings
and Half Tones. A Magazine and
a Daily Newspaper Combined.....*

Sent to any address for

\$2.00 A YEAR.

To regular subscribers of
the Semi-Weekly News.....

\$1.50 A YEAR.



GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Seventy-first Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints opened in the Tabernacle, Salt Lake City, at 10 a. m., Oct. 5th, 1900:

Of the general authorities present there were, of the First Presidency, Lorenzo Snow, George Q. Cannon and Joseph F. Smith; of the quorum of the Twelve Apostles—Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson and Reed Smoot; Patriarch John Smith; of the First Seven Presidents of Seventies—Seymour B. Young, C. D. Fjeldsted, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin; of the Presiding Bishopric—William B. Preston, Robert T. Burton and John R. Winder.

The conference opened by the choir and congregation singing the hymn which begins:

Our God, we raise to Thee,
Thanks for Thy blessings free,
We here enjoy.

After the opening prayer, the choir and congregation sang the hymn commencing:

Redeemer of Israel our only delight,
On whom for a blessing, we call,
Our shadow by day and our pillar by night,
Our King, our Deliv'rer, our all!

PRESIDENT LORENZO SNOW.

OPENING ADDRESS.

Glorious prospects of the faithful—Necessity for personal knowledge as to their source—Philosophy of trials—Care exercised in the selection of presiding officers—Examples of Christ and Job.

Brethren and Sisters, I feel to rejoice greatly in having this opportunity of meeting with you this morning and to deliberate upon all such things and talk about them, as may pertain to our present condition and secure our future prospects. When this Gospel—these principles which we have espoused—came to our ears in the different countries and nations where they found us, of course they opened up to us certain prospects—prospects that relate to the present time, and to present time matters, of the highest consequence in relation to our temporal salvation; and again, prospects in reference to the future; what should be the outcome of keeping the commandments of God; what should follow; what should be the results when we have accomplished these things that are required of us; what would be the results in the next life.

Now, so far as regards our temporal advantages and our temporal prospects, they certainly must be far superior to any that were before us before this Gospel reached us; before the offer of salvation saluted our ears. In the days of Noah the Gospel which we have espoused was proclaimed to the people of

his generation, and the same prospects as are presented to us were presented to them, temporal advantages, temporal salvation, and spiritual exaltation and glory; and the circumstances were of that character that every person that listened to the voice of Noah could receive clear manifestations, satisfactory knowledge, that what he said came from the Almighty. Now when we received these principles it was clear to us, I presume, that we actually received assurances, the most perfect assurances, that what was said to us, was actually of the Lord, that the parties that brought us these principles were actually inspired from the Most High. The nature and character of the work that each one would necessarily have to perform, the circumstances that would surround us and the trials and temptations to which we had to be exposed, would require a perfect understanding, not through the teachings of these individuals that proclaimed to us these principles, but actual manifestations and assurances that should come from the Lord, either by extraordinary faith or by a perfect reception, physical and spiritual, of the Holy Spirit, a baptism of the Holy Ghost, as was promised in former days to those that should receive the Gospel.

I dare say that the people that are before me this morning have learned that it was an absolute necessity to have a perfect understanding, and an understanding that could only come directly from the Lord. It would not be satisfactory simply to turn over the leaves of the New Testament and to see that these principles were in accordance with those preached by the Apostles of old, but to have this knowledge come directly to themselves from the Lord. Now, I say this in order that if there are any Latter-day Saints, who have not advanced to this knowledge and can not see and understand clearly that they have espoused the principles of salvation and exaltation and glory, and that directly from the Lord, it is time they were about receiving this information.

We are not through with our labors yet, although we have got through a great many of them that have been considerable of a trial to us, and temp-

tations, perhaps, have been to some of us of a nature that almost amounted to a disposition to turn away from the principles that we had received. The trials and temptations have been very great to many of our people, and more or less, perhaps, to all of us. The Lord seems to require some proof on our part, something to show that He can depend upon us when He wants us to accomplish certain things in His interest. The reason is that the condition in which we will be placed in the future, as time passes along, as eternity approaches, and as we move forward in eternity and along the line of our existence, we shall be placed in certain conditions that require very great sacrifice in the interests of humanity, in the interests of the Spirit of God, in the interest of His children and our own children, in generations to come, in eternity. Jesus Christ the Son of God was once placed in a condition that it required the highest effort in order to accomplish what was necessary for the salvation of millions of the children of God. It required the highest effort and determination that had to be exercised before the Son of God could pass through the ordeal, the sacrifice that was necessary.

I believe that his Father had educated him, had passed him through scenes that were of a very serious character, of great trials, and he knew just what he could depend upon from the facts that were illustrated and shown by his experience. We place men here from time to time in positions of presidents of Stakes, as Bishops of wards. We are called upon sometimes to take into consideration whom we will place in this Stake or that Stake of Zion to preside over us. Perhaps there are fourteen thousand members, Latter-day Saints, in that Stake, or there may be fifteen or twenty thousand, and the prosperity of the people of that Stake, to a certain extent anyway, depends upon the qualification of that president.

How can we determine in order to make the proper selection? How are we to determine so as to make a wise selection, in placing the responsibilities upon a man that we propose to take this position? The people of

the Stake are greatly concerned; they want a good man; they want a wise man; they want a man that by night and by day will think how he can best improve them, make them happy, place them in circumstances that will be agreeable, and advance them. We look around to find a man that we feel has a thorough interest in the people, and that is a wise and a good man, and it is well that we should. That is our business—to look after the interest of the Saints, and to place such men before them to look after their interests as will be faithful in their calling and will be unselfish, and will not spend their time in any other direction than that which pertains to the general advancement of those they are appointed to look after. Is it possible that we sometimes make a mistake and get the wrong man? Well you perhaps should be the judges. But I can tell you one thing, surely, that we use our best efforts to find the proper man. How do we do it? We send somewhere about eighteen hundred missionaries to the nations of the earth. We keep about that number of missionaries in the different nations. We appoint men here at home, we place responsibilities upon them, large responsibilities. We look over the history of these men. Perhaps this man was a Bishop. Well, how did he act and perform his duties as a Bishop? Did he devote himself to the interest of the people of his ward or was he trying to make himself wealthy? Was his mind devoted to saving what he could for himself and in enhancing his own individual interests and that of his wife and children and neglecting the interest of the people of his ward? How is it? We inquire around. We get the history of the man, his past experiences. He has had several calls here and there. Did he answer those calls? Was he called as a missionary to leave his wife and his children and go to the nations to be gone two years or three years or four years, as the case may be? And did he go, or did he say: "Oh, no; I would like to go very well, but my circumstances are not quite so pleasing or advantageous as they ought to be under such circumstances in order that

I might go; I cannot go and leave my family very well."

Did he make these excuses, and how has he been all along the path of his life for the past few years or for many years as the case might be? We judge the man not always by his looks or appearance; not always by hearing him preach a sermon; but we judge him by what he has done or failed to do in the past. That is just the way the Lord intends to do with you or me exactly. We will be judged according to what we have done or what we have failed to have done all along the line of our experiences. When Jesus was placed in a condition where acting in propriety or otherwise confronted him; when he saw before Him the cross and the immediate prospects of being placed upon it and of his undergoing those excruciating tortures that he had seen others experiencing, then his nature failed as it were and he said: Father if it be possible that this experience or this cup pass from me, let it pass.

That is the way he told the Lord. But notwithstanding, he said: If this cannot be done, Thy will be done, and not mine. So he was placed upon the cross and suffered that excruciating torture. Supposing that he had failed, the nations of the earth and the people of the Lord, his sons and daughters, would have failed to be put into the position of having the opportunity that you and I have today. They would have failed for a long time, to say the least. Of course the provisions would have been made and the work of the Almighty would have been proceeded with, but there would have been a halt there. But the Lord knew just what he could depend upon, and therefore, he selected that son of His, our Savior, Jesus Christ, and he has wrought out that great work of redemption for the human family, the living and the dead.

Now brethren and sisters, what have these principles we have espoused done for us? Are you satisfied? I am, perfectly and fully satisfied. I have gone through a great many things that were very unpleasant, far from being agreeable, all along the line, and I do not know how much further or what else will be required of me of this character; but I am satisfied with what the

Lord has done for me and what I expect He will do in regard to my temporal affairs, temporal salvation, and also in regard to the future.

My hopes in reference to the future life are supremely grand and glorious, and I try to keep these prospects bright continually; and that is the privilege and the duty of every Latter-day Saint. I suppose I am talking now to some Latter-day Saints that have been sorely tried and they have thought sometimes, perhaps like the Savior felt, that he had no friends, that his friends had all gone; and everything was going wrong, and everything was disagreeable, and his circumstances were continuing to get worse and worse, and those that he depended upon for assistance failed perhaps to render the assistance expected, and all that sort of thing. Likewise everything sometimes becomes dark to us and we almost forget the relationship that we stand in to the Lord and begin to feel as though it was not what we expected.

I wonder if there are a few here within the sound of my voice that have feelings of this kind, like old Job had, for instance. A poor man who wondered why his children were taken from him; why his herds were destroyed and why his houses, his dwelling, went up in flames, and why he was left without anything. He formerly was a very wealthy man, then was left without anything. Well, his friends came about him. They were supposed to be friends. They were friends formerly. They came about him and wanted to show him that these evils came upon him because he had failed to do his duty in the past; because he had committed some sin. That was the kind of ideas that they communicated to him. But there was nothing of the kind. It was not so. They were vastly mistaken. The Lord had a certain position in which He sought to place Job in the future at some future time when years and years had rolled away perhaps, and he wanted to try him. He wanted to educate him so that he would not complain, no matter how illy he thought himself treated by the Lord. That was a glorious trial of Job's. It has come down in history; his experiences and his trials, and

it has been a wonderful consolation to the people of the Lord to read the history of his experiences and his trials and how well he passed through them.

The religion that we have received, the principles of exaltation and glory that you and I have received, bring upon us persecution, or else they are not those principles which we thought they were. They bring upon us trouble upon the right hand and upon the left, but we should seek to be calm and cool as Job learned to be calm and cool under circumstances of the most unhappy character. We should learn to do this and there are things that are provided for us by which we can learn this. Think now of how much worse you and I might be, and then think of what superior blessings we actually possess. We know that in the future after we have passed through this life, we will then have our wives and our children with us. We will have our bodies glorified, made free from every sickness and distress, and rendered most beautiful. There is nothing more beautiful to look upon than a resurrected man or woman. There is nothing grander that I can imagine that a man can possess than a resurrected body. There is no Latter-day Saint within the sound of my voice but that certainly has this prospect of coming forth in the morning of the first resurrection and being glorified, exalted in the presence of God, having the privilege of talking with our Father as we talk with our earthly father.

What a glorious thing! You will know no prison walls, your friends turning away from you, your being dispossessed of your property, being driven from your home, being cast into prison, being defamed. These things do not hurt you one particle. They do not destroy your prospects, which are still glorious before you. And then we should understand that the Lord has provided, when the days of trouble come upon the nations, a place for you and me, and we will be preserved as Noah was preserved, not in an ark, but we will be preserved by going into these principles of union by which we can accomplish the work of the Lord and

surround ourselves with those things that will preserve us from the difficulties that are now coming upon the world, the judgments of the Lord. We can see, as we read in the newspapers, that they are coming upon the nations of the ungodly; and they would have been upon us if we had stayed among the nations, if the Lord had not inclined our ears and brought salvation to us, we would have been as they are.

Brethren and sisters, I feel to say God bless you. Here are my counselors. We are one. We are united. We do not quarrel with each other. We speak well of one another because we ought to do it, and we think we are worthy of being well spoken of by each other. And here we have twelve men sitting in front with us—Twelve Apostles. There are many of these that you know. You know them from hearing what they have accomplished. You have a personal acquaintance with some of us. Now they are with us heart and soul. We are united together. We do not quarrel with each other. We do not slander one another, but we go where counsel requires and we are heart and soul together. What for? Not to make ourselves rich, not to make ourselves wealthy, but to see what we can accomplish in the interests of the people, and we are laboring continually to see what we can do. We come together every week and we talk about what we can do for the people. What can we do for these forty-two or forty-three Stakes of Zion? Are some of the presiding Elders, some of the presidents of these Stakes, getting too old to administer to the people? Are some of them neglecting their interests? We talk these things over. We study and consider them. We try to ascertain what they are doing and what their feelings are and how they manifest them in the presence of the people. Are they working for themselves? Are they trying to see how much money they can get into this bank or the other, or are they engaged heart and soul in doing what should be done in their respective responsibilities? Well, we are not idle in these things.

You will have a number of speakers here during this conference, you

will probably have in the neighborhood of Twenty speeches here. When the brethren arise to speak you should ask the Lord to let them say something that you want to know, that they may suggest something to you that will be of some advantage. If you have any desire to know certain matters that you do not understand, pray that these brethren in their talks may say something that shall enlighten your mind in reference to that which troubles you, and we will have a grand and glorious Conference, a better one than we have ever had before. Strange as it may appear, our last Conference always seems the best, and may this be the case; and you brethren and sisters, let your hearts rise up to the Lord and exercise faith while our brethren are talking to you. We will not be disappointed, and you will not go home, you will not retire from this Conference, without feeling you have been greatly and abundantly blessed. Amen.

ELDER REED SMOOT.

Spirit of Union among the Presidency and Twelve
—Indebtedness is bondage—Labor should be created for the young—Beneficent results of tithe-paying—Avoid Procrastination.

I am truly grateful to our Heavenly Father for this privilege of speaking at our Semi-annual conference to the Saints of the Most High, and I shall claim an interest in the opening prayer made by Brother Young, that the Spirit of the Lord will attend those who address this congregation. I shall also ask you, my dear brethren and sisters, to give me your faith and prayers, as requested by the Prophet of the Lord; for I have had experience enough in speaking to the Saints to know that without their faith and prayers and the assistance of the Spirit of the Lord, I can say nothing that will be of interest to the people. I have no desire in my heart to say aught this morning but that will be for the benefit of the members of the Church of Jesus Christ of Latter-day Saints.

I am of the opinion that there is not a soul present in this vast audience but can say that the Lord has truly blessed them in more ways than one since our last conference. I am thankful that the principles of the Church to which we belong are so broad that they not

only cover our spiritual welfare, but extend farther and cover our temporal welfare. As President Snow referred this morning to our material interests, I wished to myself that the people of this Church knew the true feelings and desires of the Presidency and Twelve Apostles of this Church with regard to the material interests of every member of the Church. I bear testimony to you concerning what President Snow said in regard to the unity that exists among the Presidency of this Church and the Twelve Apostles. Unity and love truly exist with them, and I would that the same spirit extended to every member of the Church. My belief is that if that unity and love existed among all the people, together with a determination to do only that which God requires, the power of the Church and of the members thereof would be so far-reaching that all hell and the devil himself could have no power over this organization. I do not believe that the love, union and determination of the Presidency and Twelve were ever greater since the Church was organized than at the present time. Our desire is to do nothing but that will advance the interests of the Church and Kingdom of God. We want the people to be prepared for the coming of the Son of God—which I say to you, my brethren and sisters, is nearer than many of us anticipate.

I ask you, my brethren and sisters, to be prayerful and humble, and to seek the same spirit that the Presidency and the Apostles have; and I promise you that you shall have a testimony that they are working for your interest and for the advancement of the Church of God upon this earth. The quorum of the Twelve Apostles visit every Stake in the Church. They go into the homes of the people; they listen, not only to the complaints of the people, but also to the desires of the Saints, and they know the true feelings of their hearts, they know their virtues and their shortcomings. I do not believe, therefore, that there are any better capable of judging as to what the members of this Church require than the Apostles and the Presidency of the Church. Moreover, they labor to this end, to advance not only the spiritual wel-

fare of the Saints, but also their temporal interests. There is scarcely a day passes without some of them meeting together to consider matters of great importance to the people, and among them none greater than the salvation of our youth. These questions are talked over and the brethren become familiar with and instructed regarding them, and then they go forth to teach the people how to avoid many conditions and evils that are existing, some of which have been so trying to the souls of the Latter-day Saints.

I desire now to mention one thing that has brought sorrow to many a home, and that is, so many Latter-day Saints running in debt and not knowing how to get out of it. It is my hope and desire that the warning which has been sounded among the Stakes of Zion for the last year or more, advising the Saints to keep out of debt, and those who are in debt to get out as soon as possible, will be heeded by the Latter-day Saints; for I tell you that to an honest man there is no bondage controlled by human laws upon the face of the earth greater than the bondage of debt. I trust that the note of warning which has been given by the Apostles in all the Stakes of Zion, at the quarterly conferences, will be heeded by those who are in debt and by all people. Ask God's blessings upon your efforts in this direction, and at the same time remember the Lord in your tithes and your offerings, and He will bless you and so shape your circumstances that relief will come unto you who are in debt. And when you are relieved, do not go in debt any more. The improvement made by the people in this regard during the past six months is marvelous, from all I hear, and I pray God that this improvement will continue until the time shall come when not only the Church will be absolutely out of debt, but when each of the members of the Church will be able to say, "I owe no man a dollar that I cannot pay." Then when we are in this position, whatever call may be made upon us or wherever we may be called to go by the servants of the Lord, we can say that we are ready to go and fulfill the call without being under obligations to anyone; we can perform

the duty that God requires at our hands, because we are free. How much better this would be than to be in the position that some of the brethren are in at present. President Snow reported this morning that some who were called on missions replied that they had a desire to go, but their circumstances were such that they really could not leave. These "buts" are put in a great many times when they have no right to be put in by men holding the Priesthood of the Son of God, who are supposed to be minute men and ready to go anywhere when called.

I also desire this morning to call your attention to the early days of this great commonwealth of ours. Allow me to refer you to the memory of that great man, President Brigham Young, and to some of the fundamental principles pertaining to our temporal welfare which he taught so strongly. One thing that he advocated long and loud was that the people should place themselves in a position to create labor for their sons and daughters. Are we doing this? I am afraid that we have almost forgotten that there was such a principle advanced. Who taught home manufacture more than President Brigham Young? Who preached oftener and stronger and put his money into those institutions more than did President Brigham Young? We are raising young men by the thousands in this fair State of ours, and do we ever stop to think what they are going to do for a living? I hope my brethren and sisters, that we will think of this, and that we will, so far as possible, establish such industries here as will give employment to our young men and young women. I also feel that the fathers and mothers of this Church should begin to realize the importance of instructing their boys to prepare themselves for future life by learning some kind of trade. Our boys, as a rule—and I think that the parents are at fault in many instances—seem to drift along without caring anything about the responsibilities of life, or thinking of how they are going to fulfill the requirements that will be made of them as husbands and fathers. They do not stop to consider these things. I want to say that this is not an undeveloped country now as it used to be, nor has it unlimited homesteads for all

new comers, and we ought to begin to think what our sons and daughters, especially our sons, are going to do for a living in the future. Take almost every institution that is started now by the people here, where skilled labor is required, and do we find Utah boys at the head of the different departments? Take, for example, the Provo Woolen Mills. Can I get a Utah boy to start in the dye room and learn the trade, and stick to it until he knows every requirement of this department? No, I cannot. The result is, we are compelled to send east to get a man who has lived in a community where it was absolutely necessary for him to learn every detail of the business, in order to take charge of that department, and it is so with other departments. I hope we will begin, as fathers and mothers, to see our responsibility in regard to our children, and take care that they learn a trade. So far as I am personally concerned, if I were possessed of millions of money I would desire every son of mine to have a trade at his fingers' ends, so that if everything were swept away from him he could fall back on his trade and make an honest living. I wish that every son in this fair State, and especially in this Church, was in this position.

I had a young man come to me a short time ago and ask for an explanation of some remarks he had heard Brother Grant make concerning tithing. He said that at a meeting the other day he had heard Brother Grant express the belief that a man who paid his tithing honestly—one-tenth of all God gave him—would be better prepared to meet his obligations with the nine-tenths and it would go further than the whole, and he did not believe it. He said he came to me as one who had studied financial matters, and would like to have me explain how ninety cents could go farther than one dollar. I thought a minute or two and then decided to take his own case for an example. I asked him if he would object to my taking his own case to prove to him the truth of what Brother Grant had said. Certainly not, he said. All right, said I, I will prove to you by your own acts that what Brother Grant said was an absolute fact, and I believe it is so in nine hundred and ninety-

nine cases out of a thousand, if not in every case. I then remarked to him, "I was going to a conference not long ago, and I saw you out driving on the Sabbath with a two-seated rig, at a time when you ought to have been at meeting." "Yes," he said, "I remember." "What did you pay for that rig?" I asked. "It only cost me four dollars," he replied. "What are you getting a month?" "Forty-five dollars a month." "Then," said I, "this would almost have paid your tithing on your wages for that month and you could have claimed the blessings of the Lord instead of breaking the law of God pertaining to the Sabbath." I want to say to you, my brethren and sisters, that the law of tithing is not a question of dollars and cents alone. I believe that the man who pays his honest tithing to God will not only be blessed by God himself, but that the nine-tenths will reach farther than would the ten-tenths if he did not obey that law; for the man who believes in the law of tithes and offerings, believes also in the other requirements made by God of him, and he does not spend money in breaking the Sabbath day, nor in going to places where his very soul is in danger of partaking of things that are not good for a Latter-day Saint to receive. I testify as Brother Grant testified; I testified to that young man that I believed what Brother Grant had said, and he was compelled to say that he had never thought of it in that light before. Brethren and sisters, there are thousands of dollars spent by the people in breaking the Word of Wisdom more each year than all your cash tithing amounts to. This vast sum is sent out of this State and for what? Not for the necessities of life, but for articles the use of which cause the people to break a commandment that God has given us. Let us remind ourselves of the positions that we hold. Let us understand what we are—that we are members of the Church of Christ, that we are the children of God, that we have a special work to do here, and that the Priesthood which has been given us has been given for a purpose. We should realize the importance of this authority, and labor to the end

that we will not do anything contrary to the spirit of God or the laws of this Church.

There is another thing with our young people, as well as the people generally, that I desire to call your attention to and that is, procrastination—putting off till tomorrow what we ought to do today, and thinking that we will live our religion a little better next year. The old saying that to travel by the road of bye and bye will reach the home of never, is just as true today as it ever was. Let us live our religion today. Let us do the duty of today. Let us pay our tithes that we owe today. Let us do everything required of us today, and not put it off for some future time.

My testimony to you, my brethren and sisters, is that this is the Church of God; that Joseph Smith was a prophet of the Living God; that his successors down to and including President Snow have been called of God, and that they have given the people the word of God. I hope and trust that this same testimony will be so strong in the hearts of every member of this Church, and especially in the hearts of the young men and young women, that no matter what trial or temptation may come in our way, we can say, Thy will, O Father, be done, and not mine. If we get in this position this Church will grow and increase, and we will be blessed, not only spiritually, but in every way that God can bless a son or daughter of His. To this end I ask God's blessings upon the Church and upon the people, and may peace and plenty be yours forever, with a glorious salvation in the kingdom of God, is my prayer, in the name of Jesus Christ. Amen.

ELDER RUDGER CLAWSON.

Growth of the spirit of Union—Building of Temples and vicarious work for the dead—Thoughts and desires of the Saints should be directed to their ancestors—Valuable suggestions upon this subject.

Brethren and sisters: I have greatly rejoiced in the remarks that have been made to us this morning, and in the spirit of union alluded to by President Snow. I can testify that, so far as I have been able to observe, the most perfect union exists among the First Presidency and Twelve; and so far as

my observation has gone, I can also testify that there is a spirit of union and harmony among the First Seven Presidents of Seventies, and with the Presiding Bishopric, and with the Patriarch, and with very many, if not all, of the Stake presidencies, the Bishops and counselors of wards, and the presidencies of quorums. And I believe that this spirit of oneness and union is growing upon the Latter-day Saints. Therein is the strength of this Church.

There is a subject that is very near to my heart, and I would like to say a few words upon it this morning, if the Spirit of the Lord shall give me freedom of speech; otherwise I should wish that it might be taken entirely from my mind, because I desire to speak to the Saints only that which the Lord desires I should speak, and which will be most suitable for the occasion. I will first read from an address to the Saints by the mighty prophet of these latter times, the Prophet Joseph Smith. These were his words:

And again, verily thus saith the Lord, let the work of my Temple, and all the works which I have appointed unto you, be continued on and not cease; and let your diligence, and your perseverance, and patience, and your works be redoubled, and you shall in no wise lose your reward, saith the Lord of hosts. And if they persecute you, so persecuted they the prophets and righteous men that were before you. For all this there is a reward in heaven.

And again, I give unto you a word in relation to the baptism for your dead.

Verily, thus saith the Lord unto you concerning your dead: When any of you are baptized for your dead, let there be a recorder, and let him be eye-witness of your baptisms; let him hear with his ears, that he may testify of a truth, saith the Lord:

That in all your recordings it may be recorded in heaven; whatsoever you bind on earth, may be bound in heaven; whatsoever you loose on earth, may be loosed in heaven;

For I am about to restore many things to the earth, pertaining to the Priesthood, saith the Lord of hosts."

In another place:

"Now the nature of this ordinance consists in the power of the Priesthood, by the revelation of Jesus Christ, wherein it is granted, that whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven. Or, in other words, taking a different view

of the translation, whatsoever you record on earth shall be recorded in heaven; and whatsoever you do not record on earth, shall not be recorded in heaven; for out of the books shall your dead be judged, according to their own works, whether they themselves have attended to the ordinances in their own propria persona, or by the means of their own agents, according to the ordinance which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead.

It may seem to some to be a very bold doctrine that we talk of—a power which records or binds on earth, and binds in heaven. Nevertheless in all ages of the world, whenever the Lord has given a dispensation of the Priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence, whatsoever those men did in authority, in the name of the Lord, and did it truly and faithfully, and kept a proper and faithful record of the same, it became a law on earth, and in heaven, and could not be annulled according to the decree of the great Jehovah. This is a faithful saying! Who can bear it?

And again, for the precedent, Matthew xvi, 18, 19, "And I also say unto thee, that thou art Peter: and upon this rock I will build my Church; and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

Are not these most glorious words, my brethren and sisters? Even in those early days of the Church the Prophet Joseph Smith was exercised very greatly concerning the temples of the Lord, so much so, that the word of the Lord came to him, and from him to the people, that they must not cease the work of His temple, and all the works which He had appointed. Special stress was laid on this subject of the temple. The spirit of temple-work has rested down upon the Latter-day Saints from that day until this, and I doubt not will rest upon them with great power from now until the morning of the resurrection, and from the morning of the resurrection until the thousand years of the Millennium have expired. This spirit will grow stronger and brighter with this people. Was it not upon President Young and the Pioneers? Almost the first words he uttered concerning this land were made

upon this block, when, striking his cane upon the ground, he said, "Here we will build a temple of God." How glorious! ly that prediction has been fulfilled! That Temple has been erected, though he did not live to see its completion—a monument to the faith, the determination and the good works of the Latter-day Saints. Not only is there a Temple on this block, but there is one at St. George, one at Manti, and one at Logan. And shall we cease building Temples? No; other Temples will be built. There is a reason for this.

Strangers come into our midst, and they gaze upon the Temple. In many instances they say it is a magnificent building, a great accomplishment to have been commenced in the early days of the settlement of this country and to have been carried on at such vast expense until finally completed. It certainly was a great accomplishment. But, my brethren and sisters, the value of that building is not in its outward appearance, not in the expense that has been put in it, not in the beauty of its architecture, nor in the richness of its furnishings. The value of that Temple is in the ordinances which are performed therein for the living and the dead.

The keys of this great power of binding and sealing, referred to by the Prophet Joseph Smith, are with us. That power breaks down the barriers of the grave. By it both the living and the dead are made to stand before the Lord as if there were no such thing as mortal time. Moreover, the dead are made equal with the living. Glorious thought! Do we not see that God is no respecter of persons? The man who lived upon earth in a time when the light of the Gospel had been extinguished, and who therefore lived in ignorance of the Gospel, will not be consigned to endless misery because he did not accept an opportunity that never came to him, but the mercy and justice of God will reach out to that man and he will have the opportunity in the other life. Therein is the virtue and force of the binding and sealing power. It reaches into the spirit world to every soul, no matter how humble or obscure that soul has been on earth. The light of the Gospel will break in

upon him, and there will be a time in the other life for repentance and reformation. Then shall the people of the earth go forth in the temples of God and do a vicarious work for those behind the veil, as the Savior of the world has done a vicarious work for us all. We will taste of the fruits of His great work in our salvation; so will the dead receive the good fruits of our work in their behalf in the temples of God.

Is it not time, brethren and sisters, that our minds should run back and be interested in the fate and condition of our ancestors? Shall we not be interested in every soul that has passed away? Must not the chain be made complete, and the dead be connected with the living, and the living with the dead? Otherwise, we shall be rejected as a church; for the Apostle has told us that we without them cannot be made perfect, nor they without us.

Some thoughts have come to my mind in relation to this great and glorious subject, and these thoughts have relation to the missionary work of this Church. We are calling upon many able-bodied young men to go forth and proclaim the Gospel of salvation to the nations of the earth. This glorious duty and privilege is today resting upon the young men of Israel. But there are many who are not in a position to accept a call of this kind. Many are deeply engrossed in the affairs of life in a way perchance that they cannot be spared to take upon them this great responsibility. Then there are those who are so advanced in years that it would not be wisdom for them to go forth and proclaim the Gospel. Must it be said of them that they shall be denied the privilege of becoming saviors upon Mount Zion, because of the infirmities of age and the engrossing cares of life? No, it shall not be so said. There is a chance for them. If they cannot go forth into the world to win souls unto Christ, let them go forth into the temples of God and spend a portion of their time in working for the salvation of the dead. I believe that the soul of one who is dead is just as precious in the sight of God as the soul of one who is living. Need the father say to his family, "There is not much opportunity now for

me to do good; my days of usefulness are past." No; your days of usefulness are still with you; your opportunities are still present; go forth and perform this great labor.

But it will be said by many in the Church that their employment or their business connections are such that they cannot give any time to temple work. What shall be done in such cases? Men are spending their whole time, not alone in providing for themselves and their families the comforts of life, but to accumulate means and build up a fortune. This is being done by hundreds of Latter-day Saints; for God is blessing and multiplying His goodness upon the people, and the windows of heaven are opened unto us, until many are becoming rich in this world's goods. Is it not so? If you do not believe it, go to some of the Stake conferences and see the expensive vehicles that are tied all around the meeting house. Do people walk to meeting any more? Not except they live within a half a block of it or so. If they live a mile or a mile and a half away, they never think of walking. And they do not need to walk; for God has blessed them with horses and carriages, by means of which they can ride to meeting in comfort. They are being blessed in all their affairs and multiplied exceedingly, until it has come to that condition that some of our brethren in the Church hardly know what to do with their means.

The question with them is, Where shall we invest our riches? Put money in the sugar factory? Yes, by all means, because it is a good investment; it pays a good dividend. It did not pay a good dividend when the Presidency of this Church were urging the people to take hold of the industry and contribute of their means to establish it. They could not see it then; but now they can see it, and sugar stock can hardly be purchased at present, it is so desirable. However, as I was saying, the people hardly know where to put their savings.

Now, I want to tell the men of means among the Latter-day Saints of a good investment; where they can place some of their means to bring

them in a hundred per cent. Find me an investment in this country today that pays twelve per cent, or perhaps fifteen per cent, and I will point out to you a most splendid enterprise. But this investment that I allude to will pay one hundred per cent, and never fail. What is it? Lay up some of your treasures in heaven. Invest with the Lord. Put some of your means into His temple.

If you are so busily employed in looking after your material interests, which are so vast and varied that it takes all your time, send your son to the temple, and support him while he works there for you. If you have no son, perhaps you have a good neighbor, a man of God, who has no means of his own and no employment; send him to the temple, and provide well for him while he is there; look after his bodily wants, and let him work for your dead and save your ancestors.

Perhaps you will tell me that you have no list of your ancestors; you have not even a single name. I take it that that is no excuse. If you cannot do a work for your own dead, do a work for your neighbor's dead. Assist that poor man across the way who has perhaps hundreds and thousands of names, but has no means and no way of having them officiated for, and verily you shall in no wise lose your reward. When an Elder is sent into the world to preach the Gospel, if circumstances are favorable, he goes first to his relatives and acquaintances, and then he preaches the Gospel to the world. So we must labor at home. If we cannot get information concerning our own dead, let us expend a portion of our means, if we have any, for the salvation of the dead of others. In this we will manifest the spirit of true charity.

As it is at present, we find that in some instances brethren are building up fortunes for their children to quarrel over and spend when they are gone. We know by experience that we cannot take these things with us from this life, and the result is, all we accumulate of this world's goods is left behind, and trouble generally arises among children over such things.

I am reminded of an occurrence that

is said to have actually happened. One of our rich brethren died, and after a time his spirit returned to earth. He visited a friend, and this is the language that he used in speaking to that friend: "What a fool I have been. I spent days and weeks, months and years upon the earth in accumulating means, and I was abundantly successful. I built up a big fortune, and then I was called away. I passed into the spirit world, and left it all for my children to quarrel over. What a fool I have been."

Is there not a text in his words? It might have occurred to that man, while he was talking to his friend, that he could have founded an institution of learning, or endowed a hospital, or better than that, he could have created a temple fund; that is to say, he could have provided amply for each one of his children, and with the remainder, or a goodly portion of it, could have created a temple fund, to be used for the salvation of the dead; and had the fund been sufficiently large, the interest only, and not the principal, might have been expended to save his dead and the dead of others. Perhaps the thought occurred to him that if he had done this, while his body rested in the grave and his spirit dwelt in the spirit land, the means that God had given him on earth would be doing a great and glorious work and perpetuating his memory upon earth. This is one way in which we can perpetuate our memories.

It seems to me that this is a most glorious subject to contemplate. And not only shall the brethren be saviors upon Mount Zion, but the sisters, too, shall share in this glorious work; for they can go to the temple and assist in officiating for the dead. The sisters as well as the brethren shall have credit on the books for their share in this grand work. Brethren and sisters, here are the temples before us. Now let me ask the question, Who shall be worthy to go into them and to do the work that I have indicated? You know something of the power and sacredness of the work; you know something of this binding and sealing power; you know

the great responsibility of exercising that power. I ask you, Who shall be worthy to go into these temples? We have been told by our Prophet and President that the man who does not pay his tithing in this Church shall not have access to them. Not that he shall be coerced, not that he shall be frightened, by this saying of the President's; but simply because he is unworthy to go into the temple. If he violates this great commandment of God—the law of tithing—then he is not worthy to receive and participate in the blessings of the House of the Lord. It is a simple proposition. The Bishop shall not recommend him; the president of the Stake shall not recommend him. They cannot do it. It would not be pleasing in the sight of God. And they who violate the other commandments—and there are many who disregard the authority of the Priesthood, who slight the counsels of the servants of God, and who will not give ear to their teachings—are not worthy to go into the house of the Lord and officiate for the living and the dead. And that shows a very close connection between the living and the dead, between this world and the other world; for you can scarcely mention the work for the dead, except you shall say something concerning the living; and you can scarcely speak of the living, except you shall say something concerning the dead.

I believe that God speaks to us as if we were in eternity, and that whenever He gives a commandment or a law unto this Church, it is done as if there were no such thing as death or a veil dividing us from His presence. His laws are permanent and eternal in their nature; they are binding upon this world and upon the world to come; they are binding upon the living and binding upon the dead.

As I have said, this is a glorious theme for contemplation, and could not be exhausted in a sermon a month long. God bless you. Amen.

The choir sang:

All hail the glorious day,
By Prophets long foretold.

Benediction by Patriarch John Smith.

AFTERNOON SESSION—2 P. M.

The choir and congregation sang:

Come, come, ye Saints, no toil nor labor fear,
But with joy wend your way.

Prayer by Elder Jonathan G. Kimball.
Singing by the choir:

Guide us, O thou great Jehovah,
Guide us to the promised land.
We are weak, but Thou art able.
Hold us with Thy powerful hand.

ELDER A. O. WOODRUFF.

Individual Responsibility of the Saints—Neglect of duties of the Priesthood deprecated—Baneful effects of bad example—Officers should be wisely selected—Saints should not take their hands from the plow.

My beloved brethren and sisters: I feel very grateful this afternoon that the Lord is mindful of his people. I thank him for the prosperity that is attending the Latter-day Saints, for the liberty that we enjoy, and for the marvelous way in which he has operated upon the people in many sections of the earth to bring about the freedom that his servants enjoy today. In standing before you this afternoon I feel very humble, and I pray that the power and inspiration of God may rest upon me that I may be led to give forth the words that he would have me speak on this occasion; for he knows the hearts of this people and the teachings that will be best adapted to their needs. I have greatly enjoyed the instructions that have been given here today. I do not know that I ever heard President Snow speak when his voice sounded clearer or more forceful than it did this morning, and this reminded me of the change that oftentimes comes over men when they are called of God to certain positions. In many instances their bodies and their minds seem to be renovated and renewed by the power of God within them. I felt in listening to President Snow's words to glorify the name of our Eternal Father for his goodness and for the abundant manifestations of his approval of this people.

There is a matter that I have thought of a great deal of late in connection with the work of our Heavenly Father, and that is the individual responsibility which the Latter-day Saints are under. I doubt very much if in our different callings we appreciate this as we ought

to do. There is too great a tendency on the part of those who bear the Holy Priesthood to try to shift responsibility onto the presiding officers of the wards or the Stakes or the Church. Did we ever think of the fact that every one of us should be as interested in the work of God as our brother or our sister? We ought not to try to shift responsibility onto some one else; but we ought to secure a clear conscience before God by faithfully discharging the duty whereunto we have been called, be that duty ever so humble.

Every quorum of the Priesthood is necessary in the Church of Christ. If it were not, it never would have been given to us. I have been alarmed at the disregard of duty shown by many men who have been honored with the Priesthood of the Son of God. Especially is this the case in the Lesser Priesthood, and in many instances it is to be found among the Elders and Seventies. This ought not to be. I feel that we will never arrive at the condition which we would like to attain until there is a renewal of interest in all the quorums of the Priesthood. Our heavenly Father has placed each quorum in the Church to perform an especial labor. The duty of the Deacon is different from that of the Teacher, the duty of the Teacher is different from that of the Priest, the duty of the Priest is different from that of the Elder, the duty of the Elder from that of the Seventy, the Seventy from that of the High Priest, and the High Priest from that of the Apostle. In some of the Stakes we discover that such an officer as a Priest has not been heard of; the homes of the people have never been visited by Priests, and they have never heard of a quorum of Priests in their Stake. The quorum of Teachers is almost as badly neglected in some quarters; as also is the quorum of Deacons.

Now there is a great and a grand work for the Deacons, the Teachers and the Priests to perform, as well as for the Elders and the Seventies. If we are not faithful in the Lesser Priesthood, how can we expect to advance? If we do not fulfill the duties whereunto God has called us, how can we expect him to honor us with greater things. There

is no young man in this Church who has been honored with the Priesthood of the Deacon and has been faithful in discharging the duties of that calling, but what has been honored with some higher calling and Priesthood. This is true also of the Teachers and Priests. There is always room for advancement in the Priesthood of the Son of God. Our Eternal Father will always honor those who honor Him and His authority.

I feel that there are officers of Stakes and wards who have taken upon themselves a grave responsibility in maintaining men and women in positions in this Church who have not magnified or even appreciated the callings whereunto the Lord has called them. And I fear that in some instances whole Stakes have suffered by the example of some member of the Stake Presidency, of the High Council, or of some other organization of the Priesthood. Men have pointed to a brother who perhaps has been retained as a High Councilor or as a Stake President, who has not honored the Priesthood that has been conferred upon him, and whose example has not been a good one before the youth of Zion, and they have justified themselves in evil conduct by reason of such examples. The presiding officers in Stakes and wards have been lenient in many instances. People have been tolerated who have not observed the Word of Wisdom; others have been tolerated who have not paid tithing, and still others who have violated other laws of God; and this course has been followed in some instances because of the desire of the brethren to keep these people in the Church and save their souls. The question is, is it better to maintain officers in the Church under these conditions, for the sake of their own feelings, than to make changes which would benefit the people in general? And is it not a fact that those who do retain officers in the Church who do not prize the Priesthood and have no interest in the work, are assuming a great responsibility? President Snow, President Cannon or President Smith cannot go into all the Stakes and wards in Zion. They therefore send the Apostles; and the Apostles never go except

they are sent by the Presidency. They go into these Stakes authorized to perform certain labor, and if they, on account of leniency, retain men in office whose example they know is bad, are they not shouldering upon themselves the responsibility of the unsatisfactory conditions found in those Stakes. If this be true of the general authorities of the Church, it is also true of the Stake authorities, when they retain in office Bishops or officers in any of the different associations who are not doing their duty? Do you believe, my brethren and sisters, that Stake Presidents will be justified in whose Stakes we have never heard tell of a Priests' quorum or a Teacher's quorum, and if we have heard tell of a Teachers' quorum, those Teachers were not doing their duty? And where Bishops allow this condition to exist, they as well as the Stake Presidents are taking upon themselves responsibilities I should not like to assume.

Stake Presidents and Counselors, High Councilors, Bishops and Counselors ought to have the guidance and the inspiration of the Spirit of God in the selection of men to fill offices. Because a man holds a certain degree of priesthood, it does not follow that he will make a good Teacher or a good Priest, or that he will make a good man to instruct the people on the Sabbath day. Bishops and counselors and Stake officers should study this matter. They ought not to send Teachers into the homes of the people who will visit for two or three hours and never do any teaching. They ought to send men out who are filled with the Spirit of God, who will go into the homes of the Saints and pray with them, and who will make a study of the people under their watch-care. Such brethren, when they see a member of a family who is not a tithepayer, will labor with that member upon that point; and if there is a member who is not an observer of the Word of Wisdom, they will labor with that one upon that particular point, and so on. They will find all the defects and weaknesses, and in the spirit of love and kindness they will labor with those brethren and sisters who are delinquent and will try to reform them.

We send out many Elders into the missionary field and spend hundreds of thousands of dollars to carry the Gospel abroad. Is it not just as important that these quorums of the Priesthood should be active and alive to their duty, and that the members of those quorums should prize the office they hold sufficiently to keep the commandments which God has given them, in order that their example may be good before the people? We find Stake officers and ward officers who do not observe the Word of Wisdom. They have their cup of tea or their cup of coffee, or they are given to smoking, and perhaps in some instances to drinking, and yet they are tolerated.

My brethren and sisters, in speaking this way I do so with the feeling that I would expect to be dealt with if I did not honor the Priesthood that God has conferred upon me sufficiently to let tobacco, whisky and other things that God has forbidden alone. I feel that any officer in this Church who will persist in indulging in these things and setting a bad example before the people ought to have at least sufficient interest in the work of the Lord to give up his position to some one who will prize and magnify the position that God has called him to. I do not believe that men who are living in open violation of the commandments of God prize their calling. They may think they do; they may think that they love the work of the Lord; but their very acts show that they do not. When it comes to laying aside their little cup of tea as Relief Society workers or as other workers in the Stakes of Zion, some cannot do it, not even for the sake of the example.

I feel, my brethren and sisters, that this is an important matter. Every Deacon, every Teacher and every Priest ought to ask himself the question whether or not he is magnifying the Priesthood that God has honored him with. For it is an honor to be a Deacon in the Church of Christ. It is a greater honor than any that can be conferred upon men in the political world, because this work that we are engaged in is God's work, not the work of man, and God will honor those who honor the positions that are given to them in His Church. Now, where

Teachers are not doing their duty, shall the President of the Church be held responsible? Would it be manly for the Bishop of a Ward to say that the President of the Church is responsible because his ward is not up to the mark in fulfilling the obligations that the Lord has placed upon them? It appears to me that this is not the spirit of the Gospel. The spirit of the Gospel is for every man to do his duty and not try to shift any responsibility onto somebody else. We are told that we are agents unto ourselves, and that we ought to be engaged in bringing to pass much righteousness. When we are placed to preside over a Ward it is not necessary to go to the President of the Church to ask about every little matter, but we are entitled to the spirit of God and to the revelations of the Lord Jesus Christ in our calling. If we are energetic and are working in the calling whereunto the Lord has called us, he will reveal many great and important things unto us, and he will bring to our minds many suggestions and ideas with regard to the government of our Ward. So with presidents of Stakes and High Councils and other officers of the Church.

I am interested in the work of the Lord. I would like to see these quorums of the Lesser Priesthood in a good active condition. It is thought by some that we have concentrated our energies too much upon Sunday school work or upon Mutual Improvement work, and we have not given that attention which we ought to do to the quorums of the Priesthood. If we have erred in this direction, we ought to correct it and labor diligently to see that every quorum is in good live condition. No Stake of Zion can be up to the mark whose quorums of the Priesthood are inactive. Inactivity is death, and there are too many dead members in the Priesthood. The man who will grow in this Priesthood and come to the front is the man who labors. And as with the man, so with the quorum. The Stake President who will develop himself and his Stake is the one who is actively engaged in his calling. If he is not thus engaged, instead of growing he will wither up, and his Stake will suffer. Now it appears

to me that the progress of the work of God in the wards and in the Stakes is of greater importance than the feeling of any man or woman; and it would seem to me that Latter-day Saints who actually believe that this is the work of the Lord, when they know that changes can be made which will benefit the work of God, they will not feel hurt or that an injustice is being done by such changes. I believe that some censure has been merited by some Stake officers for not making changes that ought to have been made. I believe that if they had made these changes manfully and under the influence of the spirit of God, and explained to those affected why they were necessary, the brethren would not have felt half as bad as it has been supposed they would.

I thank the Lord for his goodness and for the blessings which this people are enjoying at the present time. The thing for us to do is to hold on to the end; not simply to go part of the way, but to go all the way, doing the will of our Father from day to day so far as it is made clear to us.

Our labor for salvation reminds me very much of an experience that was brought to my attention this season by a colony of our people going into Wyoming. I heard of one or two of them who became discouraged before they got to the Summit in Parley's canyon, and one or two more became discouraged when they got to some other summit; while others turned back as they were going or after they got there. Now those people did not receive any reward. Their time was thrown away. Others, after they got there and engaged in the toil which was necessary to settle up any new country, became discouraged and they also left. And others will leave. This has been the history of the settlement of all our new countries. I am told that at least one-half of the people that went to Cache Valley in early days returned because they did not think they could live there. In listening to Brother Judd Brother Ricks, Brother Card and other brethren who are having experience in this same line, I can sympathize with them, for our experience is similar to theirs. There are some people who turn back all along the way. So it is on our journey and search for salva-

tion. Some are afraid of the water; they dare not go into the water to be baptized. Then there are others who after they are baptized are afraid of something else. They cannot make the sacrifice, as they consider it, of paying their tithing. They cannot keep the Word of Wisdom. They cannot be honest, or virtuous, or truthful. The result is, we find one turning off here, and another there, and leaving the ship Zion. Now, only those are benefitted who continue in their search for salvation, and in their journey toward eternal life. Only those receive a reward who pass through the hardships and the discouraging conditions and continue in the way of life unto the end. If we turn back any time before then, our labors have been in vain and we will not receive the reward. We are told that blessed is the man who endureth temptation, for he shall receive a crown of life which the Lord has promised.

My brethren and sisters, whatever position we have been called to occupy in this Church, or whatever quorum of Priesthood we are members of, the only way we can receive the promised reward is to labor constantly and to keep the Spirit of God. If we will do this, we will love the work of God more every day of our lives. I thank God that this has been my experience. I have felt better every day in the labors which the Lord has called me to perform, and my pleasure in them increases. I know this is the case with all men and women that work to bring about righteousness. Those who endure trials and temptations, those who are full of zeal and of the Spirit of God from morn until night, you will always know just where to find them. Great and glorious will be their reward.

I thank the Lord for the testimony I have that this is his work. I receive new testimonies every day of my life. I know that God is with this people, and I know that He will bless everything that is undertaken as indicated through the Prophet of God. It is enough for us to know that the Lord has indicated through His mouthpiece what should be done, and it is for us to give heed unto it. May God

grant that we may have His Spirit in all our labors; that we may be true to the testimonies we have received; that we may love the work of the Lord, and not be jealous of any department that is thriving; but that we may desire, as Bishops and Stake Presidents, to concentrate our efforts upon the part of the work which is a little delinquent, and see to it that it is brought to the front, in order that every department of the Priesthood may be united. If it is possible for the Presidency of this Church and the Apostles to be united to a man, that the president of the quorum of the Apostles can say to the Presidency of the Church that nothing in righteousness can be required of these men that will not be done, so it is possible for this to be said of the Seventies, and of the High Priests, and of the Elders, and of every department of the Priesthood, if all men will labor to bring this result about. God grant that this may be the case; that we may be encouraged, and that the blessings of God may attend every effort which we put forth toward the upbuilding of His kingdom. I ask it in the name of Jesus. Amen.

"The Holy City" was sung by Horace S. Ensign.

ELDER M. F. COWLEY.

Patrick Henry's eloquent plea for freedom—Regard of the Saints for the Constitution—Work of the Adversary—How to obtain the mind and will of the Lord—The duty to sustain the Government—The redemption of Zion—Striking experience at Galveston.

My brethren and sisters, I feel grateful for another conference, and for the opportunity of being associated with you. It is our duty to obtain the word of the Lord, and it does not depend solely upon the authority of the Church. There is a responsibility, as stated by Elder Woodruff, resting upon every member. It is not confined to those who bear the respective offices in the Priesthood, but it extends to all Saints, male and female. As I view it, there ought to be some advancement on the part of the Latter-day Saints as a whole, and on the part of the Priesthood, during the time that intervenes between our general conferences. I always feel impressed when listening to my brethren,

no matter what the subject may be which suggests itself to their minds. The one thing that is always obligatory upon every Saint is to do the duty that devolves upon him at the moment. We have heard Brother Ensign sing about Jerusalem, the beautiful city. We sometimes read in the book of Doctrine and Covenants, 84th section, a beautiful song which the Lord said should be sung in the last days. He says:

"For I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness:

"And plagues shall go forth, and they shall not be taken from the earth until I have completed my work which shall be cut short in righteousness,

"Until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye."

President Snow, Elder Smoot and Elder Clawson testified this morning that the Presidency of the Church and the Twelve Apostles are united and see "eye to eye." I wish to say that this ought to be the status of the Presiding Council of Seventies, and I presume it is. It ought to be the condition of every council of Seventies throughout the Church. It ought to be the condition of the Presiding Bishopric of this Church, and I suppose it is. It ought to be the condition of the presiding authorities of every quorum in the Holy Priesthood down to the presidency of the last quorum of Deacons, which has been established in the Church. It ought to be the condition of every Stake presidency, of every High Council, of every Bishopric, of the presiding authority of every branch, of every Elder, of the presidency of every mission, of every conference president and of every Elder in every mission on the face of the earth. There should be an absolute unity throughout the Church. And this unity can only be brought about by a common enjoyment of the Holy Ghost. It is the only thing on this earth or in the heavens that will bring people to a unity of the faith. It was this spirit which led us in the first place to embrace the Gospel, and when we were baptized we received a title to the companionship of the Holy Ghost, and we were promised that he should guide us into all truth.

I would like to impress upon the Latter-day Saints that we ought to be guided by the Spirit of the Lord in everything that affects the welfare of this people. No Latter-day Saint bearing the Holy Priesthood ought to go to any place without the companionship of the Holy Ghost. I do not care whether it is a dance, to enjoy a little innocent recreation, or whether it is a political meeting, to consider the great questions of the day, he ought to take the Priesthood of God with him and enjoy the inspiration of the Holy Spirit in what he says and does. By that I do not mean that we ought to use our Priesthood in any manner that is not justifiable, but I do mean to say that we ought always to remember that we are Latter-day Saints, and that there is no consideration affecting the welfare of this people in which we are justified in separating ourselves from the thought that we are Latter-day Saints, and that the highest responsibility that rests upon this people is to establish the Church and Kingdom of God upon the earth. I feel that we have broken away to a great extent from the old fashioned spirit of the Gospel, if you will allow me to use that expression. I think sometimes that we have not so much faith in God as had the patriots who founded this country. When they prepared the Declaration of Independence they invoked the inspiration of the supreme God to guide them in the framing of that document. And they secured that inspiration. It was guided by the Spirit of the Lord, and the Lord had a hand in it. You remember, perhaps, reading what purports to be a speech delivered by Patrick Henry in the Congress at Philadelphia, at a time when men were afraid to stand up for what they considered to be the rights of the colonists of this country and to establish upon this land a government that should be free from allegiance to every other government. In that memorable address he made this statement:

"It is not given to our poor human intellect to climb the skies, to pierce the councils of the Almighty One. But methinks I stand among the awful clouds which veil the brightness of Jehovah's throne. Methinks I see the

Recording Angel—pale as angel is pale, weeping as an angel can weep—come trembling up to the throne, and speaking his dread message:

"Father! The Old World is baptized in blood. Father! It is drenched with the blood of millions, butchered in war in persecution, in slow and grinding oppression. Father, look! With one glance of Thine eternal eye, look over Europe, Asia, Africa, and behold everywhere a terrible sight—men trodden down beneath the oppressor's feet, nations lost in blood, murder and superstition walking hand in hand over the graves of their victims, and not a single voice to whisper hope to man."

"He stands there (the angel), his hand trembling with the black record of human guilt. But hark! The voice of Jehovah speaks out from the awful cloud: Let there be light again. Let there be a New World. Tell my people, the poor, downtrodden millions, to go out from the Old World. Tell them to go out from wrong, oppression and blood. Tell them to go out from the Old World, to build my altar in the New."

In the closing words of the speech, he made this significant remark:

"As God lives, my friends, I believe that to be His voice. Yes, were my soul trembling on the wing of eternity, were this hand freezing in death, were my voice choking with the last struggle, I would still, with the last gasp of that voice, implore you to remember the truth God has given America to be free."

This was the spirit of Nephi. Nephi declared in the name of the Lord that God had decreed that this land should be a land of liberty, and that there should not occupy it any people that would hold in servitude any other class of people. So that when in the history of this great country the question arose regarding the slavery of the black race, it was a foregone conclusion that that section of the nation which espoused their freedom, would gain the victory over those who sought to maintain slavery, because God had decreed that the people of this land should be free.

What I desire to call your attention to is the fact that the hand of Almighty God is in all these things, and when I see Latter-day Saints breaking away and feeling that they ought to be free from any considerations that would benefit the work, I feel that they are not true to the history of the country in which we dwell and to that pa-

triotism which God decreed the Latter-day Saints should exhibit. For I say that in this land there are no people that have so great a respect for the Constitution of the United States as have the Latter-day Saints. There are no people that can have the respect for it that they can. I do not wish to impeach the respect of other people for that glorious instrument, but the depth of the respect that is entertained by the Latter-day Saints is based upon their knowledge of the purposes of God concerning this land and the institutions which God inspired the people to found. The Roman empire prior to the coming of the Savior tolerated all classes of religions, no matter what dogmas they taught, and this policy was maintained until the Son of God came and established His Church. His Church, however, came in contact with the institutions of men, but it did not seek to injure any of these men. It was established for the salvation of the human family, to lift them upon a higher plane, and to point them the way to eternal life. It was the only plan of salvation, devised in the heavens above. Because of the freedom granted to all religions by the Roman empire, Jesus was enabled to establish His Church upon the earth. So in these last days God inspired the founders of this country for the same purpose. They sought the inspiration of the Almighty when they framed the Declaration of Independence and the Constitution of the United States. We read in the book of Doctrine and Covenants that God raised up men and inspired them to frame the constitution of this land, and many of these men laid down their lives in defense of human liberty and to lay the foundation of a government upon this land which should be a palladium of human rights, unequalled by any other civil government upon the face of the earth. God says He inspired the Constitution; and every law made in pursuance thereto He declares to be a righteous law, and every law not in pursuance thereto an unrighteous law: "And whatsoever is more or less than these cometh of evil." He further states that the Saints of God are justified in upholding the institutions of this coun-

try; and in those days when the Constitution had not been infringed and trampled upon by ungodly men, he said that no man had occasion to break the laws of the land in keeping the laws of God. He also said that righteous men should be selected to administer the affairs of government, men who would uphold the Constitution of the country and who would maintain the rights of the people in every State.

I want to tell you, Latter-day Saints, that we have not got out of the woods yet. No circumstances will arise in this country that will affect the welfare of this people, either from a religious, a political, a financial, a social, business, scientific, or any other standpoint, but what Almighty God is bound to have something to say in regard to them. He may not come out and say it through the voice of the Prophet of God; but it is expected that every Latter-day Saint is a prophet of God, and that he will get the will of the Lord to Guide him in all these matters. What did Moses say to those who sought his rebuke of some persons that had prophesied in Israel? Why, said he, "I would to God that all the Lord's people were prophets." We ought to be prophets, and we ought to seek the mind and will of the Lord on every subject that arises. If we will do this, we shall know for ourselves. Unless we feel this way I believe I am justified in saying that it will be a long time before we shall be able to sing this song contained in the 84th section of the Doctrine and Covenants. In all affairs, in whatever arises, we ought to seek the mind and will of God thereon, and try to understand what will be for the best interests of the Latter-day Saints. We are justified in so doing. There is not one principle of the Gospel that will lead me to entrench upon the right of a Methodist, a Baptist, a Catholic, an infidel or any other man, no matter what his religion or his politics may be. There is not one covenant of the Holy Priesthood that will lead me to do this. I have read the secret oaths and covenants of some of the combinations that exist in this land, and I want to raise my voice against the Latter-day Saints identifying themselves with these "tares," which are being bound in bun-

dles prepared for the burning. Their covenants are the cords that bind them. I say that every Latter-day Saint who keeps his covenants made in the waters of baptism or elsewhere will be a good citizen and will never infringe upon the rights of any people; but he will take a course that will exalt the people and that will tend to the maintenance of freedom upon this land. We are interested in this country. This is the land of Zion. This is the land where Adam dwelt. This is the land where he built his altar and offered sacrifice to God. This is the land where the Gospel was first revealed to the children of men. This is the land where the ordinance of baptism was first performed upon this earth. This is the land where the Holy Ghost was first given to man. This is the land that God has always led people to when He wanted to secure unto them the best of freedom. He led people from Jerusalem at different times, and he established them upon this land. He gave them Prophets and Apostles and inspired men, and He bestowed upon them the inspiration of the Almighty to guide them in all walks of life.

I feel impressed upon this subject. It seems to me that the Latter-day Saints are not controlled as they ought to be by the Spirit of the Gospel in some of the walks of life. It is the right of every man and woman in this Church to have a testimony of the Holy Spirit as to how to act in all these matters. I have sought the Lord in regard to these things long ago and this is how I feel. Let me remind you that the devil is not dead. The adversary of righteousness is working his heaven among the Latter-day Saints. He is trying to destroy the youth of this people by seducing them from the paths of chastity and virtue; by filling their minds with skepticism, and by establishing in their hearts the idea that there are some things connected with the people of God concerning which the servants of God ought to keep their mouths shut. Now, I know the men that founded this commonwealth and the enterprises of this land. They came here when it was a howling wilderness and laid the foundations of material prosperity in these mountain valleys. They established

the institutions of learning. They have built the Temples of God from Cache Valley on the north to St. George on the south. And I know that they have been men of God, every one of them, from the Prophet Joseph Smith down to President Lorenzo Snow. I know that the servants of God have His mind and will; and the Latter-day Saints can have it too. I want to tell you how you can get it. As I started out to say, it is by the daily performance of every duty that devolves upon us. You show me a man who is constantly engaged in prayer and supplication, and I will point to you a man that does not have to be preached to in regard to the subject of tithing; he does not have to be urged to send his children to Sunday school, and to get his boys into the quorums of the Lesser Priesthood. He is so full of the Spirit of the living God that he wants them there all the time. The man who attends to his family prayers and to his secret prayers, the man who pays his tithes and offerings, the man who shows his willingness, when called upon, to carry the Gospel to the nations of the earth or to act in the capacity of a Deacon at home, that is the man who will obtain the mind and the will of the Lord. I have seen not only the hand of the Lord, but the hand of the adversary working its way among the Latter-day Saints. Satan is seeking to divide them and to poison their minds in regard to the authorities of the Church and the leaders in the various Stakes of Zion. Men have said that they must not seek for counsel, and at the same time they have sought counsel from men who possess the spirit of apostasy. They have sought counsel from men who to my personal knowledge have secured their livelihood from the Latter-day Saints and have spent their nights playing cards and talking against the Authorities of this Church. You can seek counsel from that class of men, but if you seek counsel from President Snow or from Apostle Merrill, who presides over the Cache Valley Stake, or from some of the brethren who preside over the Stakes in Idaho—I say if you seek counsel from these men as to what would be for the best interests of the people in this inter-

mountain region, oh, you are going to the wrong kind of men! Now, I want to say that I am going to these men for my counsel. I propose, God being my helper, (I do not say this boastingly, for I feel that I am the weakest among my brethren) to know the mind and will of the Lord on all subjects; and whether in casting a political vote or in lifting my hand to support the Prophet of God, I propose that the chief consideration in my heart shall be, what is the will of the Lord? I want to know His will. Are we the people of God, or are we not? Has God changed? No. Has the everlasting Gospel changed? No, and it never will. It is the same yesterday, today and forever.

There are a certain class of pious men among us that I call hypocrites. They are "too good" to do anything that is not considered just right by the world, whether it is right in the sight of God or not. They are after the order of the men who, in the days of Jesus, sought to bring Him into disrepute, and even impeached the honor of His birth, because they did not understand it. They are the kind of men that condemned Rahab, the harlot, because she hid the spies. Why did she hide the spies? Was it to infringe upon the rights of the people of Jericho that she hid them and preserved them from those miserable minions of the law? No, she did it for righteousness sake, to protect innocent men in their liberties. What does the Apostle Paul say about that woman? He said it should be accounted unto her for righteousness. God commanded Abraham to offer up his son Isaac, and yet it had been written, Thou shalt not kill. Abraham withheld not his son. He took him to the altar. He prepared the kindling wood, and proposed to sacrifice his son upon the altar, in obedience to the command of God. He did not know that God would provide a ram in the thicket, or that he would send an angel to say, "Lay not thine hand upon the lad, neither do thou anything unto him for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me."

Brethren and sisters, we do not want to be hypocrites, and we do not want to be so cowardly that we are afraid

to ask God for His Holy Spirit and for that inspiration which has been sought for by men of this country from the days of George Washington down to the present. There are no people in these United States who have been more patriotic to the institutions of our country than the Latter-day Saints. Have they ever lifted their hands against the Stars and Stripes? No. Have they ever lifted their voice against the institutions of this country? No. And I wish we had no men that would raise their voice against the administration of our country, but would uphold and sustain it, no matter what might be the politics thereof, and treat the men who are elected to office in our country with that respect which is due to them by virtue of their high position and the trust committed to them by the franchise of the American people. But the Latter-day Saints have been true to their country. They have furnished soldiers to fight its battles, some of whom have laid down their lives in defense of the Stars and Stripes on the soil of Cuba and in the Philippine Islands. Whenever this people have taken issue with any enactment, it has been in a lawful manner. They have tested the constitutionality of laws passed by the Congress of the United States directed against them. When there has been a ruling in the courts of our Territory that has been esteemed unconstitutional, it has been appealed to the highest court in the Territory. When that body has sustained the lower court they have appealed it to the Supreme Court of the United States, but they have never lifted the hand of violence; they have never resorted to mobocracy or to anything of that kind. When the Supreme Court has given its decision the Saints of God have rendered obedience to that decision. I say that we have made more sacrifices in the interest of respect to our country than any other class of people in it. My advice is to sustain those men who will sustain the enterprises which have been established by sacrifice among the people of God. I want to see men sustained in this country to administer the affairs of the government who will not turn aside the citizens of any State when they are oppressed by mobocracy by

saying "Your cause is just, but we can do nothing for you." I want to see men sustained in this land who will uphold the Constitution of our country, and who will dare defend its citizens in every State and every Territory.

I want to encourage you, brethren and sisters, to do your duty, to pay your tithing, and to say your prayers, and to sustain the quorums of the Priesthood. I wish that our Lesser Priesthood quorums would take up such a program as we have in the Mutual Improvement Associations. I wish that all the members of the Priesthood would exalt their quorum and make it the chief consideration in the Church, because God has founded it. He founded the Deacon's quorum, the Teacher's quorum and the Priest's quorum. All these other associations outside of the quorums of the Holy Priesthood are helps in government, and good ones too, and ought to be sustained in their place. If we will seek the mind and will of the Lord on all subjects the Lord will bless us; He will advance us; and the words of the Prophet Lorenzo Snow will be fulfilled in the not far distant future by steps being taken looking to the redemption of Zion and planting the feet of the people of God on that land. Why were they driven from this land? Well, I believe that they were driven from the land of their inheritance because they became like the world. They would not accept the United Order; they would not listen to the counsels of the Prophet of God upon all subjects, which they could have done without interfering with the welfare or interests of any people upon the face of this land. Let us not forget that we are Latter-day Saints. We are not narrow-minded, either. Do not we send the Gospel to the nations of the earth and ask the Elders to preach it without money and without price? Are we not willing to make any sacrifice for their salvation? When they have smitten us on the one cheek, have we ever knocked them down? When they have mobbed our Elders and slain them, have we ever returned the compliment in the same way? No, our course has been one constant chain of devotion to principle and to human liberty upon this land.

Let us do our duty, and then some day we will sing this song that I am about to read; and there will be more in it than there is in a great many songs we sing. Some of the songs we sing do not amount to much, because we do not exemplify them in our lives. I have helped to sing "We thank the, O God, for a Prophet," when I knew we hardly meant it, especially if anything outside of religious matters came from the Prophet of God. Lots of times we sing "The Spirit of God like a fire is burning." But after a while we will sing this song which came to my mind when I first arose.

"And plagues shall go forth."

That reminds me of Brother W. T. Jack and myself in Galveston last spring. I shall always remember it, for as we entered that city I said to Brother Jack, "I would like to lift up my voice in this city and say that the judgments of God are coming upon the people." But we only had a few hours there and not much money to hire a hall, so we let it go, and we left upon the train for Houston. I had a feeling of sadness in my heart that I had not lifted my voice in that city and warned the people of the judgments that were coming upon the earth. Brother Jack will remember our conversation. There was an editor there, Mr. Clarence Ousley, who entertained us kindly, and who wrote a column and a half regarding the Latter-day Saints and what he had seen in Salt Lake City. He came here and looked around the city, and though he came with prejudice, he left with a feeling that these were a good people, and he wrote a column and a half in our favor. What occurred to him during the flood at Galveston? He gathered the neighbors into his house, and he and his family and every soul in the house were saved. The judgments of God went all around them, but they were spared. Now we want to warn the nations. I was down in Chicago a year ago with President Kelsch. I had been down in the Southern States and in the Southwestern States also. I am glad that in Chicago and in other cities in our land the Elders are not afraid to stand up and defend every principle of the Gospel. We are living in a land

of liberty. It is a land upon which any political or financial interests which God has decreed to establish and maintain His government forever. I am glad therefore, that these Elders dare to defend the truth, no matter what it is. God bless them. The more the truth is assailed the more of the Holy Ghost they enjoy in defending it. After a while God will rule upon this land. He said that Jesus Christ should be the king of this land and no human king should reign here. It was a foregone conclusion that Maximilian could not remain Emperor of Mexico, for this is a land of freedom. God laid the foundations of it that He might bring forth His Church and establish His Priesthood upon this land. Therefore, I say do not forget that you are Latter-day Saints. At the same time we can remember the injunction of Jesus. He said: "Make to yourselves friends of the mammon of unrighteousness." If you will follow His counsel you won't forget that, and you can make to yourselves friends of the mammon of unrighteousness without being unrighteous yourself.

I am going to read to you this beautiful song and then sit down. If I have said anything wrong, I am willing to be corrected by President Snow or any of the brethren. I want to learn the truth. I want to be controlled by the truth. I want my heart to be in the work of God. I do not want to have

would make the work of God secondary.

"And they shall lift up their voice, and with the voice together sing this new song, saying:

"The Lord hath brought again Zion.
The Lord hath redeemed His people,
Israel,
According to the election of grace,
Which was brought to pass by the faith
And covenant of their fathers.
The Lord hath redeemed His people,
And Satan is bound and time is no
longer;
The Lord hath gathered all things in
one;
The Lord hath brought down Zion from
above.
The Lord hath brought up Zion from
beneath.

"The earth hath travailed and brought
forth her strength;
And truth is established in her bowels;
And the heavens have smiled upon her;
And she is clothed with the glory of her
God;
For He stands in the midst of His
people.

"Glory, and honor and power and might,
Be ascribed to our God; for He is full
of mercy,
Justice, grace and truth and peace,
For ever and ever, amen."

Brethren, and sisters, respect the
Prophet of God, listen to his counsel
and do not seek to give him counsel.
God bless you. Amen.

The choir sang the anthem, "Let the
Mountains Shout for Joy."

SECOND DAY.

Oct. 6, 10 a. m.—The choir and congregation sang the hymn which begins:

Come, let us anew our journey pursue.

Prayer by Elder George Reynolds.

Singing by the choir:

Softly beams the sacred dawning
Of the great millennial morn.

PRESIDENT LORENZO SNOW.

I want to say just a few words. What I say may not be necessary to a large portion of this audience, but I want the Latter-day Saints to understand and think of the object of their coming together. It is only once in six months that we have such an oppor-

tunity as we have today, and I wish to remind the Latter-day Saints that the advantages we receive today or tomorrow, while gathered here, will be according to the spirit that we exercise individually. The Elders may address you here, and yet no particular advantage is secured unless you have the spirit and exercise the faith that it is our privilege to exercise, that we may be blessed to understand such things as may be spoken. We had a beautiful meeting yesterday, and the Spirit of the Lord was poured out greatly upon the Elders who spoke. We wish the same today, and we would

like the Latter-day Saints to forget everything outside of the meeting, and try to exercise faith that the speakers may advance such principles as will be most to our service.

ELDER ANTHON H. LUND.

Temple work—Baptism for the dead—To be born of water and of the Spirit—Be diligent in the Search for Genealogies—Work of the Genealogical Society—Missionaries should keep records—Religion classes. 3

Our meetings were enjoyed very much yesterday, and to me they were spiritual feasts. I hope that our meetings today and tomorrow may be like them, that we may enjoy a rich portion of the Holy Spirit.

I was much impressed yesterday with Brother Clawson's remarks concerning temple work. I thought to myself, What a glorious principle this is! How thankful we are that the Lord brought this forth through His servant Joseph. It was in the latter years of his life that he was more deeply impressed to lay this matter of salvation for the dead before the Saints; but it was not a new principle. Though he preached and wrote upon this subject a year or two only before his death, still we find this principle referred to in the revelations given to him in the early years of the Church. In that glorious vision given to the Prophet Joseph and Sidney Rigdon concerning the different glories, we are told about a certain class that had not received the Gospel while alive, but had received it in prison after death. This shows that the Lord gave His Saints to understand at that early day that there is an opportunity for salvation after death. It manifests the great mercy of God, and places salvation beyond the narrow bounds within which it is placed by other denominations. The Prophet Joseph could not have received this from man, because man did not teach this doctrine. It was revealed to him, and he gave it unto the people. In looking upon and examining this principle, we cannot help but be struck with the wisdom and mercy of God in providing salvation for the many, many millions that have died without a knowledge of the truth. Even before this allusion to the principle of salvation for the dead was made, it was given unto the Prophet Joseph. That first night when he received a visit from the Angel Moroni, the angel ex-

plained to him several principles that were not known to the world, and he also explained several chapters of the prophets. Among others, he alluded to the prophecy in Malachi, to the effect that Elijah should be sent to turn the hearts of the children to the fathers and the hearts of the fathers to the children. Who had understood the deep meaning in these words? When the Lord revealed more to Joseph we began to understand it, and now we know that that prophecy pertains to salvation for the dead. I suppose that the boy Joseph did not understand the import of the prophecy at the time, but the Lord wanted these things brought forth. They were not evolved as the Church grew, but they were principles given before the world was. Hence in these first revelations to the Prophet they are pointed at and indicated, and gradually, as the people were ready for them, they were explained.

These principles are not new. They were understood by the prophets of old and by the writers of the New Testament. Paul alludes to the ordinance of baptism for the dead. I have attended several funerals in England, and I have been surprised to hear them repeat the 29th verse of the 15th chapter of I Corinthians:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

How few understood the meaning of the words in this verse! Paul understood them, and I believe the first-day Saints understood this principle clearly, for Paul uses this as an argument in favor of the resurrection. What would be the use of being baptized for the dead if the dead rose not? That was his argument. The Saints no doubt practiced the principle in those days, because we find in the Church afterwards that decrees were made against the custom of being baptized for the dead. Some ten hundred years after, up in Russia, when some of their princes were converted to Christianity, they felt impressed to ask for that ordinance to be performed for their forefathers. Whether they had any knowledge from the history of the first-day Saints, or not, I do not know; but such an or-

dinance was actually performed in Russia. The Apostle Peter undertood the principle of salvation for the dead, and our Savior understood it, and, I believe, laid it before the congregation in Nazareth. After he had been out teaching and returned to his home at Nazareth, he was called upon to read from the roll, as was the custom in their synagogues, and when it was handed to him he read from the 61st chapter of Isaiah. When I was in Nazareth I visited that synagogue (at least, they tell us its is the same), and when I stood inside that old building, I wondered where He had stood when He spoke on that occasion, and I thought of the glorious doctrine that He alluded to—salvation for the dead. I wish to read a few verses from this chapter:

"The Spirit of the Lord God is upon me; because the Lord has anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

"To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."

He read these verses, which describe His own mission. Among other things, His mission, He tells us, was to liberate the captives and to open their prison doors. This part of His mission He did not fulfill while living in the flesh, so far as we have any account, but we have an account that He fulfilled it afterwards. Peter tells us that He preached to the spirits in prison—those that Job speaks of when he says that they should be brought forth out of the pit and out of their prison. Jesus went and opened their prison doors; He led captivity captive; He brought joy to the many millions that were waiting in prison, for His coming, who were there because at one time they had rejected the Gospel. They belonged to the antediluvians, and when Noah preached the Gospel to them they rejected him; hence they had a long time to wait, but finally the joyful tidings came to their prison house. Jesus went and preached the Gospel to them, and salvation was offered to them once more. They had learned by sad experience what it meant to reject the Gospel.

This doctrine of salvation for the dead does not have the effect, as some say, to make men neglect the present opportunity, thinking that there will always be a chance for them. For there is punishment meted out to those who reject the Gospel. It was a long time for the antediluvians to wait before the door of grace was opened unto them. We endeavor to impress upon the hearts of men the necessity of repenting and of living according to the commandments of God in this life. We want all men to understand that there is a law which must be obeyed by every one who shall enter the kingdom of God. Jesus laid it down to Nicodemus when he said that no man can enter the kingdom of heaven, except he is born of the water and of the spirit. The many millions that have passed away without having obeyed this ordinance, if they shall enter the kingdom of heaven, must be born of water and of the spirit, and as this cannot be done in the spirit world, God has provided that that ordinance may be performed for them here upon the earth. We cannot avoid obedience to this law and still be permitted to enter the kingdom of God. Here is the mercy and grace of God manifested unto His children, in that He has devised means whereby they can receive the blessings even after they have departed from this life. You who have entered the Temples of God and performed ordinances for your dead, know what a glorious work it is. You have unselfishly labored for your relatives, and you have been blessed in doing so, for your testimonies have been strengthened, and you have felt that you were in the presence of departed beings, and that you were bringing blessings unto them.

The reason why I dwell on this subject this morning is because many of the Saints who are imbued with a love for their relatives, and who would like to enter the Temples and do work for them, cannot do so because they have not their genealogy. Now, my brethren and sisters, we want you to be diligent in your search for genealogies. For this is a day in which the hearts of the children are turned unto the fathers. As soon as the Prophet Jo-

seph brought this doctrine before the world and the necessity arose of searching for the fathers, the hearts of the people were turned that way. The Lord worked on the hearts of men, genealogical societies sprang up everywhere; men began to search for the the names of their forefathers, and many works have been published on this subject. Those who put forth these efforts had no idea of salvation for the dead, but the work of these devoted men has come to the Saints as a very great blessing. We want to gather up all we can in this regard. Many of the Saints are not acquainted, perhaps, with the fact that we have a genealogical society in our midst. We have some four hundred volumes on genealogies, and we want to get more. We would like to get all that is published, both in England and in this country, that can be of any aid to the Saints; and as the same spirit works upon the hearts of men in Germany, Denmark and other countries, we want to gather the information collected there. They are working now in those countries in this direction. In Denmark, Sweden and Norway it will be a difficult task to gather genealogies, on account of the change that formerly took place in names, the children being called after the first name of the father. This changes the surname from one generation to another, like it was in olden times. In the Bible we read of Simon Bar-jona. "Bar" means son—Simon Jonason. Hence it is hard to trace the names of families in those countries. Yet there are several archives in Denmark where we can obtain genealogy, and as the opportunity opens in Sweden and Norway we want to have brethren there to work in this line. We have agents in Germany and Switzerland, so that our German and Swiss brethren can be helped in getting names of their relatives. The same may be said concerning New England. The society is trying to open communication with all the countries from where the Saints have come. Now it costs a little to get work of this kind done, and we would like our brethren who are interested in obtaining genealogy to become members of the society. It requires only a small entrance fee, and you will get

that back in paying less for your names and in having the chance to visit the library and search the books that are already on hand. All that is paid in will go toward increasing our library of genealogical works. I hope that this matter will be remembered by the Saints. If you write to the Genealogical Society at the Historian's office, you can obtain all the information we can give you and we will help you to get more.

I want to say a few words in regard to records. We advise our missionaries to keep diaries on their missions and to jot down the events of their lives. These by and by will be very precious. Many of our brethren from the early decades of the Church have kept records. We would like to get hold of these day-books at the Historian's office, so that if there is any new matter or anything that might give a sidelight upon events already known, we may obtain the information. We have men at the office, such as Andrew Jensen and others, who are well acquainted with the events of our Church history, and who can soon gather out of such day-books things that are not known and that will be a help to us. We would not ask children who have possession of their father's records to give them to the office; but if they would lend them to us, we would gather from them what would be of use in our Church history. There may be some who would like to have them deposited in the Historian's office, and we would be glad to take them, mark them, and keep them safely. We are a people that make history every day; but we want this history written by ourselves. When you read history you find many a character that is described to you far different from the reality, because his history has been written by an enemy. Many of the sects that have sprung up since the days of the Apostles have been represented to us in a very unfavorable light, because their histories were written by their enemies. We do not want coming generations to read our history in a different light from the real truth.

Before I sit down there is another matter that I would like to lay before our brethren. It is now time for school. During the summer months our religion

classes have not been maintained, except in a few places. Now that the school year has commenced we hope that the superintendents and teachers of religion classes will see to it that the classes are again started and that renewed interest is taken in this good work. We have just issued a new edition of outlines, explaining the religion class movement and the procedure, and any of our superintendents or teachers can obtain this by writing to Superintendent Maeser. We hope that this work will not lag, but that we will all see the necessity of giving our children that kind of education that they cannot obtain in our district schools, and that we cannot give at home because we have not the time. This religion class movement has been established in order that our children may be trained religiously as well as mentally and physically, and I trust that we will not neglect it. May God bless you, brethren and sisters; may our conference be a feast indeed unto all present, is my prayer, in the name of Jesus. Amen.

"My Shepherd is the Lord my God" was sung by Sister Luella Ferrin.

ELDER M. W. MERRILL.

Proper care of Children—The duties of Teachers—Consequences of neglecting the people—The duty of paying tithing—Promise of a man like unto Moses.

I have heard it remarked that it paid a good many people to come to conference to hear the singing alone. But a great many things are treated upon in the general conference which supply many wants and answer many inquiries among the Saints. We are here for mutual improvement and for instructions which will apply to us when we get home. There is no doubt in my mind that if the Latter-day Saints throughout the Church were fully up to their duties we would have conditions superior to what they are now. There is a laxity on the part of many of the Latter-day Saints. I believe, however, the Saints are improving. Still there is room for more improvement in the affairs of our lives. We have an organization in this Church which the Lord has given us. It was not instituted by man, but by the inspiration of the Holy Ghost. This organization has

been multiplied somewhat in the last few years, and no doubt will be multiplied more in the future as we advance and become better acquainted with the Gospel. There are a great many of our young people born and reared in these mountains who need our care and attention as well as that of their parents.

I have thought sometimes that many fathers and mothers do not give that attention to their children which they ought to have. They turn them over to the organizations of the Church; in the first place, to the Primary, and then to other associations as they grow older; and they neglect them at home. I have heard young men say that their fathers never asked them to pray in the family, and I have heard girls say the same. This shows a lack of attention on the part of parents. I am quite confident that many of the organizations in the Church are neglected. Take for instance, the Teacher's quorum. Every ward in the Church is supposed to have efficient men to labor as Teachers among the people. I believe that this important organization in the ward is in many instances, materially neglected. If the duties of Teachers were carried out as the Lord designed they should be, we would see a marked improvement in the midst of the people. These Teachers are not confined to spiritual things. They can talk and advise about temporal things also. In many instances, however, Teachers' visits are hurried over while in others they are put off. If the Teacher is expected to visit once a month, he puts it off till the last day before the Bishop requires him to report, and then he hurries around and does not take the time that ought to be taken. I know whereof I speak in regard to this matter, because in the early days I was trained under Brother Jedediah M. Grant. When the Teachers in the district where he labored all did their duty, it was called a reformation. We had quite a reformation in all the Church at that time. I remember very distinctly in the ward where I lived, Brother Grant on one occasion called all the Teachers to the stand. We met in the bowery, and had a board about sixteen feet long, put on some posts for the stand. There were twelve

of us in the ward, and we had to stand up there in a row. He wanted us all to pray, each one in his turn, commencing on the right and going to the left. Someone asked Brother Grant afterward why he did that, and he replied that he wanted to see whether those young men had the spirit of prayer, so that he could judge if they prayed in the households of the Saints. I was quite a boy at the time, and when it came to my turn I hesitated a moment or so. Brother Grant happened to be kneeling right behind me, and he turned around, grabbed me by the leg with his hand and said, "Now, you pray." Well, it nearly scared all the pray out of me. But it was an object lesson and one that was very profitable to me. How many of the Teachers who go into your homes, gather the family together and pray with the family or ask some of the family to pray? I question whether this is very strictly attended to. Now, it is the Teacher's duty to talk about all matters of interest to the Saints, connected with the kingdom of God. It is their business to inquire of the family if they pay their tithes and offerings, that the poor may be sustained and the hands of the Bishop upheld. In going into the congregations of the Saints it is very seldom that I hear an Elder pray for the Bishop, or for his counselors, or for the Teachers. Teachers need not discuss the condition of the weather, for this is not part of their duty. They should go into the houses of the Saints enjoying the Spirit of the Lord, that they may have a refreshing from the Lord with that family. They go there to bless the family and to do them good, and in order to do this successfully they must concentrate their minds on the object of their labor in the midst of the people. By these means the Saints are instructed in their homes. When we find invalids in the households of the Saints who are unable to attend the gatherings of the people we can comfort and bless them. If this were carried out as the Lord has designed it, the people would become more and more united, and they would be determined to do their duty in paying their tithes and offerings and in attending their meetings. If the teachers did

their duty in every ward, people would feel that they ought to go to meeting. I have heard people say, "We have not seen a Teacher in our house for a year," or for six months, as the case may be. This is not as the Lord designed it and there is some responsibility resting upon the presidents of Stakes and their counselors in regard to this matter. The Lord gave a revelation to President Taylor in his time on this subject. It does not matter how isolated the Saints may live, they are in somebody's ward, and they should be sought after if it takes two or three days to find them. I can remember when Brother Preston was president of the Cache Stake and I was one of his counselors, it took us just one month to get around the Stake and visit the Saints, and then we could not get to all the wards. The Stake at that time ran from Logan to the Montana line. Stakes now are smaller, and they are within the reach of every President. The wards are within the reach of every Bishop, and the teachers can find the people, if they are so inclined. Bishops and Presidents of Stakes should be aroused to the importance of this matter, because when the people are neglected, the Church is neglected, the poor are neglected, the tithes and offerings are neglected. Hence we cannot afford, as officers in the Church, to neglect our duty. If we do the Lord will hold us to account for it.

I believe that a president of a Stake should have a meeting with his counselors at least every week. They should sit down together, sing and pray together, and see what the Lord will suggest to be done in that Stake of Zion. I think Apostle Lyman has advocated this idea. I do not know how far it is attended to, but I say to you, my brethren, it ought to be attended to in every Stake of Zion. Then, following in the same line, every Bishop in the Church should meet with his counselors and talk over matters pertaining to the ward. Just as sure as you do this, you will always find something to talk about that will be of interest and benefit to the ward. If we do not come up to the expectations of the Presidency of the Church, it is because we fail to some extent. We may not fail as individuals, but we

fail collectively. If we all did our duty the Church would be improved and the tithes and offerings would be increased. I understand they have increased; but they have not increased enough yet, because the Saints throughout the Church do not all pay their tithing. We call upon all, whether in the Church or not, to pay their tithing. Some who are not in the Church will do it if you call upon them and ask them. Represent to them that they are living upon the land of Zion and that this is the principle upon which the land is to be sanctified and to bring forth of its strength, and you would find that people who are not in the Church would pay their tithing, and it would be the means of bringing them into the Church, because the Spirit of the Lord would work upon them and He would manifest Himself to them by dream and by vision, until they would see the propriety of joining the Church.

These are questions that have my attention from time to time, and I think they are of importance to the Church. You will read it in the Doctrine and Covenants that the Lord at some time or other was going to raise up a man like unto Moses, to lead the people out of bondage. Well, that man may be President Snow, for aught I know. The Lord seems to be working upon his mind to try and lead His people out of bondage. President Snow is working at it all the time. He wants to get the Church and the people out of bondage. Therefore, I say, the man like unto Moses may be President Snow, for aught I know. I do not know who it is. If it is not President Snow, it will be some man a great deal like him, whom the Lord will raise up in a natural way.

I was much delighted with the remarks of Brother Clawson and Brother Lund in regard to Temple work. I can bear testimony that they are true. The Lord manifests Himself unto His Saints in the Temples. These manifestations are private. They are not talked abroad, but many of the Latter-day Saints who have entered into these sacred places have had manifestations from God in approval of the work they were doing for their kindred dead. Let us not neglect this important thing, in

connection with the other duties that pertain to our calling.

I pray that the Lord may bless the Saints and fill all our hearts with love toward one another; that we may put away our bickerings and our fault-finding, and turn unto the Lord with full purpose of heart, that He may endow us richly with His Spirit; that our mission on the earth may be filled up in usefulness, so that when we get through it may be said of us, Well done good and faithful servant, enter thou into the joy of thy Lord. God bless you. Amen.

ELDER JOHN W. TAYLOR.

Binding, sealing and blessing power of the Priesthood—Patriarchal office not always appreciated—Every authoritative change of officers should be cheerfully accepted—Example of Hyrum Smith.

My dear brethren and sisters: I humbly pray that our Father who is in Heaven will bless me with a portion of His Holy Spirit this afternoon, that what I shall say may be in accordance with His mind and will. I feel to bear testimony to the truth of all that I have heard during this conference. I have felt so much like we always feel, I suppose, at our conferences—that this is one of the best conferences that I have ever attended.

There is a question that I would like to speak to you upon a little. It seems to be very much in line with the remarks of several of the previous speakers. To commence with, I desire to make a quotation that was made by Elder Clawson yesterday. It is the words of our Lord and Savior to Peter, (Matt. 16, 13-19.) the presiding Apostle, after Peter had received the revelation from God that Jesus was the Christ Jesus said:

"Whom do men say that I, the Son of Man, am?"

"And they said, some say that thou art John the Baptist; some Elias; and others, Jeremiah, or one of the prophets.

"He saith unto them, but whom say ye that I am?"

"And Simon Peter answered and said, thou art the Christ, the Son of the Living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

"And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."

It is the latter remark I wish to refer to more particularly. Peter at that time held the same position that President Lorenzo Snow holds today, and this was a very great endowment that he received from the Lord Jesus Christ, to bind on earth and it should be bound in heaven, or to loose on earth, and it should be loosed in heaven. This same power has been bestowed in these days. It is our custom when we marry a wife to go to the man who holds this great power and by His authority we are sealed together in the holy bonds of matrimony for time and for all eternity, according to the promise of the Lord Jesus Christ, and we will be husband and wife in eternity. There are many other eternal blessings that have been given unto the children of men. I wish to refer to a great promise that the Lord made unto Abraham, our forefather. The Lord was very much pleased with Abraham and his course in life. But Abraham would be a very unpopular man today. Out of all the millions of people that dwelt upon the earth then, the Lord saw fit on one occasion to visit His servant Abraham, and while He was there He gave him commandments. He said unto Abraham:

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee;

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing;

"And I will bless them that bless thee, and curse them that curse thee; and in thee shall all families of the earth be blessed."

Here is another instance of a man whom the Lord visited and conferred divine authority upon, to bless the children of men, and they should be blessed, or to curse them and they should be cursed. in accordance with the authority, Abra-

ham blessed his son Isaac; Isaac blessed his son Jacob; Jacob blessed his twelve sons from his four wives, and they became the founders of the house of Israel. In this Jacob officiated as a Patriarch, and he not only blessed his sons, but he prophesied what should befall them, even unto the latest day.

I refer to these instances that we may have before our minds the fact that it has been the custom in various ages of the world to exercise this divine authority for the benefit of the children of men. Enoch, the Prophet of God, also officiated in this Patriarchal order, and Enoch was a friend of God. The Lord our God talked unto him as one man talks to another, and Enoch became so familiar with the mind and will of the Father that he not only led his people out of bondage, but he brought them to see eye to eye. They became of one heart and of one mind. and the Lord was so pleased with them that He took Enoch and his city unto Himself.

I wish to draw your attention especially to the Patriarchal order that has been revealed in these last days for the benefit of the Church and kingdom of God. We have a man who stands at the head of the patriarchal order in our Church. That man is Brother John Smith. He always sits here with the First Presidency of the Church. Why is it that he occupies this exalted position when sitting before the people in their general conferences? It is because the Lord acknowledges a Patriarch as a man who is endowed with a very high office in the Church and kingdom of God, and who has a special endowment given unto him for a special purpose. If there is any man in this Church who has a special calling for life it is a Patriarch. I have sometimes thought, however, from remarks which I have heard from men bearing the holy Priesthood, that the ignorance regarding the Patriarchal order is extremely dense among the Latter-day Saints.

In order that you may better understand my remarks, I wish to refer to a conversation that I had the other day with a gentleman in one of the Stakes of Zion. One of the Twelve Apostles had been around in that locality, mak-

ing some changes in the ward. What is the duty of the Apostles? We are informed by the Apostle Paul that they are placed in the Church for the work of the ministry, for the edifying of the body of Christ, and to bring the people to a unity of the faith. All these men on my right and on my left are engaged in this kind of a calling from one year's end to another. As I was saying, one of the Twelve had been around and he found a certain Bishop presiding over a ward. He felt impressed that it would be well to make a change in that ward. The Bishop was quite aged, but he had been a faithful man all his days; so faithful indeed that this Apostle felt impressed that if he could get the consent of the First Presidency this man should be ordained a Patriarch. The change was accordingly made. What was the result? This Bishop began to complain immediately that he had been laid upon the shelf, and that he had been dropped from his calling as a Bishop without receiving any special notice that this change was going to take place in his ward.

Before proceeding any further, let me explain a moment. As I understand the order of this Church, a man who is called to be a Bishop is called to that office for the especial purpose of looking after the business affairs of that ward, and when through old age, sickness or incapacity he becomes disqualified to perform the duties of that office, or when through his faithfulness he is called to a greater ordination in the Church, it is right and pleasing in the sight of God that this change should take place. When the First Presidency of this Church informs a Bishop that he is released from presiding over a certain ward, there is just as much propriety about it as there would be if that man were presiding over a mission and he were released from that mission by the Presidency of the Church. I am now called to preside over the Colorado mission. I do not expect that I shall stay there all the balance of my life, and if I receive a release from the First Presidency of this Church at any time in the future, I assure you I shall never enter any complaint against them, or anybody else, nor being released. I want

to say to the Bishops of wards, you are not called there for life; but when you are released from your Bishopric your Priesthood is never taken away from you, except through transgression.

Now to return to this Bishop of whom I was speaking. The Apostle had felt inspired of God to recommend to the First Presidency of this Church that said Bishop be ordained a Patriarch. Did that man appreciate that patriarchal order which was bestowed upon him? No, he did not. Now, let me make a quotation to those who are laboring in this calling:

"The rights of the Priesthood are inseparably connected with the powers of heaven, and the powers of heaven cannot be controlled nor handled only upon the principles of righteousness."

This man, I understand, said that he had never received the spirit of the patriarchal order. I want to tell you that there never was a man in the Church of God that received the spirit of any calling whereunto he was called until he started to administer in that calling. If I am called on a foreign mission and expect to get the spirit of that mission, I must go to work and prepare myself and begin to seek after the Lord. It is the same with a Patriarch or any other officer in the Church of God. Now regarding this change being made without any notice to the Bishop, which seemed to give him so much offense. There is no man under the sound of my voice that can cite me to an instance where the Lord has ever said, "I will come and tell you when I will need you for some other kind of a work." I have heard this kind of talk until I am tired of it. To me its always an indication of men's ignorance concerning the glorious promises connected with the Holy Priesthood. I have heard of an instance where a man said that he had been laid upon the shelf. I have heard of others who have actually been offered the privilege of being ordained a Patriarch and have refused it, because they felt like they were being degraded rather than exalted in the Priesthood. I say again that the Lord never informs people when he is going to make a change. In his own time he comes and makes the change. Let us see what one of the greatest men that ever lived, in my

opinion, said when a change of this kind was made with him. He was a man whose character I have always admired. I have loved his memory, and I love his descendants today. As I remember, he was occupying the position next to the Prophet, Seer and Revelator to this Church—exactly the same high and exalted position that President George Q. Cannon occupies in the Church today. I refer to Hyrum Smith. The mind and will of the Lord came unto him without any notice whatever, and he did not complain about it, he did not feel like he had been laid on the shelf. The word of the Lord is as follows:

“And again, verily I say unto you, let my servant William be appointed, ordained, and anointed, as a counselor unto my servant Joseph, in the room of my servant Hyrum, that my servant Hyrum may take the office of Priesthood and Patriarch, which was appointed unto him by his father, by blessing and also by right.

“That from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people,

“That whoever he blesses shall be blessed, and whoever he curses shall be cursed: and whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven;

“And from this time forth I appoint unto him that he may be a Prophet, and a Seer, and a Revelator unto my Church, as well as my servant Joseph.”

The last paragraph contains a special appointment unto Hyrum Smith and does not refer to Patriarchs in general, without they receive a similar commission from the Lord. But the power to seal on earth and it shall be sealed in heaven belongs to every Patriarch in the Church of Christ.

Did Hyrum Smith stand up and tell his brother Joseph that he was occupying the position of one of the First Presidency of the Church and stood as the second man in the kingdom, and he did not wish to be released from that position to become the Patriarch of the Church? No, he did not. Why? Because he realized it was the mind and will of God, and instead of being a step backward in the Church, it was a step forward; in other words, it was a step into another department which was equally honorable. More than that, it

was the mind and will of God, and this should always be considered above all other things. Hyrum Smith went forth and officiated in that calling, and here is his descendant today, the Patriarch of the Church of Jesus Christ of Latter-day Saints.

Another thing. When I received my patriarchal blessing there was a clause in it which has always been a warning unto me. My blessing concluded like this: “I seal these blessings upon your head according to your faithfulness in keeping the commandments of God.” I advise all you Patriarchs when you bless the children of men to put in a clause of this kind, because, as I have said, the blessings and powers of heaven are inseparably connected with the Priesthood, and they can only be controlled and handled upon the principle of righteousness. The young man said to Jesus, “What shall I do to be saved?” Jesus told him to sell all his goods, give them to the poor, and follow him. That was the condition. When Jesus promised a blessing to the individual or the people he always added something that they should do to secure the blessing. Said he, “Blessed are the meek: for they shall inherit the earth. Blessed are the poor in spirit: for theirs is the kingdom of heaven. ‘Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.’” If you will notice, Jesus always put in a condition upon which the blessing could be received by the children of men. I suggested to the Patriarchs that in your blessings you also add a condition. As we were told yesterday by President Lorenzo Snow at the opening of the conference, God will judge us by what we do and not merely by what we say. I have known people to receive Patriarchal blessings which have not been fulfilled, and their sons and daughters have stood up in reproach and made it known that their father’s or their mother’s blessing had not been fulfilled. But I want to tell you that there would be very few Patriarchal blessings unfulfilled, if those who received them would remember that no blessing can be vouchsafed unto the children of men,

excepting through their faithfulness in keeping the commandments of God. God bless you Amen.

The choir sang the anthem, "Jesus, I My Cross Have Taken."

Benediction was pronounced by Elder Rulon S. Wells.

AFTERNOON SESSION.

The choir and congregation sang:

God moves in a mysterious way

Prayer was offered by Elder Angus M. Cannon.

Singing by the choir:

Come, dearest Lord, descend and dwell.

ELDER HEBER J. GRANT.

Saints cannot plead Ignorance as an excuse—A constant effort necessary—The Lord does not expect impossibilities of His children—What the Lord requires of His people is the Word of Wisdom—Encouraging home industries.

I rejoice exceedingly in having the opportunity of again assembling with the Latter-day Saints in general conference. I have listened with much interest and pleasure to the remarks that have been made thus far, and while I stand before you I most earnestly desire that the same good spirit that has inspired the remarks of the previous speakers may be with me. There is no other desire in my heart than that I may be able to say something that shall be beneficial to those who listen as well as to myself, and which may be calculated to strengthen our determination to serve the Lord. I believe that every true Latter-day Saint desires to know the mind and will of God and to have the strength of character to perform, in the daily walk of life, those duties that will tend to advance the cause of God upon the earth. If we have not this desire in our hearts, then we are not true Latter-day Saints.

We have the commandments of the Lord before us in the written word, and from time to time we have our minds refreshed by the outpouring of the Holy Spirit upon those who are called upon to preach to us. There is therefore no excuse for the Latter-day Saint who does not keep the commandments of God. We cannot say that we do not know what our duties are, because they are so often and so forcibly brought to

our minds by those who speak to us. I realize that it requires a constant effort on the part of each and every one of us to make a success of our lives. It requires no effort at all to roll down the hill, but it does require an effort to climb to the summit. It needs no effort to walk in the broad way that leads to destruction; but it needs an effort to keep in the straight and narrow path that leads to life eternal, and we are told that but few find this path. The all-important thing for you and me is to discover whether we are walking in the straight and narrow path that leads to life eternal, and if we are not, wherein have we allowed the adversary to blind our minds and to cause us to depart from that path which will lead us back into the presence of God? Each one should search his own heart to find out wherein he has failed, and then he should diligently seek unto our heavenly Father for the assistance of His Holy Spirit, that he may come back into the straight path. By the assistance of our Heavenly Father there is no obligation and no law in the Church that we cannot fulfill. The Lord will give us the strength and the ability to accomplish every duty and labor that rests upon us in an acceptable manner in His sight. The only question is, have we the disposition? I heard yesterday of a Bishop who said that he could not give up drinking coffee. I do not believe that that man tells the truth. I think he lacks the disposition to try and give up the habit. I believe emphatically in the statement of Nephi. If there is one character more than another whose history is recorded in the Book of Mormon who has inspired me with respect and with a desire to follow in his footsteps, that character is Nephi. When he came to his father's tent, after conversing with the Lord, his elder brethren were complaining against their father because he had asked them to go back to Jerusalem for the plates of brass. They said that he required a hard thing of them. But when Nephi came, his father blessed him because he did not murmur. The record says:

"And it came to pass that I, Nephi, said unto my father, I will go and do the things which the Lord hath com-

manded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commanded them."

This is the spirit that should animate every Latter-day Saint.

They went up after the plates and were driven out. The elder brethren desired to go back to their father; but Nephi said unto them, "As the Lord liveth, and as we live, we will not go down unto our father in the wilderness until we have accomplished the thing which the Lord hath commanded us." They then gathered up their gold and their silver and their precious things and went up once more to try to get the plates. Laban stole their wealth and tried to destroy them. Nephi's brethren commenced to murmur again, and they took a rod and beat him with it. As they did so an angel of the Lord stood before them, and he commanded them to go up again, promising that God should deliver Laban into their hands. I call the attention of the young men and young ladies to this, for I have heard many of them say, "Oh, if I could only see an angel, I would believe and forever after be faithful." The seeing of an angel amounts to nothing, unless you are keeping the commandments of God. No sooner had the heavenly messenger departed than these elder brethren, who were lacking in faith and did not keep the commandments of God, commenced to murmur, and instead of having faith in the promises of the angel, they said unto Nephi, "How is it possible that the Lord will deliver Laban into our hands? Behold, he is a mighty man, and he can command fifty, yea, even he can slay fifty; then, why not us?" Did this discourage Nephi? Did he lack faith? No; he believed in the promises of the angel of God, and he said unto them, "Let us go up again unto Jerusalem, and let us be faithful in keeping the commandments of the Lord; for behold He is mightier than all the earth, then why not mightier than Laban and his fifty, yea, or even than his tens of thousands?" They went up and were successful.

God has commanded the Latter-day

Saints to keep His commandments. Ever since I can remember we have had preached unto us what our duties and obligations are. Well do I remember, when a boy, hearing President Brigham Young, in the conferences that were held in the old bowery, teach the Latter-day Saints their duties and obligations. I say as Nephi of old said, that God has required nothing at our hands save He will prepare a way whereby we can accomplish it. What does God require at our hands? He requires that we shall overcome our selfishness; that we shall be honest in our dealings with Him, and that we shall pay an honest tithing. I want to make a little explanation here with regard to my remarks that were quoted by Brother Smoot. Any young man who would go around and make the statement that I said ninety cents would pay more debts than one dollar, simply states what is not true. It is like hearing a man say, "I killed John Jones in self-defense," and then quoting him as saying, "I killed John Jones," and leaving the "self-defense" off. I say to the Latter-day Saints that God will bless the man who is honest with Him, and that the nine-tenths will go further and will bring down upon his head the blessing of God more than though he robbed God and kept the ten-tenths. That is what I said, and I repeat it.

I have heard taught to the Latter-day Saints all my life that they should obey the Word of Wisdom; and I say that a Bishop, a father of a ward, who so far forgets his duty and the example which he should set as to break the Word of Wisdom, is unworthy to occupy that position; and if he does not repent, it is only a question of a short time before his resignation will be tendered to him, and he will have to accept it. The day is gone by when the Lord will trifle with the Latter-day Saints. He has said that His Spirit shall not always strive with man. In the very first section of the Book of Doctrine and Covenants the Lord says:

"For I the Lord cannot look upon sin with the least degree of allowance;

"Nevertheless, he that repents and does the commandments of the Lord shall be forgiven;

"And he that repents not, from him

shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of Hosts."

We have been letting out High Councilors and Bishops that were failing to keep the commandments of God, and there will be more of them let out unless they repent. It is a disgrace for a man blessed with the Priesthood of God and with a testimony that God lives burning in his heart, to be so weak that a little insignificant cup of coffee is his master. How he must swell up in vanity when he thinks what a wonderful man he is that a cup of coffee is his master! The example is pernicious.

Now we desire that the Latter-day Saints shall be free from the bondage of debt. The Prophet of God has sounded the key-note to the people, "Pay your obligations, and do not go in debt." We pray to God day after day to bless and prosper the Latter-day Saints, and then we squander our substance in breaking a commandment of God. There is today more money spent in breaking the Word of Wisdom than there is paid in cash tithing by the Latter-day Saints. Very few of the people stop to reflect upon what good that money would do in helping their brothers and sisters to pay their obligations. The Apostle James says that faith without works is dead.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? "If a brother or sister be naked, and destitute of daily food,

"And one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

"Even so faith, if it hath not works, is dead, being alone."

The prayers do not amount to much of those Latter-day Saints who pray for the Lord to bless and prosper the Saints that they may get out from the bondage of debt, and who at the same time go on squandering their substance in breaking one of the commandments of God. What does money do? Why a dollar of money has the same effect as a drop of blood in the human body. It is a circulating medium. It goes over

and over and over again. We find that the heart of man beats, on an average, about seventy-six times every minute, and that it handles four ounces of blood every time it beats. In other words, it handles nineteen pounds a minute. Multiply that by sixty, and you will find how much it handles in an hour. Multiply that by twenty-four, and you will find how much it handles in a day. Over twelve tons! I have figured this out since I have been sitting here on the stand. Over twelve tons in twenty-four hours, and yet there is only about eighteen pounds of blood in the human body; but it goes over and over again. It is exactly the same with a dollar. It is calculated that every dollar does at least twenty-five dollar's worth of work in a year, and I have known it to do more than that in a single week. Now we spend nearly a million dollars a year in breaking the Word of Wisdom, and every dollar of that money goes out of this country. God said that the Word of Wisdom was given to the Latter-day Saints for their temporal salvation, and I say that if we had obeyed it we would be the richest people in this inter-mountain country, because the millions upon millions that we have spent since we came here in breaking the Word of Wisdom would have stayed right here in this country, instead of being sent away as it has been, and we would have had more wealth than any of the intermountain States if we had obeyed this simple commandment.

I know that the policy of President Brigham Young in advocating to the people that they support home manufacture and keep their money at home to build up the country, is the true policy for the Latter-day Saints to follow. I wear home-made clothes. I have done it ever since I was a little boy. Why? Because I believe it is better for this community that I pay twenty dollars for a suit of clothes than that the wool be sent East and bring only one dollar back.

I believe it is better to have the nineteen dollars circulating around here. I heard Bishop Farrell some years ago in the Assembly Hall tell a very good story on home manufacture. He said he believed in home manufacture

because it benefited him as well as other people. He said that when he was coming down to conference he met at the depot a brother to whom he owed five dollars for making some shoes for his children. He gave this brother the five dollars, and he turned around and handed the money to another brother whom he owed, and he handed it to another, and he handed it to another, and the fourth brother came up and handed it back to Brother Farrell, saying "I owe you six dollars, here is five of it," and Brother Farrell put the money back into his pocket. That money paid five hundred per cent in debt there in just about the same length of time that it takes me to tell the story. But if the Bishop had bought the imported goods it would not have paid the five hundred per cent, because it would have gone out of the country. I went to a negro minstrel show once, and there were about ten or fifteen on the stage. One of them rushed in with his hat off and said, "which of these here niggers am lost two dollars?" holding up a two dollar bill. There hadn't any of them lost two dollars. "Well," he said, "if none of you have lost it, I found these two dollars right by the door here and it is my money." They said all right, and he put it in his pocket. No sooner had he got it in his pocket than up jumped a nigger and said: "Look here, George Washington Jones, you owe me two dollars; pay your honest debts!" He handed the two dollars to him. Another nigger jumps up and says: "Look here, Julius Cæsar Brown, you owe me two dollars; pay your debt." He got it, and in this way it went clear round. When the last man got it, up jumps George Washington Jones, and says: "Here, give me back the two dollars; you owes me two dollars." No sooner had he got it in his pocket than a fellow rushes in and said "which of you niggers has found two dollars?" George Washington Jones took it out of his pocket and said: "Here, take your money and go home; we've all paid our debts."

I desire that the Latter-day Saints should all pay their debts. One reason why I desire this is, I am in debt myself and I want to pay my debts. I want to live to see the day when I shall owe no man anything. I want the Lat-

ter-day Saints to not only pray for me but to keep a little more money in the country so that I will stand a better chance to get some of it. If they will keep the commandments of God and do less praying, I will be obliged to them. I believe in the saying of the Savior:

"He that hath my commandments and keepeth them, he it is that loveth me! and he that loveth Me shall be loved of My Father, and I will love him, and will manifest myself to him."

If we keep the commandments of God He will love us, and the Savior will manifest Himself unto us. If we fail to keep the commandments of God, there is no promise made to us. The Savior said: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." It is the keeping of the commandments of God that causes men to grow and to become strong and powerful in the Church and kingdom of God. God bless you all. Amen.

Sister Judith Anderson sang, "Flee as a Bird to Yon Mountain."

ELDER GEORGE TEASDALE.

A fundamental principal of the Gospel—The "great and marvelous work"—How to receive a testimony—Union among the Twelve—The Law of Tithing.

I am exceedingly thankful for the privilege of attending this conference, and I think we can congratulate each other for the great privilege that is vouchsafed unto us in the redemption that has been made for us by our Redeemer. Jesus Christ said, "No man cometh unto me, except the Father draw him." The fundamental principle of the doctrine of Christ was that those who would do the will of the Father should know of the doctrine. Apostle James said: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." We have tested these principles and I think we are highly favored in having the privilege of living upon the earth in the dispensation of the fulness of times, when the Gospel is restored. I have proved in my experience that if we will ask, the Father will answer. Before the Church was established upon the earth,

when it was known that there was a Seer in the land, men went to the Prophet Joseph and asked him what the Lord desired concerning them, and it was told them that a great and a marvelous work was about to come forth, and that all who desired to take part in this work had the opportunity. The promise was given that if we would ask we should receive; if we would knock, it should be opened unto us; if we sought, we should find. At that time there was but one man upon the earth who knew that God lived, and the revelations that came unto him were very simple, easy to be understood. The Lord told those who desired to know His mind and will concerning them that it would be impossible for anybody to be engaged in this marvelous work save he was full of love and had faith, hope and charity, "being temperate in all things whatsoever shall be intrusted to his care." When the Priesthood was restored to the earth, those upon whom it was conferred were instructed not to exercise unrighteous dominion, but, with all long-suffering, patience, and love unfeigned, preach the restored Gospel, entreat and warn the people.

The Gospel came to me in a very simple manner through a small tract—"The Only Way to be Saved." That, with the "Voice of Warning," gave me the first intelligence I had concerning this marvelous work. By the grace of God He led me into His Church, and gave me a testimony concerning this work. In my experience from that day to the present I have been enabled, in common with those who have taken the Lord at His word and have sought and found, to know that the work which we are engaged in is of God and that we are living in the dispensation of the fullness of times, and that this is the "marvelous work and a wonder" predicted by the Prophet Isaiah. In the 29th chapter of Isaiah we read:

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men:

"Therefore, behold, I will proceed to

do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

It had a very small beginning. Two men—Joseph Smith and Oliver Cowdery—were ordained to the Aaronic Priesthood by John the Baptist. They were ordained to the Apostleship by Peter, James and John. From that very small beginning, look at the wonderful work that our Father has done! This vast body of people here, in solemn assembly, members of the Church of Jesus Christ, is evidence of what the Lord has done. The Latter-day Saints have come from all parts of the earth, in fulfillment of the prediction that the Lord would gather His elect from the north, and from the south, from the east, and from the west, and deliver them from the hands of the enemy. What enemy? The prince of darkness. And God has given unto us a living testimony. We are not dependent upon others. We have been taught of God, and He has given us the knowledge that we have concerning Him. For He is a God of revelation, and we know it. He promised that the signs should follow the believer, and they do. We know that it is by the grace of God that we have been put in possession of this knowledge; and in our experience and schooling, referred to by our beloved President in the opening of the Conference, we know that the Lord has sustained and is capable of sustaining us through all the vicissitudes of life and through all the persecution and ridicule we may have to meet. We know that He lives, and that He is a rewarder of those that diligently seek Him. I say therefore that we can afford to be charitable. We never would have known what to do if we had not humbled ourselves before the Lord and sought Him for knowledge. We had to be converted to believe that we would receive, if we asked in the proper manner. We were told to ask the living and true God, in the name of Jesus Christ, with humility in our hearts, and we would be answered. I know that that is true, for I asked and received. I know that the Church of

Christ is a church of revelation, and that the spirit of prophecy is in the Church. Brethren are set apart to go upon missions and prophecies are made concerning them and their missions, and when they return they invariably tell us that every word predicted was literally fulfilled. Who inspired those blessings? Our Father in heaven, by the power of His Spirit, for He is doing His own work. Man is a manifest failure without the Spirit of God. Take Paul for example, the great Apostle to the Gentiles. Under the dominion of the Prince of Darkness he was a rabid persecutor of the Saints. But when he was under the influence of the Prince of Peace, Light and Truth, he was a very different man. While operating by his own wisdom, he was striving to bring men and women into trouble because they dared to worship the living and true God and testify of a risen Redeemer; but when he was under the influence of the Spirit of God, he was more valiant for the truth. Those who are opposed to us and misrepresent us, what influence are they under? What good does it do them? They waste a great deal of time and talent in vilifying the people of God and trying to make them a "stink in the nostrils" of all people. Do we vilify those who do not believe as we do? No, we have charity concerning them. We lay before them the principles of the everlasting Gospel and plead with them to take advantage of it. We are the friends of the people, and we have traveled a great deal in their behalf. We are minute men. We go where we are sent. We are subject to our file leader. We sustain President Lorenzo Snow as Prophet, Seer and Revelator. We know him, having been associated with him for a long time. He presided over the quorum of the Twelve and he was anxious to have us united as one man. He has lived to see that union. He besought the Lord that this might be brought about, and the testimony which he bore yesterday shows that it has been fulfilled. He has only to express himself that he wishes us to do anything, and that is sufficient, because we love our Father in heaven, and we are devoted to His work. Seven times I have crossed the Atlantic. I never went except

when I was sent. I never ask any questions, only that I may be where the Lord wants me to be. For I am so thankful to Him for the glorious redemption He has wrought out for me, and I appreciate so much the knowledge that He has given unto me. To my mind He is the first consideration. I reverence my glorious Creator, and I worship Him in the name of Jesus Christ, as he hath appointed.

I have a living testimony concerning this work and I persuade men to be reconciled to God, obey the Gospel, be kind to themselves, and make the record of a well-spent life. I show them the advantages that we have in being honored to assist in this marvelous work and a wonder. Who built the Temples in St. George, Manti, Salt Lake and Logan? Look at our meeting houses; look at our magnificent homes, Who has brought this to pass? Our Father in His glorious providences. If we cannot see and understand this, it is time that we had our eyes opened. He does not ask anything of us but what is consistent. I want to bear my testimony with regard to the law of tithing. I know that it is a correct principle. The Lord has done to me what He has said: "Prove me now herewith, saith the Lord of Hosts, if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." In my experience I am a living witness that that is true. If any of us do not have this knowledge, it surely is a disgrace to us, because it has been decreed in the heavens from the beginning that whoso would do the will of the Father should know of the doctrine, and that redeems us from doubt, ignorance and from death.

I rejoice exceedingly in these principles. I love my brethren. I love my President, and whenever he utters anything that he wishes me to do, by the grace of God, I hope to be able to do it. The only way that the Kingdom of God will ever be established upon the earth is by giving our hearts to God and by saying, "Father, thy will, not mine, be done." If we will listen to Him, keep His commandments, and walk humbly and faithfully before Him, He

will lead us back into His presence in His glorious kingdom, through Jesus Christ, Amen.

ELDER JOHN HENRY SMITH.

Extensive ground covered by administration of the Elders—A great field yet to be reached—The Lord will break down the barriers—Earnest and devoted labor necessary—Immediate responsibilities of the Saints.

At the introduction of this work, the Lord laid it upon the Latter-day Saints that they were to go into all the world and preach the Gospel unto every creature. They that received it were to be blessed, and they that rejected it were to be condemned; and upon those who did reject it His judgments were to be poured out in His own time and in His own way. When we think of the small start that was made, it is wonderful the extent that has been covered in the ministrations of the Elders from that time to the present. We find represented in this congregation people of many nationalities, and in this conference are men who are defenders of the faith and expounders of the principles of the Gospel from Mexico and Canada, and from the various mission fields upon the American continent, where they have been laboring to disseminate the principles of the Gospel. They are here to represent bodies of people who have received the Gospel. The growth of the work truly is a marvel to all who will stop and think of it. Nevertheless, only a limited portion of that work has been accomplished as yet. There are many countries in the world untouched, because it has been impossible for us to make our way in them. The character of the governments that exist, the extreme prejudice that abounds in the hearts of people of various countries through their lack of information, has led to their rejecting the Gospel in one sense, and has prevented extending the truths thereof as our Father designs they shall be extended among the children of men. As fast as openings can be made looking to the extension of free thought and free action, the Elders are carrying the olive branch of peace, backed by the word of the Lord, and fulfilling the obligation resting upon them. Wherever the effort has been made to introduce this Gospel and the spirit of intolerance has manifested it-

self to a degree that has prevented the accomplishment of that work, our Father in heaven will, in His own time, have a controversy with those nations and people who so determine to hedge up the advance of the work which He is seeking to establish. Their rejection of it forebodes to them trouble of a serious kind. It may be necessary that upheavals shall occur and changes be wrought that may cause bloodshed and confusion. The doors must be opened. It is the decree of Providence that such shall be the case. His children cannot be judged by his word until a knowledge of it has been sounded in their ears, at least to some extent. And if governmental matters are such that free speech is prohibited, and if words of peace fail to accomplish a change in these conditions, I am one of those who believe that in the providences of God, those governments will be scourged and humiliated in some form or another that shall lead to the opening of the doors whereby this Gospel may be sounded in the ears of the people of those nations.

We have accomplished but a limited part of the great work that has been assigned unto us. It is true, some of the more liberal governments of the world have treated us with reasonable kindness and have guarded our rights as well as could be expected, considering the prejudices that exist in the minds of people against the introduction of any new idea, whether in manufacture, in invention, in government or in religion. Especially are men slow to receive religious views that may come in contact with their inborn prejudices. But the work of Almighty God delivered to the Latter-day Saints in this the dispensation of the fulness of times, has a destiny, the highest that could be imagined, so far as its extension and growth are concerned. There is no reason for us to doubt the fulfillment of the Almighty's purpose in regard to this, when we remember what has been accomplished. But a few brief years ago, in a village to the eastward of us, a few persons made a covenant with Almighty God that they would obey His will and meet the requirements of His Gospel. They plighted their faith in the waters of baptism, that His stand-

ard, unfurled to the breeze, should never be lowered in this world until the uttermost parts of the earth should hear the warning voice of a servant of God. We may imagine sometimes that we have accomplished the mission that was assigned unto us; but we have only touched the edges of the work. This work is to become the joy of the whole earth. Providence has decreed it. No power can stay its progress. It may meet with rebuffs; enemies may seek to hedge its way; barriers may be thrown across its path; but they will be blown out of the way as the wind gathers the straws and carries them from place to place, or as the breezes gather the ocean waves and whip to pieces that which our Father wishes to destroy.

In order that the Latter-day Saints may fulfill the great destiny that God has designed for them, it will require an earnest and a most devoted labor in every given direction. We must exhibit our fidelity to him by the use of the talents which he has given us, looking to the betterment of everything that may come under our influence, and in extending the principles of right, justice and mercy as far as we may have the power so to do. No greater mercy can be extended to the human race than to carry to them the eternal truths which our Father has revealed, which shall point to them the way of life and open up to them an understanding of the ministry they should perform to make themselves acceptable to our Father in heaven. We may have thought that our work was nearly completed, inasmuch as barriers seemed to be in our way in some nations, and the nations that had received us and given us so liberally of their people now seem to be but fields for the gleaning. We have perhaps forgotten that all this earth is covered with the sons and daughters of our God, and that while the nature of the governments under which they live or the prejudices in which they have been indoctrinated shut their hearts in some measure to the advance of the Gospel in their midst, our Father's purpose in regard to them is that they shall have the privilege of hearing that message. And he will so shape this earth,

by the sea heaving itself beyond its bounds, by wars and rumors of wars, and by the contention and strife that will appear in various parts of the earth, that door after door will be opened, until the seed shall be sown and the light of eternal truth be allowed to shine in the dark places and the manifest wisdom of the glory of God be seen which shall change the hearts of the people and lead them to a love of the principles of eternal truth.

We are a people who believe in the continued extension of our doctrines among the people of the world. We left the village to the eastward; we planted our standard in Ohio, in Missouri and in Illinois; we have planted it beneath the shades of these grand old mountains, our "friends" pushing us forward to the accomplishment of our destiny, not recognizing the fact, and we not sensing it ourselves altogether, that it was the divine purpose to utilize us for the regeneration and uplifting of the human race; that from the mountain sides we should proceed in every direction, looking to the well-being and interest of our Father's children, heralding His truths among the people, and thereby freeing ourselves from that responsibility which has been placed upon us.

My brothers and my sisters, the field is before us, and that field is the earth. God's children are our brothers and our sisters, their rights should be as sacred to us as our own rights. It is laid upon us to carry to them the knowledge that God is their Father and our Father; that Jesus is the Redeemer of the world; that He has restored the keys, opened the door, pointed out the road, and selected us who have bowed to His shrine and recognized His holy will, to become the fore-front of mankind in disseminating every principle that shall tend to the ennobling and uplifting of man. To this end you have pledged your faith, your lives, your fortunes, your sacred honor; and to this end the men who have been selected to guide and counsel have directed their energies in the past and will direct them in the future, never slackening until the voice of truth shall be heard in every land and in every clime.

We have not, in many instances, as

fully prepared ourselves for the accomplishment of this duty as we should have done. We have not secured unto ourselves that species of education and prepared ourselves in an understanding of the laws and customs of nations sufficiently to fully qualify us for the accomplishment of the work of sowing the seeds wherever opportunity might offer. But the opportunities will be given. Doors will be opened, light and truth will be shed forth, the standard that our Father has thrown to the breeze will float in these lands and climes, and the truth will be made known, at least to such an extent as to free us from responsibility of their blood, which would rest upon us if the effort were not made to give them the knowledge that our Father has given the Holy Priesthood unto His children and has turned the keys by which the dead millions shall be redeemed. He purposes the opening of the door of every land, that every human being may have the privilege of saying yes or no to His word.

While we speak thus upon these questions affecting the interests of our fellow-men, we must not forget the responsibilities that surround us. Our eyes should be upon the standard, watching its movements, and looking to the accomplishment of our Father's purposes. It was His purpose that this nation of ours should become the leaven of liberty that should leaven the lump, until every doorway should be opened for the benefit and blessing of His children. It is accomplishing its mission, and His blessing will abide with it so long as the prospects of liberty and the opening of doors for His Gos-

pel shall manifest themselves in its onward movement.

May heaven's blessings and peace abound with you; may we love the truth; may we love the principles of liberty; may we love to extend those principles; and may we love the souls of men more than we love our own lives; utilize the talents the Father has given us, and see that men shall learn of His ways and walk in His paths, in my prayer, in the name of Jesus. Amen.

ELDER B. F. JOHNSON.

My dear brethren and sisters, it is a pleasure that I did not expect, to have the privilege of standing here to bear my humble testimony to the truth of the words this day spoken in your hearing—the truth of the great fact that God has set His hand to the accomplishment of the great purpose of gathering together all things in one in Christ. I feel to express my gratitude that God has given me the privilege of living in this day of the harvest time of the earth—a period toward which all energies, all desires and hopes have been directed from the earliest times. I know that God lives; I know that Jesus Christ lives; I know that Joseph Smith was a Prophet of the Most High God. It is a pleasure to me to look around upon this vast assembly and say to you that this is my testimony, and that I know that the work in which we are engaged as Latter-day Saints, is the work of God. Amen.

The choir sang the anthem, "Light and Truth."

Benediction by Elder Joseph W. McMurrin.

THIRD DAY.

Sunday, Oct. 7th, 10 a. m.—The choir and congregation sang:

The time is far spent, there is little remaining

To publish glad tidings by sea and by land,

Then hasten ye heralds, go forward proclaiming:

Repent for the kingdom of heaven is at hand.

Prayer by Elder John Nicholson.

Singing by the choir:

Prayer is the soul's sincere desire,

Uttered or unexpressed;

The motion of a hidden fire,

That trembles in the breast.

The General Authorities of the Church were presented by President George Q. Cannon, for the votes of the assemblage, as follows:

Lorenzo Snow, as Prophet, Seer and Revelator and President of the Church

of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon, as first counselor in the First Presidency.

Joseph F. Smith, as second counselor in the First Presidency.

As members of the council of the Twelve Apostles: Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson and Reed Smoot.

The counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

Patriarch to the Church, John Smith.

First Seven Presidents of Seventies, Seymour B. Young, Christian D. Fjeldsted, Brigham Henry Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston as presiding Bishop, with Robert T. Burton and John R. Winder as his first and second counselors.

Anthon H. Lund as Church Historian and general church recorder.

As trustee-in-trust for the body of religious worshippers know as the Church of Jesus Christ of Latter-day Saints, Lorenzo Snow.

As members of the general Church board of education, Lorenzo Snow, George Q. Cannon, Karl G. Maeser, Willard Young, Anthon H. Lund, James Sharp, Joseph F. Smith, John Nicholson and George H. Brimhall.

As general superintendent of Church schools, Karl G. Maeser.

As secretary of the general Church board of education, George Reynolds.

As members of the board of examiners, Karl G. Maeser, George H. Brimhall, Joshua H. Paul, James H. Linford and John M. Mills.

As secretary of the board of examiners, John M. Mills.

General Authorities of the Relief Society:

Zina D. H. Young, president; Jane S. Richards, first vice president; Bathsheba W. Smith, second vice president; Sarah J. Cannon, third vice president; Emmeline B. Wells, secretary; M. Isabella Horne, treasurer. Directors:

Roumania B. Pratt, Lucy S. Cardon, Mary Pitchforth, Elizabeth J. Stevenson, Aurilla Hatch, Martha B. Cannon, Julina L. Smith, Rebecca Standring, Emelia D. Madsen, Susan Grant, Harriet E. Brown, Helena E. Madsen, Hattie Brown, Emma Woodruff, Emily S. Richards, Ellis R. Shipp, Julia P. M. Farnsworth.

General Authorities of the Sunday schools:

George Q. Cannon, general superintendent; Karl G. Maeser, first assistant general superintendent; Horace S. Ensign, general secretary; George Reynolds, general treasurer. Members of the Deseret Sunday School Union Board: George Q. Cannon, Karl G. Maeser, George Reynolds, Thomas C. Griggs, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, Joseph M. Tanner, George Teasdale, Hugh J. Cannon, Andrew Kimball, Joseph F. Smith, John W. Taylor, L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson.

General authorities of the Young Men's Mutual Improvement associations:

Lorenzo Snow, general superintendent; Joseph F. Smith, Heber J. Grant, B. H. Roberts, assistants; Thomas Hull, secretary and treasurer; Evan Stephens, music director; Horace S. Ensign, assistant music director.

Board of Aids—Francis M. Lyman, John Henry Smith, Matthias F. Cowley, Abraham O. Woodruff, J. Golden Kimball, Junius F. Wells, Milton H. Hardy, Rodney C. Badger, Geo. H. Brimhall, Edw. H. Anderson, Douglas M. Todd, Nephi L. Morris, Willard Done, Le Roi C. Snow, Frank Y. Taylor, Rudger Clawson, Rulon S. Wells, Jos. W. McMurrin, Reed Smoot, Briant S. Hinckley, Moses W. Taylor.

General Authorities of the Young Ladies' Mutual Improvement Associations:

Elmina S. Taylor, president; Maria Y. Dougall, first counselor; Martha H. Tingey, second counselor; Ann M. Cannon, secretary and treasurer; Joan Campbell, recording secretary.

Board of Aids—Adella W. Eardley, Sarah Eddington, Agnes Campbell,

Lillie T. Freeze, Minnie J. Snow, May Booth Talmage, Rose W. Bennett, Emma Goddard, Alice K. Smith, Elizabeth C. McCune, Ruth M. Fox, Julia M. Brixen, Helen W. Woodruff, Augusta W. Grant, Mary A. Freeze, Susa Y. Gates.

General authorities of the Primary associations:

Louie B. Felt, president; Lillie T. Freeze, first counselor; Josephine B. West, second counselor; May Anderson, secretary and treasurer; Olive Derbidee, assistant secretary; Euphemia I. Burnham, recording secretary.

Board of Aids—Aurelia S. Rogers, Lulu Greene Richards, Camilla C. Cobb, Cornelia H. Clayton, Belle S. Ross, S. E. Hyde, Zaidee W. Miles.

Officers of Religion Classes—Anthon H. Lund, general superintendent; Karl G. Maeser, assistant superintendent; Rudger Clawson, assistant superintendent.

Leader and Director of the Tabernacle Choir—Evan Stephens, with Horace S. Ensign as his assistant; John J. McClellan as organist, and all the members of the choir.

John Nicholson, as clerk of the general conference.

All the voting was affirmatively unanimous.

ELDER BRIGHAM YOUNG.

A paramount consideration—Good men should be selected for office—One-sided education unsatisfactory—Exhortation to State Presidents and Bishops—A day of separation approaching.

It is very gratifying to me to look upon this vast concourse of people. The building is crowded to its utmost capacity, and I rejoice in meeting so many of my brethren and sisters who have assembled on this occasion to worship the Lord our God. It is on occasions of this kind that the power of the people is manifest. When we come together united in our hearts in prayer to Almighty God, there is a strength developed among the Latter-day Saints that forces itself upon the notice of the civilized world. There is a power among the Saints, endowed as they are with the Spirit of God, that cannot be witnessed in any other congregation on the earth. It is not a loud and boisterous demonstration, but it is a quiet power that penetrates to the hearts

of the human family who contemplate the great work which this people have undertaken to accomplish, under the inspiration of the Holy Spirit, for the amelioration of the condition of mankind. God has been kind to His sons and daughters, and especially so to those who have taken upon them the name of Christ. True, we are a small people; but if we do anything out of the ordinary it is heralded abroad to all the nations of the earth, and we are published from one end of this land to the other.

I do not suppose that I could mention the word "politics" in this congregation without arousing the ire of some on the outside, and perhaps some on the inside, and having to meet the remonstrance of many of my friends. But there are points of doctrine, if you choose to call them so, which press upon me to that extent that I would rather maintain silence than to be called upon to speak and not give them forth. Some things have come to this earth that are paramount to all other considerations with me. The kingdom of God and His righteousness are beyond all other considerations that have ever entered into my heart. But what do these words mean? To me they mean that I will support the institutions that God sustains; that I will sustain the organization which He has so many times testified to me that He has inaugurated for the accomplishment of the salvation of his sons and daughters whom He has sent into this vast school of experience. Will I serve God, or will I serve Mammon? is the question that arises in my breast, and I feel it in my soul.

If the hereafter is important to me, what is the condition of my soul today? I may have to leave this state of existence any moment, or I may live for years. But what situation am I in? How does the Almighty view me as a man whom He has elected to bear the holy vessels of the Lord, to receive His Priesthood, and to assist in bringing to pass His righteous purposes in the latter days? If I am not in a saved condition this moment, I am in a bad plight, because I have no assurance that life will be lengthened out to me. I believe in laboring for my friends; but I have

no friend in this world that stands between me and my God. Then if I have elected to follow Him, what will I do as one who has taken upon him this responsibility? I tell you one thing that I will do: I will support good men in every position. I care not what proposition may be submitted to me, I will sustain good men. For it is written, "When the wicked rule, the people mourn." When the righteous rule, the people rejoice. In every condition, spiritual and temporal, moral, political, religious, and in every sense of the word, I stand before God as a man who has covenanted before Him and before His people, solemnly in sacred places, that I will sustain Him and His kingdom and people. I am not a covenant-breaker, unless I depart from the counsels of the Spirit of God within me. I seek to have that spirit constantly with me; and when there is any doubt I seek light from the source that He has appointed to direct me in the things of life, here and hereafter.

Am I talking about politics? No. But I tell you one thing that burns in me, and I pray to God that it may never be extinguished. The last words that our late President said to me were, "Sustain good men, and put good men into office." Good men, not drunkards, not immoral men. None of this class of individuals shall rule over the Latter-day Saints with my consent, or by my vote and acquiescence. I ask you, Latter-day Saints, and latter-day sinners, men in the Church and men out of the Church, shall we have men who are just and upright, whether they are Mormons, Jews or Gentiles? Shall we have men who are honorable and will seek the interests of the honest of every nation and creed? You know as well as I do, that the perpetuity of this people, the perpetuity of the nation, depends upon the virtue that is developed in the midst of the people. It is a reproach to any nation, or to any individual, to be unvirtuous. I feel for one that the day is come when the voice of this people shall be raised for good men to rule over us. What do I care about party feeling! A lot of men meet together and get up names, among them some shyster that has foisted himself into notice through some means or other of his own making, and they rush

that upon me, and because I would not vote for such men two or three years ago, they said, "You are a mugwump." Well, I would rather be a know-nothing than to subscribe to conditions which will make me responsible for the actions of the wicked. I will not do it, I do not care who it cuts, nor what the consequences may be. I say it to the nation, I say it to the world: As God lives, I will never support a man that I know is a wicked man, for any office. The word of the Prophet of God has been given to me, as it has to you, and we have got to take cognizance of these things.

There is another subject—education. Educate our children! That is right and good. A great share of our attention is given now to educating our youth—and how? Well, I would not have to go far in this State to find an example. In the early days here we owned lots in the ten-acre field, and in the five-acre plat, and in the city plat, and we paid taxes on them. By and by harder times came, taxes increased, and we sold the ten-acre lot to pay the taxes on the other. Then the five-acre lots went, and by and by the city lots began to go. Here is a case of a badly balanced estate—plenty of realty, but no cash to keep up the current expenses. That is the condition in which our educational affairs are at the present time. We educate one side of the individual, and the other side remains unimproved. Why do I say that? Because all that goes to make the foundation of life, that builds up a country, and that develops the mines and the manufactures, is left out of the education. It is all letters!

Educate a young man in mineralogy in our schools, and what does he know? Take him into the field, where you think he will be useful, and you will find that one of the most unlearned of men who has made a little practical study of this subject will go around him a dozen times a day. Why? Because the educated man cannot apply the knowledge he has received. Educate him as a surveyor. Well, he has to go into the field to labor and practice for a long time before he becomes proficient in that department. The education is good, but where the school drops them we leave them, and the result is, they have to get some other occupation to

make a living. Where are the shoe-makers, and the manufacturers of wool-len and cotton goods? Is there a man educated in Utah that can go right into a woollen or a cotton factory and understand the business? Is there a man that can go into the south and take up the business of manufacturing cotton goods? There is not such a man educated in the State, unless he is down South, and I doubt there being any there who could go into the cotton factory and know what to do with the machinery and the cotton. This is a languishing industry in Utah.

There was an ox killed in one of the settlements, with a certain brand on the hide. That ox-hide was sold, and in about eight or ten months it returned to that settlement in the shape of sole leather, with the same brand on it. From the time it left Wellsville until it was returned here it had passed through the hands of eleven men, and we paid them for handling it. This is the system that we have been following. If it had not been for the mercy of God, who saw our ignorance and slothfulness and put it aside, this people would have been in poor temporal circumstances in these mountains. But I do believe that the time has come and sufficient information has been given us, that if we do not take hold of these things and do them properly, God will make us responsible and we will suffer for it. I believe in education, but I want to see the boys and girls come out with an education at their fingers' ends as well as in their brains, that they may be able to support themselves. Take our girls who are educated and receive commissions to teach, and if they cannot get schools, what do they do? They clerk in a store, or do something or other that people can do who have had very little education, and their time has been wasted, because their education has not been in the right direction.

I believe today that God intends that this people shall take hold of these manufacturing institutions, and put their sons and daughters to such labor as is suited to them. Educate them in these things as well as in letters. If we do not do this, where shall we draw from for men with the capacity

to build up Zion and make it a perfect home? It has been stated that Utah includes within her borders all that is necessary to make the people wealthy. But we are neglecting the very means that God had put in our hands to educate our children in the right way. The time has come, in my opinion, when our schools, instead of having so much in the line of gymnastics, should give good manual training. They are good to develop the muscles it is true. If they developed them with the hoe, or the ax, or the plow, or something that is useful, it would do them more good. If we could have our little farms, our blacksmith shops, our turning lathes, our carpenter's shops, our factories, and educate our children in these things as they go along, we would turn out men who could be moulded and used for the benefit and upbuilding of the Zion of our God. Zion has to be built up, and we want men who are capable of superintending in every department. God designs that men should be educated for this purpose.

There are two or three more subjects, but I forget them. Perhaps I have said enough. However, I have said what is in my heart; and I say to the Presidents of Stakes, and to the quorums of the Priesthood, did you hear the words that were spoken by one of the brethren in relation to this matter? There is President Snow and his two counselors, and here are the Twelve Apostles; I testify from actual knowledge that these men are one, spiritually and in every way that Christ is one with the Father, to the extent of their knowledge. The Presidents of Seventies are one with the Twelve. Why cannot every quorum of Seventy be one with the Presidents of the Seventies? Why cannot the Elders be one, the High Priests be one, and all of us come together as one man. No, you will hear men say, I cannot do that; I cannot swallow that doctrine. Where does it come from? From the head. You cannot swallow it? It is the only medicine that will cure you. I wish that the great body of the Church could cleanse itself and be delivered from the corruption which surrounds it. But we cannot just yet. Here, however, is the antidote for the ills to which human

life is heir: It is to be one before God. I testify here today that unless we are one we will not be received by our Savior when He comes.

Presidents of Stakes, when will you see that the Bishops do their duty? Bishops, when will you see that those under your charge do their duty? How long will you procrastinate? How many times will you have to be taught this subject. I say to you, brethren, in the name of the Lord, rise up and from this time forth see that your wards, your Stakes and your quorums, are thoroughly renovated, and that the people attend their meetings. If they do not, there will be a great deal of dropping off in the near future; for God will not submit to this land being polluted. I tell you the day is not far distant when you will see a separation between the sheep and the goats. I felt impressed with this when it was mooted the other day by a man who had a right to teach it, who said that the things before this people will try them to the uttermost, and we have to round up our shoulders and prepare for them, or, as God lives, we will turn our backs upon the Church of Christ. That is the condition, and I testify to it. How long will we hold back and say, "Oh! I am floating with the current; I go along as the current takes me, and, Brother So-and-So and I hobnob together, and I guess we are all right." Oh! you do not know the consequences of neglect. If you did, brethren and sisters, you would not neglect the principles that God has given.

Brethren and sisters, God bless you in every particular. Do not let the summer pass and the harvest end and you be forced to say, Lo, my soul is not saved. Now is the summer, and when the harvest shall end let it be that you are in the kingdom with those whom Christ has established. May God grant eternal life to the people. God bless our Presidency, and the people, and give us strength that we may overcome and not do anything harshly. I have been cautioned by the Spirit not to do it; but it is all I can do to keep it down sometimes. Do nothing rashly. Be moderate and wise in all things. Let God rule, whose right it is to rule, and He

will bring all things out for the good of His people, if we do our duty; which may God grant, for Christ's sake. Amen.

"Come unto Me" was sung by Brother Anthony C. Lund.

PRESIDENT JOSEPH F. SMITH.

Our labors relate to temporal as well as spiritual things—Temple work—Laws and ordinances administered now the same as administered in the days of the Prophet Joseph Smith—Law of Tithing—Necessity for greater Union—Home industries.

I am requested to occupy the few minutes that remain of this forenoon meeting. I most earnestly endorse all the subjects that have been dwelt upon by the Apostles during our Conference, and I sincerely hope that these important matters will find an abiding place in the memory of the people. We are engaged in a temporal as well as in a spiritual labor. You must continue to bear in mind that the temporal and the spiritual are blended. They are not separate. One cannot be carried on without the other, so long as we are here in mortality. The Church of Jesus Christ of Latter-day Saints on the earth is a physical organization as well as a spiritual organization. We need practical faith—that is, we need to practice the principles of our faith. Without the practice of the principles of the Gospel we can never realize our hopes and expectations concerning the results of this great latter-day work.

We are engaged in temple work. We have built four temples in this land, and we built two temples in the eastern country before we came here. During the lifetime of the Prophet Joseph Smith one of the two was built and dedicated, and the foundation of the other was laid and the walls had well progressed when he was martyred. It was finished by the efforts of the people under the most trying circumstances and in poverty, and was dedicated unto the Lord. The ordinances of the house of God were administered therein as they had been taught to the leading authorities of the Church by the Prophet Joseph Smith himself. The same Gospel, the same ordinances, the same authority and blessings that were administered by the Prophet Joseph Smith and taught by him to his associates are now being enjoyed by and taught to the Latter-

day Saints in the four temples that have been built in these valleys of the mountains. When you hear anybody say that we have changed the ordinances, that we have transgressed the laws, or have broken the everlasting covenants which were entered into under the personal administration of the Prophet Joseph Smith, tell them for me, tell them for President Snow, for President Cannon, and for all those who are living today who received blessings and ordinances under the hands of the Prophet Joseph Smith, that they are in error. The same Gospel prevails today, and the same ordinances are administered to-day, both for the living and for the dead, as were administered by the Prophet, himself, and delivered by him to the Church. So far as I know, there is not an ordinance of the Church now enjoyed or practiced that was not revealed to the Church by the Prophet Joseph Smith. I know of no new doctrine that has been revealed. Principles that were revealed to the Prophet Joseph have grown and developed more fully and clearly to the understanding; but we have received nothing new that I know of. Yet if we should receive something new, through the proper channels of the Church, we should be as ready and willing to receive it as we were or would be to receive the same at the hands of the Prophet Joseph himself.

The law of tithing is no new doctrine. The revelation upon that principle was given to the Prophet Joseph Smith. The only trouble is, the Latter-day Saints have more or less neglected to obey that law. It is to the credit of President Snow and his administration, and to the credit of the Latter-day Saints, that they have hearkened to his counsel and that many of us observe that law more faithfully today than we have done in years past. So far as I am personally concerned (and I think I could speak for some others of my acquaintance, although I prefer that they should speak for themselves), the preaching of the law of tithing within the last year and a half has made not one whit of difference with me. My tithing today is the tenth of all that God gives me. My

tithing heretofore has been the tenth of all that the Lord has given unto me. It has been my pleasure as well as my bounden duty to pay my tithing to the Church every year on everything that the Lord has made me steward over. The man who does not believe in this principle ignores a revelation of God made known through the Prophet Joseph Smith. It is a commandment unto the people, with promise. It is essential to the temporal welfare of the Church of Jesus Christ of Latter-day Saints. The sectarian world keeps up their revenue by begging, by passing around the collection-box every time they assemble for worship. They beg from the people for the maintenance of their churches. In their case the burden falls upon those who are willing to contribute of their substance. Those who are not willing or not so disposed, bear no part of the burden. This is unequal. It is not just. Furthermore, it is a system of the world, devised by man; and if there were a blessing attached to the maintenance of their churches, those who were unwilling to contribute would, of necessity, not be entitled to the blessing. In the law of God more is not asked of one man than of another. The Lord has placed the duty or burden if duty with compensating blessings can be called a burden equally upon every individual. His requirement is a just one, and it is simply to give one-tenth of what He gives to us as the reward of our industry, economy and perseverance. If my one-tenth is large the payment of it is no more of a burden upon me than it is upon the man whose tenth is a small amount. It is only a tenth for all—no more, no less. The Lord requires no more, under this law; and the interests of the Church would, under existing circumstances, require no more if all the people would observe the law. Therefore, those who neglect this privilege neglect their opportunity to receive a blessing at the hands of God. They are not law-abiding members of the Church; for a man who keeps all the laws, save one, and offends in not keeping that, he is a law-breaker, and he is not in harmony with the purposes of the Almighty. When he is weighed in the balance, he must of ne-

cessity" be found wanting, because he has disobeyed one law at least that has been given for his own good as well as for the maintenance of the temporal interests of the Church. It is the law of revenue for the Church. We do not come to you begging, nor asking favors. We merely ask you to do your duty as we do ours, to obey the law of God as we do, and thereby put yourselves in harmony with the requirements of God, by which you help yourselves to the favor and blessing of the Almighty, and assist in maintaining the temporal interests of the kingdom of God on earth.

We ask you also to be united, to be one. The brethren have said a good deal during this conference about oneness. I believe in union. I believe that except we are one in those things which pertain to the building up of Zion, we are not God's children. But I want to say to you that we are not one. There is not that union amongst us that should exist; sometimes when President Snow tells a brother what he would like him to do, he at once turns on his heel and says that comes in contact with his manhood and his independence, and he prefers to follow the bent of his own mind rather than to take such counsel. In that respect we are not always one. And I want to say that this lack of oneness is not confined to the people. It reaches into the higher ranks of the Priesthood, if I have any power to discern spirits.

Let me read what the Lord says:

"And now, verily verily I say unto you concerning the laws of the land it is my will that my people should observe to do all things whatsoever I command them."

This is the first point. It is the hub of the wheel.

"And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me;

"Therefore, I, the Lord, justify you, and your brethren of my Church, in befriending that law which is the constitutional law of the land;

"And as pertaining to law of man, whatsoever is more or less than these, cometh of evil.

"I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free;

"Nevertheless, when the wicked rule the people mourn;

"Wherefore, honest men, and wise men, should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil."

The question in my mind is this: Who is to judge who are the good men and the wise men? If you leave me to judge, I say one man; if you leave Brother Brigham to judge, he may say another man; or, if we leave it to the people to judge, one says this is the wise man, and another says that is the wise man. The question with me is: Am I in a frame of mind, that when I get the word of the Lord as to who is the right man, will I obey it, no matter if it does come contrary to my convictions or predilections? If I feel that I can obey the word of God on this matter, then I am in harmony with the spirit of the work of God. If I cannot do it, I am not in harmony with that spirit.

We believe in home industry. We believe in self-protection. We want the people to patronize home industries, that they may not languish or fail in our midst. Today we have a woolen factory down in Provo. It has been there for many years. President Young was the practical founder of it. He inaugurated it. What for? That we might make our own blankets, and not have to import them; that we might make our own wearing apparel, employ our own people, keep our money at home, and grow wealthy, as the Lord has designed we should. But what is the result? Eighty-five per cent of the goods manufactured at that factory has to find a market in the east, or west, for the want of support at home. We have to send our goods abroad to sell them. Think of it! only fifteen per cent of the product of the woolen mills at Provo are consumed by the people at home; and yet that factory has not capacity enough to furnish one-half of what the people here require—not one-quarter, Brother Smoot says, and he knows. How loyal we are to the principles that have been taught us by Brigham Young! How loyal we are to our own interests! Are you not ashamed of these facts? I wear home-made

clothes, and I am proud of them. I have worn but little else for years. If I have to pay a little more for them than for eastern goods—which I do not think I do—they are more serviceable, and it is far cheaper in the long run. But no! Some of our people would rather buy shoddy from the east, made by eastern workmen from rags gathered from pest houses and from the gutters, and ground up and mixed into your cloth that you buy from the world. You would rather have this than patronize home manufacture. Are you ashamed of my appearance? These clothes that I wear are of home-made cloth; the wool is from Utah sheep, made up by Utah workmen at the Provo factory; and the clothes themselves were cut and made by Utah tailors at John C. Cutler's. I am not ashamed of them. I therefore admonish you to look to our home industries. Not only is the Provo factory manufacturing goods; but there are factories elsewhere. There is one in Ogden, another in Logan and still others on a small scale. They all are struggling against great odds, because the people are not in sympathy with them; in fact, they discriminate against them by buying their shoddy goods from the east instead of patronizing home industries. I am ashamed of that conduct. I think every honest and intelligent man ought to be ashamed of such conduct. We ought to be loyal enough to one another to sustain ourselves and make ourselves independent. God bless you. Amen.

"As the Dew from Heaven Descending" was sung by Sister Luella Ferrin and the choir.

Benediction by Bishop William B. Preston.

OVERFLOW MEETING IN THE ASSEMBLY HALL.

Owing to the large body of people unable to gain access to the Tabernacle, an overflow meeting was held in the Assembly Hall in the afternoon, beginning at 2 p. m., at which Elder Heber J. Grant, of the quorum of the Apostles, presided.

The Temple choir and congregation sang:

Now let us rejoice in the day of salvation.

Prayer by Elder George Romney.
Singing:

O, say what is truth.

ELDER J. W. McMURRIN.

The Latter-day Saints a free people—A word to the Missionaries—Danger of becoming "rusty" in the service of the Lord—An age of opportunities for the young—How to sustain authority.

I am pleased, my brethren and sisters, to be with you on this occasion, and to have the opportunity of lifting up my voice in your presence in testimony of the Gospel of the Lord Jesus Christ, as it has been revealed in this age of the world. And I sincerely trust that while I occupy this position I may be blessed of the Lord and have the inspiration of His Spirit resting upon me; for without that Spirit I know that my words would be as a sounding brass or as a tinkling cymbal in the midst of this great body of people. But on the other hand I also know that when men speak by the promptings of the Spirit of the Lord their words are of great worth to the children of men, not only to those who may hear the words that are spoken, who are in the congregation, but to the person that does the speaking as well. For all men are instructed by the Spirit of the Lord. I feel that the people who have attended our Conference and who have listened to the testimonies and instructions that have been imparted by the Apostles of the Lord Jesus Christ, know in their hearts that the brethren have been inspired and that they have not been giving them anything that has been cunningly devised, but that they have been delivering the word of the Lord, and the power of God has been made manifest in the utterances of His servants. There should be with us as a people a disposition to receive the counsels that have been imparted, and an anxiety that we may be in harmony with the servants of the Lord who have been chosen to direct the affairs of His Church in these times. It is a glorious thing to have the feeling in our hearts that we are in accord with the authority of the Lord and to feel, inasmuch as we have put our hands to the plow and

have entered into covenant with the Lord to serve Him and to keep His commandments, that the keeping of His commandments is the greatest desire that we have, and that we have no other God before the Lord, our God; that we have not set our affections upon any other thing, but that we have an eye single to the keeping of the commandments of the Lord and a determination to sustain and uphold His Priesthood. I take it that this is a very grave responsibility, and that men and women who have entered into covenant with the Lord should examine themselves and seek to put themselves in such a condition that they would have the Spirit of the Lord, that when we hear the voice of the Good Shepherd we will be able to understand it, and have a disposition to be in line with the authority that God has upon the earth.

The rights, independence and liberty of no man can be infringed upon in the keeping of the commandments of God. We hear when we are away from home as missionaries among the nations many things concerning the bondage of the people, that we are priest-ridden, and that we are not allowed to do the things that we desire to do; but we know by our own experiences that this is not the case. I know as an individual, having been born and reared in the midst of this people, that no man, no authority, no priest, or apostle, or president has ever attempted in the slightest degree to interfere with the liberty that God has given me. I have had as great liberty in the midst of the Latter-day Saints as any man could possibly enjoy upon the face of the earth. When I bear this testimony I realize and understand that in this great congregation of people every man and every woman who has received the Gospel and who is acquainted with the spirit and doings of the wonderful work in which we are engaged know that what I say is true. You all know it, because you have all had the same experience, every member of the Church knows that we are a free people.

I have thought in listening to the remarks that have been made by some of the brethren, that there might be some-

thing said to the missionaries. A good many things have been said regarding the teaching of the Gospel and the sending of men abroad to lift up their testimonies in defense of the truth; and it falls to my lot occasionally, in fact quite often, to travel among the people and to associate with missionaries and to be in the company of men who have received authority to preach the Gospel, and whose special calling it is to administer words of salvation to the nations, as they are directed by the Twelve Apostles. I often listen to the testimonies of returned missionaries. I have met a number during this conference, and their faces have been aglow with joy and happiness and with testimony concerning the work of the Lord, and they feel that they have spent a good and a profitable time while they have been away from home acting as ambassadors of the Lord Jesus Christ. And they have spent a profitable time, have been filled with the power of God, and have been instruments in the hands of the Lord of accomplishing a great deal of good. They have removed prejudice from the minds of the people, through the blessings of the Lord. Others have been converted to the truth, and have been made to know, by the Spirit of God, that messengers of salvation, holding divine authority, have ministered in their midst. It is a good thing to fill a mission. It is a good thing to have it to our credit that we have gone abroad in the world and that we have returned in honor without bringing disgrace upon our name, upon the name of our parents, or upon the name of the Church of Jesus Christ of Latter-day Saints.

But the performance of a mission to the nations is a small thing in the winning of the race upon which we are now set out for eternal life. Many a man returns from a mission who has valiantly maintained his position, who has stood up in the presence of opposing multitudes and with the power of God resting upon him has borne testimony to the truth of the glorious Gospel, and his words have pierced the hearts and intellects of the people, and they have been made to feel that they were listening to the truth. Many a man has filled a mission of this charac-

ter and has done honor to the cause that he represented, but has returned home feeling, in a little while, that he ought to rest from the ministry that someone else should take up the labors here at home. I desire to lift my warning voice to returned missionaries. I desire to plead with them in the name of the Lord, as I feel it to be my duty to do, and that it pertains to the responsibilities that rest upon me to lift up my voice and cry aloud to the missionaries, the Seventies of the Church of Jesus Christ of Latter-day Saints, that they shall not seek for rest, that they shall not feel that they have accomplished their salvation, or that they are secure, merely because they have filled a mission in the preaching of the Gospel. I feel when I greet a young Elder returning from abroad that the gravest period of his life stands before him when he returns, when there is fear that he may become a little careless, that he may have a disposition to seek after the rest that many have sought after, and in seeking after that rest they have found not only rest but rust. They are becoming rusty in the service of the Lord, and they are not willing to labor at home as they did abroad. What a glorious feeling we have had, when we have gone away from our homes, impelled by the spirit of truth, to preach the Gospel among the children of men. I suppose that every missionary that responds to an appointment, goes away from his family and friends with a determination in his heart that he will do honor to his calling. I have met hundreds of missionaries in the old country, sometimes boys who have been indifferent to the responsibilities of the Priesthood at home; but I do not now recall having ever met one in all the hundreds with whom I have been brought in contact who reached the missionary field with a feeling of indifference, with a disposition to oppose authority, with a feeling in his heart that he would question the counsels of the men who presided over him. You who have filled missions know that you go into the world with these thoughts uppermost from the very moment that you respond, that you will be obedient, that you will hearken to

counsel, that you will be zealous in carrying out counsel, and that you will keep yourself clean and pure, and sweet before the world. What is the result? Men return who have never had experience before, and they are filled with the power of God, filled with the testimony of the Lord Jesus Christ and it is this testimony and this vigor, and this life that I feel anxious that the brethren should preserve within them after having returned home. It can be preserved, it can be maintained through their entire lives, if they will only return with a determination to hearken to counsel and be obedient to those who preside in the Church and be diligent in the discharge of the duties that rest upon them. In traveling and visiting among the people, when talking to the Bishops about returned missionaries with whom I have been acquainted, asking how they were doing in their callings at home, the answer has often been given, "they are not doing anything." Brother So and So "will not act as a Teacher, he will not act in the Sunday school, he will not act in the Improvement associations. He returned and bore us a good testimony, but we have seen but little of him since that time."

I plead, in the name of the Lord, with young men. Great and glorious opportunities are before them. This is an age of opportunities for young men. The Priesthood, the Apostles, the Presidency of the Church, are conferring honors upon the young men of Israel, paths are opening on every hand in which we can labor, opportunities are being made everywhere wherein we can work for the advancement of the work of the Lord and for the salvation of the souls of men and women here at home. When we are abroad we sometimes travel ten miles to attend a meeting, and would a hundred miles, if need be, that we may meet with some one that would be willing to listen to the testimony we have concerning the Gospel, that we might explain the principles of the Gospel. And how our hearts are aglow, and we are filled with the fire of the Holy Ghost when men listen, when we see that they are convinced of the truth. What a dreadful thing it is after being abroad and be-

ing filled with this happiness, that we should return home to smoulder away and die, become indifferent and cold to the duties that rest upon us! I plead with Bishops, and I plead with the presidents of quorums and with the presidents of Stakes, to throw their arms around returning missionaries, young men; to point out the troubles that are in their paths, the temptations that will beset them, the fearfulness of turning away from the path of duty and of becoming careless and neglectful concerning the things of God. We ought not to return and feel that we have given to the Lord two years or more of our time, and that now we will be justified in seeking after the things of the world to the exclusion of the things pertaining to our duties. But we should be more anxious, if anything, when we return to set a goodly example before the people, that when the young men and young women, who have known us when we have not been so careful and so diligent, look upon us in a year after our return—in ten years after our return—they will say, “Surely the power of God came to that man. The testimony of the Lord Jesus was given him, and when he returned and bore record that he knew this work to be true, it was a solemn truth, and God had given him that assurance, for his whole life and his conduct before us, ever since he has returned, has testified all the time that he had a knowledge of the truth of the Gospel.” And we should not have to bear the responsibility of testifying to the truth before the people and then turning away from the path of duty.

God bless the missionaries at home and abroad wherever they may be; bless those who have returned and who are returning, that they may be filled with the missionary spirit at home, for there is need of the missionary spirit in all the wards and stakes of Zion. There is need at home for men who are devoted to the work of the Lord, and who feel that it is of the utmost importance all the time. It is a glorious thought that we are given to the Lord, that we are given to the accomplishment of His work, and that we have the courage and determination to hearken to

the counsel of the Lord, and honor the Lord by the observance of His laws upon the earth and by sustaining the authority of His holy Priesthood. We cannot sustain the Priesthood by the mere lifting of our hands. The man who sustains the Priesthood is the man who responds to the appointments that are given him, the man who says “yes” to the Bishop, and to the president of the Stake, the man who responds in his quorum. The man who is always working willingly and dutifully, is the man who sustains the authority of God. There is no other way to sustain that authority.

May the Lord help us to seek after His spirit and to be filled with His power, that we may magnify our callings and accomplish much righteousness, is my prayer through Jesus Christ. Amen.

ELDER JONATHAN G. KIMBALL.

My brethren and sisters: One thing I specially like about our conference is the plain talk that has been given to the Latter-day Saints. I realize that some of you have fairly crawled in your seats for fear the brethren would say something. It is a spirit that is creeping into the hearts of our people. My father once in preaching prophesied that goods would be as cheap here as they were in the streets of New York; and after the spirit subsided a little, he turned to President Young and said, “Well, President Young, I have done it now.” President Young said, “Never mind, Brother Kimball, let it go.” He didn’t believe it either. But it came to pass. I want to ask you Latter-day Saints if, when men are inspired of God and you exercise faith for them, as you have done in this conference, they are to be always held accountable for what they say under the influence of the Holy Spirit. It is bad enough to be held personally responsible when a man is not under the influence of the Spirit. I have been fearful that some of us have become cowardly in our hearts in advocating the principles of the doctrines of Christ. I remember in laboring among the Elders in the Southern States, the question came up, shall we go when they tell us to go? Well, I said, if you

do you will all be home in three weeks. You ought to go when you feel impressed by the Spirit to go, and when you are not you are to hold the fort and let God take care of you. That is the kind of doctrine I believe in; I don't know whether I live up to it or not. I have a little boy at home. I didn't know how to train children, and when he was a little fellow we made him give up to every little child that came in to visit us, till today he hasn't got grit enough to take his own part, and we have him come home crying because somebody has whipped him. And now I have to go to work and train that boy to fight, if he ever gets on in this world. I have another little boy growing up, and I tell you I don't bother myself about these things. I believe in being loyal and true to the Church of Jesus Christ of Latter-day Saints, and I believe in doing right. And I believe in men being under the inspiration of the Holy Spirit, and women, too, I don't know that I can tell you how I feel during this conference, any better than to tell you how I felt when I was down to the Chica-maugua Park, when they were mobilizing soldiers for the war. They mobilized forty thousand soldiers at that place, and one day I saw there nine thousand soldiers under dress parade, and I heard the martial music, and I saw them pass under the great flag of the United States, and every one of them doffed his hat when he came to the flag. My blood coursed rapidly through my veins, and I felt as if I was eight or ten feet tall, and that I would like to go to the war and see how it felt. I don't know how long the feeling would have lasted, but I never felt better in my life. I never felt more inspired with that kind of inspiration and loyalty to the United States than I did on that one occasion. It has been the occasion of my life, and I learned that I was patriotic, that I was loyal, that the blood of the revolutionary fathers coursed through my veins, and I was mighty glad to find it out. I felt just the same way during this conference, and I wouldn't be afraid of all the world, all the devils in hell, if I could always have the same spirit of

inspiration that has actuated me during this conference.

It is getting so a man dares not to open his mouth for fear he will say something, for fear he will tread on what they term holy ground. I think we ought to be wise, and I think that during the times that are coming the Latter-day Saints ought to keep their feet warm and their heads cool.

I remember a time not long ago, during our troublous times, a very nice, prominent Gentile—he was very much aroused and excited about matters—who raised his hand in indignation (I guess he thought I would run), and he roared like a lion: "Keep your hands off from the State, and you see to it that your authorities do the same." I said look here and I wasn't very cool either—I don't think I had an overload of the Spirit myself. I said, look here, my friend, you were not born here like I was, in these mountains. I was brought up in the mountains. I don't know anything else but liberty, like the birds that fly in the air, and I love this country because my fathers and my noble loved ones are buried over here on the hill, over sixty of them. I love this country because I have been with my father as a child when he walked around the site of this great tabernacle before it was built. My father's oxen and his mules and his wagons hauled rock for that temple when I was a child. My father and my mother, whom I loved and venerated, came to this country as pioneers. I can't tell you about our temples, about our worship, about our marriages, about the Holy Ghost, about the Priesthood—I can't tell you, no man can tell you, unless you have the Spirit of God; but I want to tell you now, I shall not be cowardly and stop my tongue, but you must keep your hands off the Church, and you must respect the men that I honor, or you and I will no longer be friends. A man is a cowardly craven that will sit by for fear of trouble and allow men to be-little and abuse him and call the authorities of the Church everything under heaven. I don't believe in war. I believe in loving the souls of the children of men. But I tell you when you respect the authorities your-

self, other people will respect them, and the world will. The Gentile world and the people of this city and State would have respected the authorities more than they do had our own people set the example. That is what I want to tell you, and I have told you, and I am not going to take it back either. I am not going to make any apologies because I have made that statement. It is true, just as true as the Lord lives. If you honor your wife and speak well of her, other people will do so. If you do not honor your children and you have a hired girl in the house and you do not treat them kindly, the girl herself will treat your own children unkindly.

Now I feel that we ought to honor God. We ought to be loyal to our country, and I believe that honest men ought to rule this nation, that honest and good men ought to rule this country. It is a mighty poor time for us now to sit down and feel bad about it, if any mistakes are made. I want to tell you that while I am a member of the Church of Jesus Christ of Latter-day Saints, I have my franchise, and my citizenship, and I have my vote, and I have a right to cast it. And if every single man and woman that is entitled to their franchise, instead of going and howling after the trouble is over, would shake themselves and realize that they are members of this great nation and great State, and go to their primaries and cast their ballot, I tell you mighty few dishonest men would find their way into our State and into the offices. But it is your fault, because we do not do our duty as American citizens. I claim that every man and every woman in this nation that has the franchise—that own property, that pays taxes—has a right to go to the primaries and see to it that honest men go into the convention, and then you leave the matter in their hands and let them do the rest, and hold them responsible.

Now I pray God to bless you. I feel to be loyal, I feel to be true to the cause of Christ, and I want to be saved in the kingdom of God; and I want to go where my father went and where my mother went. I want to be with this people. I want to see all the world

saved, and I want to see the Gospel preached to every tongue and people as a witness, and I will be mighty glad when the end comes. May the Lord bless you. Amen.

Sister May Young sang a solo.

ELDER ABRAHAM O. WOODRUFF.

I desire, my brothers and sisters, that the words that I shall speak may be dictated by the Holy Spirit. I have rejoiced exceedingly in this conference in the words that have been spoken to the Latter-day Saints, and I feel that the Lord has greatly favored the Latter-day Saints in giving them the instructions that He has given through the mouths of His servants; and I pray that we may be faithful and true in carrying out these instructions that will be for our good and blessing.

I desire to raise my voice in warning to the fathers and mothers of young men and young women, who come to this city to attend school or to find work. I desire to caution them to see that they are under proper influences, and know something of the families that they are living with, something of their environments, for we are all influenced to a great degree by our surroundings. It is a great deal better or easier for us to do right and keep the commandments of the Lord when we are under good influences; and it is a great deal easier to do wrong when we are under conditions of wrongdoing, or where others set the examples. And especially are the youth, the young men and maidens of Zion, or of any community or of any people, inclined to be influenced by conditions which surround them. I feel that this is a very important matter. There are things that are of more importance to the Latter-day Saints' parents than the mere earning of dollars and cents by their sons and their daughters; and the question ought not to be, when their sons and daughters come to this city, or to any other city, to obtain employment, "How much money can they get?" The consideration ought to be, in part at any rate, what are the conditions that will surround them in this position or in this employment? I feel that great evil has come

through a lack of observance of this counsel, and through parents sending their sons or their daughters, or permitting them to go, to the larger cities to obtain employment in hotels and in families that are not good, or in other places where they have not been under proper restraint. It is a very good thing for us all to be placed under proper restraint. It is a good thing for us to have good influences thrown around us. Is it possible that fathers and mothers can, in view of these conditions that will surround their daughters, permit them to come into these cities, leaving their homes and natural guardians to obtain employment without knowing of their surroundings and knowing that these shall be good? There are very many Latter-day Saints that cannot get help, either girls or young men. They cannot get the assistance they need on their farms and in their families because they do not live handy enough to Main street, or because other conditions are not satisfactory to those who are seeking employment. I feel that it is the duty of every Latter-day Saint to know in what kind of a family their sons or daughters are living, where they are found at night, and what conditions and influences they are under. It would be a great surprise to many of the fathers and mothers, perhaps, if they were to walk down our Main street here some Saturday night about 11 o'clock and find, to their astonishment, that there were more young men and young women upon the street at that hour than can be found at any time of the day during any of the week days. Now, my brethren and sisters, many of you who have allowed your sons and daughters to come to this city to go to school or to obtain employment and think they are all right, that they are keeping proper company, you would be surprised, perhaps, if you personally would take a stroll down Main street and find some of your sons and daughters upon that street in an unseemly hour of the night, and not in proper company either. Young people who frequent the streets of this city, or any other city, at a late hour, with no other view than simply to walk up and

down to be seen or to see, if they are not very careful, will lose their standing in the Church of Christ, they will break away from the restraint of the parental home, and they will lose their virtue that is ten thousand times more dear to them than all the money they will ever be able to earn in their life.

This is something that parents ought to give their attention to, for we realize that (the devil is not opposed to immorality. He is not even opposed to prostitution. The sanctimonious of the world are not opposed to these things. We have never heard in all our lifetime the great cries raised against prostitution and such like vices practiced in the world that we have heard against patriarchal marriage. It was because this principle is of God; but the works of the devil are not found fault with by the agencies of the devil. There are very many in the world that are opposed to conditions of restraint placed upon young people, but there is a large majority of the sons and daughters of God upon the earth that consider laxity in these things to be of a very grave character, because the devil is pleased with such as yield to such things. We are told that we are the servants of whosoever we list to obey. If we list to obey the teachings of God and His counsels, we are the servants or the handmaidens of God. If we list to obey satan, we are satan's servants. I feel that the conditions that are arising in some quarters in this city and in other cities, are alarming, and fathers and mothers ought to give their attention to these things. They ought to try to keep their sons and daughters under a proper influence and from improper associates. You may feel that they are all right, that you have trusted them, and probably many of them can be trusted; but it is not a good thing to expose them to conditions that bring them into temptation and danger, that are against morality, virtue, honesty and truth.

I believe that sorrow will be brought to many of the homes of the Latter-day Saints if they do not give these matters proper attention. Your sons and daughters had a thousand times better stay at home, if their clothes are not quite so good, than go away from home to be exposed to the conditions which are

found in the cities, and wreck their lives and make themselves miserable and useless in the service of their God. I feel that the Latter-day Saints ought to see to it that their sons and daughters find employment and lodgings in the Latter-day Saints' homes. And this is not boycotting either, for the protestants and the Catholics do it, and no fault is found with them. And we are just as free as any other people to advise people what to do, and I do advise the Latter-day Saints to see to it that their sons and daughters find employment or lodgings in the homes of Latter-day Saints, when they come to the city to spend the winter or look for work.

I pray God to bless you and give us the spirit of this work in which we are engaged, and help us to do right and live faithfully before Him, in the name of Jesus. Amen.

Sister Lucy Grant and the choir sang "Beautiful City."

ELDER JOHN W. TAYLOR.

Dear brethren and sisters, I would have preferred to have heard from Elder Grant the remainder of this meeting, but he insists that I shall occupy a portion of the time, and I humbly pray that our heavenly Father will bless me with the light of His holy Spirit that I may have something to say to you that shall be appropriate to the occasion.

If there is one thing above another that impresses itself upon my mind at the present moment, it is the obligation that is placed upon the Latter-day Saints to preach the Gospel in all the world. A short time ago I was in Canada. While the weather looked pleasant, as we were passing along over the prairie a thunder shower came up before we reached the village of Cardston. I believe it was a little more severe than anything I ever saw or heard. During the progress of the storm it killed eight or ten head of cattle and a similar number of horses, knocked senseless Brother Jenson and all his family, set his house on fire, killed his dogs, knocked to pieces a few telegraph poles and scared everybody pretty near to death. I was out in the buggy, and I know what my feelings were. How

easy, I thought, it would be for one of those bolts of lightning to strike us. We could see the electricity running along on the barbed wire as we passed by a ranch, and a great many places the lightning struck.

Now, I say to you young men who are under the sound of my voice, lightning is going to strike all through this country. The next day when we were in a public meeting, getting up a subscription to furnish a few farmers with teams—they having lost theirs during the storm—I asked the people if they would not subscribe and give a few cattle and horses; sufficient were obtained in a few moments, and arrangements were made to furnish teams to those who had lost theirs. Lightning is going to strike all over this country in a short time.

In regard to preaching this Gospel, I will tell you how I look at it. The Lord said to the Prophet Joseph Smith, "Go ye into all the world and preach the Gospel to every creature, to every nation." He had renewed unto him the same commission that was given unto the ancient Apostles. How far have we obeyed this commandment? We have spent most of our time in Scandinavia and in the British isles, and more recently in the United States. There are hundreds of millions of people that have never heard the Gospel. How long will it be before the Lord comes? I don't believe He will ever come until the sound of this Gospel goes into all the world, to every creature. How long will He have to postpone His coming if we do not make faster progress than we are making at the present time?

I feel to continue in the strain of Elder McMurrin's remarks for a few minutes, and speak of the Elders of Israel here at home. I would say to you, Elders, do not be surprised if you are called again. President Snow announced to the Twelve the other day that he expected them to open up the doors of the Gospel unto other nations of the earth where it had not before been. What does that mean? It means that where only one of the Twelve goes there will hundreds—possibly thousands—of Elders go soon—er or later. While the brethren were

going over the various nations where the Gospel had not been preached, they spoke of Russia, of Prussia and of Hungary, and they spoke also of Persia and of Austria and of those nations that are in central Europe. Besides, we have all South America, which is being settled up by the white races to a very great extent. We have all of Africa. The Gospel must go to Africa just as well as to the white people wherever they are. We have all of the numerous nations of India to preach the Gospel to. And I may say that in the southern part of Africa today there are many millions of intelligent people to whom the Gospel must be preached. And some of the best families of the Latter-day Saints were gathered from South Africa in early days. It is true we are preaching a little in Australia and in New Zealand, and upon the Pacific Islands, and have made considerable progress in those places, but we have only made a start. That you may comprehend the importance of doing our duty in this respect, let me show you the value that our Lord and Savior placed upon the preaching of the everlasting Gospel. On one occasion there were certain young men who had been faithful in keeping the commandments. I refer to several of His Apostles. And they came to Him and they wanted to get their reward, and He said to Peter, the Apostle: "Peter, what desirest thou of me?" And Peter said: "I would that I might return speedily with Thee into Thy Father's kingdom." And He asked John, "What desirest thou?" John answered, "I would that I might tarry upon the earth to bring souls unto Thee until Thou comest again in Thy glory." Then Jesus turned again to Peter and said, "Blessed art thou Peter, for thou hast desired a good thing, and it shall be given unto thee even in accordance with thy desire." But, turning unto John He said, "More blessed is my servant John, because he desires to tarry upon the earth to bring souls unto me, and to do a greater work than he has yet done, and verily, I say unto you, I will make him a flaming sword of fire and a ministering angel unto all those who shall be heirs of salvation to them that dwell upon the earth, and to you

(referring to Peter) and your brother James, will I give the keys to minister unto him," and He committed this ministry unto these three men. Here is a good example, showing that the preaching of the everlasting Gospel was greater than to go into the kingdom of our God and to dwell with Him with the Father. Why? Is there any reason given for this? Yes, we have a reason here in a revelation given to Oliver Cowdery through the Prophet Joseph Smith. The Lord says: "I would have you remember how great is the value of souls in the sight of God." For he says God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life. And He says, "If it so be that you labor all your days preaching repentance unto this people and bring save it be one soul unto my Father's kingdom, how great will be your joy with that one soul in the kingdom of my Father; and if your joy shall be great with one soul, how great shall it be if you bring many!" Here is shown the value our Father and our God places upon the souls of of the children of men. Outside of proving for the Latter-day Saints that are at home, and choosing men of wisdom to guide in the affairs of His kingdom, there is that great and mighty work to preach the everlasting Gospel to all nations, kindreds, tongues and people; and you are promised your reward. The Apostle Paul has said: "Eye hath not seen nor ear heard, nor hath it entered into the heart of man, the things which God hath in store for them that love Him and keep His commandments."

We have been told by Brother Kimball that he saw the soldiers of the United States marching forth to war against other nations. It filled him with a desire to go himself in the armies of his country. I want to say to the Elders, there is a music that is prepared for the Elders of Israel in preaching the everlasting Gospel; yea, there is music which is prepared of God. He says: "I will send my holy angels before your face to prepare your way before you. They will be upon your right and upon your left hand to

bear you up, and I will go before your face. The music of the angels is sung unto those who are in the ministry of the Lord Jesus Christ.

I heard Elder Golden Kimball say in the city of Ephraim, Sanpete county, that many of the Latter-day Saints are worrying about their sons for fear they will never return to the land of Zion. I would rather have every son that I have lay down his life in the ministry of the Lord Jesus Christ abroad, if it was necessary, than in any other field of labor that I can possibly think of, especially if they were laboring under the direction of the Presidency of this Church. But when a man is in the service of the Lord he is safer than in any other service. You may imagine you are safer here at home, attending to your daily avocations, but when you are in the service of God, our Eternal Father, all is well with you.

Now, young men, prepare yourselves to preach the Gospel of repentance unto the children of men, for the coming of our Lord Jesus Christ is near at hand, and it will require renewed diligence on our part to go forth and fulfill our missions and be in readiness for the coming of our Savior. He said he would cut short His work in righteousness. It is said that He will come as a refiner's fire and as fuller's soap, to purify the sons of Levi. We have been reminded here of the judgments and the miseries that are coming upon the nations. It is true as God lives. He says: "I will burn them, saith the Lord of hosts, by the brightness of my coming, and I will leave them neither root nor branch; yea, all those that are proud and they that do wickedly shall be as stubble, for the day that cometh shall burn them up." Take all those that are proud and all those that do wickedly from among the children of men, and there will be but few men left, and the words of Jesus Christ will be fulfilled in his prophecy in the 24th chapter of Matthew, wherein he says, "as in the days of Noah so shall it be in the days of the coming of the Son of Man." How many men and women were there that would listen to the Prophet Noah? There were but few, and I say that today, compared with the inhabitants that live, but few men will receive the

truth; therefore, be humble and put away all pride, all vanity and nonsense of every kind, serve the Lord, and devote yourselves to His service.

I testify to this congregation, that these men who have gone forth and fulfilled faithful missions, have not feared the world nor the things of the world, but the Lord has led them to the honest in heart, and the honest in heart have received the testimony of the Holy Spirit, and the gifts and blessings have been poured out upon them as a stream of living fire, for truly the promise was made, as said John the Baptist, "Behold I baptize you with water, but there is one coming after me who will baptize you with fire and the Holy Ghost. I have seen when your sons, the Elders of Israel, have preached the Gospel, promising the Holy Ghost to the people if they would repent of their sins and laid their hands upon their heads; I have seen people stand up and prophesy and testify that God lives and that Jesus Christ is His Son; I have heard them speak in tongues, and others have interpreted, not by the power of man but by the power of God, and the signs have followed the believers. I know that Joseph Smith was a Prophet of God. I know that Lorenzo Snow has the inspiration of the Lord, and he is a Prophet, Seer and Revelator of this Church to guide us on to salvation; and I pray that God will bless him and lengthen out his years upon the earth, that he may live to see Zion redeemed from its bondage, and that we may be blessed and prospered as a people. Joseph Smith gave a definition in regard to those who understood the Spirit of God. He said: Show me a man or a woman who has the Spirit of God with him or her, and I will show you a man or woman whose greatest desire is to build up the Church of God upon the earth. Is this our desire, my brethren and sisters? I pray that the Spirit of God may rest upon this congregation, and that Elder Grant may be filled with the fire of the Holy Ghost, that He may speak as a man having authority and not as the Scribes and the Pharisees, that he may deliver the word of God unto us here this afternoon, and I pray that it may sink into good and honest

hearts and bring forth fruit to the honor and glory of God. May God bless all under the sound of my voice. And if there are any strangers here, I invite them into the waters of baptism, and I will promise them that they shall know that God lives, and that He has sent us, His people, to gather His Israel from the four quarters of the earth, and that the little stone that Daniel saw is rolling forth. Daniel said he saw a stone that was cut out of the mountain without hands, and it rolled forth and became a great mountain and filled the whole earth. He spoke of those who would oppose the progress of this rock, that they should be as the chaff of the summer's threshing floor, and there should be no place found for them.

Blessed are the honest in heart. Blessed are they whose hearts are to build up the kingdom of God. My testimony is, and it will always be, if you will sustain the authorities of this Church, God will bless you. If you do your duty, God will bless you and prosper you in the land of Zion. If you do not do your duty, the Spirit of God will not be with you, and you will not be prospered. I say to the ungodly, Do not oppose the work of the Lord. It is not the work of Joseph Smith. It is not the work of Lorenzo Snow. It is the work of God, the Heavenly Father. He can raise up a nation; he can cast it down. He can raise up an individual, or he can cast him aside. I say unto you, my brethren and sisters, the words of Jesus will be applied unto them in their fulfillment, Whosoever shall fall upon this stone shall be broken, but whomsoever this stone shall fall upon shall be ground to powder. Show me a man that has ever lifted up his hand against the Church of God that today is prospered in the earth. May God bless us that we may be as our fathers, for the building up of the kingdom of God and for righteousness and virtue and purity and for the spread of the principles of righteousness to the ends of the earth, which is my prayer in the name of Jesus. Amen.

ELDER HEBER J. GRANT.

I have rejoiced exceedingly in the conference we have had the privilege

of attending. I have been much pleased with the remarks that have been made in this overflow meeting this afternoon; and trust that the remainder of the time I may occupy, I may do so under the inspiration of the Holy Spirit.

I love the Gospel of the Lord Jesus Christ. I love to minister among the Latter-day Saints, and have had exquisite joy in this labor, and particularly have I rejoiced that upon some occasions I have been the instrument in the hands of God in touching the hearts of those who have grown careless and negligent in their duties, and they have seen fit to reform their ways and to be more diligent in His service than they have ever been. It requires a constant warfare on the part of every Latter-day Saint, for him to make a success. We cannot measure the work of God by the things of this world. God tells us in the Doctrine and Covenants there is no gift greater than the gift of salvation. We as Latter-day Saints have all started out for the gift of salvation, and we should so order our lives that when we have finished our work we shall be worthy to go back into the presence of our Father, and be worthy not only to receive an exaltation ourselves, but also to receive our wives and our children that have been sealed unto us that we shall possess them. No amount of testimony, no amount of knowledge, even knowledge that this is God's work, will ever save a man so that he will have his wives and his children, but the keeping of the commandments of God will entitle him to that blessing. That is the only way that they can possess them in the next world, for those they have will be taken away, unless they keep the commandments of God.

I wish to call your attention to the many failures that have been made because of failure to keep the commandments. The Lord told Oliver Cowdery and David Whitmer that if they labored all their lives in bringing but one soul to the knowledge of God they should have great joy. Notwithstanding this revelation, these men did not remain faithful, notwithstanding these men saw the angel of God; notwithstanding they gave their testimony to the Book of Mormon, in which they de-

clare that they knew that the plates had been translated by the gift and power of God, for "His voice hath declared it unto us; wherefore we know of a surety that the work is true." And again they testify that the angel came down and they beheld and saw the plates and the engravings thereon, and they say: "It is marvelous in our eyes, nevertheless the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with Him eternally in the heavens." Notwithstanding all this, they failed to keep the commandments of God, and fell by the wayside. Take Sydney Rigdon, who was with Joseph Smith when he received that great vision and revelation wherein it is declared that they saw Jesus Christ who came into the world to bear the sins of the world; and the testimony which they bore of Jesus was: "After the many testimonies which have been given of him, this is the testimony, last of all, which we give of Him, that He lives, for we saw Him, even on the right hand of God, and we heard the voice bearing record that He is the only begotten of the Father." And they testify that they saw the angels and those that were sanctified singing praises to God. I say, notwithstanding they saw the Savior and bore His testimony, this man Sidney Rigdon, fell by the wayside. I say to the Latter-day Saints, no amount of knowledge, no amount of testimony, no amount of sealing in the temples of God to our wives and children will save us; but the keeping of the commandments of God, being honest in our dealings with God and with our fellow men, paying our tithing, obeying the Word of Wisdom and doing our duty as Latter-day Saints—these are the things, and the only things that will save us.

What does the Lord say? "Although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength and sets at naught the counsels of God and

follows after the dictates of his own will and carnal desires, he must fail and incur the vengeance of a just God upon him." It is easy for us to fail to be honest with Almighty God in the payment of our tithes and offerings, and to follow the dictates of our own wills. The devil is ready to blind our eyes with the things of this world, and he would gladly rob us of eternal life, the greatest of all gifts. But it is not given to the devil, and no power will ever be given to him to overthrow any Latter-day Saint that is keeping the commandments of God. There is no power given to the adversary of men's souls to destroy us if we are doing our duty. If we are not absolutely honest with God, then we let the bars down, then we have destroyed part of the fortifications by which we are protected, and the devil may come in. But no man has ever lost the testimony of the Gospel, no man has ever turned to the right or to the left, who had the knowledge of the truth, who was attending to his duties, who was keeping the Word of Wisdom, who was paying his tithing, who was responding to the calls and duties of his office and calling in the Church.

May God bless us! May the teachings of this conference abide with us, and may God help all of us to be true to Him, is my prayer and desire. I ask it in the name of Jesus. Amen.

Singing by the choir and congregation.

Benediction by Elder Karl G. Maeser.

CLOSING SESSION.

At the Tabernacle, 2 p. m.—The choir and congregation sang:

We thank Thee, O God, for a Prophet,
To guide us in these latter days,
We thank Thee for sending the Gospel,
To lighten our minds with its rays.

Prayer by Elder Charles W. Penrose.
The choir sang an anthem, "Unfold, ye portals."

PRESIDENT LORENZO SNOW.

The redemption of Zion—Many Saints now living will go to Jackson County—Testimony that Joseph Smith was a Prophet of God and an honorable and moral man—A reformation in progress—Consecration will be established.

Brethren and sisters, I will read a few verses embraced in the sixty-third sec-

tion of the Book of Doctrine and Covenants:

"And now, behold, this is the will of the Lord your God concerning His Saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence.

"Behold, the land of Zion, I, the Lord, holdeth it in mine own hand;

"Nevertheless, I, the Lord, rendereth unto Caesar the things which are Caesar's;

"Wherefore, I, the Lord, willeth that you should purchase the lands that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger;

"For Satan putteth it into their hearts to anger against you, and to the shedding of blood;

"Wherefore, the land of Zion shall not be obtained but by purchase or by blood, otherwise there is none inheritance for you,

"And if by purchase, behold you are blessed;

"And if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue; and but few shall stand to receive an inheritance."

These words were spoken of the Lord to Joseph the Prophet in 1831.

Now the time is fast approaching when a large portion of the people that I am now addressing will go back to Jackson county. A great many people that are now dwelling in the State of Utah will have this privilege. Whether I, President Cannon, President Smith, or all the brethren of the Twelve will go back I know not. But a large portion of the Latter-day Saints that now dwell in these valleys will go back to Jackson county to build a holy city to the Lord, as was decreed by Jehovah and revealed through Joseph Smith.

A word or two about Joseph Smith. Perhaps there are very few men now living who were so well acquainted with Joseph Smith the Prophet as I was. I was with him oftentimes. I visited him in his family, sat at his table, associated with him under various circumstances, and had private interviews with him for counsel. I know that Joseph Smith was a Prophet of God; I know that he was an honorable man, a moral man, and that he had the respect of those who were acquainted

with him. The Lord has shown me most clearly and completely that he was a Prophet of God, and that he held the Holy Priesthood and the authority to baptize people for the remission of their sins and to lay hands upon them for the reception of the Holy Ghost, that they might receive a knowledge themselves in relation to these things. I am one that has received from the Lord the strongest revelation concerning the truth of this work. That manifestation was with me powerfully for hours and hours; and whatever circumstances may occur in my life, as long as memory lasts this perfect knowledge will remain with me. I shall never forget the first time I saw Joseph Smith. It was in Father Johnson's house, in the township of Hiram, in the State of Ohio, about twenty-five miles from Kirtland. It was near Father Johnson's where the mob tarred and feathered him. When I saw him he was standing in the doorway. Before him was a small bowery occupied by about a hundred and fifty or two hundred men and women. There for the first time I heard his voice. When I heard his testimony in regard to what the Lord had revealed to him, it seemed to me that he must be an honest man. He talked and looked like an honest man. He was an honest man.

Through this man, Joseph Smith, the Lord has said to us what I have been reading. As some of the brethren stated in their addresses here, I think that there was need of a reformation among the Latter-day Saints. I believe that that reformation has already commenced. One of the evidences of this to me is that the Latter-day Saints throughout all the Stakes of Zion have done that which they never did before in regard to paying their tithing. They have paid twice the amount of tithing this year and last year than they paid two years ago. It is wonderful how the Saints have reformed in this duty especially in view of the fact that the Latter-day Saints have always had trouble to reform themselves in money matters. They could not do it in the day in which this revelation was given. Joseph tried to develop them so that they would con-

form to the law of consecration, which is in advance of the law of tithing, and is a principle which, as sure as I am speaking, you and I will one day have to conform to. When that day comes we will be prepared to go to Zion. We will not take possession of the land of Zion by force. If we should do, it would turn out to us as it did with the people who were upon the land of Zion when this revelation was given. As the Lord here tells us, there are only two ways in which we can come into possession of that land. One way is by purchase, "and if by purchase, behold you are blessed." The other way is by blood, "and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance." These are the words of God. They did not come to us today, nor yesterday, nor last year, but they did come to the people of God some years ago. They came to the Latter-day Saints who were upon the land of Zion at that time. I do not know that it would be right to say that they are of more importance to us than they were to them. But there is this about it: The Latter-day Saints in these valleys have had an experience that the Saints then did not have. We have learned that which they did not learn. They were badly persecuted and driven forth from the land of Zion, and as the revelation says, "but few shall stand to receive an inheritance." There are some perhaps within the sound of my voice who will receive an inheritance in Jackson county before they pass into the next life.

I have not heard at any previous conference such talk as has been given to the Latter-day Saints at this conference. It is talk that bears upon it reformation and preparation. When we think of the wonderful reformation that has been accomplished in the matter of tithing, it is a manifestation that a grand preparation is coming. Do you suppose that the Lord would ever send you and me back to Jackson county until He could feel perfectly assured that we would do those things which the people of

Jackson county failed to do for lack of experience and faith? Jackson county is the place, the point that we should have continually in view. A brother the other day said that he had a thousand dollars and he was keeping it to purchase land in Jackson county, as soon as it would be proper to do so.

We cannot consider ourselves prepared, however, to go back to Jackson county when we fail to pay our tithing. I do not wish to say very much about tithing, for I think I have said enough. In the settlements that we traveled through coming from St. George, I talked very strongly about it, because I knew it was a command of the Lord that the people should repent and reform from the great neglect that we had all been guilty of more or less. I felt determined about it then with all my heart and soul, and I did not know but that the Saints might think I was going a little too far. To ease their minds upon this I told them that I should never come again to talk to them as I talked at that time. But I said they must do what they had been told if they calculated to be Latter-day Saints. The reformation in this line has been effectual. There are some, I am told, that do not think it is right to pay tithing. That need not surprise anybody. But the great mass of the people are doing well in relation to this.

Let us all exercise faith for the Lord to open the way that we may go back to Jackson county. A short time ago something occurred in this connection that was a little extraordinary. Two men came here—good, honest men, as I have every reason to believe—and to our surprise they wanted to establish a union between the Latter-day Saints and the Josephites. We asked them to explain themselves. They said they had received a revelation that the time had now come to build a Temple in Jackson county, and in order that this might be accomplished, they had felt it was their duty to go to the Josephites. They do not believe in the Josephites any more than we do; but they went there and had a conversation with the president and counsel of the Josephites. It was proposed that they

send four of their elders, that we send four of our Elders, and that the Hedrickites (to which body these two men belonged) have four of their elders, and that all these Elders should meet on the land of Zion and see if they could not make some arrangement by which the Temple could be built. Of course, we could see very well that there was no use trying in that direction; but they seemed to have faith that it could be effected. In part these men may have had a manifestation. I believe that they were about right on the point that the time had arrived to build a Temple; at least, the time is arriving when that Temple should be built; but it will not be built by that class of people. It will be built by the Latter-day Saints in connection with the Lamanites.

God bless you, my brethren and sisters, and let us try and be as perfect as we possibly can be from day to day. No religion has in it such prospects as has the religion of the Latter-day Saints. Nothing was ever introduced to man equal to it in its grand and glorious advantages. We ought to enjoy our religion to such an extent as to be happy most all the time. We should never allow ourselves to get into a position where we cannot secure some happiness. The prospects that have been opened up to us are grand. In the next life we will have our bodies glorified and free from sickness and death. Nothing is so beautiful as a person in a resurrected and glorified condition. There is nothing more lovely than to be in this condition and have our wives and children and friends with us. So long as we are faithful, nothing can prevent us from getting all the enjoyment that can be secured through prospects of this kind. Whether we are in prison, or whether we are in poverty, these prospects are always before us, if we live our religion. Now, brethren and sisters, be faithful, keep the commandments of God, and do not forget the teachings that you have had during the three days of this conference. Amen.

"Jerusalem" was sung by Horace S. Ensign.

PRESIDENT GEORGE Q. CANNON.

Coming of Christ is near—Preparation needed for the event—The Church lead continuously by revelation—Work of warning the nations—Benefits of prosecuting the Ministry without purse or script—The Gospel should be carried to many nations not yet warned.

In looking at this congregation and thinking that I might have to speak to it, a great fear has come over me, and I feel as though I never was weaker in my life or had more dread of speaking. The spirit of God has been here and has rested upon the brethren who have spoken, and it seems as if everything has been said that is necessary to enlighten, to strengthen and to build up the members of this Church. In the remarks that I shall make I trust that I shall have the Spirit of God also, as well as your faith and prayers, that what I say may be dictated by the Spirit and be of profit to all of us. In my public ministry I have never felt satisfied unless I was instructed and edified myself in the remarks which I made, and generally I have been more strengthened and edified by my own remarks than perhaps any member of the congregation has. I think this should be the case. I believe all speakers, when they speak by the Spirit of God, are edified by the Spirit of God which rests upon them.

I have had resting upon my mind now for some time a feeling to call upon the Latter-day Saints and tell them that the coming of the Lord is near, even at our doors. I have been greatly impressed with this feeling. I know that Jesus is coming, and I feel that, as a people and as individuals, we ought to prepare for His coming. It ought to be our study every day how we can best prepare for His coming. While the angels themselves do not know when He will come, yet they do know, and we know also, —for God has revealed it to us,—that Jesus will come. He will come suddenly, when the world is unprepared for Him, and when He will be least expected by the inhabitants of the earth, and perhaps by us. He commands us to be "looking forth for the coming of the Son of Man, for He cometh in an hour you think not." There may be many of us, and I hope

there will be, who will be prepared for that great and glorious event.

In view of the certainty of His coming, I think it is our duty to prepare for it by every means in our power. The Lord has revealed unto us that which He wants us to do, and though we do not receive written revelations (the men who have held the keys have not always felt led to write revelations as the Prophet Joseph did), the servants of the Lord do receive revelations, and they are as binding upon the people as though they were printed and published throughout all the Stakes of Zion. The oracles of God are here, and He speaks through His servant whom He has chosen to hold the keys. He gives revelations to others also concerning many matters, but it is reserved for one man, and one man alone at a time, to give revelations to the Church. We have been blessed as a people with an abundance of revelation. Some have deceived themselves with the idea that because revelations have not been written and published, therefore there has been a lessening of power in the Church of Christ. This is a very great mistake, as we will find out sooner or later. This Church has been continually led by the spirit of revelation. The spirit of revelation has been here in our conference. The addresses that have been delivered have been made under the inspiration of the Holy Ghost, and they are the word of God unto this people, binding upon them, and they will be judged by these words that we have heard. If we do not listen to these instructions and counsels and abide by the word of God as it is given to us from time to time, we shall be held to a strict accountability.

If it be true, as I testify it is, that the coming of the Lord is not far distant, ought we not as a people and as individuals to prepare ourselves by listening to the instructions that we receive, and putting our households and all our affairs in such a condition that if the Lord should come suddenly upon us we should be prepared for His coming? We should see to it that nothing is left undone by us, no commandment unfulfilled, no counsel or instruction disregarded; but that our lives and the lives of our families as far as we can

control them, are brought into such a condition as to be prepared for that glorious event; that we shall have oil in our lamps, and the lamps be trimmed and burning, that when we lay down at night, if the Lord should come, as He has said he would, like a thief in the night, we would not be unprepared for His coming.

Many who are now within the sound of my voice have been promised that they shall live, if they have faith, to behold the second coming of the Lord. The Lord has also promised that certain events shall take place while men that are standing in the generation in which these promises were made will yet be alive. All these promises go to show that it is not wise for us to put off the day of preparation and to think, "Oh! the Lord delayeth His coming. He may come while my children, or my grandchildren, or some of my posterity are living, but he will not come in my day."

I know there is a great work to be done before the coming of the Lord, and for one I want to do all in my power to perform the part that is allotted to me. I desire, my brethren and sisters, that when the Lord comes our garments shall be clean and unspotted from the blood of this generation; that we shall not have left undone anything that God has commanded us to do in connection with the generation in which we live.

We have been laboring as a people and as individuals with a good deal of zeal and devotion. Elders have gone forth and have spent the best years of their lives in proclaiming the word of the Lord to the people. We have sent to foreign lands and have brought those who have embraced the Gospel to Zion. When I think of the labors of this people in this direction, I am amazed at what they have done. How willing the Elders have been to go and spend their means to save the inhabitants of the earth! There is nothing like it in history, that I know anything about. In this respect we have been indefatigable. Nevertheless, there is a great deal to be done. I believe many of the Latter-day Saints have shown more of a disposition to save other people than they have to save themselves. This class has been more willing to do that which is necessary to save the souls of the children of men than they have been to save their

own souls. They have been careless and indifferent concerning the salvation of themselves and their families. President Young used to say that there were many men that were willing to die for their religion who would not live it. So there are many men willing to make great sacrifices for the salvation of others who are apparently indifferent about that which is necessary for their own salvation. This is not right. It is a personal matter with us as to whether we are preparing ourselves and our families for the coming of the Lord. Are we doing all that we can to prepare ourselves and our households, so that when He comes we shall not be caught unprepared?

This talk that we have heard so much of concerning tithing is a preparatory step. I believe President Snow has been moved upon by the power of God to stir this people up to diligence upon this point. There are other things contingent upon the payment of tithing. President Snow has told us this afternoon what one thing is, and that we should prepare ourselves for it. We are not groping as blind men to find the path, for the Lord has made the path plain before us. We are not in the dark; but it is necessary that we should exercise faith in God and beseech Him continually to give unto us the strength and grace necessary to perform the labors that have to be done in order to prepare ourselves as we should do.

There is one labor that has rested upon my mind with great weight for some time. I have looked at the nations of the earth and have examined somewhat into the labors of our Elders. We have about eighteen hundred Elders preaching the Gospel in various places, and they are doing the work most thoroughly. Men and women have gone forth and have spent their time with the greatest pleasure, forsaking home, leaving business, and devoting themselves for years to the warning of the people concerning the calamities that the Lord is about to pour out upon the nations of the earth. Both men and women are doing this work with all diligence and faithfulness. I was told a day or two ago concerning a young lady who is out in the ministry. Her brother has just returned from a mission. In coming

from his mission he had called upon her and they had visited some places together. I asked her parents why she did not return with her brother. They said she did not want to return. She has only been out eighteen months, she is busily engaged in the work of the Lord, and she feels desirous to complete her mission before she returns home. This spirit is on our sisters, as well as on our Elders, and they do all in their power to warn the people, until in some lands and some cities there is scarcely a house that has not been visited or that has not had a tract delivered to it.

According to the last report received from Great Britain, two hundred and seventy-four Elders are laboring in that land, with faithfulness and assiduity, spending time and means and in a certain sense wearing themselves out in order to deliver the message of salvation that God has committed to them. This work has now been going on for upwards of sixty years, and there is scarcely an ear that has not heard the message.

Concerning the missions in this country, this land has been warned now for seventy years. God commanded the Elders in early days to warn the people, and away back in Kirtland and Missouri He said that the leading Elders of the Church had done their duty, and there was none of the blood of this generation on their garments; but those who had not labored as they had done were to continue in the field until it could also be said of them that their garments were clean from the blood of this generation. In that early day the Lord spoke in this manner. On one occasion He said: "Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor.

"Therefore they are left without excuse, and their sins are upon their own heads."

The Lord appeared to be determined to cut his work short in righteousness. I do not wish to detract from the labors of the Elders in our own land; but this land has been warned. I feel that we can stand before the judgment seat of our great Creator free from the blood of this generation in these United States. It is true, we have not told every man, woman and child about

these things. God requires us to preach His Gospel and to warn the inhabitants of all lands, and then if they do not take warning and warn their neighbors, their sins rest upon their own heads, and our garments are clean.

How long has this great work which God has established been a theme for newspaper writers? Ever since we came to these valleys they have known about us; they have had thousands of testimonies borne to them concerning this work; they have seen it grow and spread; they have seen and heard of our Elders traveling through their cities and visiting foreign lands; and now the warning voice of the judgments of God is following the testimony of the Elders. As far back as December, 1832, the Lord said:

"And after your testimony cometh wrath and indignation upon the people;

"For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand.

"And also cometh the testimony of the voice of thunders, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds.

"And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people."

The Lord's judgments are following the warning voice that has been raised by the Elders of this Church. If another Elder did not lift his voice, and if another tract were not distributed in this land of ours, the Elders have done their duty, and this nation cannot in the day of judgment rise up against the Elders of this Church and say that they did not bear testimony to them concerning this work. I am now telling you my own views. Our Elders spend two years or more in the missionary field and they baptize on an average not exceeding four souls, or about two a year. I would not dare to tell you how much money is spent as well as time to do this.

I will tell you another thing connected with this, inasmuch as it occurs to my mind. Many of those who are brought into the Church under the present system of preaching with purse and with scrip, instead of without purse and

without scrip, have not the faith to stand as they would have if they entertained, the Elders and furnished them with what they needed, as God has commanded. I do not believe we are getting so good a class of converts under this system as under the old system which was followed by the early Elders of this Church. Our converts showed their faith by feeding and clothing the Elders and by giving them money when necessary. By taking this course they proved themselves to be the disciples of the Son of God, for the Lord says:

"Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money.

"And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward:

"And he that doeth not these things is not my disciple; by this you may know my disciples." (Doc. and Cov. 84: 89—91.)

But now our Elders go and spend their own money, and people in some cases will not feed and entertain them. Of course, I believe there are many places where the people, but especially the Saints, are exceedingly kind to the Elders, and while there may be some exceptions, there are very good people being gathered out now.

In this land of ours, what warnings there have been! The blood of the martyrs shed upon this soil is crying to God. The expulsion of the Saints from Ohio, the expulsion from Jackson county, from Clay county, from Caldwell county, in Missouri, and from Illinois—are they not testimonies? I take it that they are, and God will hold them as testimonies against the guilty men and women who have done these things, as well as against those who have never lifted their hands or their voices to redress any wrong that has been practiced upon the Latter-day Saints. Then since we came to these mountains, this whole nation has been almost convulsed by this Mormon question. It has agitated the people everywhere. All the newspapers in the land have discussed it in all its phases. Is not this a warning? What more can we do than we have done in this direction? Or shall we all go out and allow ourselves to be martyred,

Hundreds of Elders now in the mis-

sionary fields might leave this nation, and go to peoples who have never heard the sound of the Gospel; I would carry the tidings of salvation to lands that are now locked in tyranny, where the people cannot breathe the air of freedom; and I would risk imprisonment, and even death, in order that these peoples might be warned. No doubt thousands of them are praying to our heavenly Father to send them the truth of heaven; for there are other souls who want the truth besides those who have received it. When this Gospel was first carried to Europe thousands were praying for God to send the truth to them. When they heard the message they received it gladly. So in other places where the Elders have gone. But there are many nations yet to be warned, and we have this work to do. I will not say that we ought to do it before the Lord comes, for I do not know when He will come. But this duty is incumbent upon us; for by people out of every nation under heaven Zion is to be built up. Every land and every nationality will have to contribute of its strength and numbers, in greater or less degree, to fulfill the words of God concerning the building up of Zion. Oriental lands now untouched by the Elders of the Church have to be penetrated and the honest souls sought out. In this work God will precede His Elders. He will send His angels before them, as He has done, to prepare the people to receive them and to listen to their message.

My feeling is that we should withdraw our efforts to a great extent from the countries where we have been spending so much time and means with so little fruits. Let the Gospel be sent to lands afar off, where tyranny reigns; and when the Gospel goes there, God will soften the hearts of the rulers, and greater freedom will follow. It has been so in Germany; it will be so in Russia, in the Latin countries, and in the countries of eastern Europe. God is working with the nations, and He will work with us if we will do our duty. Then we can stand before our Father with our skirts clean from the blood of this generation, having done our whole duty.

If it should cost us our liberty, as it may do at times; if it should cost us our

lives, as it may do, to carry this Gospel to every land, it would be no more than others have suffered in the same cause. God has said in this Book of Doctrine and Covenants:

"And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal:

"Therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy."

And again He says:

"And all they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake, yet shall they partake of all this glory.

"Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full."

In another revelation the Lord tells us:

"Let no man be afraid to lay down his life for my sake, for whoso layeth down his life for my sake shall find it again;

"And whoso is not willing to lay down his life for my sake, is not my disciple."

It is a test by which His disciples may be known. But while we should not shrink from complying with every requirement, we ought to avoid persecution and death by every means in our power that would be honorable and consistent with our duties and obligations. But in preaching this Gospel to the nations of the earth, we ought not to be afraid of our liberty or our lives. It has cost the liberties of Elders in Austria, Norway and other places already; but it has been followed by greater freedom. The efforts of the Elders have been crowned with success in this respect. It has seemed as though the preaching of the Gospel has had a loosening effect in many places upon the people.

In this connection I think we should teach our young men all the languages of the earth. Let them seek by study, by faith, by the gift of tongues and by the gift of interpretation to understand the languages of men. Our Mutual Improvement associations should devote themselves to the study of languages, that we may have a people here familiar with every language spoken under heaven. What was the gift of tongues given for if not for this? Was it given

for the brethren and sisters to get up and talk in tongues in fast meeting? That is a small thing, very good in its place; but what we want is to have men that can go to any nation and speak the language of that nation by the power of God, first having sought by faith and by study to obtain the language and the gift of interpretation. I talk this way because I know that the gift of tongues and the gift of interpretation can be obtained, to enable an Elder to speak to the people and to understand them when they speak to him. We should utilize these gifts that God has given for this purpose. Many of our Elders who go out into foreign lands do acquire the language by that gift and are able to speak it with a facility that surprises other people. On the Sandwich Islands I know that the people were astonished by the facility by which the language was acquired by our Elders and the correctness with which it was spoken by them. So it has been in Germany. I have had sons there who, in a very few weeks were able to express their thoughts in the German language. Other men have had sons there whose efforts have been attended with the same results. So it will be if we send our Elders to any land—to France, to Spain, to Portugal, Italy and all along the Mediterranean, to the isles of Greece, up to the Danubian principalities, and into Austria with its numerous nationalities, to Hungary, Poland, and to Russia. Almost all these lands are sealed against us at the present time. We have not made any great effort to enter some of them. What has been done has been done in a spasmodic way. Now I believe with all my heart that the time has come for us to break forth and lay siege, so to speak, to these lands, whereby an entrance may be effected and the Gospel be preached to the people. If the time has come for Elders to go to Japan, let Japan be penetrated. After a while perhaps an opening may be made in Corea, and in Manchuria, and in China, and these lands be penetrated by the Elders with this message of salvation, as soldiers of Christ. Our young men go to the Philippines and to Cuba, and they have been willing to lay down their lives for their country. Young men from this State have done so, and have

thus shown their patriotism. Let us in like manner show our patriotism to the kingdom of God and for the salvation of Jesus Christ, our great leader. Now is the time for us to do this, and we shall be blessed in doing it. God will be with us and will bless us, as He has done in every effort that we have made to do His will. It is His will that this Gospel of the kingdom should be preached, that every ear may hear the sound of it; not, perhaps, by direct contact with every individual, but by the signs that accompany the kingdom of God and the wonderful events that are taking place.

The Spirit of God is moving upon the people in all lands, and in many countries they are waiting in solemn anticipation of what is going to happen. All the nations of the earth feel that something remarkable is likely to happen, but they do not know what. The honest in heart in those lands, when they hear the glad tidings that God has provided a refuge to which they can flee as He did in the days of Noah, will be led to rejoice. God has founded this land and the government for the express purpose that Zion might be built upon this land, and that the people of all nations might come here singing His praises and thanking Him that from the darkness and the threatening evils by which they are surrounded He has provided a way of escape, a safe place, that when calamities and judgments come upon the inhabitants of the earth, they can stand in holy places and be secure by keeping the commandments of God. What a glorious theme this is for the Elders to carry to the down-trodden of the nations of the earth who groan in darkness and who see no way of deliverance! Nor will it be the down-trodden alone who will listen to these tidings. Men in high places and of commanding positions will yet listen to them, and they will take note of this extraordinary people who have done such a remarkable work and who are now traversing the globe to bring from every land all who will listen to their message; to bring them with all their traditions to this place which we call Zion, where they can, by the fusing power of the Spirit of God, be consolidated into one united people. It is already the most wonderful thing

that has ever taken place upon the earth; but if we will do our duty on the lines that I have been speaking, how much more influence will we have and how much more will our God be glorified! The world will see and wonder at what is done by those who are laboring in the Lord's name, without taking any credit to themselves, but ascribing all power and success to Him and His Holy Spirit. These will be additional testimonies to the inhabitants of the earth that God is in this great movement, and that he is preparing the way, as the prophets have predicted, for the coming of our Lord and Savior Jesus Christ.

Before closing, I wish to say, my brethren and sisters, I hope you will take these things to heart and prepare yourselves. If you are not living as you should do, regulate your households and strive to live according to the commandments of God and the counsels of His servants. Bring your lives into complete subjection to the will of God. If there is anything in you or in your families that is not in accordance with the laws of God, divest yourselves of it as fast as you can by faith and prayer. Let us be a holy people. Oh! when I hear the brethren spending time talking about the Word of Wisdom, I feel to say, are we still little children that we have to be talked to in this way meeting after meeting? It is disgraceful that a people who know as much as we do should have to be talked to about those little habits concerning which

God has spoken so plainly. The law of tithing ought to be so understood that every man, woman and child would obey it gladly, for it is accompanied by great promises, and it will prepare the way for greater things, as President Snow has told us.

I pray God that that which has been said during this conference may sink deep into all our hearts. I pray God to bless you all, to be with you, to fill you with the Holy Ghost, to preserve your lives, to preserve your generations, that you yourselves or some of your posterity, if you should happen to pass away before that time, may be numbered among the Saints of God who shall enter into that millennial glory which is prepared for the faithful, and that none of us may ever be destitute of a man or men to stand before the Lord, bearing the Holy Priesthood, throughout all the generations to come, until time shall be no more, which is my prayer for you all and for myself, in the name of Jesus Christ. Amen.

Sister Lizzie Thomas Edward and the choir sang the anthem, "When Thou Comest."

The final benediction was pronounced by Elder Francis M. Lyman.

Conference then adjourned for six months.

The stenographic work in taking the account of the proceedings was done by Arthur Winter.

JOHN NICHOLSON,

Clerk of Conference.

DESERET SUNDAY SCHOOL UNION.

Its Semi-Annual General Conference.

The general semi-annual conference of the Sunday schools of the Church of Jesus Christ of Latter-day Saints was held at the Tabernacle Salt Lake City, Sunday evening, Oct. 7, 1900, at 7 o'clock. General Superintendent Geo. Q. Cannon presiding. There were present of the general superintendency, Geo. Q. Cannon and Karl G. Maeser; most of the members of the Deseret Sunday School Union Board, several of the Apostles, and a number of Stake superintendents, ward officers and Sunday school workers. The conference was opened by the Tabernacle choir, conducted by Prof. Evan Stephens, singing, "For the Strength of the Hills We Bless Thee."

Prayer was offered by Elder John W. Taylor. The choir and congregation sang, "Now let us rejoice in the day of salvation."

General Secretary Horace S. Ensign called the roll, which was responded to by thirty-two Stakes and the Iosepa colony.

GENERAL SUPERINTENDENT GEORGE Q. CANNON.

We desire whatever may be said this evening by those who shall speak to be said briefly and to the point. There are several subjects that will be brought before the meeting, and we desire to get through with our business so that we can dismiss at the proper time.

It is very gratifying to see such a large congregation here this evening. It is an evidence of the interest that is taken in the great work of training our children in the principles that belong to our religion and of preparing them by proper instruction for the duties of life as Latter-day Saints. We have every reason to be encouraged. Every man and woman that is engaged in

this work throughout the Church has great cause to be encouraged at the results of their labors. The Sunday school work is prospering, and, it is enlisting, as it should do, the energy, the talent and the skill of a great many people who labor in this cause, prompted entirely by motives of love—love for the salvation of their fellows.

I pray that while we are together this evening, we may have the Spirit of God resting upon us, and if there are any here who have any subject that they would like talked about, we would be glad to get hints from them, or have them come to the stand and mention it, so that the subject, if deemed worthy of attention, may receive some comment from the brethren of the Board. I ask God to bless us in the name of Jesus. Amen.

ELDER JOHN M. MILLS.

My brethren and sisters: As Latter-day Saints we are all striving to the same end. Our duty here upon earth is to live in such a way that when we have finished our work here, we may go back into the presence of God. We have various organizations to help us to this end, above all, we have a story to tell that no other people can tell; and unless we are ready and willing to tell that story, we are not doing our duty. We should not be of that class of people that Rousseau spoke of when he said, "Some men live to be a hundred years old who die at their birth." We ought always to be alive to do our duty; and if we do this we shall find that our work will be well accomplished and we shall reach the end we seek.

The aim in a Sunday school is to make Latter-day Saints. If we are going to make Latter-day Saints of the children, we certainly ought to be Latter-day Saints ourselves. Teachers ought to live up to the minor duties.

They should not delve into the mysteries. These minor duties form a good foundation for our characters; and if we work harmoniously in this respect, we shall be able to accomplish that which we desire. In our Stake conferences, which are held annually, it is necessary that all officers participate in that work; that representatives be sent from every Sunday school to the annual stake conference, in order that they may get the instructions that are given there, and take them back to the various districts from which they come. But even in this case, not all of the people in the Stake can go to the annual Stake conferences; and for that reason, in some Stakes, particularly in the Sanpete Stake, the Weber Stake, and the Utah Stake of Zion, there have been district conferences appointed, and in these district conferences the same work, largely, is taken up that is taken up in the Stake conferences. In these district conferences more people can be enlisted. All of the people of the district in which the conference is held, can attend, making comparisons and witnessing the exercises. The exercises to be rendered here are the best to be found in all of the schools of the district, and the superintendents, seeing these, may introduce many things which will improve their own schools. And always only the best of the exercises of all the districts ought to be brought before the Saints in the Stake conference, and then the Stake officers, visiting all the district conferences, are enabled to see the work that is done in the various parts of their Stakes better than they can see it in the Stake annual conference; and the members of the Deseret Sunday School Union Board who visit the district conferences can see the work that is done in these various districts. In the central Stakes the work done in the district conferences has been very effective in rousing people to their duties, and this work would be even more effective in the outlying Stakes, if district conferences were held regularly. The general board would therefore urge the holding of such conferences. We have found in our visits to Stake conferences that in some cases there is a very poor representation from remote sections of the Stake. In some cases people have to come

from fifty to a hundred miles to attend Stake conferences; and there are usually enough people in these remote parts to form good district conferences. Now if we will all be energetic in our work in the Stake conferences, and in the district conferences, and in our ward Sunday schools, we shall see unparalleled improvement in our Sunday school work. If we will live up to the minutest duties, there is no doubt that we will reach the great end in view. But although this is our duty; although we are expected to do all this work; although we are expected to go through this life and perform all our duties, still we have our own free agency. As officers and teachers we can do as we please. We should not stand in the road of the progress of the children placed under our charge. If we can't keep pace with the work of God, we should step aside, and let the great work go on. If we do wrong we shall have to meet the consequences of our wrong doing. If we do right we shall have our reward.

"Know this, that every soul is free,
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.

He'll call, persuade, direct aright—
Bless him with wisdom, love and light—
In nameless ways be good and kind,
But never force the human wind.

Freedom and reason make us men;
Take these away, what are we then?
Mere animals, and just as well
The beasts may think of heaven or hell."

Let us, then, brethren and sisters, be energetic in the great work the Lord has called us to perform through the authorities of the Church, and always be ready to work. I ask that the Lord will bless us in our endeavors, in the name of Jesus. Amen.

ASSISTANT SUPT. KARL G.
MAESER.

My dear fellow laborers, among the many features in the Sunday school work, the importance of concert recitation is, in some of our Sunday schools, not sufficiently appreciated, and I have been instructed by President Cannon to lay this matter before this conference.

It is desired by the Sunday School

Union Board that concert recitation be practiced in every Sunday school throughout our Union every Sunday, for five minutes or so, before the different departments disperse for their recitations, that all may be together, the theological, second intermediate, first intermediate and primary, and all have the benefit of the training of that particular feature. Many of our Sunday school superintendents do not appreciate the importance of this feature. A concert recitation has the tendency of photographing, so to speak, the subject on the minds of the scholars, so that they do not forget it. They are carried along with it, but it is not desirable to make the exercise monotonous by a too frequent repetition of the same subject. The Sunday School Union Board have recommended six subjects, to start with: The Lord's Prayer, the Ten Commandment, the Articles of Faith, the words by which the bread and the water of the Sacrament are consecrated, the Testimony of the Three Witnesses and the presentation of the Authorities of the Church as published in the Supplement to the Leaflets. These are six subjects giving material for six weeks in succession, one subject each Sunday. Then they can all be repeated three or four times without becoming monotonous and wearisome to the pupils. In regard to the Ten Commandments and the Articles of Faith, the Sunday School Board desires that the number of each of the Commandments and of the Articles of Faith should be repeated by the school—the "first" commandment, the "second," the "third," and so also, the "first" article, the "second," and the "third," and so on. It would be well if our teachers conducting the concert exercises would first familiarize themselves with the subjects. Do not stand before the class and make mistakes. As long as you cannot trust yourself, keep your card before you; but let the teacher try as soon as he can to stand before the class without a note, a book, or a card, so that he may set an example to the pupils. That is—what we want them to learn and know, we want to first learn and to know ourselves. There is this further benefit to be derived, a concert recitation harmonizes the minds of the

pupils of the whole school, about in the same way as the singing does. It is a means of disciplining, harmonizing, and subduing the restless heterogeneous spirits of which a school is composed.

Objections have been made by many of our professional teachers to this concert recitation. They think that it is too mechanical. Let it be so. If we should not teach any religious principle to the children until they are capable of understanding it—if that principle should be adopted, there would be a danger of it leading our children away from the Lord. We could not teach them to pray. We should not have the little child, three or four years old, kneeling at its mother's knee, saying its evening prayer. We do not catechise the child; we do not analyze the meaning of that prayer. We teach the child to repeat it, although it does not understand it thoroughly. If we should wait until the children understand all the prayer, we should not teach them to pray, nor teach them anything about God, nor the Ten Commandments, nor anything of the Divine nature, until they are fourteen or fifteen years old, when they would be weaned away and have no taste for Divine things. This is a wrong principle altogether. Teach them from the beginning. I could bear my testimony in regard to these matters, from my own experience. But keep concert recitations up, my fellow teachers, from one Sunday to another. Commence with those six subjects which the Sunday School Union has recommended. Perhaps a passage from the scriptures may be judiciously introduced by the superintendent once in a while. A passage of scripture, a short one, of two or three lines—not more—will occasionally answer for a concert recitation. Make your school familiar with good passages of scripture, with the sayings of wise men, of servants of God. These are the subjects suggested for concert recitation, and the more you practice these, the more good you will find growing out of it.

A question is asked: "Is it preferable to repeat the same exercise in concert three or four times consecutively, or change the subject each Sunday?" If I have not been perfectly plain on that subject, I repeat what I wanted to say.

Change the subject from one Sunday to another; otherwise it would be monotonous. One Sunday recite in concert the Lord's Prayer, the following Sunday the Ten Commandments, the next the Articles of Faith, and so on. There are subjects for six Sundays for them, and then take them over again two or three times, in order not to become monotonous. The children will thus be made quite familiar with them. Any superintendent may introduce other subjects, as for instance extracts from the Sermon on the Mount, verses from standard hymns of the Church, etc.

APOSTLE HEBER J. GRANT.

I will say that six months ago I tried to sing "O, My Father," and failed. I am going to try again, and if I fail tonight, I will try again each six months from now. (Brother Grant then sang the hymn, "O, My Father," through, with organ accompaniment by Prof. Stephens.)

PRESIDENT GEORGE Q. CANNON.

I think Brother Grant's perserverance in learning to sing is something very admirable. I suppose if some of us who have met with him in council and heard him join with us in singing had been asked if it would be possible for him ever to be able to do what he has done tonight, I think the universal reply would have been in the negative. But he has persevered, and I think it is as good an illustration of the success of perserverance as I ever met with or heard of in this Church; and I trust he will continue, for he takes great enjoyment in singing, and he certainly has made very wonderful improvement considering the difficulties he has had to contend with.

APOSTLE HEBER J. GRANT.

It is said in the Book of Doctrine & Covenants, that the Lord delights in the song of the heart, "yea, the song of the righteous is a prayer unto me, and shall be answered with a blessing upon their heads." I love the hymn, "O, My Father." I love the hymns, "Come, come ye Saints," and "We thank Thee, O God, for a Prophet;" and if I lack the ability to sing them well, I do not lack the abil-

ity to appreciate and love the words, and I am determined to learn to pray to the Lord in the songs of Zion. My determination to learn is such that I have sung some of our hymns 115 times in one day.

I have been appointed tonight to speak on Cottage Sunday schools. I wish to say to the Latter-day Saints that wherever there is opportunity to have cottage Sunday schools, and get our young people to attend, who are not now attending our regular Sunday schools, we want them organized. We want all the young people to have the benefits of attending school. We don't want a single, solitary one of our children neglected. We understand that people who are not of us are establishing schools in private homes. It is said that the Catholics boast that if they can have the children to educate until they are thirteen years of age, they will defy the world to turn them away from Catholicism. If they can make this boast, then if we as fathers and mothers and teachers in the Sabbath schools do our duty, we can defy the world to turn our little ones away from the Gospel of Jesus Christ. Every missionary who is sent out into the world is instructed by the Apostles that, under no circumstances are they to baptize a man's wife without the consent of her husband, and under no circumstances are they to baptize children without the consent of the parents. We do not send men abroad to steal children from the people of the world; but the missionaries from the world come here, and they say, there is no need of getting after these old hard headed "Mormons," as we can do nothing with them, we will have to work with their children. Let the Latter-day Saints be alive and looking after every one of their children, and then there will be no danger of their being stolen; and one of the best ways is to have these cottage Sunday schools where there is no opportunity for our children to get to the regular Sunday schools. God bless you. Amen.

ELDER JOSEPH W. SUMMERHAYS.

Last Friday evening there was quite an important meeting held in this city. At that meeting there were very many topics discussed in regard to Sunday school work; and, by the way, the

meeting was composed of the Deseret Sunday School Union board, the superintendents of stakes and their assistants and aids.

Before the close of the meeting, a question came up as to the advisability of buying out the Juvenile Instructor, that the Sunday School Union board might own it. Of course you understand that George Q. Cannon & Sons have sold out their publishing business to the Deseret News. Some of the brethren at this meeting in question, thought the time opportune to buy out the Juvenile Instructor, that it might be owned by the Union. The question was discussed, and we had already bought it without asking President Cannon anything about it. But finally he talked to the meeting, and he said that he thought, too, that the time was ripe for the Sunday School Union to own the Juvenile Instructor. And upon the motion of one of the brethren, a committee was appointed to confer with President Cannon, and see if terms could be made looking to its purchase. This committee desire me to say tonight that since that meeting on Friday evening, they have been working looking to the end that the Juvenile Instructor might become the property of the Union. We cannot report in full tonight as to the outcome of our labors; but we are quite sure that the deal will be consummated, and we hope to have all our plans matured so that we can report to you at the coming convention, and perhaps the deal will be consummated then. President George Q. Cannon has met us more than half way as far as we have gone, and he has told us he is not a hard man to deal with, and I think we will be able to consummate this arrangement. If we do, then I want to say to you, my brethren and sisters, that we want you to support that paper as loyally in the future as you have in the past. We would have you bear in mind that the Deseret Sunday School board is not the Sunday School Union. If this paper is bought and we continue to publish it, it will be published by the Deseret Sunday School Union, and every superintendent and every teacher and every boy and every girl connected with the Sunday schools of the Church belong to that union, and therefore we expect

your support. Also, while we haven't got President Cannon's consent yet, we expect he will consent, to remain the editor of the paper. We will report further on this at the coming convention.

The committee on convention also desire me to report that everything is working along harmoniously, and we believe that we will have a good time. We expect to welcome you just as heartily, we expect to feed you just as well, we expect to have just as good a program, and I want to say to you, if you will each come with as much of the Spirit of God with you this time as you did last—and I am quite sure you will—you will enjoy yourselves individually and collectively, and the convention will be a great success. We feel on behalf of the committee to say this to you.

Elder John Robinson sang in his usual sweet style, "Grant us Thy peace."

PRESIDENT JOSEPH F. SMITH.

Here is a question: "We have but one baptizing day in each year in our Stake. Thus we nearly always have children over eight years old in our schools that are not baptized." This I think to be a very great mistake. I believe in this Stake of Zion there is a baptizing day in each month, and all the children that reach the age of eight years, and all others who desire it, may be baptized, without waiting any longer than one month. We think it is all wrong that children should be kept for nearly a year after they are eight years of age before they are permitted to be baptized, and we would recommend to all the Bishops and to the presidents of all the Stakes, to institute the practice of baptizing once in each month in all the Stakes, and as far as possible in all the wards, so that all the children may be baptized, when they are eight years old, according to the commandment that is given to us in the revelation. We think that the parents as well as the Bishops should take very great pains in carrying out the instructions that are given us in the revelations respecting the proper teaching of their children in the first principles of the Gospel of Jesus Christ, and in faith in God, and in His Son, so that they may

be prepared for baptism when they are eight years old. Amen.

APOSTLE JOHN W. TAYLOR.

My brethren and sisters, I am requested to speak for a moment or two upon the question of Sunday school concerts, that is, having Sunday evening concerts under the auspices of the Sunday school for the purpose of raising funds for defraying expenses of various kinds. I would say that it is the desire of the First Presidency of the Church and of President Cannon, who presides over this organization, that you do not hold what are called sacred concerts upon the Sabbath day and make a charge for the same.

There is a custom in several of the Stakes of Zion for members of the brass band to get together upon the Sabbath day for the purpose of practicing, claiming that it is the only time when they can get together; but this is not approved of by the brethren. We, therefore, recommend to you—to the musical fraternity—that you do not get together and practice brass bands upon the Sabbath day. I may say the same as to secular songs in the Sunday schools. The idea is, brethren and sisters, that they do not wish you to get up schemes to make merchandise out of the people on the Sabbath day, in any way, shape or form.

May the Lord bless us, that we may understand our duties in these and all other respects, and comply with them. In the name of Jesus. Amen.

APOSTLE FRANCIS M. LYMAN.

It is delightful to meet with so many people who are interested in the Sunday school cause. I do not know of a better cause in connection with the work of the Lord, and it embraces, directly or indirectly, all the Latter-day Saints. There are none so aged, nor hardly any so young, but they are interested in the Sunday school cause. It has become popular, because everybody favors the work, and everybody seems willing to do their part. This cause has been very materially benefited by the organ spoken of here by our brother, the Juvenile Instructor, and I don't know but what we have come to feel as though it was our organ already. It

has always been the organ of the Sunday schools, and it has always seemed to me as though it was ours; and whatever it lacks of being ours, it will come to be fully ours in the future, under the same management or control, so far as its editorial department is concerned, as it has been in the past. We are well agreed, I believe, all that have heard the subject mooted, that it is very desirable that the organ should belong to us, that we should own it, if we are able to make the terms to suit President Cannon, and I have no doubt we can. There are 120,000 people who are workers, teachers or pupils, in this organization; that is, about one-third of all the Latter-day Saints are included in this great movement. It has its branches and departments in every ward and in every mission everywhere—except the cottages, and now the proposition is to take it into the cottages, that is, to the homes of the people—some of their homes—so that the Sunday school is so accommodating that if you cannot go to the Sunday school, we'll take the Sunday school to you, just as has been done with conferences. The general conferences, stake conferences, ward conferences, and all other kinds of conferences among the people are taken to the people in order that all the people may be benefited. And in the Sunday school is embraced all mutual improvement work, all the primary classes, all the religion class members, everybody is included. That is the reason the house is full here tonight. It takes everybody in. And those that it has not already taken in, it is willing to take in in the future. We are determined to have it so arranged that everybody shall be interested: that parents shall be interested in their children, by their own attendance also, and the benefits of the Sunday school cause will be found on every hand. We bespeak, as we have done in the past, for the Sunday schools the right of way (if that is the proper term), for the Sunday morning, that all Sunday mornings shall be devoted to the Sunday school cause, and that nothing shall interfere, or at least as rarely as can be arranged. President Cannon has been as jealous for the Sunday School Union, and more so, than he ever has

for the Juvenile Instructor. He has always stood up and guarded the cause, and he has been listened to, and the Presidency of the Church, the general authorities, have always been willing that the Sunday schools should have the Sunday morning, and then other times for conferences, such as are needed, so that every encouragement is given that can be given by the general authorities. I believe, too, that the Bishops are very attentive as a rule to the Sunday schools. We hear of nothing hardly placed in the way of the Sunday school cause at the present time. Since the schools have been graded and departments established, we do not need quite as many teachers as we used to, and we find the schools well supplied with able men and women. The Sunday school is taken care of very much by the single sisters in the Church. They are very devoted and faithful. I do not know of any class of people that can possibly be more attentive and faithful than the young ladies have been throughout the Church. And the young men are laboring, and the Sunday school cause is popular because everybody takes hold of it and gives it encouragement.

I pray the Lord to bless you, my brethren and sisters. There is no one that needs to feel that the work is not great enough, good enough and important enough for his missionary service; and we want to see the cause advocated until every child in Zion that belongs to Latter-day Saint parents, and every child that is not otherwise occupied by other people, in other Sunday schools is welcomed as a scholar to our schools. And our schools are converting. They are converting and they are baptizing, not without the consent of the parents at all, but they are baptizing and bringing members into this Church, and they have been doing it for twenty-five years. When I was in England, I remember, quite a number of people were baptized in the Nottingham branch, through the Sunday schools; and this cause is accomplishing a wonderful work in Zion. It is accomplishing a wonderful work throughout the world; and there is no people, I think I may safely say, that has made the start,

and that are so firmly and fully established in the Sunday school cause as the Latter-day Saints. I think there is nothing in the world to compare with it. We challenge the world to show us anything to compare with what we have accomplished. May the Lord bless and sustain us in the future as He has done in the past, that our cause may be altogether successful.

President Smith wants to know if I want to say something in regard to secular songs in the Sunday school. I have never heard of them, brethren; I have never heard of them in the Sunday school. They do not have them in the Sunday school; and I believe I never heard of but one sacred concert for the benefit of Sunday schools. And that was the last one; there will never be another. I did hear a sacred concert proposed for Sunday evening, in order to raise means for the missionaries who were in the field abroad. But when it was suggested that it would be better to hold it on another night, the brethren and sisters all took to it in a moment, and it was well advertised and made a very great success, and made money; but it was on Monday night instead of Sunday night. We cannot be too careful to instil into the minds of the young people the sacredness of the Sabbath day, that it should be kept holy, and that they may appreciate the sacrament that the Lord has commanded to be administered on the Sabbath day; that they may appreciate it and enjoy it, and realize the value of partaking of it, and keep the Sabbath day holy. That is one of the very important parts of our Sunday school work, and I believe it is accomplishing its purpose in that regard. The Lord bless you, in the name of Jesus, Amen.

Sister Lizzie Thomas-Edwards sang beautifully the solo, "The Angel's Call," violin obligato by Bro. Geo. E. Skelton and accompaniment by Prof. John J. McClellan.

ELDER GEORGE REYNOLDS.

At the meeting to which Brother Summerhays referred, a decision was reached with regard to the publication of the Sunday school leaflets next year. It was found by the reports of the

brethren, that the leaflets that we have published of late have been so lengthy, so important, containing so much matter, that most of the schools are a long way behind, and are not prepared to take up new ones; and consequently it was decided that at the end of the present year, when the forty numbers promised on the Articles of Faith are published, we would cease for a time to publish any more leaflets. But we have on hand a large number of those already published, and it was suggested that they be bound together according to their subjects; that is, those on the Life of Christ be bound together, those on Old Testament history be bound together, those on the Book of Mormon be bound together, those on the Articles of Faith be bound together, so that they can be advantageously used in the various departments where most suitable to the intellectual advancement of the pupils. I would add we have numbers still on hand for sale of nearly all the leaflets that have been published since the commencement.

Another subject of which, as treasurer of the Union, I wish to remind the brethren, is that of the nickel donation. You all know that we ask but one nickel once a year for the Sunday school cause, and the day the collection is taken up, is the last Sunday in this month—the last Sunday of each October. What I wish to ask this evening is, that treasurers and superintendents who forward moneys to me will please do so promptly. Last year's donation I have had dribbling in until two or three weeks ago, when I received another remittance on last year's account. As you are aware, the Sunday schools are increasing in numbers, and the total number of teachers and pupils is also increasing at a rapid rate. This means that our expenses are increasing. Therefore, it is very desirable that the funds collected should not be scattered all over the country, but be in the hands of the treasurer for the necessary expenses for which the nickel fund is used. Those brethren who do not send in all they have collected before the Convention—which, I take it, will be the greater portion—may bring or send it in at the time of our convention at the middle of November.

PRESIDENT GEORGE Q. CANNON.

I would not like to let this subject of the leaflets pass without making some remarks upon them. I consider the leaflets the finest kind of literature for our children. The only objection—if it can be called an objection—that I have heard mentioned in connection with them, is that they are not graded, and that they are too long for one Sunday's exercises. But I have been greatly impressed with their value. They contain an amount of information in a condensed space that must be of exceeding value to everyone who is a student. When speaking of students, I may include all who are pupils in our Sunday schools up to the mature man. I consider them excellent, and they should be read, and they should be taught to our children. We have concluded to suspend the further publication of them for the time being in order that the schools may catch up, that we may not have a mass of literature on our hands that is not used and waste our means in that way. I think this is a subject that ought to receive the attention of all the superintendents; and if there are leaflets on hand in any Sunday school they should be used, and the classes given the instructions that are contained in the leaflets. There is a great deal of information to be gained from them, and I am sure they will be valuable not only to the children of the Sunday school but to all who will devote time to their perusal.

Now in regard to the "Nickel" fund I may say that I have been, from the very beginning, opposed to levying any serious burden on Sunday schools, and it was a long time before my consent could be obtained to even making a nickel donation, for I hoped that we would be able to sustain our Sunday schools without anything of that kind. But the necessity for some funds to do work that we thought necessary for the schools and for their advancement compelled us to take into consideration the idea of making a small collection such as a nickel once a year, and I do hope that all the superintendents will appreciate the spirit of the Sunday School Union board in this respect, and will at least do their part in bringing about and in collecting this small

amount at the time that is appointed. You may depend upon it that every cent is used in the most economical and careful manner.

A question has been presented to us, sent up to the stand, of this character: "There are children who attend our Sunday schools whose parents are opposed to the children being baptized although the children desire to be baptized. They have refused their consent to the present time, and the question is asked, What shall be done with those children in administering the Sacrament? Shall they be deprived of the Sacrament because of their non-baptism. We have considered this question, and President Smith and Brother Lyman and myself being now on the stand here, have decided that children who are desirous to be baptized and who are prevented by those who have, them in charge, their parents or guardians, from complying with this ordinance, that they should have the sacrament administered to them; and this will apply to all cases of this kind in our Sunday schools. Where the children—mark you, I want you to mark this—where the children are desirous to obey this law and are prevented from doing so, that they shall receive the Sacrament or have it administered to them.

Now I would like to make a few remarks upon another subject that has been mentioned here, the "Juvenile Instructor." You have heard from Brother Summerhays concerning it. When I was spoken to the other evening in relation to this, I expressed myself, after I had heard a good many remarks, as favorable to the sale to the Sunday School Union. I have felt for some time that this would probably be a better arrangement. I have, I may say, looked upon the Juvenile Instructor as a pet. It is the only publication that has existed for the long time in the Church that it has, that has not received support outside of its subscription. The means it has required to sustain it have come out of my private funds. I have published it now for thirty-five years. It is the oldest publication now existing in the Church excepting the Millennial Star and the Deseret News. It has been a labor of love with me, because I have felt that it was

identified with the Sunday school cause; and at the commencement of its publication I felt (I had just returned from long missions I had filled) that there was a great field in our State for the improvement of our little children in the organization of Sunday schools among them, and the Juvenile Instructor has done its part, no doubt, in maintaining this idea and contributing to the success of the Sunday schools, and I feel that there is a great mission yet for it to perform. I am willing, under the circumstances, that it should go as the brethren desire. It has been remarked, so I have been told, that it is a private institution. Well, it has been. Fortunately it has been so. It could not have lived if it had not been sustained by private funds. There have been many times during the thirty-five years that have passed that its publication could not have continued without such aid. Other magazines have tried and have failed because of causes which, if they had operated upon it, would have caused it to be suspended. I was very glad, indeed, to feel the spirit that was manifested the other evening in relation to this before I expressed myself in that meeting—expressed my willingness to have the publication transferred. I thought these few words from me were due this assembly this evening.

Before sitting down, there is another subject that I think has been touched upon by Brother Lyman and others in relation to the Sabbath day, that I wish to say a word upon. Brethren and sisters, we ought, with all our energies, with all the powers we have, to endeavor to have our children, and the rising generation among us, respect the Sabbath day. I was greatly pleased in Canada to find how strict they were in enforcing the law against violators of the Sabbath. I feel that there ought to be some ordinance, or some rule or law put in force that will stop these public and private violations of the Sabbath day. Its desecration is shocking to the sense of those who believe in the sacredness of that day, and who believe that God has actually commanded us to meet together and make our offerings on that day, to keep it holy and to avoid, as

much as possible, all kinds of work on that holy day. Even cooking and household work, all such labor, ought to be as much as possible lessened. For many years in my own family, it was agreed that we would do nothing on the Sabbath day that could be avoided, and we provided beforehand our food, so that we would not be under the necessity of breaking the Sabbath in cooking it. I believe that is a good rule. And we should not allow, if we can prevent it, the gangs of young men and boys that we see around the street corners on the Sabbath evenings. Let us, as a united people, as united Sunday school workers, use our personal influence to check this tendency that is so painfully apparent among us. We are a religious people, and when we contrast Salt Lake City in these respects with the manner in which the Sabbath is observed in communities that do not make the professions that we do, it brings the blush of shame to us to see how much behind we are in this respect; and I hope that our united influence will be used in the right direction, to check these violations of the holy day that God has set apart for worship and for the rest of His people.

APOSTLE GEORGE TEASDALE.

There is always a question as to what are the best means to raise money, to meet the local expenses of our Sabbath schools. Sometimes we have had a committee go round to beg, to ask for contributions for the Sabbath school. Now I have found that the way that gave the greatest amount of satisfaction and did most to develop the talent that we have in our Sunday schools, was to give an entertainment, inviting the parents, and the people generally, to attend, and charging so much admission, giving them the worth of their money in the entertainment that was provided. It is not very pleasant to ask our teachers in the Sunday school to go around and beg, to take up a subscription or anything of that kind. It gives a great deal more satisfaction when we have one of the best entertainments that we can get. I am reminded now of the sacramental set that was presented to the North ward of Nephi by the Primary association. It had upon it: "Presented by the Primary Association." The means was raised by entertainments. People were well paid that attended those entertainments, and had an opportunity of developing the talent that was in the Primary association. I thought of this while we were speaking upon having Sunday evening concerts. It had been suggested, some one reported, at one

of our meetings, that they have a Sunday school concert and pay so much for admittance. There is no occasion for anything of the kind. I think our children should be taught that the Sabbath is the day of rest and recuperation. If we could only understand this we would find there was philosophy in doing as little as we possibly could on the Sabbath day. I have heard of contractors in building railroads and having a great many teams, making them work every day, Sunday included, and they found that they made a mistake, that they could do more by resting on the Sabbath day. Every principle of the Gospel is a natural principle, and it is natural we should rest one day in seven. We would live longer, feel happier and brighter, if we would only listen to the kindly suggestions that we call the commandments of our beloved Father in heaven.

ELDER J. W. SUMMERHAYS.

The committee on convention would like to give notice to the Stake superintendencies that they would like them to report immediately to our general secretary in regard to the number of delegates they expect to send to our coming convention. We would also like to say to the superintendents of Sunday schools, that we expect you to send two delegates from each school, at least. We would like this information immediately—within the next two weeks. You can imagine what it would be the result if we provided for two delegates from each school and you sent us four. Our committee on entertainment would simply be overwhelmed, and therefore we would like this information right away. The date of our convention is the 12th and 13th of November.

PRESIDENT GEORGE Q. CANNON.

There has not been so much traveling backward and forward in the galleries this evening as I have sometimes witnessed, but I think there has been entirely too much, and it is a very great breach of good manners for people to come to meetings of this kind and be traveling backward and forward and be disturbing those who have come to hear and enjoy; and I hope that in our future meetings our ushers will take the necessary steps to prevent this conduct. The choir then sang, "From afar gracious Lord Thou didst gather Thy flock."

Benediction by Elder Brigham Young.
HORACE S. ENSIGN,
F. E. BARKER, Gen. Sec'y.
Reporter.

New Publications

NOW ON SALE
BY THE

DESERET NEWS.

RISE AND FALL OF NAUVOO,

By B. H. Roberts. Ready November 10th, 1900.
Cloth, \$1.25.

MISSOURI PERSECUTIONS,

By B. H. Roberts. Cloth, \$1.25.

SALVATION FOR THE LIVING AND THE DEAD,

(Liberality of the Mormon Faith), by Charles W.
Penrose, a pamphlet of 13 pages. Price 3 cents;
2 for 5 cents.

LIFE OF A PIONEER,

By Capt. James S. Brown, 520 pages, bound in
cloth. Price \$2.00.

THE GREAT SALT LAKE,

116 pages, embossed Princess covers, by Dr. James
E. Talmage. Price 25 cents.

LIFE OF D. W. PATTEN,

By L. A. Wilson, 77 pages, bound in board. Price
20 cents.

AND "THE ARTICLES OF FAITH."

Written by appointment by Dr. James E. Talmage.
Cloth \$1.00, leather \$1.50, Morocco, \$2.50.

SPECIAL DISCOUNTS TO DEALERS AND AGENTS.



TO MISSIONARIES:

To aid Missionaries in
their fields of labor the

Semi-Weekly News

Will be sent to subscrib-
ers sent in by them at

ONE DOLLAR A YEAR.

This offer applies only to sub-
scribers in the missionary field.



April
1901

SEVENTY-FIRST

Annual Conference

OF THE

CHURCH OF JESUS CHRIST OF LAT-
TER-DAY SAINTS,

Held in the Tabernacle, Salt Lake City, April 5th, 6th and
7th, 1901, with a full report of the discourses.

ALSO AN ACCOUNT OF THE GENERAL CONFER-
ENCE OF THE DESERET SUNDAY
SCHOOL UNION.

THE DESERET NEWS
1901.

Profusely Illustrated with Etchings and Half Tones.	A Magazine and a Daily Newspaper Combined.
---	--

The Saturday News

24 PAGES.

Sent to any address for \$2.00 a Year. ❁ ❁ ❁ ❁ ❁ ❁	To regular subscribers of the Semi-Weekly News, \$1.50 a Year.
--	--

GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Seventy-first Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, on Friday, April 5, at 10 a. m., President Lorenzo Snow presiding.

Of the general authorities present there were, of the First Presidency, Lorenzo Snow and Joseph F. Smith, (President George Q. Cannon was absent on account of severe illness,) of the quorum of the Twelve Apostles—Brigham Young, Francis M. Lyman, John Henry Smith, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson and Reed Smoot; Patriarch John Smith; of the First Seven Presidents of Seventies—Seymour B. Young, George Reynolds, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin; of the Presiding Bishopric—William B. Preston, Robert T. Burton and John R. Winder.

The services opened by the choir and congregation singing the hymn which begins:

"Come let us anew, our journey pursue."

Opening prayer was offered by Elder John Nicholson.

"All hail the glorious day,
By prophets long foretold."

Was sung by the choir.

PRESIDENT LORENZO SNOW.

OPENING ADDRESS.

Prosperity due to the blessings of God—Our lives immortal and progressive—Glorious future prospects—Purpose of our earthly existence—Reluctance of the world to receive the truth—Exhortation to faithfulness.

My brethren and sisters and friends, through the assistance of your prayers and the exercise of your faith, we expect that the Lord will bestow upon us His choice blessings during this conference. This work in which you and I are engaged can only prosper and be forwarded through the blessings of God upon our faithful and honest exertions and our determination to accomplish the labors for which we have come into this existence. When we look back upon the experiences through which we have passed, we easily understand that our prosperity has been dependent upon our honest endeavors to accomplish the work of God, to labor in the interest of the people, and to rid ourselves as far as possible of selfishness. This having been so in the past, we can well believe that our future progress will depend upon our determination to do the will of God under all circumstances and the aid which He shall give to us.

You will have the privilege of hearing quite a number of speeches during this conference from the brethren sitting upon the stand, and perhaps from others; and you having come here, no doubt, for the purpose of receiving

something that will reward you for the sacrifice which some of you may have made in coming, I hope that you will be well repaid for all the inconveniences which you may have suffered in coming to this conference.

There are many things worthy of our consideration as we move along in the pathway to exaltation and glory. There are some points we may think about that are of superior consequence. In considering ourselves and how we have been organized and what we are doing, we discover that there is immortality connected with us. We are immortal beings. That which dwells in this body of ours is immortal, and will always exist. Our individuality will always continue. Eternities may begin, eternities may end, and still we shall have our individuality. Our identity is insured. We will be ourselves, and nobody else. Whatever changes may arise, whatever worlds may be made or pass away, our identity will always remain the same; and we will continue on improving, advancing and increasing in wisdom, intelligence, power and dominion, worlds without end. Our present advancement is simply a starting out, as it were, on this path of immortality. Whatever may have been our past, how long we may have existed before this, or whether there ever was a time when we did not exist, there is one thing sure—our being in the future will never be annihilated, never destroyed. When we look upon the beauties of the world many things that we see and experience are of a grand and glorious nature; they fill us with reverence; we feel and realize their grandeur; and the idea that the time will ever come when we will cease to have these experiences would certainly produce a feeling of sadness in our hearts. But there is no such thing as our passing out of existence.

I feel thankful that the Lord has revealed unto us the glorious prospects which are before us. The Savior once compared the kingdom of God to a man who found a rich treasure in a field, and he went and sold all that he possessed to secure that treasure; and again, like a man seeking valuable pearls, and finding one of immense value he went and sold all that he had to secure that pearl.

Now, the Lord having manifested to the Latter-day Saints this principle of immortality and continuance of advancement, in the past they have shown most clearly and fully that they have been willing to sacrifice whatever they might possess and to go through the most undesirable experiences rather than turn aside from the path of exaltation and glory and give up the hopes God had inspired within them. Having had these grand and glorious prospects, which no language can express, unfolded to our view, we ought to be the best, the most virtuous and the most self-sacrificing people on the face of the globe. And we certainly are. If it were not for these hopes which the Lord Almighty has inspired us with, if it were not for the revelations of the Lord Jesus in regard to our future, we would be the most unhappy people in the world; all our past sacrifices, all that we have endured, would go as for nothing. The Savior might well compare the kingdom of God to a man that had discovered something for which he was willing to make great sacrifice.

We are in the world for a purpose. We are not here accidentally. We came here because we were willing to come, and because it was the wish of our Father in heaven that we should come.

We undoubtedly saw very clearly that there was no other way for us to secure what the Father had in store for the children of men. When appointed they feel strangely. Their feelings are not always the most pleasurable, either. There are things about a mission which are not altogether agreeable to our young Elders. They realize that they have to sacrifice the pleasures of home, and they understand that they are going among people who will not always feel gratified at what they have to say to them; yet, on the other hand, they feel that they have the seeds of life in their possession, and that if they can find an honest man or woman, the Spirit of the Lord will operate upon their hearts and they will perchance receive this glorious message which they have to deliver. This affords them pleasure and satisfaction. Another thing, they see in this experience a

chance for them to secure that which will be of great value to them in their future duties. It is a strange thing that among the thousands of letters which I have received from those who have been called to go upon missions—mostly young men—I do not think of but one case where a refusal was given. Why is this? It is because the spirit of love and of immortality, the Spirit of the Almighty, is upon these young Elders, and they have received manifestations which inspire them to do that which otherwise no inducement could prompt them to do.

We are but a few people compared with the multitudes that dwell upon the face of the earth; and our system of thought is not believed in by many. When we go out into the world and testify of the kingdom of God, and that the fulness of the Gospel has been introduced for the purpose of saving mankind, there are but few who will receive the testimony. It has always been so, strange to say. In the days of Noah very few indeed received the truth which God revealed. In the days of the Son of God very few would receive His testimony. In these days very few receive the testimony that God has revealed His Gospel and has required His servants to declare it to the world. It is strange indeed—and yet perhaps not so strange, when we consider the circumstances. When Jesus lay in the manger, a helpless infant. He knew not that He was the Son of God, and that formerly He created the earth. When the edict of Herod was issued, He knew nothing of it; He had not power to save Himself; and His father and mother had to take Him and fly into Egypt to preserve Him from the effects of that edict. Well, He grew up to manhood, and during His progress it was revealed unto Him who He was, and for what purpose He was in the world. The glory and power He possessed before He came into the world was made known unto Him. It was not a very pleasurable thing to be placed upon the cross and to suffer the excruciating torture that He bore for hours, in order to accomplish the work for which He had come upon the earth. It has not been with the Latter-day Saints the most delightful thing that could be

imagined to suffer as they have suffered—and what for? For the same as Jesus suffered, to a certain extent—for the salvation of the world. And although in this life very many of them may not receive that which we offer to them, the day will come, through the progress of things in eternity, when they will receive it, and they will be thankful that we came into the world and suffered in their interests as we have.

What shall we say about these matters, brethren and sisters? This: Do not falter; continue to do your duty, whatever it may be, whether pleasing or displeasing; be the servants and handmaidens of God to the very utmost. In the past his blessings have been upon us just so far as we have served Him in faithfulness; they will be so in the future. There is no occasion for any man who has the manifestation of the Lord in this line to be discouraged. When our surroundings are not so agreeable as might be wished, think how much worse they might be. Be contented with our conditions. Improve them when opportunity arises, but do not worry about them. If we are poor, and have not as much as our neighbor possesses, do not envy him, and do not worry about it. As I said in the beginning of my remarks, there is an eternity before us, and we shall always be ourselves, and nobody else, and what we do not gain today we will gain tomorrow, or some other time. The antediluvians rejected the word of God; but they were the sons and daughters of God, and He did not reject them, only for a time. After twenty-five hundred years had passed away the Lord revealed himself to them again and gave them another opportunity. Then they no doubt accepted, generally if not altogether, that which they refused in the days of Noah. The people of this generation may not receive our testimony here, but they will receive it at some future time, from us or from some other servants of God.

Brethren and sisters, God bless you; and I say to you, in the name of the Lord, if you will be faithful in your prayers and in the exercise of your

GENERAL CONFERENCE

faith, this will be as other conferences have been, the very best—better than that which has preceded it; and we will all be abundantly blessed and filled with the Spirit of God, our faith will be increased, and we will be better prepared to endure what the Lord shall require at our hands. God bless you. Amen.

ELDER REED SMOOT.

The course to pursue in cases of sickness—Organization and ordinances of the Church being imitated—The Gospel to be carried to all lands.

I can hardly realize, my brethren and sisters, that it is nearly one year since I was called to this stand and my name presented to the congregation to be sustained as one of the Apostles of the Lord Jesus Christ. I desire to say to you this day that I have enjoyed my labors among the people of this Church for the last twelve months as I never expected to do. I have at all times asked my Heavenly Father to give me His Spirit, to give me humility, and to favor me with the love, confidence, respect and fellowship of the Latter-day Saints; and I thank you my brethren and sisters, for your faith and prayers in my behalf, and I thank the Lord for all He has vouchsafed unto me. I begin to realize, at least in a small degree, what it is to be a teacher among the Latter-day Saints, and the great responsibilities attached thereto; and I feel my weakness, aye, more than any of you realize, and I trust and pray that the Lord will give me wisdom and judgment, that the instruction which I give to the people as an Apostle of the Lord Jesus Christ will be approved of Him, and that the people will receive them in the same spirit in which they are given.

I know, my brethren and sisters, that this is the Church and Kingdom of God. I know that He can fit and qualify men for the offices to which He calls them. If they are humble, prayerful and diligent in seeking His Spirit, I know that God will magnify them in their office and calling.

There is a tendency exhibited by some of the brethren and sisters in some of the Stakes of Zion to add to the form of our simple

ordinances, and cast about them a degree of mystery and to depart from the method laid down by revelation from God through the Prophet Joseph Smith; and I think it proper to call the attention of the members of this Church to one of these deviations.

The Apostle James, upon one occasion, asked the question, "Is any sick among you?" and his advice to the Saints then was: "Let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up."

This doctrine is believed in by the Latter-day Saints. It is one of the beautiful ordinances in the Church of Jesus Christ in this dispensation. It is one whose benefits and blessings all the people enjoy who have the Spirit of God. And there is no need to deviate from the simple form of administering to the sick as laid down by the Apostle James and by the Prophets of this dispensation. There is, however, a tendency among some of the members of the Church in performing this ordinance to add to the form and mode as revealed, thinking that by so doing greater power accompanies the administration. But I want to call your attention to the fact that in the healing of the sick in this Church the power comes from the Lord, and not from man. It is by the prayer of faith that the sick are healed; and, as I look at it, there is no need of having this simple ordinance of administering to the sick enshrouded in mystery, or any addition whatever to the simple form given by the Apostle James or revealed to the Prophet Joseph Smith.

Let me say also that every Latter-day Saint has a perfect right to ask the Bishop of their ward to present the name of any who are sick to the fast meeting which is held each month in every ward in the Church, where the people meet together in fasting and prayer. I believe that the faith and power which can be made manifest in those meetings in behalf of the sick will be acknowledged by God; and the people have a right to ask the Bishop of their ward to have a sick one prayed for in any fast meeting.

In this connection I may say that we have prayer circles in this Church. Every Bishop has a right to have a prayer circle in his ward, and I sincerely hope that there is no Stake in Zion without one, and if there is, my advice is to organize one as soon as possible. There is not a week passes but these circles meet, and they are composed of men of God, who hold the Priesthood, and who are supposed to be clean in every respect, having a knowledge that God lives, obeying all His commandments, and observing the Word of Wisdom; and the Saints should have the privilege of having their sick remembered in these circles. At the same time, I believe that where the humblest servant of God is called upon to administer to one who is sick in this Church, if he have faith, and the afflicted one also, God will grant unto them the righteous desires of their hearts. And it seems to me that there is no need of holding special fast meetings, or special testimony meetings, or special meetings of any kind in the wards or Stakes of Zion, in connection with or making them a part of the simple ordinances of administering to the sick.

I believe, my brethren and sisters, that the time will come when every ordinance of the Gospel will be imitated in some form or another by the world, and this should be a testimony to every soul that Mormonism is from God. If our testimony were based only upon our belief in administering to the sick and the healing of the sick by that means, we should be in danger; for since that ordinance has been revealed to this Church other denominations have arisen believing the same thing. There is now a denomination in existence which believes in the administering of oil. By and by there will be other denominations formed that will, by reading the Bible, conclude that there should be Apostles in the Church, and they will have men-made Apostles. Only a few days ago I read of a sect which had risen up in the East claiming that there should be Apostles, and some of the members had appointed themselves as Apostles of that denomination. I think that sooner or later the evil one will try to imitate everything

in the Church of God. I sometimes think I can see into the future and see many denominations accepting parts of the revealed truth and trying to imitate perhaps one or more of the ordinances of the true Church, and I believe the world will have to ultimately acknowledge that Mormonism, as they call it, is exactly the same as the Church that Christ placed upon the earth, and that it is from God.

I believe all that God has revealed; I believe all that He does now reveal; and I believe that He will yet reveal many great and important things pertaining to the Kingdom of God. You, my brethren and sisters, believe the same. Not only do we believe, but we know that the blessings of God come to us when we keep the commandments of God. In visiting the Stakes since Brother Heber J. Grant was called to open a new mission in Japan, and Brother Lyman to preside over the European Mission, I have had some of the brethren say to me, "Why I thought the time had come when the Apostles would be kept at home, and not sent abroad;" and they expressed themselves as not knowing how they could possibly be spared from here. I want to say to the people that if the voice of the Lord calls an Apostle, and he is wanted in any part of this world, as soon as the Prophet of the Lord mentions the fact to him, there is not an Apostle in this Church but would go to the farthest ends of the earth upon a mission—go to any country, or any people, and sacrifice if necessary, all that he has, even to life itself. What more can men do for the Gospel's sake.

My brethren and sisters, I hope that such a feeling of respect for the word of God and of confidence in His all-ruling power will be instilled into the hearts of the people that whenever the time comes or whatever the call may be from the servants of God, you will freely say, "Thy will, O Father, not mine, be done." Brother Heber J. Grant is called to open a new mission—open the door of the great Eastern country and introduce the Gospel to a new people; and it is my belief that it is only the beginning; for as sure as the Lord has spoken the word, this Gospel must be preached to all peoples on

GENERAL CONFERENCE

the earth. It rests upon this people to do that work before the coming of the Son of Man, and I take it that whenever the call comes and to whomsoever it comes, he will have sufficient of the testimony of Jesus in his heart to respond to the call and fulfill the mission as God gives him strength and judgment. I know that our prayers have been with Brother Grant ever since it has been known that he was called. I know that the Father has been supplicated in his behalf, that he may have success in opening that mission. There is not a question but that he goes clothed with all the power, all the keys and all the authority necessary to introduce the Gospel to that people. I feel that he will have success, even as much as God shall grant he should have.

The hearts of the people have been drawn out also for Brother George Q. Cannon, who is seriously ill at the present time in California. We hope, we pray, we ask our Heavenly Father to restore him to us; but if he lives he lives unto the Lord, and if he dies he dies unto the Lord. Whether he lives or whether he dies, he is the Lord's.

It seems to me that there can be no people upon the face of the earth who have reason to be more thankful to their Heavenly Father for the blessings which they receive than the Latter-day Saints; for I do not believe there is a people living who have more blessings showered upon them. I want to bear testimony also to what President Snow said, that there is not a people living, in my opinion, who are more virtuous, self-sacrificing and more the lovers of God than the people who have accepted the name of Latter-day Saints. It rests with us, my brethren and sisters, whether or not we shall have increased blessings. The Prophet of the Lord has promised us here today that if we are faithful unto God glorious blessings shall be given unto us and it rests with us whether or not we shall obtain them.

My testimony to you, my brethren and sisters, is that God lives that Jesus is the Christ, that this is the Church and Kingdom of God, and that this people will not falter, but whenever the call is made upon them they will answer that call to the best of the ability God

has given them and with all the strength and means they are endowed with. May God bless us to this end; may His peace be upon us as a people; may the Spirit of the Lord be with us during this Conference; may the instructions given during this Conference be carried from here to every nook and corner of the Church; may He bless us with a testimony that this is His work, and increase that testimony within us every day, is my prayer in the name of Jesus Christ. Amen.

ELDER RUGDER CLAWSON.

Soul's precious in the sight of God—That which is of greatest worth to a servant of the Lord—To save others a man must put himself in the way of salvation—The Gospel to go to the nations—Necessity for repentance.

Brethren and sisters, it is certainly a very inspiring sight to see so many Latter-day Saints assembled this morning from all parts of Zion to worship the Lord and to receive His word as it may be given by His Spirit through the Elders of Israel. I greatly rejoice in being present, and I appreciate the opportunity of expressing to you briefly some of my views and feelings in regard to this great latter-day work. I rejoice in the testimony of President Snow, in the strength of voice which he exhibited, and in the glorious views he presented before us. I have had pleasure also in the testimony of my brother who preceded me.

A few words were spoken in relation to missionary work, first by President Snow, and then by Brother Smoot, and their remarks will harmonize with what I would like to read to you this morning from the Book of Doctrine and Covenants. In a short revelation given to John Whitmer, in June, 1829, the Lord said unto him:

"Hearken, my servant John, and listen to the words of Jesus Christ, your Lord and your Redeemer,

"For, behold, I speak unto you with sharpness and with power, for mine arm is over all the earth,

"And I will tell you that which no man knoweth save me and thee alone;

"For many times you have desired of me to know that which would be of the most worth unto you.

"Behold, blessed are you for this thing, and for speaking my words which I have given you according to my commandments.

"And now, behold, I say unto you,

that the thing which will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father."—Section 15.

In another revelation given shortly after, these words occur:

"And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment; for, behold, I command all men everywhere to repent, and I speak unto you, even as unto Paul mine Apostle, for you are called even with that same calling with which he was called.

"Remember the worth of souls is great in the sight of God;

"For, behold, the Lord your Redeemer, suffered death in the flesh; wherefore He suffered the pain of all men, that all men might repent and come unto Him.

"And He hath risen again from the dead, that he might bring all men unto him, on condition of repentance;

"And how great is His joy in the soul that repenteth.

"Wherefore, you are called to cry repentance unto this people;

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto Me, how great shall be your joy with him in the kingdom of My Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!"—Sec. xviii, 9-16.

Again:

"And you must preach unto the world, saying, you must repent and be baptized, in the name of Jesus Christ:

"For all men must repent and be baptized, and not only men, but women and children who have arrived to the years of accountability."—Sec. xviii; 41-42.

Brethren and sisters, the matters that are brought to our attention in these words of revelation are most glorious for contemplation. Cast your minds back to the early days of this Church, and there stood this man John Whitmer, recently come into the Church of Christ. Various occupations in which he might engage were before him. He had the opportunity to labor upon the farm, to engage in merchandising, to follow mining, to study the profession of medicine or law, or to adopt one of the many other occupations in which men employ themselves. The question he asked himself at that time was, What would be of the most worth to

him? By his industry and thrift he might acquire the wealth of a Gould or a Vanderbilt; he might obtain a beautiful home, well furnished in every detail, and most desirable for the comfort and convenience of himself and family; he might obtain worldly renown in one of the professions, and by study and reflection become a skillful practitioner in medicine or a wise and able lawyer. I say, these opportunities were before him, because the country was before him, and this country is full of opportunities, which are within the reach of all. We live in a free country, and the way is open to you and to me, as it was to this man. He stood there in this situation, not having been trained long in the Gospel of Christ, and I say to you—for it is on record here—that a voice came to that man from the eternal worlds, and that voice set at rest in him every doubt, every dubiety, every fearful anticipation. At a critical time in his life, when he must choose which way to go, that voice said unto him that that which would be of most worth unto him was to declare repentance unto the people and bring souls unto Christ. The message was of such importance that it came to him with "sharpness and with power." It was the voice of Jesus Christ. It was a revelation, given in this day and generation, when it is supposed by the people of the world that revelation is done away with, that there is no longer communication between the heavens and the earth, that the heavens are sealed as brass. The voice of revelation comes from heaven and enters into the soul of this man and declares unto him the right way. Glorious thought!

And how are we to determine the value of souls? This matter has been determined for us also by revelation. The souls of men are so precious in the sight of God that He gave to the world His Only Begotten Son, that by the shedding of His blood He might draw all men unto Him. That is why the great Prophet of this dispensation, Joseph Smith, and these others, John Whitmer, Oliver Cowdery, David Whitmer, and the rest, were called to bring souls unto Christ. And if one of these men should labor all his

days, and bring save it be but one soul unto Christ, and that one should be his wife, what great joy he would have with his wife in heaven. Then if he should labor all his days and bring unto Christ the souls of his wife and his children, and none else perchance, how great would be his joy in heaven with his wife and children.

So the matter is clear in my mind that in this kingdom a man must first begin at home. He must start with himself. He must place himself in the way of salvation, and obtain the Priesthood. Then he must set in order his own household, and labor for the salvation of his family. He must not ignore his own home, and forget those who are near and dear to him. A man who cannot save himself through the power of God; a man who cannot save his wife and children, cannot bring to Christ the souls of men in the world. I rejoice in this power and authority which has been conferred upon man. A man must have it before he can go out into the world and bring souls unto Christ. It is with the Church. The Prophet, Seer and Revelator holds the keys of this authority, and from him it comes to the Elders of Israel. This great missionary work that is to be accomplished must first begin at home. It must be found in the families of the Saints, and in the quorums of the Priesthood. Then it must be carried by the Priesthood, as it will be and is being carried, to the nations of the earth. It is now being carried to most of the countries of Europe, and will be to all of them, and it is about to be taken to the great nation of Japan; for I want to say to you that Japan is getting to be a great nation. Its people are progressive, and no doubt the Gospel will find a foothold in that land. But I am impressed with the thought, when new missions are to be opened up, that then is a time when we must feel humble before God. We know not what is in store for this Church in the Empire of Japan. If the Gospel is to find a place in their hearts, and they shall give heed to his voice of revelation from eternity, then the angel of God must go before our brother, who

is charged with this responsibility, and the Lord must prepare a people to receive the word, else his preaching and ministry in that land will be unfruitful. Therefore, as we look upon this question, we see how utterly helpless is the man who relies upon his own strength, his own experience and learning. This is the work of God. He goes before His servants, and is their rearward. He speaks through them to the world; and woe unto that people, woe unto that nation, and woe unto that family that rejects the testimony of Jesus!

Brethren and sisters, in speaking upon this subject we have taken but one view of it. There is another view, and that is, that no soul can come unto the Father and be accepted of Him, except upon the principle of repentance. I fancy I hear some of the Saints saying, Yes, the principle of repentance is very good, but it is mostly intended for the nations of the earth that sit in darkness and are without a knowledge of the Gospel. Yes, take this principle of repentance to them. Let the Elders of the Church declare unto them that they must repent, that they must forsake their sins, and turn unto the Lord with a broken heart and a contrite spirit, and He will bless and exalt them. But let me tell you brethren and sisters, that we must not stop here. The principle of repentance is not only intended for the world, but it belongs to the Latter-day Saints. It is a principle that should come into our lives and be before us continually. Have we not need of repentance? Cast your eye over this Church; go into the wards and Stakes of the Church; visit among this people. They are without doubt the best people upon the earth, but go among them, and then ask yourselves if this people have not need of repentance. We have need of it. You must admit it when you learn that 50 per cent of those who bear the Priesthood of God fail to attend their quorum meetings. One-half of the bearers of the Priesthood attend to this duty, and when called upon will arise and bear testimony; but the other half, fail. Oh! you will say, perhaps, that is not so bad; it is only a quorum meeting

you know; they meet once or twice a month, and the time between meetings is so long that the brethren forget about it. But I wish to remind you, brethren and sisters, (for the sisters should take an interest in this matter with their husbands) that the quorums of the Priesthood have been established by the authority of God, and their times and seasons and bounds have been set. The duties pertaining to the Priesthood are set forth in the Book of Doctrine and Covenants with great force and clearness. And I say, if the meetings of these quorums are of no consequence in the church, let them be done away with. If they are not worth the sacrifice needed in coming together for an hour or so once or twice a month, let us dispense with them. God will not be mocked. If He says such organizations in the Church are necessary, if He inspires the organization of a quorum, then we must give heed to His word. When we make sacred covenants before the Lord, as many of our young men do, in order to obtain the Priesthood, and secure blessings through the Priesthood, and we ignore those covenants, I fear the disfavor of the Lord will be upon us, and He will hold us to a strict accountability. I believe that there is need for the application of this great principle of repentance to the men of the Priesthood. Yet we have many faithful ones among us. There are various associations in the Church, all instituted by the authority of God for the benefit and blessing of the Latter-day Saints, and this same condition prevails more or less throughout all of them—about fifty per cent, respond, and about fifty per cent do not respond.

While I speak thus I am reminded of the parable of the ten virgins, five of whom were wise and five foolish. A time came when the five foolish virgins needed some oil, and needed it badly. Oh, if they could only have gone to the store and got a little oil for their lamps. But there was not sufficient time. The bridegroom was coming suddenly, and they must respond at once to the call and meet him with oil in their lamps. The five wise were ready, the five foolish were not ready, and they could not go in to the marriage supper with the

bridegroom, their Lord and Master. If the Master were to come to this Church today, there would be five wise and five foolish. There would be great consternation among the people. Men of the Priesthood would no doubt be rushing about looking up their record, going to the quorum meetings and seeing if they did not have sufficient credit on the books to go and meet the Master; and the clerk would have to say to them that they had not been to a meeting for two years, or for one year, or for six months, as the case might be. They could not be given any credit; and if they met the Master at all, they would have to meet him without it. Oh, how sorrowful it would be! What a troubled expression would be seen on the countenances of such men! It would be the same with the sisters and others who have not been faithful to duty in the organizations of this Church. And it is the same in other directions.

I grant you, my brethren and sisters, there has been a marvelous improvement in the payment of tithes. A wonderful step in advance has been taken by the Latter-day Saints in this glorious principle, which has come to us from President Snow almost as a new revelation. A special word of warning it was to these Latter-day Saints—these ten virgins. The word came, Do you pay your tithing? Have you oil in your lamps? Do you observe this law which will sanctify the land of Zion? I say great progress has been made in this; and yet there are some foolish virgins among the people with respect to the law of tithing. There are many who come short of paying what Bishop Preston calls a tithing—ten per cent. The Lord has defined the percentage that should be paid. I am not preaching to you anything that men have devised. No man in this Church instituted the principle of tithing. It is as old as the Gospel. It was had in the days of Abraham, Isaac and Jacob. It was had in the days of Solomon. It was had in the days of Christ. It was had upon this continent in the days of the Nephites. Yet there are hundreds of Latter-day Saints who come short of observing it. Many will perhaps pay a tenth of a tenth, or an eighth of a

tenth, a fifth of a tenth, a sixth of a tenth, or a seventh of a tenth. They fail to meet the requirement fully. Where shall we place them? What shall we say of the man who is highly blessed of the Lord in temporal matters, who has been multiplied exceedingly in his substance, and whose barns are not large enough to hold that which the Lord has blessed him with? Is he a tithpayer? Well, he thinks he is. How much does he pay? Why, he pays one-half of one-tenth per cent. Shall we say that he is a fool'sh virgin? I think we might be justified in taking that view, because I do not understand that the Lord is going to be satisfied with anything short of the full observance of the law. If the Lord intended that it should only be one-half of ten per cent, or one-fourth of ten per cent, He would have said so. When we fail to meet the law exactly, then I apprehend that we are appropriating to ourselves something that belongs to the Lord, and I do not know what right I have to use property or means that belongs to Him. I have no way of borrowing from Him personally. If I am going to use any part of the ten per cent, I must go to His Prophet and see whether my application will be acceptable to the Lord; and if the Prophet says, No, it is the Lord's means and must come into His storehouse, then I have no choice left. But you see, brethren and sisters, how, because the Lord has blessed us with ability to gather means and we have it in our hands, we infringe upon His rights by taking some part of that which belongs to him and using it for our own purposes.

I speak of this because, while there are a number in this Church who do not pay any tithing, there are many who make an effort in this direction, and who perhaps imagine they are accomplishing the thing required because they do not entirely reject the law of tithing. They pay something, they get a credit on the books, and then they say to themselves, Soul, sit thou here in ease and be satisfied. Let it not be so with us, my brethren and sisters. Let no man who has the privilege of paying

tithing be satisfied with the payment of less than that which is required. If we are going to strive for a blessing, let us be sure that we shall obtain it. Let us not occupy a position of uncertainty, doing something, but not knowing whether or not we are doing sufficient to secure the blessing.

Brethren and sisters, there are many other things that need to be repented of by the people of God. One is that God will be sought after, and we do not seek after Him as we should. We neglect our family prayers; we neglect our secret prayers, and God is not pleased with it. We should come to him in mighty faith, ask for His Spirit and blessing, and acknowledge His hand in our behalf, that we may have His Spirit to be with us constantly. Now that I am about to sit down, I do not know of any theme in the Gospel that opens up such a wide field for contemplation and thought as this great and glorious principle of repentance. No man on the earth in the Church or out of it, and, I imagine, no man in heaven, can come unto the Lord or be received into His favor, except upon the principle of repentance—daily, hourly repentance, which should mean to us daily, hourly improvement, growth and progress. God bless you. Amen.

The choir sang the hymn,
 "Hail to the brightness of Zion's glad morning,
 Joy to the land which in darkness hath lain."

Benediction by Patriarch John Smith.

AFTERNOON SESSION.

2 p. m.

The choir and congregation sang:

Redeemer of Israel,
 Our only delight,
 On whom for a blessing we call,
 Our shadow by day,
 And our pillar by night,
 Our King, our Deliverer, our all!

Prayer by Elder Brigham H. Roberts.
 The choir sang the hymn which begins:

Come, dearest Lord, descend and dwell
 By faith and love, in every breast.

ELDER A. O. WOODRUFF.

Advantages of fasting and bearing testimony to the truth—Obedience to rightful authority—Necessity of diligence on the part of the Priesthood.

My brethren and sisters, I feel blessed in being numbered with the Latter-day Saints, and am happy to share in the blessings which the Saints enjoy. I feel extremely weak in standing before you here, and I earnestly pray that the Lord may sustain me, and that I may enjoy your faith and good will while I occupy this position. I feel that the Latter-day Saints today have more reason to be encouraged than they have ever had. The Stakes of Zion are more numerous and stronger today than they have ever been, and I believe that the people as a rule are living their religion a little better than they have done heretofore. In traveling among the Saints of God in the different Stakes of Zion I have been led to feel that there is as great union among them as there ever has been, and that the outlook for the people is most encouraging. We get excellent reports, too, from the Elders who are preaching the Gospel in the nations of the earth. I doubt, however, whether we fully appreciate many of the blessings which we enjoy. I know that some of the Saints do not appreciate all the privileges within their reach.

The Lord has placed in Zion different institutions, every one of which has some end to accomplish. As every creature which the Lord has placed upon the earth has been created for some purpose, so every quorum and organization in the Church has been created for some great and grand purpose. We as a people have the privilege of fasting once a month, and donating that which we otherwise would consume for the benefit of the poor and the needy among us. This is pretty generally observed by the Latter-day Saints. But in our fast meetings I have felt sometimes as though we did not always appreciate the blessings that we enjoy. I have attended fast meetings where the Bishops have felt very ill at ease on account of the people not responding to the invitation to bear their testimony. There seems to be too much backwardness on the

part of the Saints in taking advantage of this blessing when it is placed within their reach; and some of those who do arise to testify of the goodness of God are looked upon as putting themselves forward a little too much. Jesus said that those who would do the will of the Father should know of the doctrine, and according to my view there is not one who has accepted the Gospel of Christ and received this knowledge but could arise to his feet on the fast day and tell of some intervention of Providence in his behalf, of some manifestation of the gifts of the Gospel, or of some blessing received by him from the Father. I feel that it is a mistake for us to go to fast meetings, and allow the time to pass without utilizing it in the manner designated of the Lord; and I know that in failing to do our duty in this regard we are not obedient to the promptings of the Spirit of God. The Saints should heed the promptings of the spirit at all times; for if they do not the voice of the Spirit becomes less distinct within them and they do not experience it in such power as it comes to them when they are obedient to its teachings. The Apostles and Elders in the Church of Christ, in this day as in former days, have had as their especial guide the whisperings of the "still small voice" within them. Why, therefore, should we not be obedient to this Spirit when it prompts us in our fast meetings to bear testimony of the goodness of God to us? I say, there is not one in the Church who cannot bear testimony to the presence of the gifts of the Gospel in the Church, or to having received some of the blessings of the Gospel. It is this knowledge, which is so general throughout the Church, that brings about the union that there is among the people of God. We believe in revelation. We believe in having the dictates of the Spirit of God individually, so that we do not always have to go to someone else to know what our duty is. We are oftentimes prompted by the Spirit of God to do many good things. But the trouble is, we too frequently quench the Spirit, and afterwards we feel condemned on account of our disobedience to it. In this way we drive the Spirit from us, and do not enjoy

it in that degree which we would if we would always be obedient unto it.

There can be no order in the things of God or the things of man unless there is obedience. We all have to be obedient to someone. It is necessary for us to be obedient to the laws and regulations of the state government of which we form a part, else harmony cannot exist between us and the state. It is just so in the Church of Christ. We must be obedient to the leadership of the Holy Spirit and the man whom God has called to be His mouthpiece in the Church. Had it not been for the dictates of this Spirit—this personal revelation—how many are there in the Church today who would have been missed by the Elders in their searches abroad for the honest in heart? for many Elders have been prompted to enter certain houses, where they have met people whose hearts were prepared for the seed of the Gospel of the Lord Jesus Christ. I feel that the Lord is not pleased with the Saints when they meet together in fast meeting and fail to make use of the opportunity which is given them to bear testimony to the goodness of God. This is not done for show. We fast not to please men. We do not believe in that kind of fasting which some people indulge in—going around with disfigured faces, and looking sorrowful, in order that men may know we are fasting. We believe that we should go about with cheerful countenances, and rejoice exceedingly before the Lord, because He has given us the privilege of abstaining from food one day in a month and contributing of our substance for the benefit of our fellows who are less fortunate. If the Latter-day Saints would sense this as I do, our fast meetings would be exceedingly interesting. Not that we should give way to any great demonstration; that is not the proper thing; but we should enjoy the peaceful influence of the Spirit of God, and there should never be one, two or five minutes wasted in our fast meetings. You, no doubt, have all experienced a difference in attending fast meetings. Sometimes the people will respond readily; there is a rich outpouring of

the Spirit of God; our faith is increased, and we feel to thank the Lord for the privilege of being present. At other times the people show reluctance in responding and telling what God has done for them; then we go home feeling that we have not taken advantage of our opportunities and have not listened to the promptings of the Spirit. It rests with the people to make these meetings interesting. The measure of the Spirit enjoyed depends more or less upon the faithfulness of the people in performing their duties, in paying their fast offerings, and in preparing their hearts. The Lord has given this day to be a blessing to the people, wherein we can enjoy His Spirit and the gifts of the Gospel. The people of God do enjoy the gift of prophecy, the gift of healing, the gift of tongues; and probably the latter gift has been taken advantage of by the evil one more than any other gift in the Church. The Saints should be guided by the Spirit of God, and subject to those who preside in the meetings. If the Bishop, who is a common judge in Israel, tells a person to restrain this gift, or any other gift, it is the duty of that person to do it. The Bishop has a right to the gift of discernment, whereby he may tell whether these spirits are of God or not, and if they are not they should not have place in the congregations of the Saints. No man or woman has a right to find fault with the Bishop for restraining him or her in any of these matters. The Bishop is the responsible party, and it is his privilege to say what shall be done under his presidency. I desired to make these remarks in connection with our observance of the fast day.

Brethren and sisters, we ought to be obedient to our Bishops. We are amenable to them in the wards, no matter what priesthood we hold. We owe respect to them; for any man who has not enough of the Spirit of humility to be governed is not fit to govern. A man who cannot be led is not fit to lead. We ought to be humble, and submissive to the Spirit of God. We exercise our free agency as to whether we shall be members of this Church or not; but if we become

members of the Church we must be obedient to the dictates of the Spirit and to him who holds the keys of this dispensation at the present time. It is expected that we will sustain him and stand by him. I cannot think of anything that is more valuable to me than to enjoy the confidence of the Prophet of God. I prize this more than anything else in this world. To me it is the richest blessing that men and women can enjoy, to have the favor of God's servants who are called to preside over the Church and over the different Stakes and wards in the Church. There is an order in the Church of Christ. It is not possible for the Presidency and the Apostles to go into every ward and into every house; therefore there are Stake and ward organizations. Three High Priests are called to preside over a Stake, just as three High Priests are called of God to preside over the whole Church. Then we have a High Council in the Stake, after the pattern of the Twelve Apostles. These men labor in the Stakes and wards, and they ought to be respected wherever they visit, as the Presidency and the Apostles are respected in the different Stakes when they visit them. They are the leading men of the stake, and they are responsible for the affairs in that Stake. If there is an unsatisfactory condition existing in the Stake, we do not first go to the lay members to enquire concerning it, but we go to the men who bear the responsibility, and demand of them to know why there is an unsatisfactory condition there. And I wish, my brethren and sisters, that every Stake Presidency and High Council would be as zealous and as faithful in trying to keep the people in the line of duty as the First Presidency and Twelve Apostles strive to be. I wish they would be as united, and sense the responsibility which rests upon them as much as these men do. If they would do this, the matter of the payment of our tithes would not be a reformation started only to die out in a little while, but the interest would be kept up all the time; and this cannot be done unless the Presidents and High Councils of the different Stakes sense the respon-

sibility which rests upon them. This is not a spasmodic movement. It was not begun to last one or two years. It was intended to last for all time; and that after the labor was begun by the Presidency of the Church and the Apostles, every Stake presidency, every High Council and every Bishopric throughout the Church would continue the work and labor as long as there was one non-tithepayer left in the Church. Have they done this? If they have, then there are not many non-tithe-payers in the Church today. But I fear that some of the brethren have thought that this was a temporary movement; that it was needed just at that particular time, but that after the one effort had been made there was no need of carrying it on. There is still, I am sorry to say, a great list of non-tithepayers in the Church; and it is evident in some instances that the presidency of the Stake and the High Council and the Bishoprics have not labored quite as hard as they might have done. We could not expect that they would convert all these non-tithe-payers in one year, or two years, or three years; but more of them might have been converted if every man in the Church who is a tithepayer sensed the responsibility of this as keenly as President Snow does. I feel that this is a matter that ought to receive the attention of Stake and ward officers, and they ought to realize that our Eternal Father will hold them responsible for the use of their influence and talents, just as much in their positions as He will the President of the Church in his position. President Snow believes, his counselors believe, and these Apostles believe that it is possible for these Stake and ward officers to convert the big majority of the non-tithe-payers, as well as those who are negligent in other respects. We believe that most of the people prize their standing in the Church sufficiently to induce them to repent and do better, provided they are labored with and their condition placed before them in its true light. The trouble has been in some cases, that officers have not regarded this as an important move-

ment, or that it was not essential to continue it; and, of course, wherever this spirit is manifested by a Bishop or a Stake officer, what can be expected of the people? We expect that every officer in this Church will set a good example, and say to the people, Follow me; that he will not require anything of his people that he is not willing to do himself. We expect this to be the case in every organization of the Church, among the sisters as well as the brethren.

My brethren and sisters, I rejoice in the work in which we are engaged. I thank God that I am permitted to live in this day and time, and to do my small and humble part in connection with the upbuilding of His kingdom. I rejoice that my labor becomes sweeter and dearer to me every day that I live. Instead of it becoming burdensome, it becomes more of a joy and satisfaction. I thank God for His Priesthood. I honor it, and I honor my brethren with whom I am connected in this Priesthood. I pray for God's blessings upon the people, that they may be filled with His Spirit. I pray that we may be faithful all the day long; that we may not simply run well for a time, but that we may labor continually, until we shall have brought about a greater degree of perfection in ourselves and the Church of God than exists today. Those who are trying to keep the commandments of God and are measurably successful, let them labor with their fellows until there shall not be a non-tithepayer left in the Church—at least, until there is a much more satisfactory condition than there is today. Let us do our part, my brethren and sisters, to bring joy to the heart of God's Prophet, in having his desires accomplished and seeing the people respond as he would have them to this and other commandments which the Lord has given. May God's peace and blessings be upon His people. May He bless us in all our undertakings and labors, and may we go forth from this Conference with renewed determination to do His will and to serve Him all our days. May God help us all to be faithful to the end. I ask it in the name of Jesus. Amen.

ELDER MATTHIAS F. COWLEY.

Improvements in financial affairs of the Church—Organization of new Stakes of Zion—Necessary official changes in the Priesthood—Differences among brethren should be avoided—President of the Church and other authorities should be sustained.

My brethren and sisters: I suppose that I need not ask for your faith and prayers. I always need them, and I understand it to be our duty to consider ourselves responsible as well as the speaker for the measure of the Holy Spirit that we enjoy. It is our duty also to pay the strictest attention to all that is said, and to be imbued with a determination to carry out the instructions which are given unto us.

The Latter-day Saints are understood to be a practical people. Paul said concerning the former-day Saints that the Lord would "purify unto himself a peculiar people, zealous of good works." I read in the newspaper recently a statement made by a man holding a legislative office, to the effect that he desired to see the wiping out of the peculiarity which characterized the Latter-day Saints. I say, God grant that it never shall be wiped out, that the Spirit of the Gospel shall never depart from us, that the principles which that Spirit has implanted in our hearts shall never be obliterated, and that we shall never cease to teach our children and our children's children that Joseph Smith was a prophet of the living God, that every principle which God revealed to him was divine, and that he laid his life upon the altar to establish the truth of those principles which he enunciated to the world. I hope that this peculiarity will always attach to the Latter-day Saints, and that it will become more distinct and pronounced as the years roll by. As the work of God progresses we ought to progress.

It has been now two years and a half since we first sustained President Lorenzo Snow as the successor of President Wilford Woodruff, as the Prophet, Seer and Revelator unto this Church. I want to bear my testimony to the Latter-day Saints that the work of God has always prospered, and that it has prospered most remarkably during the last two years and a half. Through a combination of circumstances that

possibly could not be avoided, and that have been met by the servants of God to the very best of their ability, the Church has been involved financially; but under the direction of the Spirit of God in President Snow this financial obligation has been greatly reduced. The hand of the Lord has been manifest in his administration to a remarkable extent. He has blessed the Latter-day Saints with the spirit to respond to the call that was made by President Snow some two years ago for the people to come to a higher standard in the observance of the law of tithing. The Latter-day Saints quite generally have responded to this call, and God has blessed them for so doing. The spirit of this principle has been more generally disseminated among the Saints than it ever has been. The presiding Council of Seventies have done a remarkably good work in presenting this subject to the quorums of Seventies throughout the Stakes of Zion. The Seventies constitute one of the most substantial, energetic and faithful bodies of men existing in the Church of Jesus Christ of Latter-day Saints, and the preaching and labors of this Council are to be commended. Their visits to the Stake conferences are but a small part of their work. They are constantly considering the obligation and responsibility that God has placed upon the Seventies of this Church, namely, to be messengers of God to the inhabitants of the earth; and they are all the time seeking to more thoroughly effect the organization of these quorums and to indoctrinate them in the principles of the everlasting Gospel. I believe that the authorities of the Church generally have sought to perform the duties of their calling. We have, however, our weaknesses, and we do not feel superior to our brethren who occupy different stations throughout the Stakes of Zion. The Presidency of this Church, the Twelve Apostles, the First Seven Presidents of Seventies, the Presiding Bishopric, the Patriarch—I want to testify that they are humble men; that they desire to know and understand the will of God in the performance of their duty; and that, though we entertain individual views

in regard to various matters, we generally come to a unity of faith in regard to all propositions which effect the work of God here upon the earth.

Another thing I will say, as it occurs to my mind. During the last two years and a half there has been an increase in the Stakes of Zion, possibly a greater increase proportionately in the number of the Stakes than in the population. This has been an essential step, because many of the Stakes of Zion were so large that the Presidency of the Stakes could not possibly give that personal administration which the people needed. God moved upon His servant to divide these Stakes, and it has resulted in calling into activity a great body of men and women, some of whom were previously comparatively inactive, and they have manifested a marked degree of interest and energy in the work of God. We still have other Stakes of Zion to organize; for they are extending to the east and the west, to the north and the south; and after a while we will organize Zion, as it is called, and the Stakes of Zion, as it extends from the Atlantic to the Pacific.

But there is great need, in all the Stakes of Zion, of a reformation in the activity of those who bear the responsibility of the bishopric, and other leading officers in the Priesthood. Some brethren have been very neglectful of their duties. Others have manifested an incapacity to perform the duties of their respective offices in the holy Priesthood. It is necessary that this should be rectified. It is not necessary, in order to obtain salvation in the kingdom of God, that a man should preside over a ward as a Bishop. When he becomes, through age, sickness or any other cause, unable to perform the duties of that high calling, it is no discredit for him to resign and give place to another man; in fact, it is a credit to him, and he ought to do it. The same may be said of the President of a Stake. Why, President Lorenzo Snow and President Franklin D. Richards—two of the humblest and most energetic men in the Church—on one occasion went to President Brigham Young and told him that if he considered that they were in-

efficient, incapable or inactive in their Apostleship, they were willing to step aside and let their Apostleship be conferred upon other men. So great was their humility and their love for the work of God that they offered to do this. In this, my brethren, there is a great principle. Every man and woman should esteem the work of God first and foremost. I have always had a joy in my heart that this was the work of the Lord. Though I have felt my own inefficiency to a marked extent, I have always had the feeling, This is the work of God, and whether I stand or fall, whether I am worthy to maintain the responsibility that I bear or not, the work of God will be maintained just the same. The work of God is not dependent upon us as individuals. It is His work, and He will maintain it.

There is another thing I want to say to my brethren in connection with our labors and associations in the Priesthood. We all have our individuality and our peculiar characteristics. It is perfectly right that it should be so; for God so designed it. He organized this earth, and He did it in such a way as to give variety. He placed thereon the mountains, the valleys, the lakes, the rivers, the seas, the vegetation and all the rest to beautify it and make it suitable for the abode of man. The Latter-day Saints have come from almost all the civilized nations under the sun, and after awhile Japan and other parts of the Orient will yield forth Latter-day Saints; for God "will say to the north, give up; and to the south, keep not back; bring my sons from far, and my daughters from the ends of the earth." They will come, and I say, in the name of the Lord, that no power under the sun can hinder it. No power can retard the work of God. It is the duty of the Latter-day Saints to understand this work, and to esteem the Spirit of the Gospel as the best associate that we can have.

Now I want to say that the brethren do not always dwell together in peace. David said, "Behold, how good and how pleasant it is for brethren to dwell together in Unity! It is like the precious ointment upon the head, that ran

down upon the beard, even Aaron's beard." I know that some Bishops do not labor as unitedly as they ought to do; and the reason is because they do not enjoy the spirit of their calling to the extent that they should, and that is the result of their not getting together and holding council meetings. They do not bring themselves in subjection to the will of the Holy Spirit, and as a consequence there is difference among them. Now, when the presiding authorities of a ward or a Stake are disunited and they do not enjoy the Spirit of God in their calling, it will effect the entire ward or Stake. The result is, in some Stakes of Zion, we need a change and a reformation, to bring about a condition that is more in harmony with the progress of the work of God. In meeting the responsibility of the Priesthood that we bear we should not allow our personal objections to our brethren to interfere with our relationship to them in the offices and labors of the holy Priesthood. I remember Brother Clawson stated here last conference that he had found one brother who did not pay his tithing because he had some personal antipathy to the Bishop. Another man did not pay his tithing because he had a personal objection to the President of the Stake. I want to say to you, my brethren, that this is all wrong. We are the servants of God. If God has entrusted a man with the responsibilities of the Priesthood, and that man from his boyhood up has honored that Priesthood, has been ready to go on missions abroad, willing to submit to the counsel of the Priesthood on all subjects, and on hand to perform the will of God in every direction, I say to you that notwithstanding the weaknesses of such a man, he is a servant of God, whom God has honored, and there ought not to be anybody in his ward or in his Stake who would entertain such antipathy to him as to cause him to refrain from performing the duties of his calling. At the same time every Bishop and every Stake President ought to put his arms around the people and make them feel that he is indeed their father. He should not rule with a rod of iron, nor with the determination to

always have his own way; but he should rule in the spirit of love and kindness for his brethren.

I believe, my brethren and sisters, that there are but few men and women in this Church who cannot be saved and kept from departing from the performance of their duty, if they are properly taught and a spirit of love is manifested for them by the shepherds of the flock of Christ; but where there is disunion and difference of opinion, and where wrong influences have asserted themselves through financial or political affairs, the effects are injurious. If we do not belong to the same political party, or if perchance we may engage in a competitive business financially, we ought not to let that divide us in spirit or place us at variance with our brethren. We cannot afford to do this, because men at times, though they may feel they have been wronged, if they are not careful they will be wrong themselves by fighting against their brethren who bear the Priesthood of the Son of God and who are appointed to preside as Bishops or Presidents, or as general authorities. I am reminded in this connection of a statement made to the Prophet Joseph Smith. As you know, in the early history of the Church they had a great many difficulties. At one time they sought to establish Zion, in Jackson county. Oliver Cowdery and W. W. Phelps were placed in charge, I believe. The Lord revealed unto the Prophet Joseph Smith the principle of the United Order, and He showed him how to establish this principle. But there was jealousy and envy among the brethren; there was a disposition to find fault one with another. The result was that the enemy came upon them and drove them from their inheritances; and the Lord uttered a decree that but few of those, if any, who were driven out should live to return. I do not know of scarcely any that are alive today of those who occupied Jackson county when that revelation was given. The Lord revealed to them how they should live. He said it was not pleasing to Him that one man should possess that which was above another. He declared that the earth was full of His bounties, and He designed that all should have enough.

He asked them to consecrate all that they had to the establishment and beautifying of Zion, and that every man and woman should be made responsible for the stewardship which their gifts and capacities fitted them for. They should have all that they needed to eat, to wear, to house themselves, and to educate and bring up their children in the ways of the Lord; but all the surplus should be consecrated for the redemption of Zion. This was the principle revealed at that time, and we shall yet have to come to that. In this connection the Lord said to the Prophet Joseph Smith:

"Behold, thus saith the Lord your God unto you, O ye Elders of My Church hearken ye and hear, and receive My will concerning you;

"For verily I say unto you, I will that ye should overcome the world; wherefore I will have compassion upon you."

Let me say that this revelation and voice of warning is unto the Latter-day Saints today, and it is our duty to overcome the world. There is a constant effort being made to destroy our young people by the influences and powers of darkness, and we should set our faces as flint against it. I want to raise my voice to the young people of the Latter-day Saints and ask them to attend their Sunday schools and their Improvement associations. I want to encourage them to attend to their prayers night and morning. I want to encourage them to go on missions, both young men and young women, when the Lord shall so indicate, and lift up their voices in defense of the work of God. If they will do this and be obedient to the counsel of the holy Priesthood, they will never turn aside from the work of God. Young people, guard your virtue; esteem it as dearer than the blood which flows in your veins; for God has placed a premium upon honor and chastity, and he or she who loses that gem loses something that cannot be restored in this life, if it can in the life to come.

The revelation continues:

"There are those among you who have sinned."

That is true today. There are those among us who have sinned. There are

those among us who have sat in council with the ungodly, and who have sought to overturn the counsel of the holy Priesthood, and who have set themselves up as superior in judgment and wisdom to those who bear the Priesthood of the Son of God. In this they have sinned. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark! Wherefore, repent, and do so no more.

"But verily I say, for this once, for mine own glory, and for the salvation of souls, I have forgiven you your sins.

"I will be merciful unto you, for I have given unto you the kingdom:

"And the keys of the mysteries of the kingdom shall not be taken from my servant Joseph Smith, Jr., through the means I have appointed, while he liveth, inasmuch as he obeyeth mine ordinances.

"There are those who have sought occasion against him without cause."

My brethren, there are those who have sought occasion against the servants of God without cause. They have sought occasion against the man who has stood at the head of the Church, and whom God has said we should look upon as His representative upon the earth. He said concerning the Prophet Joseph Smith, "Ye shall receive his words as if from mine own mouth;" and the same authority and power to lead the Church was conferred upon the Prophet Brigham Young, and was extended to President John Taylor, and to President Wilford Woodruff, and now rests upon President Lorenzo Snow, who holds the keys of the work of God at the present time. There are those who have sought occasion against him without cause. Now, it is not only the man who stands at the head, and his counselors, and the Twelve Apostles, the presiding Council of Seventies, and the Presiding Bishopric who bear this great responsibility of representing God, but every man who bears the holy Priesthood is a representative of God; and in his sphere and calling it is understood that he shall have the mind and will of God to administer unto the people. The Bishop of a ward, the President of a Stake, the presiding Elder of a quorum, or a presiding council of Seventies, may enjoy the revelations of the Holy Ghost to guide them in the duties of their

office. It is, therefore, not only our duty to avoid sinning against our brethren who bear the Apostleship, but it is our duty to be exceedingly kind and charitable to and assist in upholding and sustaining every officer in the Church, whether he be the Bishop of a ward, the President of a Stake, or the holder of any other position in the Priesthood. We have no right to tear down his influence among the people of God. And we are not injured by refraining from it; for there is no man, from the head of the Church down to the last ordained Deacon, who will have power to lead the people of God astray or to work any permanent injury to the cause of Christ. There is authority and power in the Church to bring every man to justice in the due time of the Lord, and it is not our business to find fault and to tear down. The Lord is no respecter of persons, and when His Prophet sinned He told him of it, according to this revelation.

"Nevertheless he has sinned, but verily I say unto you, I, the Lord, forgive sins unto those who confess their sins before me and ask forgiveness, who have not sinned unto death.

"My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened;

"Wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin.

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men."

No Latter-day Saint has any right or title to the fellowship of the Spirit of God if he entertains an acrimonious spirit against any living man or woman. God has sacrificed for our salvation. How often has President Snow told us that He required men to make sacrifices for the benefit of the whole people. He sacrificed His own beloved Son, that we might have redemption from the bonds of death, and also from our individual sins. He suffered His Son to die a most ignominious death, that the resurrection might be brought to pass. The Prophet Joseph Smith was raised up in this dispensation to stand at the head thereof, and he suffered all kinds of ignominy and scorn at the

hands of men outside the Church, and treachery and perfidy at the hands of apostates inside the Church; and finally, commensurate with the importance of the great message which he bore, he gave the last evidence that can be given by man upon earth to establish the divine authenticity of any principle—he gave his life. His blood was shed in Carthage jail. He was an innocent man, free from sin; for God had forgiven his little trespasses and imperfections. He was a man of God, a pure, upright man; a man that not only honored God, but he loved his fellow man and honored the nation that gave him birth. He laid it down by the revelations of the Holy Spirit that God founded this government by inspiration, which rested upon the patriotic fathers, who gave their blood to establish liberty upon this land. Such was the Prophet Joseph Smith. But he was not a perfect being; he was not free from weakness; neither are we. I was going to say, I thank God that my brethren are not; for if they were free from imperfections I would not be with them. They say misery likes company, and I am glad they have imperfections; for I feel at times as though I was exceedingly imperfect. When I see the standard of righteousness that belongs to the Gospel of the Son of God, I feel so immeasurably below it that I feel almost unworthy to be a member of the Church, to say nothing of being an Apostle of the Lord Jesus Christ. It scarcely ever enters my head that I am one, only I remember that I have been ordained, and I am constantly stirred up with a feeling that I must do my duty, I must declare this Gospel, or I will be damned; but the thought of being superior to any Elder, or Seventy, or Priest, Teacher, or Deacon, has never entered my heart; nor do I believe it enters the hearts of my brethren who bear the Apostleship, for they are humble men. They have not chosen themselves; God has chosen them by the voice of inspiration through the Prophet who stands at the head of the Church.

Remember, my brethren and sisters, these few verses that I have read from Section 64 of the Doctrine and Covenants. There is also another statement

in it in connection with the authorities of the Church, and it will not only apply to a Bishop or to the presiding authority of any Stake in Zion, but also to the Apostleship and to every man who bears responsibility in the holy Priesthood. It says:

"And even the Bishop who is a judge, and his counselors, if they are not faithful in their stewardships, shall be condemned, and others shall be planted in their stead;

"For, behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her,

"And she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven.

"And the day shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it. Amen."

Now I want to say a word in regard to the people of the world adopting the ordinances of the Gospel, alluded to this morning by Elder Reed Smoot. I believe I sat upon the stump of a tree in the State of Virginia and read a prophecy by President Joseph F. Smith that the day would come when the ministers of sectarianism would teach the doctrines of this Church, and it would be a strong delusion among the people. The sects of the day, my brethren and sisters, have a greater knowledge respecting the strength and force of this work than they admit to the people. They keep the people of the world in the dark in regard to the truth, and they are afraid to open their doors and let the people come in and hear the truth enunciated by the servants of God. I recently visited every State in the Eastern States mission. President E. H. Snow took great pains to see that I had the opportunity of bearing my testimony in every State of his Mission. In a prominent little city of one State the Elders circulated handbills from house to house, and after it was done, the sectarian ministers visited from house to house and gathered up the handbills, and asked the people not to go and hear us. I want to say that I am not afraid to hear the representatives of any denomination on earth, nor to give them the opportunity of presenting their views. But the adversary is at work. He has understood the work of God from the beginning. He sought

GENERAL CONFERENCE.

to destroy the Prophet Joseph Smith in the very outset. He sought to destroy the Son of God when He was on earth; and when he could not do that he sought to tempt Him, promising Him that if He would worship him he would give Him all the kingdoms of this world. He also sought to tempt the Prophet Joseph Smith to use the Book of Mormon for financial gain; but God had given him commandment that he should not make merchandise of sacred things, and he did not yield to the tempter. When the ministers found that they could not overturn the work by their arguments, they incited the people to resort to mobocracy. The Saints were hounded from place to place, Apostle David Patten and others were slaughtered; and finally the Prophet Joseph Smith and his brother Hyrum were cruelly assassinated in Carthage jail, sealing their testimony with their blood, and the Saints of God were driven to these mountain valleys. And now they have come to realize that it is useless to try to mob the work out of existence, and they cannot overturn it by fair and open combat from the Bible, so they are adopting the method of teaching the doctrines that we teach. Now, I want to say to the Latter-day Saints that there is no need of going outside of this Church for the healing of your sick by Christian Science or by any other institution in the land which seeks to counterfeit the power of God. That there are good people among them all is true; but their doctrines are not of God. God has revealed this work. He has given us a testimony of the truth, and He expects that we will use the authority of the Priesthood and the faith He has planted in our beings to heal the sick and to accomplish the work which He has assigned unto us, and that we will not fellowship these other institutions by giving them our patronage. It is contrary to the mind and will of the Lord that we should do so.

In conclusion, my brethren and sisters, I want to bear my testimony. I feel well in the work of God. I love President Lorenzo Snow; I love his counselors, President Cannon and President Smith. I ask God to heal President Cannon and return him home in

safety. I ask the Latter-day Saints to pray for him with the intensity of their souls, and pray for others who are afflicted. I love my brethren of the Twelve Apostles, and our most venerable brother, President Brigham Young, who has spent his life in the ministry, and who has been on hand for the work of God, whether to preach the Gospel or to shoulder his musket in defense of the people against the Indians, as had to be done in the early history of the Territory. I love the Seventies, the Bishopric, the Patriarch, and all my brethren and sisters. I am glad to express this love and fellowship for you. I pray for you night and morning, and I ask you to remember me in your faith and prayers. God will vindicate this work, and we must have faith in it. Out of Israel, says Isaiah, I will gather Israel. It is not everyone that will stand and be faithful. As Elder Clawson said this morning, of the ten virgins five were wise and five were foolish. Let us try and not be numbered among the foolish ones. Let every Bishop, when he returns home, endeavor to straighten up his ward; let every President of a Stake do likewise with his Stake; and let every man, woman and child infuse the spirit of this conference into their families, that the power of God may be among the people, and that we may not be as trifling children, quarreling over fences, or over politics, or those things that canker the heart and destroy the fellowship of the brethren and sisters one for the other. Do not forget that this is the work of God, and not of man. God bless you, in the name of Jesus Christ. Amen.

ELDER ANTHON H. LUND.

Humility, union and true greatness.

I am happy to see so many of the Saints present on the first day of our Conference, and I have rejoiced in the instructions given by the brethren who have addressed us. I was much impressed with the remarks of the last speaker. He bore testimony that the leading brethren in the Church are humble men. The Apostles have just concluded their quarterly conference, and one of the subjects dwelt upon was this principle of humility. It was

shown that it is absolutely necessary to cultivate humility, if we shall make progress in the kingdom of God. I can also bear testimony to the fact that the Twelve Apostles are one, and seek to be one with the Presidency of the Church. When Brother Cowley read the words of the revelation in which we are told that the disciples of old had feelings against one another, I felt to rejoice that it could be said of the Twelve today that they are a unit; and it is desirable that this oneness of feeling should pervade all Israel. We know that it is required of us to be one. If we are not one, Jesus will not acknowledge us. In one of the revelations He makes this statement:

"But, verily, I say unto you, teach one another according to the office wherewith I have appointed you.

"And let every man esteem his brother as himself, and practice virtue and holiness before me.

"And again I say unto you, let every man esteem his brother as himself;

"For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one, be thou clothed in robes and sit thou here; and to the other, be thou clothed in rags, and sit thou here, and looketh upon his sons and saith I am just.

"Behold, this I have given unto you a parable, and it is even as I am: I say unto you, be one; and if you are not one, ye are not mine."—Doc. and Cov., Sec. 38: 23—27.

This requirement is made, not only of the Twelve, but of all the Saints. If we shall be recognized and acknowledged by our Master, we must prove unto Him that we are one—not only one in our belief, but one in our acts, and one in our conduct and in the treatment of one another. We have heard it read that one should not have above another. The Lord has always laid stress upon unity. In the last teachings of our Savior to His disciples, - during the week before He left them, how impressive are His words upon this principle! He wanted them to be one, as He and the Father were one; and He asked in His prayer that this might be. Unity is the distinguishing characteristic of Saints in every age. As Latter-day Saints, we want to try to be

united with one another and with the Presidency. Let us carry out the counsels that come to us through them, and let us not feel one above another.

If one man shall acquire more of this world's goods than another, let it not lift him up and make him feel that that makes him better than his brother. Remember that the Lord withstands the proud; and purse-pride I think is meaner than any other pride. Yet it is natural to us. There should not arise class distinctions among the Latter-day Saints. I do not believe there is much of this; but at certain times there seems to be a little more of it in our midst than there ought to be. The other day I had the pleasure of attending a reception given our President on his birthday by the workers in the Temple. I was pleased to be present and feel the spirit there. In talking with one of our Bishops, I remarked how pleasant it was to see those who had not any of this world's goods mingling with those who had, as brethren and sisters, and he said, "I have heard some say that we have class distinctions in our midst, and men who have riches are accused of feeling above their brethren; but I have never felt anything of that kind." Now, that man has plenty of this world's goods, but he did not feel that wealth exalted him above his brethren. I believe that as a general thing the possession of wealth has a tendency to lift men up. If the Lord blesses us with temporal riches, they should not have this effect upon us. It may not be the fault altogether of those who have means that there sometimes arise lines of distinction between them and their poorer brethren. We who have not much of this world's goods are not entirely free from pride; if for instance, our brother with whom we have been well acquainted, and who has acquired more means than we have, happens to pass us without noticing us, though he does it unthinkingly, we are apt to judge him harshly and say to ourselves that because he has a little more means than we have he will not notice us now. He may be entirely innocent, yet we nurture this feeling, and we become estranged from one another. This

should not be. We should love one another, and be one. You do not see any class distinction between those who labor in the Temples. The Temple is a place where the atmosphere is entirely free from a feeling of one being above another. When our missionaries go out to preach the Gospel, sometimes a young man of rich parents will be associated with the son of poor parents, but they do not feel that there is any distinction between them. They go out tracting and holding meetings together, they pray together, and live together as brethren. The difference between them in worldly means is forgotten, and they try to be united on the work they have in hand. Now, as the missionaries feel abroad, as you feel when you go into the Temples of God, so you should feel in your everyday lives.

Let us not forget the injunctions given to us in regard to humility. Do not think that humility is opposed to greatness. On the contrary, no man ever became great who was not humble. In the history of the world, we have called men great, who did not deserve the title. For a man to be great there must be originality about him; he must be above the common, and the difference between him and the common must be something that is beneficial to men. It is the benefit that flows from his personality that makes him great—his influence on the world for good. Take our Savior, as was alluded to so beautifully this morning by our President. Born at Bethlehem, in a manger! He went below all things, both in rank and wealth. He did not seek for wealth. He had come to fulfil a mission. He was humble in all his acts, and yet He was the greatest being that has lived upon the earth. Humility and greatness were combined in His character. The same was reflected in the character of our Prophet, Joseph Smith. He was a man without cant, a humble man, a great man. Of all men that lived in the nineteenth century I look upon him as the greatest. There was something beyond the common in this man, which will have a beneficial influence upon the whole mass of humanity. The truths which he brought forth by the power of God will be studied by men

and their worth recognized. Men will not credit the source, but the truth will win its way. He was a great man, and at the same time a humble man. His successors have been the same. If we want to attain greatness, we must not forget this virtue of humility. Perhaps many of those who feel so self-righteous will find that to cultivate humility is a hard task; still it is necessary. We look forward to exaltation, but to obtain this we must go through the valley of humility. We must go down into it, and then ascend, and before us is a destiny so bright that we cannot conceive it.

Brethren and sisters, let us cultivate these virtues. Let us be one. Let us not regard one another on account of wealth and rank; but let us esteem men for the good works they do, and for their humility in living before the Lord. Let this be the rank which we all shall seek for. The Twelve received the call of the Lord, not feeling elated because they were to receive a higher seat in the synagogue, but with fear and trembling, hoping that they might be able to perform their duties. In receiving the call they felt that it made them indeed the servants of their brethren and sisters, and they are trying to live so that they can serve them, and serve their Heavenly Father.

I do not feel to take up more of your time, only I would like to impress upon all, the necessity of unity; with that we shall be strong and able to fight the battles that are before us, and we shall come out victorious. My testimony is that this is the kingdom of God—the stone that Daniel saw. Now, if we are to be that stone, and to have its force, we must be solid and united. We do not want the stones to be a conglomerate that in its speed will break to pieces. We want to be a united people, that can stand together, and then the Lord will fulfill His promise—He will give the dominion unto His Saints. God bless you all. Amen.

The choir sang:

High on the mountain top
A banner is unfurled;
Ye nations, now look up,
It waves to all the world.

Benediction by Elder Rulon S. Wells.

SECOND DAY.

Saturday, April 6, 10 a. m.

Singing by the choir and congregation:

"Come, come ye Saints, no toil nor
labor fear,
But with joy wend your way.

Prayer was offered by Elder Seymour B. Young.

The choir sang:

Praise ye the Lord; my heart shall
join,
In work so pleasant, so divine.

ELDER M. W. MERRILL.

Evidence of progress—Temples and vicarious work for the dead—Duties of Presidencies of Stakes, High Councilors and Bishops—Effective methods of settling difficulties.

I am gratified to see so many in attendance at this conference. We are here from different parts of this State and from other States to receive counsel and advice and to partake of the spirit of the conference.

While sitting here yesterday I was thinking that it is forty-seven years this spring since I first attended conference in this city, and I have been contrasting in my mind the changes that have occurred from that time until now. At that time none of these beautiful buildings on this block were here. We met, I think, in the old tabernacle, and the congregation was small compared to what it is today. Since that time many of our dear brethren and leaders of the Church have been called to labor in another sphere, and others have taken their places; this beautiful Tabernacle has been erected; and four Temples have been reared in this State to the name of the Lord, at a cost of some millions of dollars. It is wonderful to contemplate the progress and advancement that the people of God have made. The Lord has surely blessed their labors, and multiplied them in the good things of the earth. He has also increased them in faith and in every blessing that makes life desirable. We certainly ought to be a good people, and very humble. We ought to

acknowledge God, and in the earnestness of our souls seek Him for a continuation of His mercies.

Yesterday, in thinking about the Temples which have been built, I wondered how many among us appreciate the privilege of entering into the house of the Lord and performing a vicarious work for our kindred who have passed away. The doctrine of salvation for the dead was revealed to the Church at an early day. From the very beginning of the work the Church has been commanded to build Temples. It was so with the Nephites. They had only been upon this continent a few years before they commenced the erection of a temple. The work in this dispensation had only been inaugurated a few years when the building of a temple commenced. This shows the importance of the work, and the necessity of the Latter-day Saints laboring in the interest of their kindred dead. There are many brethren and sisters who can bear testimony that numbers of those who have been officiated for in the temples of the Lord have approved of the work done for them by their friends. In the midst of all our other cares and labors, this principle of redeeming our kindred should not be lost sight of. Our Elders, when they go abroad, especially if they go to the land of their fathers, should be diligent in searching out the records of their forefathers, so that after their return they may officiate in the temples of the Lord for them. We only have this short life—but a few days—in which to engage in this work and to manifest to our kindred on the other side that we have interest in them, and we ought to avail ourselves of the opportunity. We without them cannot be made perfect; neither can they without us be made perfect. This work of the redemption of the dead will go on. President Taylor once remarked that it would go on in our lifetime, and in the lifetime of our children, and in the lifetime of our children's children, and

throughout the Millennium, and I do not know how much longer. The small beginning we have made is as a drop in the ocean compared to that which has to be done; for it is the design of the Father to save and redeem His children.

The Saints have done pretty well, considering their circumstances; but the spirit of temple-work has not yet permeated the hearts of the people as a whole. A number have done a good work, and have sought diligently the records of their fathers; while others have been indifferent. I feel in my heart that there should be an awakening among the people in regard to this matter. While we have the opportunity—while the day lasts—let us avail ourselves of this privilege. Some are putting it off because they have only got a small record, and they say to themselves, "I guess I'll wait a little longer until I can increase my record, so that when I do commence I can continue." I do not think that is a good idea. If you have the record of but few, those few ought to be officiated for; and when you have attended to them, if you are diligent, the way will be opened up whereby you may obtain other records. This has been the case frequently. We cannot afford to wait when we have the opportunity.

I suggest these things because I am engaged in this work, and I feel the importance of it. It is just as important to redeem our kindred as it is to go abroad and bring souls into the Church. The houses of the Lord have been erected, their doors are open to those who are worthy, and we ought to attend to this. Furthermore, associated with the Temples of the Lord are blessings that cannot be found in other places. The power of God is frequently manifested there to individuals. The visions of their minds are opened, and they see the things of God. Of course, these things are not for the public, nor to be heralded abroad; they are sacred, and given of the Lord for the comfort and consolation of His faithful servants and handmaidens. Hence I urge the importance of the Saints considering these things in their homes. Families should arrange their affairs so that this work can be attended to in their life-

time; for the evidence is manifest on every hand that it will only be a little while before you and I will be among those that were; we will be gone to the other side, our labors, so far as mortality is concerned, finished. Now is the accepted time; now is the day of salvation.

Many things were brought to my mind yesterday relative to the growth and sanctification of the people. I have found in my experience that it is a constant labor to obey the precepts of the Gospel. We have a perfect Church organization. Nothing like it can be found anywhere. It has come from the Lord. We have Stake and ward organizations. One of the Stake organizations is the High Council. Now, it has been considered in days gone by that the office of High Councilor was a nominal one, and that there was not much for the High Council to do. This is a mistaken idea. They should be one with the Presidency of the Stake, as the Twelve Apostles are one with the Presidency of the Church; and it would be an excellent thing if the presidents of Stakes would follow the lead of the Presidency of the Church. We find that the Presidency of the Church have their regular meetings. They meet one day each week, and as many of the Twelve meet with them as are able. It would be well if this were followed in the Stakes. Let the Presidency of the Stake meet every week, and the High Council meet with them, and talk over matters pertaining to the welfare of the people of the Stake. Let them sing and pray together, and ask the Lord to direct them in their ministry. I know this is a good thing. I will tell you what is needed in the whole Church, and that is, that every ward in the Church be labored with by the officials of the ward and of the Stake, that it may be said one year from now that every non-tithepayer in the Church has been converted. Somebody has to do this labor, why not the Presidency of the Stake and the High Council take it up and see what good they can accomplish the coming years. Let them see if they cannot bring about a reformation, that the report may not come to the President of the Church that there are ten thousand, or any

other number of non-tithepayers in the Church.

This law of tithing was not instituted by man; it is the word of the Lord to the people, and those who do not comply with it will certainly meet with loss. Hence the importance of every member of the Church being enlightened, that they may be brought to realize their position and the necessity of reforming and doing better. And how can a man be converted without somebody to convert him? How can he hear without a preacher? If this labor were to devolve upon the Presidency and High Council, it would give the High Council something to do besides sitting on trials. While the High Councils are organized and prepared to hear and adjudicate difficulties between brethren, their labors should be directed in other channels, and those who have difficulties should be advised to settle them themselves.

I will tell you how I have done in Cache Stake. For the past year we have not had one High Council trial. We have selected brethren and sent them to parties having difficulty and trouble, and I have said to the brethren, Go and sing the songs of Zion to them. "Well, how many times shall we sing?" "Well, sing once, and then pray; sing again, and continue to sing until the Spirit of the Lord is there, and you can feel that there is a softening." I tell you, it has had excellent results. The difficulties have been settled by the parties themselves. Their hearts have been softened, and they have concluded to arrange their own troubles. That is the only way they can be settled. The High Council cannot do it; the Bishop's court cannot do it. They may pass decisions, but does that settle it? There is only one way to settle it, and that is set forth in the scriptures: Go to thy brother, and between him and thee alone make reconciliation. Let us settle our difficulties ourselves, and let the High Council be employed in preaching the Gospel and in conversing by the fireside, just as our Elders do in the world. Our Elders make more converts by the fireside than they do in the pulpit. They go to the homes of the people and talk

with them. That is just what is needed in Zion. Let our brethren who have authority go to the firesides of the people, and convert them to attending their meetings and doing their duty.

Especial complaint is made that the Elders do not attend their quorum meetings. They need converting. They are good men, but careless and inconsiderate. Their minds need to be touched by the Spirit of the Lord, and there needs to be an awakening in their hearts. There is no trouble about the sisters; if the brethren will only do right, lead and counsel, and sing and pray in the family circle, the sisters will be all right. The difficulty lies with the heads of families and with the bearers of the holy Priesthood, who have agreed to do their duty, because when we ordain people now we ask them if they will be faithful in their calling and ministry. We need an awakening.

While it is proper for the Presidency and High Council to meet, and to sing and pray together, the same rule will apply to the Bishopric of every ward. Have these meetings weekly; and do not let some trifling thing keep you from them. One Bishopric said to me that not one of them could sing. I suggested that they call in somebody who could sing; and if they could not get anybody let them sing the best they could themselves. Do the best you can, and the Lord will accept it. Sing and pray, and talk over the affairs of the ward. Just as sure as you will adopt this policy and carry it out, you will be benefactors to the ward and a blessing to the people. Your minds will be led out in the interest of the people; and when they see you have their welfare at heart they will be willing to come to you for counsel. President Snow says there are many Bishops who do not do their duty. I know that is true, and I know the Lord inspired him to say it, for he could not make a personal visit to each ward and find out its condition. The Lord inspired him to say this, and it ought to sink into our hearts. We want to save men and women; we want to save families. We go abroad and spend our time and means to preach the Gospel and gather people

into the Church, while in many instances we are neglecting those right at our doors. Everybody is not alike, and it is a good thing we are not. President Snow says we each have our individuality, and we always will. I suppose we will always be just what we are, and if we make progress in ourselves, so much the better. It is expected that we will make progress, and that we will spread abroad.

It is designed in the heavens that this people shall be at the head, and that the great men of the nation will come by and by to Zion for counsel and wisdom. Where are we going to get it? What are our opportunities above other people? Why, we commune with the heavens. There is where we are in advance of the world. We not only have the advantages of their learning, but we have divine inspiration, by which our minds are enlightened. The Presidency of the Church have the heavens opened to them by the Spirit and power of God, and they will be able to counsel the wisest of the nations. This time will come; nor is it far off.

My brethren and sisters, I feel the importance of having an awakening among the saints. Do not think to attain to great things by peculiar measures, as Brother Smoot referred to yesterday, such as having special fast meetings for the benefit of somebody. Take the order of the Church as it is, and do not seek to bring in side issues and change the ordinances of the Gospel. If we change the ordinances of the Gospel, we will soon break the covenant we have entered into. The Lord complained to ancient Israel that they transgressed His laws, changed the ordinances and broke the everlasting covenant; and He chastised them because of their iniquities. On another occasion He told them that they had robbed Him. They wanted to know wherein they had robbed Him. "In tithes and offerings." How many of us have robbed the Lord in tithes and offerings? While there has been a very commendable increase in this direction, I feel in my heart that we have not yet fully come up to the mark and satisfied the feelings of our beloved Presi-

dent, because he comprehends these things, and God is with him to inspire and direct him in his counsels to the Latter-day Saints. Let us see if we cannot improve this present year. But if a reformation is brought about, it must be by effort and labor. If it is effective in ourselves and in our families, it will need labor. This devolves upon the Presidents of Stakes, upon High Councils, and Bishops, and all the Priesthood, and the Lord will not justify us if we seek to shirk the responsibility. Hence, my brethren and sisters, I think the best thing we can do is to make new resolutions in our hearts; and wherein we have failed in the past, let us try to make up for it in the future. So sure as we do, the Lord will be with us, and the manifestations of His power will be felt in every Stake and ward of Zion. It is the rule, the discipline of the Church, and we must seek to carry it out in our lives, that it may be said of us when we pass away, as it can be of a number of good people, "Well done, good and faithful servant; you have done well in your lifetime; you have filled the measure of your creation in usefulness before the Lord, and have labored unselfishly in the interest of His work." If we could divest ourselves of selfishness and trust implicitly in our Father, how grand would be our history.

I suppose I have occupied all the time that belongs to me. I feel well. I know that this is the work of God. I bear record to you that it is. The Gospel has been revealed in our day and time, and we have been privileged to have our eyes opened a little to comprehend the great truths God has revealed. These brethren at the head are the right men in the right place. The Presidency of the Church are filled with inspiration; they are clothed with the power of God, to the extent that their administration is successful, and will continue to be successful. Let our administrations continue to be successful, and the Church will triumph; the kingdom and the greatness of the kingdom will be given to the Saints of the Most High by and by, and shall never more be taken from them. Amen.

ELDER JOHN W. TAYLOR.

The Church built upon new and continuous revelation—Divine authority conferred upon and through Joseph Smith—Time of the gathering of Israel at hand—Gospel of the kingdom restored and all nations shall hear it—Coming of Christ is near.

My brethren and sisters, I trust that our Father in heaven will bless me with a portion of His Holy Spirit this morning, that I may say that which shall be in accordance with His mind and will, for I realize that except the Lord is with us we can accomplish nothing.

When I behold this vast concourse of people gathered together in this large building, I naturally ask myself the question, What brings them together? And as I am familiar with the fact that you have gathered from the four corners of the earth, and are building up a great commonwealth in western America, I ask myself, What is the great moving force among this people? Elder Merrill has just referred to the great temples that the Latter-day Saints have built in this State, and I am aware that this people are dwelling in upwards of four hundred cities, towns and villages in the Rocky Mountain region. It is truly a remarkable work that is being accomplished by the Latter-day Saints, and I naturally enquire, What is this great work founded upon? I passed a building the other day, and it had poles sticking up against the east and south walls. I looked for a moment at the building, and I discovered that it was going to fall, because the foundation was not good. It was evident, from the appearance of the house, that the more you built upon the walls the greater would be the fall when it should come. In the early history of the Salt Lake Temple there were some large stones put in the foundation which were not sound. President Young discovered this; and although it had cost a great deal to put the foundation in, he ordered it all taken out. What was his object in doing this? It was that there might be a good, solid foundation under that structure, so that when the temple was completed, the foundation would not crack and give way by reason of the immense weight resting upon

it. Now that it is completed we can see the wisdom exhibited by President Young at that time.

I desire to compare our Church to a house; and I say unto you that if you are not building your foundation strong and of good material, the greater the house you put upon it the greater will be the fall when it shall come. What kind of a foundation have you? Is it laid correctly? As I understand it, the Church of Jesus Christ of Latter-day Saints is built upon the foundation of revelation from God the Eternal Father—not upon revelation given eighteen hundred years ago; for we would be slow to build a house with stones that had been in a building eighteen hundred years; but upon revelation given in the nineteenth century. In using this word "revelation," I do not refer to it as it is understood by the sectarian world; but I mean new and continued revelation from God the Eternal Father, to guide His people. Are we justified in taking this view of the situation? Let me ask this congregation, What was the Church of Christ built upon in the days of Jesus? This can best be answered by Jesus himself. On one occasion He asked His Apostles, "Whom do men say that I the Son of man am?" They replied, "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." He said, "But whom say ye that I am?" Peter, who was the President of the Apostles, answered him saying, "Thou art the Christ, the Son of the living God." Jesus then blessed Peter, saying, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it." From this we can see that the Church of Christ in His day was built upon the principle of revelation from God the Eternal Father—the same principle that made known unto Peter that Jesus was the Christ.

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews; "The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God:

for no man can do these miracles that thou doest, except God be with him.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

"Nicodemus said unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

There are many people today exactly in the same position as Nicodemus was. They will have to be born again before they can understand the things of God. But the Apostle Peter had been born of the Spirit. And how did this come upon him? It came by revelation from God; and Jesus told him that upon this rock of revelation He would build His Church. That is the kind of foundation which underlies the structure of the Church of Jesus Christ of Latter-day Saints.

Jesus went still further in blessing Peter. He said:

"And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

Here was divine authority conferred upon the children of men to act in the name of the Lord Jesus Christ; "for there is none other name under heaven given among men, whereby we must be saved."

In this day the keys of the kingdom of God were conferred upon the Prophet Joseph Smith. John the Baptist came and conferred the Aaronic Priesthood upon him, and Peter, James and John conferred the Melchisedek Priesthood. Was Joseph Smith authorized to go forth and administer in the ordinances of life and salvation, because God the Eternal Father and His Son Jesus Christ had appeared unto him? Oh, no! Before he could do that it was necessary that the keys of the kingdom of heaven should be conferred upon him. After Peter, James and John appeared unto him, Elijah came and gave unto him the keys for the redemption of the dead; and Moses came and delivered unto him the keys of the

gathering of Israel in the last days. For behold, my brethren and sisters, that day is at hand which was spoken of by the Prophet Jeremiah:

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt;

"But the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

"Behold, I will send for many fishers, saith the Lord, and they shall fish them and after will I send for many hunters and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

This day is at hand. The fishers and the hunters are going from nation to nation, declaring the Gospel of the kingdom of God; for it has been revealed in its fulness in this our day by an angel from God. After the Prophet Joseph Smith had been ordained and set apart to preach the everlasting Gospel and administer in the ordinances thereof, he ordained others according to the commandment of God; and today we have hundreds and thousands of the Elders of Israel going forth to the various nations of the earth, lifting up their voices and crying, "Repent ye, repent ye, for the kingdom of heaven is at hand." Jesus tried to gather the people together in His day, but they would not. He wept over the city of Jerusalem, and said:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

On another occasion He told the Jews, because they had rejected Him:

"Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

After His resurrection, His disciples asked Him, "Lord, wilt thou at this time restore the kingdom again to Israel?" He answered, "It is not for you to know the times or the seasons which the Father hath

put in His own power." There was a certain way in which the kingdom should be restored to Israel; the Prophets had written about it, and Jesus recognized that. He had told His disciples previously that He came not to do away with the law and the prophets, but to fulfil. "Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Jesus also prophesied that they would persecute His disciples and cast them out of their synagogues, and that the time would come when they who killed them would think they were doing God's service. Did this come to pass? Yes. All the Apostles were put to death, excepting one man, and he remained on the earth according to the promise of the Savior as recorded in the sixteenth chapter of Matthew. Who was that? John the Revelator. But it seemed like he was destined to suffer; for he was a slave on the Isle of Patmos, working in the lead mines. While there the angels of God ministered unto him, and he was shown many great and glorious things pertaining to the history of the people who should live upon this earth. He described the way in which this kingdom, which Jesus said should be taken from among the Jews, should be restored again to Israel. In the fourteenth chapter of Revelation, he says.

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

We testify to you here today that this has been literally fulfilled. The angel Moroni came unto the Prophet Joseph Smith and declared unto him the fullness of the everlasting Gospel, and commanded him to go into all the world and preach the Gospel to every creature. "He that believeth and is baptized shall be saved; and he that believeth not shall be damned."

Some of you have heard that Elder Grant is going to Japan, and you begin to query in your minds, Is this nation of the house of Israel? Is it a proper thing for Elder Grant to go to

Japan? I want to tell you that there is no nation on the face of the earth but will hear the everlasting Gospel; for the word of God has gone forth that the Gospel shall be proclaimed unto all nations for a witness; and this was to be a sign of His coming and of the end of the world. Then our minds may be set at rest in regard to Elder Grant going to Japan.

How beautiful is this! We begin now to understand why the Savior instructed His disciples to pray, "Our Father, which art in heaven, Hallowed be thy name. Thy kingdom come." The sectarian world today are all praying for the kingdom of God to come. Let me say to them and to all the world, that God has revealed himself from the heavens in this our day. He has organized His Church and Kingdom upon the earth, for the redemption of the children of men. And it is no longer necessary for you, my brethren and sisters, to ask God the Eternal Father that the kingdom of God may come; but pray that He will prepare you for the coming of the King—our Lord and Savior Jesus Christ. For, behold, that day is at our doors. As the Prophet Malachi has said:

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."

Some will say that this messenger sent to prepare the way was John the Baptist; but I say unto you that Jesus Christ did not come suddenly unto His temple in that day. He grew up as a child, and they said, "Are not these his brothers and His sisters." It was the second coming of Christ that Malachi referred to, as the following will prove to you:

"But who may abide the day of His coming? and who shall stand when He appeareth? for he is like a refiner's fire, and like fuller's soap:

"And He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

All the children of men abided the day of His first coming. They lived with Him, talked with Him and list-

ened to His instructions; but I say unto you that when He comes the second time, following the testimony of His servants, He will come as a refiner's fire and as fullers' soap. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

My testimony unto you is that the coming of our Lord and Savior Jesus Christ is nigh at hand. I testify that we have Prophets, Seers and Revelators among this people, and that Lorenzo Snow is the man who has been called upon to be the mouthpiece of God unto this people. It is as Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This principle of revelation is the foundation of the Church of Christ. It is the rock that Christ told Peter He would build His Church upon; and upon that rock the Church of Jesus Christ of Latter-day Saints is built. How beautiful is this principle!

How nicely this corresponds with the words of Jesus:

"It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you.

"Howbeit when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come."

This is revelation. This is the power of God unto salvation. This is the principles by which God guideth His Church in every age of the world. I rejoice, my brethren and sisters, that this Church is built upon revelation. I can go further, and say that it is built "upon the foundation of apostles and prophets, Jesus Christ, Himself being the chief corner stone."

I pray the Lord to lengthen out the life of President Lorenzo Snow, that he may live to fully satisfy his desires upon the earth and the mind and will of God concerning him; that He will also bless his counselors, according as they need at this very hour, and bless and qualify every one of us to perform our duties in the Church and Kingdom of

God. For I say unto you, my brethren and sisters, it is not he that has the gift of prophecy, or the gift of tongues; it is not he that has received the ministration of angels, that will be saved in the Kingdom of God; but it is he that endureth unto the end. Speaking of the time when He should sit on the throne of His glory and judge the children of men, Jesus says:

"Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

When the Savior came upon the earth, there were men living who held the Priesthood; but would they receive new revelation? No, they would not; but they said, "We have Abraham to our father." John the Baptist rebuked them for their hypocrisy, and said, "Think not to say within yourself, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." Jesus said to His disciples, "Ye are the salt of the earth; but if the salt hath lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under the foot of men" I say unto you that we have men in this day holding the Priesthood after the order of the Son of God, who have lost their savor, and they are good for nothing, but to be cast out. For I tell you, the Lord will not justify any man, no matter what Priesthood he holds, except he hold himself ready to keep the commandments of God, to be humble, and to be obedient to his seniors in the Priesthood. It is an eternal principle, that he that humbleth himself shall be exalted, and he that exalteth himself shall be abased. Jesus descended below all things, that He might rise above all things; and the only way we can be justified in the sight of God is to be humble and obedient. Instead of being determined to have our own will,

let us bring our will, our passions and our ambitions into subjection to the mind and will of God as manifested through His servants who preside over us, and we will be saved in the day of the Lord Jesus. But if we determine to have our own way and work out our own will, we will stand condemned; for the Lord will not justify any man in becoming a law unto himself.

God bless you and fill you with His Holy Spirit, and help us all to keep His commandments, that we may be saved and exalted in His kingdom, which is my prayer in the name of Jesus. Amen.

ELDER HEBER J. GRANT.

Recognition of the fidelity of the Saints—Actions the best evidence of sincerity—An exhibition of true friendship—A testimony to the truth.

I am pleased to have the opportunity of standing before the Latter-day Saints and addressing them in this conference. I have rejoiced in the spirit and inspiration of the conference thus far, and I desire that the remarks which I may make may be under the inspiration of the same good Spirit. As I have often said in occupying this position, I desire only to say those things that shall be beneficial to those who listen as well as to myself. If I know my heart, I believe I can in all truth testify that it is set upon the building up of the Church and Kingdom of God upon the earth. I desire above all things to know the mind and will of God concerning me as an individual; and after having learned that, I want the strength and the determination to carry the same out in my life.

I was particularly impressed with the remarks of President Snow in the opening of our conference, referring to the man who, when he found a great treasure in the field, went and sold all he had that he might obtain it; or, when he discovered a pearl of great value, he sold all he had to secure it. While listening to his remarks I remembered a letter which I have read in many of the wards and Stakes of Zion, and I may have read it in this building; but if I have, the sentiments therein contained, one sentence in particular, have made such a profound impression upon my mind that I do not

know that I can do better than to again read an extract from the letter, with the sincere prayer that it may find lodgment in your hearts. It was written to me by a gentleman with whom I have been acquainted from my childhood. It is something over thirty years since I first knew him, and he has been a very dear friend of mine. I may say that, with the exception of my associates in the Church of Christ and my own relatives, there is no man living upon the earth today that has as warm a place in my heart and that I love as dearly as the man who wrote this letter. I do not know that he would care to have me mention his name; therefore I shall not do so; but I will state that at the time he wrote this letter he was the general manager for the United Kingdom of a corporation of over two hundred millions of dollars; so you may know that he was a man of considerable experience and importance in the business world. The letter was written to me from London:

"My Dear Heber:

"Your very nice long letter of the 10th came duly to hand. Of course, you know, aside from the long and intimate personal friendship we have had together, how much I have always been impressed with the genuineness and sincerity of the religious feeling among the men and women who hold your faith. Many times and oft I have said, in conversation, that the only religious people I ever knew who lived up to their professions, were the Mormons of Utah. And this is true."

I am indeed grateful that my friend has not access to the list of non-tithe-payers, amounting to ten thousand, because I doubt very much if then he could say "that the only religious people I ever knew who lived up to their professions, were the Mormons of Utah." I am grateful that the Mormons with whom this man became acquainted were not only Mormons in name, but that they were in very deed Latter-day Saints. He gained his opinion of all "Mormons" by those with whom he became acquainted; and I have often said in public that I regard it as the duty of every Latter-day Saint to so order his life that his conduct will inspire all people with respect for him, and thereby create respect for the entire people. It is

In keeping with the teachings of our Savior to let our light so shine, that men, seeing our good works, will glorify God and be led to embrace the Gospel of Jesus Christ.

"This it is that inspires respect, even when there is a total absence of a belief in the doctrines. Your people carry their beliefs into daily life, and act as if they think there is something in them. If I had the belief to start with, I cannot see how as a sensible person I could do otherwise."

Now, here is the sentence that I desire impressed upon your minds indelibly:

"If there is anything [and my friend draws a big black line under 'anything'] in a belief which involves an eternity of future existence, there is everything [and my friend draws another black line under 'everything.']"

Do we as Latter-day Saints believe this? Do we appreciate the force of my friend's remark? "If there is anything in a belief which involves an eternity of future existence, there is everything." Are we convinced that there is everything in this belief that involves an eternity of future existence? And do we, as our friend says we do, carry our beliefs into daily life, and act as if we do think there is something in them? Or are we making pretensions? Are we like the salt that has lost its savor, that is henceforth good for nothing, but to be cast out and trodden under foot of men. My friend continues:

"Now, I have given you my own sincere thought. The fact that I have no such conviction is evidenced by the fact that I am agnostic on such questions, as shown by my own actions."

If we are to take that standard—what is shown by the actions—then there are thousands of Latter-day Saints who are agnostics. And that is the standard of Jesus Christ. It is the only standard by which we will stand or fall.

"Still I never attempt to proselyte on behalf of non-belief; and the last thing I would do, is to disturb those who believe in a theory which I don't; and I won't argue in defense of my own lack of believing.

"I think, Heber, I have expressed about these views to your mother many years ago."

This man, as I have said, is a friend of mine, and he has shown

his friendship by his actions—a friendship which I doubt very much I could have experienced from many of the Latter-day Saints, if they had been put to the test. In the panic of 1893, this man, learning of my financial distress, wrote me a letter and announced that it was impossible to borrow any money in San Francisco (where he was then located) upon ordinary securities, but that money was there to be loaned upon real estate. He said that he had no real estate except his home, but if the money from a mortgage placed upon his home would save my financial life, he said, "telegraph me upon receipt of this letter; do not wait to write, because delays are dangerous, and the money shall come to you by the first mail." I could not restrain my tears when I read that letter, to think that God had given me sufficient of His Spirit whereby I had been enabled to so live that a man who was an agnostic, and who had no hope beyond the grave, had been so impressed with the genuineness of my character and integrity that he was willing to risk his home to save my "financial life." What called forth this letter? My friend wrote to me from London, inquiring about my mother, about her sister, and about a number of other people with whom he was acquainted when he was a boarder in my mother's home, and wanting to know how they were getting along. Among others, he inquired regarding my cousin, Anthony W. Ivins; and I wrote and told him of the sacrifices that he had made, in selling his property and moving to a foreign country. With regard to those sacrifices, I remarked that he had gone because of a call he had received, without any earthly hope of reward, and I said: "You see that we Mormons go where we are sent, without regard to the profits that may come to us." This called forth the letter I have read in your hearing. That man, to my knowledge, many years ago, was the instrument in the hands of God, in connection with another friend of mine, of making for this people a friend of a man who was chosen to govern this Territory, namely, Gov. Axtell. He wrote to me that he came

here imbued—"filled full," is the expression in the letter—with his ideas of the "Mormons." He said: "He is my friend, and I know what kind of a people you are, and he comes there believing as I believe."

I maintain that it is the duty of every Latter-day Saint to so order his life that every man will believe he is honest and sincere. I was in Phoenix, Arizona, some years ago, with Apostle John Henry Smith. We were preaching, by request, in the opera house there, and one of the good sisters overheard the following compliment (though some might consider it very doubtful) paid me while I was speaking. A man said, "Well, that man is a pretty red hot talker, and seems quite earnest." Pretty soon he exclaimed, "I'll be damned if that fellow don't talk earnest." Not many minutes passed, and he said, "I'll be damned if I don't believe that fellow believes what he is saying." Now, if we can impress every person with whom we come in contact that we are honest, then we have done something towards impressing them with the honesty of all the people. I prize very highly a letter that I got from a friend that was managing a large corporation when I was made an Apostle. He said, "Well, I always thought that the Mormon leaders were frauds, but now that they have chosen you I have changed my opinion; for I know you are honest, and they must be, or they would not dare have you in their counsels."

You will pardon me, I trust, for these personal allusions. They say that personalities sometimes are calculated to impress a lesson more vividly upon the hearts of the people than any other kind of teaching. I do know that God lives. I do know that Jesus is the Christ. I do know that Joseph Smith was a Prophet of God. I do know that we are engaged in the work of God. I do know that there is an eternity of future happiness in store for every Latter-day Saint that keeps the commandments of God. The Savior said:

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

This promise is not made to us, only upon the condition of keeping the commandments of God. The Savior also said:

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

We find here in the very first section of the Book of Doctrine and Covenants teachings to us as Latter-day Saints, and many of us do not remember them.

"And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people;

"For they have strayed from mine ordinances, and have broken mine everlasting covenant;

"They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall."

Are we seeking our own mind and will? Do we believe as Apostle Taylor said, that we should subject our mind and will to the will of God? Are we breaking the everlasting covenant? In this same revelation the Lord also says:

"And verily I say unto you, that they who go forth bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious;

"Yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure;

"Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man."

"For I, the Lord, cannot look upon

sin with the least degree of allowance; "Nevertheless, he that repents and does the commandments of the Lord shall be forgiven;

"And he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of Hosts."

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

"What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same;

"For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever."

As Latter-day Saints we are told to search these commandments, for they are true and faithful.

My friends, my brethren and my sisters, I leave with you my testimony that God lives, that Jesus is the Christ, that Joseph Smith was a Prophet of God. I leave with you my testimony that only by keeping the commandments of God will you be saved. I say unto you, be honest with God. Never make a dollar in the world but you pay your tithing on it. Observe the Word of Wisdom. Keep the commandments of Almighty God, and you will be saved. In bidding you good-bye to go to a foreign land to preach the Gospel, I wish to go with your faith. I desire to be remembered in your homes night and morning. I love the Latter-day Saints. I love to labor for the advancement of the kingdom of God. I know that He lives. I have reached out my hand and plucked the fruit of the Gospel, and I know that the Gospel tree is alive and bears fruit. I delight to labor for the spread of the Gospel, and I thank God for the privilege of going to introduce the Gospel to a nation that has been in darkness. I hope and pray that in the providence of God there is a great labor to be accomplished. I pray in humility that I may go forth with the faith and the prayers of the Saints to accomplish all that God desires I should do. I leave my blessing with the Latter-day Saints, and I do it in the name of Jesus Christ. Amen.

The choir sang:

Zion stands with hills surrounded.
Zion, kept by power divine;
All her foes shall be confounded,
Though the world in arms combine.

Benediction by Elder Jonathan G. Kimball.

AFTERNOON SESSION.

The choir and congregation sang the hymn which begins:

"Our God we raise to Thee,
Thanks for Thy blessings free."

Prayer was offered by Elder Angus M. Cannon.

Singing by the choir:

"Softly beams the sacred dawning,
Of the great millennial morn,
And to Zion gives welcome warning,
That the day is hastning on."

ELDER GEORGE TEASDALE.

The world seems to prefer falsehood to truth—
The testimony of Jesus—Necessity for moral courage—The law of tithing—The Saints a loyal people.

I have rejoiced exceedingly at this Conference in the testimony of my brethren, and I have thought, What are the people of the world thinking of? Have they eyes, but see not; ears, but hear not; and hearts, but understand not? I wonder why it is that the inhabitants of the earth prefer falsehood to light and truth. I remember that, in England, they had a play at one of the theaters, called "The Danites"—a most infamous thing, calculated to prejudice the minds of the people against the unpopular Latter-day Saints. I noticed the other day that in the refined, aristocratic city of Boston they are enjoying a play termed "The Mormon Wife." Is anybody justified in rejecting the truth because of the scandals circulated against the Latter-day Saints? I understand that all men and women are their own agents; and I do not know a worse degree of slavery than to be afraid to think for yourself and speak what you believe. I wonder how many of this congregation would be present today if the Latter-day Saints had been moral cowards. But they are men and women who desire to think for themselves. Many were raised in the pop-

ular religions of the day, and came out of them and took up the cross of Christ, by obeying the doctrine of Christ as taught in His Church. They turned from the worship of the unknown God to the worship of the true and living God. They acknowledged the atonement of Christ, repented of their sins, were buried with Christ in baptism, thereby obtaining the efficacy of the sanctifying power of the precious blood of Christ, and received the Holy Ghost, through the laying on of hands.

Every Conference where the Twelve Apostles have been they have borne their testimony that they know Joseph Smith was a true Prophet sent of God. How do they know it? Because they have accepted the doctrine of the Savior, taught by His authority. We bear testimony that the authority of God is restored to the earth. The Priesthood of Melchisedek, after the order of the Son of God, and the Priesthood after the order of Aaron have been restored; and the Gospel is being preached in all the world for a witness, by divine authority. The word of the Lord is unto all people, Repent and be baptized, and obey the Gospel, worship the living and the true God, and you shall have a living witness that He lives, and that Jesus is the Christ. That was the message which came unto me years ago. I accepted it. I sought the Lord, and He answered me; and from the day I obeyed this Gospel down to the present time I have had a living witness concerning the truth of this work.

Now, what is the use of being an idolater? What is the use of being led by priestcraft and false tradition? What will be the outcome of all such, when men have the opportunity to obey the Gospel of the Lord Jesus Christ, to become the children of the Father by adoption, and to be taught of Him? Our beloved brother, John W. Taylor, this morning spoke of the necessity of revelation. Why, "the things of God knoweth no man, but the Spirit of God." "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." "I am not ashamed of the Gospel of Christ," said the ancient Apostle, "for it is the power of God unto salvation. * * For

therein is the righteousness of God revealed from faith to faith." If it were essential for Peter to have a revelation from Almighty God to know that Jesus was the Christ, is it not essential that every man and woman should have the same opportunity, we all being the children of God, and He being no respecter of persons? I often wonder what excuse men and women will give the Almighty when they pass behind the veil, who have lived in the midst of the Latter-day Saints, who have heard the doctrine of Christ as taught by the Latter-day Saints, and have seen the temples of God, in which the ordinances of the Gospel are performed for the living and the dead by the authority of God and the power of an everlasting priesthood. My friends, what excuse are you going to give to the Almighty? His ears are open to your cry, as they have been to ours, if you are honest and desire to know the truth. The Lord has said, Look unto me. What is to hinder you from doing so? "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Is it possible that you have no faith in the living and true God, your Creator, and in the principle of revelation? If so, it is a bad condition to be in. That is my private opinion, publicly expressed. I am afraid it is like I once heard a gentleman say in Virginia. We had been preaching the Gospel and bearing a faithful testimony to the people, under the power and influence of the Holy Spirit; and at the close a gentleman said, "There is no doubt that these men have the scriptures on their side, but it would never do to belong to them, for they are so dreadfully unpopular." But what excuse will you give to the Lord for not receiving the message of the Gospel that we declare unto you? Will you say that you were moral cowards?

We want no cowards in our band
Who will their colors fly;
We call for valiant-hearted men,
Who are not afraid to die.

Do you not sing that? Are they not your sentiments? If not, how came you to be Latter-day Saints? When I heard this Gospel it was threatenings, threatenings all the time. I was told what

calamities would come upon me, and maybe death, if I associated with these unpopular people. Thank God for the courage He gave me to embrace the Gospel, contrary to the counsel of all my friends! Why, our Master was unpopular. He was an innovator, because He told the truth; and we are innovators, because we tell the truth. Our testimony is true, and those who accept the Gospel at our hands bear witness that it is true, because they receive the recompense of reward. No man ever embraced the Gospel of Christ with a broken heart and contrite spirit, and lived its principles, who was disappointed or found fault with it; but the closer he lived to its principles the more of the power of God he had.

Now, our beloved brother, George Q. Cannon, is lying sick unto death perhaps. He is an object lesson to the nations. He has traveled extensively. He took these glad tidings of great joy to the house of Israel in the Sandwich Islands. He went down "below all things." Then he has represented the people in the halls of Congress. And no man or woman could ever say of George Q. Cannon that he was anything but a gentleman. Take all our leaders—President Joseph Smith, President Brigham Young, President John Taylor, President Wilford Woodruff, President Lorenzo Snow—and they are the highest type of intelligence; men who have known no fear. God has given them a testimony, and that testimony is before the world. Because the people are unpopular is no excuse for not embracing the Gospel. The Lord Jesus Christ said, "In me ye shall have peace; but in the world, tribulation." We have had plenty of tribulation; but the Lord has sustained us through it all the time. I know He has sustained me in my weakness, and has made me strong when I have been weak. He has come to my aid and enabled me to discharge my duty. So with my brethren. I remember, in 1868, when I was called upon a mission to the British Isles, I had an impression that I would never return. I remember speaking to President Heber C. Kimball. He made some remark to me, and said, "Boy,

do you hear that?" I said, "Yes, sir." "Well," he said, "I want you to remember it, for you will not see me again." That confirmed the impression I had, (I never thought of him dying), and the agony I passed through when I left my wife and three children to go on that mission, no man knows, except he has gone through it himself; but by the grace of God I was enabled to say, "It does not matter to me whether I ever come back or not; the Lord has called me on this mission, and by His grace I am going to fulfill it." I never could have done it only by the grace of God, and to Him be all the glory. In other circumstances and at other times, when my life has been in danger, He has sustained me so that I did not flinch. Glory be to Him, not to His weak, unworthy servant!

These are evidences to me that it is the Lord's work, and no man-made system. It is the "Marvelous work and a wonder" that is being performed by our Father in heaven. All glory to His holy name that we have the privilege of being associated with it! I am thankful beyond expression. Our leaders are just men, upright and honest men. They are devoted to the establishment of the righteousness of God upon the earth. They are natural gentlemen and gentlewomen, who have the spirit of this work, and who labor for the accomplishment of the purposes of the Almighty, that His righteousness may be established upon the earth. O my beloved brethren and sisters, how much we owe to our Father in heaven, that in our lowly condition He brought us to these glorious vales of the mountains, as predicted by the Psalmist:

"O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

"Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy;

"And gathered them out of the lands from the east, and from the west, from the north, and from the south."

Just think of it! that we should live to fulfil that, and to be associated with this "marvelous work and a wonder." Then there are so many opportunities given unto us to assist in this work. There is plenty of room for all, male

and female, who desire to labor for the glory of God. But the Lord has said that those who assist in this work should be full of love, having faith, hope and charity, being temperate in all things, trusting in the Lord, and doing good.

I have noticed that since we have been more faithful in the payment of our tithes and offerings the Spirit of the Lord has increased in the hearts of the people. This is a very light thing that He requires of us—one in ten. I sometimes ask a little boy, if his father should give him ten apples and then ask for one-tenth to be returned to him, how many would he give. Why one, he says. Then do you mean to tell me that grown people do not know what a tenth means? "Of all that thou shalt give me," said Jacob of old, "I will surely give the tenth unto thee." Are we doing it? If we are not, what is our justification? The Lord requires it of the widow as of the millionaire. He requires of His people one-tenth of all that He blesses them with, and also that they should be considerate to the widow and the fatherless. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." We have nothing to do with the world, except to preach the Gospel to them. When you desire to pattern after the world and come under their influence and domination, you are on the wrong side. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Do we want to be plagued? Do we want to be consumed with the brightness of the coming of the Son of God? The Lord hath said that those who are tithed shall not be burned at His coming. Those that rob Him in tithes and offerings shall become as ashes under his feet. Do you want to be in that condition?

I would like to encourage all men to be kind to themselves, and to worship the living and true God. Come out of your broken cisterns, that hold no water; cease your idolatrous practices and the worship of an imaginary God, without body, parts or passions; and come to the light of the glorious Gospel of the Son of God. We have done this,

and I tell you it is glorious. There is nothing under the heavens more valuable than the fellowship of the Spirit of God. Do you not want it? Humble yourselves before the Lord. "Blessed are the meek, for they shall inherit the earth. Blessed are they that hunger and thirst after righteousness; for they shall be filled." The Lord has made it possible for us to assist in the establishment of His righteousness upon the earth, and to enjoy the pure happiness there is in the practice of righteousness. There is nothing that gives greater happiness than the doing of the will of God. And who is to judge us? Who can tell whether we have these principles or whether we have not? Only those who embrace them; only those who hear the word of God and do it. That is the only way in which you can obtain a testimony. I am frequently asked why it is that tourists and visitors to this city cannot go into the temple of the Lord; for they are so curious to know what is done there. Why, you can all obtain admission into that temple. How? By obeying the Gospel, worshipping the living and true God and being worthy, through keeping His commandments, to enter there. What is it you do there? We perform ordinances for the living and the dead, we learn the ways of the Lord. It is all summed up in the covenant we made when we went down into the waters of baptism, that we would serve God and keep His commandments. That covenant covers all our after life. Then we should be what we profess. I say to our friends, Repent, and obey the Gospel; for Jesus Christ became the author of eternal salvation to all that obey him. It is decreed in the heaven of heavens that you must be born again. You must be born of water and of the Spirit, and you must be adopted into the Church of Christ by His authority. This is not difficult to understand, if you want to understand it. I knew a man who was engaged in the Liverpool office of the Church for twenty or thirty years, but never embraced the Gospel. He would talk about it, but never seemed to sense the necessity of doing the will of the Father. Well, I sup-

pose there are reasons why some people reject the Gospel, and why others accept it. But those who accept it certainly have the advantage, to the glory of God our eternal Father. We love Him. We are not hypocrites. We do not teach false doctrine. We do not beguile the people. At the same time we sustain our government, though we have been accused of not doing this. I think when a people are willing to give up one of the highest and most holy of their principles at the dictation of the government, it bears a testimony that cannot be impeached. More than that, when the government wanted our boys to help them defend or subdue, they were on hand. We believe in the government; we believe in the Constitution. Our lawyers, if they want to be loyal to God, should stand by that Constitution. Let this be a State that is under the blessing of God, and a firm supporter of the Constitution, that we may be an example to all people in justice, truth, righteousness, and the protection of life and property. The Lord did not inspire the fathers that wrote the Constitution for nothing. He knew that He was going to establish His Church upon this land. Had the inhabitants of this land stood by that Constitution, the nation today would be much more prosperous than it is. The Lord has said that those who love Him and keep His commandments shall prosper, and it is the same with nations as with individuals.

My beloved brethren and sisters, I praise the Lord that I have the privilege of being with you, an Elder in the Church, having a living testimony concerning this work. I love my associates. We know the value of President Snow. Ten years he presided over the quorum of Apostles. He schooled us, and made us better men through his glorious administration. If you Latter-day Saints will listen to the voice of the Lord, I will promise you, in the name of my Master, that you shall prosper in the land, your enemies shall never overcome you, and you shall be able to establish the righteousness of God in the earth, to the glory of the Father, through Jesus Christ. Amen.

ELDER JOHN HENRY SMITH.

Failure to fulfil the law is in the nature of a revolt—The way of deliverance and prosperity—Necessity of self-examination.

Thus far in the conference the brethren who have spoken have received a most liberal portion of the Holy Spirit, and some absorbing thought has been expressed by each one, which has afforded food for reflection. The witness of the Spirit has followed their utterances. The manifest strength of President Snow in the opening of the conference, the clearness of his voice, the fulness of his words, gave to every person present an assurance that the head of this great organization, (the Church of Jesus Christ of Latter-day Saints), was receiving help from the proper source. As each one of the brethren has taken his place upon this platform and given utterance to the words suggested by the Spirit of the Lord, there has been a renewal of that Spirit which rested upon our chief as he placed before us his thoughts, and congratulated the people upon the measure of improvement that had been exhibited in their efforts to apply in a practical way the principles of the Gospel.

The words of truth as they have fallen from the lips of our brethren have pointed out very clearly to our minds the fact that our Father was not afraid to tell us the truth, to give us credit for the efforts we have legitimately made, and to clearly expose to our own view our lack of fidelity and faithfulness in the performance of our part. The Spirit has portrayed before our minds the necessity that exists for testing each one of us. We have been informed that there are many who have been registered with the Latter-day Saints through the waters of baptism, and in many instances have been ordained to the Priesthood and been made partakers of the various callings and obligations that attach thereto, have been unmindful of their sacred covenants.

It has not been the weakness of the flesh alone that has stood in the way of their development. All of us are possessed of many weaknesses; we have received an assur-

ance that they would be forgiven us if our fidelity to the Gospel should be fixed and established. It cannot be charged as a weakness that men and women to whom the truth has come are not tithepayers in the Church of Christ. It may be through a weakness that a man may sometimes tell that which is untrue? It may be weakness that exhibits itself in our lives when sometimes we drink ardent spirits and by that means lose our judgment, and possibly are drawn away from our moorings? But the continued and persistent neglect of a requirement such as is placed upon those that have been made partakers of the Gospel in its fulness, to pay their tithing, ceases to be a weakness. It becomes in its nature a direct revolt against an absolute commandment of God, designed to establish us in the generous and considerate fulfillment of providing for the development of the work of God and our own well being, and registering ourselves as willing to utilize that which Providence shall place in our hands as worldly means for the betterment of our fellow creatures and the dispensing of the word of God among the children of men, in the building up and beautifying of Zion, in the extending of her borders, and in carrying forward that work of His in the way designed by Him, as well as in an exhibition on our part that we hold no worldly goods above His work. While we may fall down under the temptation of the moment, passion may govern us briefly, and we may make this error, yet when the years come and go and Elders of the Church, holding the Priesthood of the Son of God, are not enrolled upon His records—upon the record of the Lamb's book of life. If you please—it is an evidence, not of a weakness, but of revolt against an absolute requirement of heaven.

President Snow, in his efforts to maintain the dignity and honor of the work of the Lord in the world, when he came to the forefront as the chosen leader of the Saints, under the direct revelations of our heavenly Father, pointed out to us as a people that there had been upon our part a fearful lack of earnestness and devotion, as written in the books. He

pointed the way of freedom from the trammels that were holding us down. He pointed to us the way, not alone of the avoidance of dishonor and disgrace by unpaid bills on the part of the Church itself, but the way of freedom also for the Elders of the Church who had gone beyond the proper limits in their own business concerns. He said that their liberty, their hope lay in turning to the Lord, and seeking by earnestness and devotion to utilize their powers, by paying their just dues and being placed upon that record from which every member of this Church is to be judged. By fixing in their own souls the thought that this is the test law which the Almighty has established, and if you will fulfill that obligation rightly, your own trammels will be relieved, your own burdens will be lightened, the sunlight of the Spirit shall descend in richness upon you. The efforts of those who would retard your progress and bar the advancement of the cause of Christ will be futile. The hands of your enemies will be weakened, the light and inspiration of truth will mark the way for you to indeed become that conquering host which our Father in heaven has decreed you shall. This is not to be done in the spirit of hate, nor in malice directed against any of our fellow creatures, but in the spirit of independence and love, tempered by that legitimate humility that would lead every man and woman conversant with the principles of the Gospel and the spirit of this work to sense fully the nature of the great mission that is theirs. We should not fail to sense that this world is before us, with the design of God who sent us here; that it is our world, if you please; not a world to be conquered by the sword, not a world to be conquered by the spirit of hate, not a world to be subdued simply to satisfy the ambitions of men and give them place in connection with it and its development, but a world to be brought into subjection to Almighty God through the cross of Christ and through the principles of love enunciated by Him and revealed anew in the day and age in which we live; that no matter what may come, our own hearts purged by the requirements of our God, we would indeed utilize the worldly

means that that Father gave us to provide for the accomplishment of His purpose, as far as we had the power; that the hand which He chose to hold within its grasp the elements of power should not be paralyzed by our failure to place within that hand, so far as we possess the capability, the sinews of war that should enable him in any and every field where His purposes required a work to be done, to accomplish that work. He congratulated you upon the wonders that have been accomplished, and yet there are wonders still to be accomplished.

You have been flattered that you were the best people in the world. I hope, my brethren and sisters, that each man and each woman will look into the inmost recesses of their own hearts, weigh the conditions of the duty imposed by the Almighty upon them, and ask themselves the question, as the cold investigation is made, Is this statement of our brethren correct, so far as we are concerned? Words of flattery, it is true, sometimes drop sweeter upon our ears than words of reproof. We bear illy sometimes the words of reproof, and especially if we have been in violation of some requirement or law of God. But when we look into the recesses of our own hearts, or examine the record of our own deeds, are the words of commendation that are spoken to us as a body merited by each one of us? As I have sat in the presence of my associates and listened to their good words of counsel and commendation, their words of censure, I have sought to put myself on the rack, to examine myself. I wish that I could feel that I had fulfilled as thoroughly the work the Almighty has given me to do in connection with you as I should have done? But while I was examining myself I wondered if all of us were undergoing the same examination, and if so, we had determined that with the help of God under the inspiration of His Spirit as it came from the lips of His servant, we would be tithepayers, we would be exemplars in every walk of life, so far as we had the power. While some little weakness might overtake us, we would not register ourselves as in revolt against any proposition that

Almighty God had laid upon us as a duty that we should discharge. We might miss for a brief season the payment of tithes, but the years should not come and go and our names not be found on the records of the judge of the house of Israel; that the days and the months should not pass by and we utilize our means with which Providence blesses us without being mindful of that aid that we should give for the furtherance of the purposes of that Father who had given us the right to the receipt of His Priesthood, or who had permitted us, if we had not attained this, to enter the sacred door of the waters of baptism and receive the baptism of water and of fire and the Holy Ghost, while hundreds and thousands around us as good as we, so far as their lives are concerned, as earnest as we in that which they deem right, and in many instances much more liberal than we, and yet by some condition that can scarcely be explained remain aloof from the consoling and convincing influence of that Spirit that comes from on high.

But yesterday in passing from this building to my own home, I met a gentleman whose friendship I appreciate very highly, not a member of our Church; a man that I believe to be in the business world a man of perfect honor and integrity, a moral man. I met him upon the sidewalk. I put my arm around his shoulders, and said to him, "My friend, I believe I have the prize of prizes, that has been given of God to our Father's children. You and I have met in the business world for years and years; your treatment of me has been the treatment of a gentleman; I have respected and do respect you as a man of honor." "He says, 'I have been a moral man, Mr. Smith, but I have not been a religious man, in the sense in which you religious men sometimes speak.'" Said I, "Look here, by and by this race will be run, and you and I will be on the other side. I do not want you to say to me on the other side, 'Mr. Smith, in that sphere yonder, you had the prize of prizes, and you never offered me an understanding of it.' I want to ask you as a matter of friendship—for I believe that I have the truth—that you will make it in your

way to visit the religious services of the Latter-day Saints. Seek to receive of their spirit and to comprehend that which they are engaged in." He promised me that he would, and I believe he will. As to the impressions that the Almighty may make upon his mind as he shall listen to the words that may be spoken by the Elders of the Church, it is not for me to determine. His spirit must be in that condition that the spirits of some of you were in in times past when you drank in of the truth; but if his spirit does drink in of the truth, I believe him to be of that mould that means and abilities would be utilized by him for the accomplishment of that which in his honor he believed was true. I think that many of the Latter-day Saints are discrediting themselves in their neglect of that which the Master has placed within their reach by a failure to meet these obligations and to have their names registered by the common judge upon the records designated by the Almighty for preserving the evidence of the goodness of their hearts and their conversion to His truth.

I see, my brethren and sisters, that my proportion of the time is gone, but standing before you with the full knowledge of the responsibility that attaches to my chief as well as to my associates in connection with this work, I say to you, write your names in the Lamb's book of life; for it is the Lamb's book of life when you register yourself as a bestower of that which Providence places in your hands and give it into the hands of the parties designated by the Almighty to utilize that means for the extension and upbuilding of the Zion of our God. There is no requirement resting upon you to pay tithes upon somebody else's property or earnings; but the law of God to His people is that that which is yours, which comes into your hands each year, shall be tithed. He requires of His people that that witness for His truth shall be registered by the payment of tithes and offerings; and no man or woman that fails and continues to fail in this duty can be in any other condition in connection with the work of God except in open revolt. The missing for a season may be a lack of judgment, maybe a fault, but when it con-

tinues without limit, that man or that woman has rejected in his or her soul the law that God has given. Their names will disappear in connection with our Father's work.

Brethren and sisters, let us obey the commandments of our Father in heaven, register our names in His book, register our name in words of comfort and advice, guiding, as far as we may have the power, our fellow man to an understanding of the truth. Let us ever remember that these sons and daughters of His, scattered throughout the world or mingling with us in our own homes, though not of our own faith, are His children, created in His likeness and in His image; and that while the truth has come to us, the responsibility in the receipt of that truth upon us is indeed great. Every word that can be spoken, every deed that shall turn the hearts of our fellows to our Maker, should be performed by us. That which we have embraced is indeed the Gospel of the Lord Jesus Christ. We are indeed in the Church of Jesus Christ. Our mission is the purifying of God's children in all the world. He who fails to perform his part in this ministry, after having been made a partaker of the heavenly gifts, will find himself outside of the holy communion, and the blessings in store for our Father's children. I pray for our country and its good; for the development of that truth which our Father has given us; for the spirit of hate to be banished; for the spirit of love to reign supreme among this people; and that in their love of mankind they shall be enabled to turn indeed "the hearts of the fathers to the children and the hearts of the children to the fathers," extending not alone unto that future time, but encompassing all the good that will be saved upon this earth in the flesh in the day and time we are acting among them. I know that the Gospel is true; that His Priesthood and power is among the children of men; that it has been given to man, "never again to be taken from the earth nor given to another people," but to be established, carried from land to land, from clime to clime, to be preached to every nation,

to every kindred, to every tongue, and to every people, that they to whom the message comes through the ministrations of God the Father and His Holy Son may fulfill their destiny and be crowned with His approval, because they obeyed His laws. Amen.

ELDER C. W. PENROSE.

Mankind in the image of God—Every soul is immortal—Obedience to law essential to salvation—Universal redemption—Glory to be regulated by merit.

This is a most magnificent sight to me. When I looked upon the congregation this afternoon and saw the uncovered heads of both brethren and sisters, I thought of the saying of Scripture, that God made man in his own image, "in the image of God created He him; male and female created He them." I also thought of one remark made by President Snow in his opening address, that every one of us is immortal, that the spiritual part of our being is the offspring of God, and no matter how long we may have existed before we came into the world, or what is the mystery of our origin, we are immortal beings, and while ages go and come and changes will take place in the worlds that God has created and in the beings who inhabit them, that we shall live on forever and ever, and there will be no end to our existence and to the development of the powers that exist within us as the sons and daughters of God. What a grand and ennobling thought this is! that though we now are weak, clothed around with mortality, and subject to the infirmities of the flesh and the weaknesses that we have inherited through a long line of ancestry, who in many respects have transgressed the commandments of God—notwithstanding our frailties, and that with which we have to contend through our environment and the influences of the past, all eternity is before us. There is no end to our existence, and there will be no end to our advancement. Every person upon whom I look in the congregation this afternoon is immortal. There will be an opportunity in the ages to come, if we do not avail ourselves of them in the present, to learn the mind and will of our Eternal

Father and to come into harmony with Him and with His divine purposes. But those who receive the truth in this life, who avail themselves of those opportunities about which we have heard this afternoon, who receive the truth as it is in Christ Jesus, enlist under His banner, fight the good fight of faith and overcome, will obtain the crown in the kingdom of the Father, and forever and ever they will be in the advance of those who fail to obtain these blessings, who fail to be obedient to the Lord and are not found worthy to inherit this "far more and eternal and exceeding weight of glory" which those can attain to who obey the Gospel. That is the advantage of receiving the truth in this present state of existence. We obtain that much of a step in advance of those who do not receive the Gospel.

It is very gratifying to us who desire the salvation of mankind, and whose work it is to labor for their uplifting, who have been specially called of God and appointed to work under the Captain of our salvation for the redemption of the whole human race, to know by the revelations of God that the time will come, in some future state of existence if not in this, when every soul that can be redeemed will be brought out of darkness and sorrow, and hell, and death, and be placed where they can enjoy existence, to glorify God and obey His commandments. We do not know how long it will take for some people to obtain this redemption. It is certain, however, that justice will claim its own. Our God is a merciful Being. His name is love. He is full of longsuffering, kindness and charity, and He desires the salvation of His children. But He governs Himself by law. His word is law. He lives by the precepts which He administers and reveals to others. We shall find that He sets the example, as Jesus Christ, His Son, our Elder Brother, did. Therefore there can be no salvation for the transgressor until he shall repent and be willing to be obedient. The laws of God are eternal; they are forever and ever; they are inflexible; and it is only by obedience to law that exaltation can be secured. In this condition we are learning to be obedient to

law—such law as God has revealed; also to the wholesome rules and regulations that are established in the governments under which we may live.

We have been divinely charged with the duty of obeying the law of the land as well as the laws of God. All people must eventually be brought into obedience to law, in order to be saved; and their exaltation, their glory, their power and dominion, if they have any, will be in proportion to their obedience to those things that God reveals. He that cannot abide and obey the celestial law, cannot abide a celestial glory. That is written. It is the word of the Lord. If we desire to obtain the great salvation, if we desire to obtain the crown in the presence of the Father, if we desire to have the gift of eternal lives (which means endless increase in power, dominion and glory forever), we must abide the conditions on which th's glory is predicated; we must be obedient to the divine commandments, and devoted to God. We must not only be baptized in water, but baptized into His Spirit, and into the spirit of obedience to Him in all things. He that is obedient in all things and overcometh all things, shall inherit all things. All that the Father hath shall be given unto him. But if he will not be obedient, if he will not bow to the laws which entitle him to celestial glory, he must receive that condition and that measure of glory in that kingdom the laws of which he is willing to obey. Therefore, we are told that there is also a terrestrial glory and a telestial glory, and there is a kingdom that is not a kingdom of glory; and he that will not abide law, he that will not bow in obedience to the commandments of God, but seeks to become a law unto himself, and altogether abideth in sin, cannot receive a kingdom of glory at all. There will be some who, because they are so self-willed and rebellious and stubborn in their acts, and will not yield to God or man, will be banished from the presence of the Lord and the glory of His power. They will go into "outer darkness, where there is weeping and wailing and gnashing of teeth." How long? Until they learn obedience by the things which they suffer.

Thanks be to God, the old crude idea of an everlasting hell of fire and brimstone and torment, out of which there is no redemption, has been dispelled like the clouds of night by the light of the millennial morn which has shone forth from the presence of our Lord Jesus Christ, the Sun of righteousness. There will be an opportunity for all the sons and daughters of God—for they are immortal—at some time to come out of darkness, disobedience, sorrow, sin and suffering, and find some place where they can advance, and that advancement will be forever; for they are the sons and daughters of God, and there is no end to their existence. They will all have life in some degree. But that promise of eternal life which Jesus Christ said should be given to those who are His at His coming—those who obey His commandments, those who enlist under His banner, those that are baptized into Christ and put on Christ will be fulfilled in every particular—they will inherit that glory which He promised, and the gift of eternal life, or eternal lives, will be given unto them.

What is that, different from immortality? Mere existence is not "life," in its full significance. There are people who have an existence here, but some parts of their being are not developed. Some people live only for that which they eat and drink and wear, and that is the end of it with them. Others have their mental faculties and their intellectual powers developed; and some whose physical and intellectual powers are measurably developed are dead or asleep spiritually. They do not live fully, unless the spiritual part of their being is awakened and aroused and is alive, susceptible to the influences that come from the Father. So in the eternal worlds. There will be immortality to all the sons and daughters of God, whether they are suffering for sin or have been redeemed; whether they are in the celestial, terrestrial or telestial worlds; but only those who attain to the celestial glory, and the power and dominion and exaltation, and the gift of everlasting increase, wherein their posterity will be multiplied worlds without end, have the real gift of eternal life. All their powers will be developed to the full. They will pattern after the

works of their Eternal Father and their Elder Brother, while eternal ages roll along, and they will be in harmony and in communion with them, and will participate with them in the glorious work of the extension of the universe and dominion of God throughout the vast domains of space; and while eternal ages go and come they will increase and multiply in light, in wisdom, in intelligence, in knowledge, in power, and in glory, and the extent of their possessions and dominions in the worlds that will be created will be from everlasting to everlasting. This is what you and I are striving to obtain, my brethren and sisters. One of the things to aid us in attaining to this great salvation is to labor for the salvation of others.

I cannot prolong my remarks. The time has expired. I did not expect to be called upon to speak for a moment; but I can say this afternoon that I rejoice in this great work. In it are all my aims and ambitions, if I have any. I love it with all my soul. I desire to labor in it while I dwell on the earth, and when I pass away into the other world. I rejoice in the knowledge

that God has enlightened my soul and given me to understand the truth, to some extent at least, as it is in Him. I know this work is His, and that it will prevail. I know it will overcome all opposition, and stand and endure. I know it will bring about the salvation of the living and the redemption of the dead, and that all who are faithful and abide the conditions, by the power of God will be raised from the dead, and be clothed with the gift and power of eternal lives in His presence. I rejoice in the teachings that we have had. I feel that we shall yet have the outpouring of His Spirit during the remainder of our conference. I exhort my brethren and sisters to treasure up in their hearts continually the words of eternal life, and to live by them, and bring these things down to the practice of their every day lives, and they shall have joy in this world and salvation, honor, glory and exaltation in the world to come. May God bless us all and enable us to do this, for Christ's sake. Amen.

The choir and congregation sang:
"We thank Thee, O God, for a Prophet."

Benediction by Elder George Reynolds.

THIRD DAY.

Sunday, April 7, 10 a. m.

The choir and congregation sang:

Now let us rejoice in the day of salvation,

No longer as strangers on earth need we roam.

Prayer was offered by Elder Joseph E. Taylor.

Singing by the choir:

Hark! listen to the trumpeters!

They sound for volunteers,
On Zion's bright and flowery mount
Behold the officers.

THE GENERAL AUTHORITIES

were presented for the votes of the general assembly, by President Joseph F. Smith, as follows:

Lorenzo Snow, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon, as first counselor in the First Presidency.

Joseph F. Smith, as second counselor in the First Presidency.

As members of the council of the Twelve Apostles: Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson and Reed Smoot.

The counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

Patriarch to the Church, John Smith.

First Seven Presidents of Seventies, Seymour B. Young, Christian D. Fieldsted, Brigham Henry Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston as presiding Bishop, with Robert T. Burton and John R. Winder as his first and second counselors.

Anthony H. Lund as Church Historian and general Church recorder.

As trustee-in-trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints, Lorenzo Snow.

As members of the general Church board of education, Lorenzo Snow, George Q. Cannon, Willard Young, Anthony H. Lund, James Sharp, Joseph F. Smith, John Nicholson and George H. Brimhall.

John Nicholson, as clerk of the general Conference.

All of the voting was unanimously affirmative.

ELDER F. M. LYMAN.

The Spirit of God vs. the spirit of the world—The true aim and object in life—Remember the Lord in prosperous as well as adverse conditions—Righteous character of the teachings of the Elders—Greatness of the leaders of the Church.

I may have some difficulty, my brethren and sisters, in making you hear, but trust you will be patient with me, and that the Lord will assist me in my effort. I have very greatly enjoyed the services in this conference, and I hope that the same good Spirit that has moved my brethren may be with us this morning.

It is an inspiring sight to look upon the faces of ten thousand people, nearly all of whom are of one faith. The Spirit of the Lord that accompanies this work accomplishes marvelous things in the hearts of the people. It gives to us new and additional sight, hearing and understanding, so that we see, hear and understand as people in the world are unable to do. This work is of the Lord, and it is only understood and accomplished by the Spirit of the Lord. The natural man is unable to comprehend it. It looks foolish and unreasonable to him, because it is beyond his comprehension. But to the simplest one who has repented and been baptized with water and with fire and the Holy Ghost, this work appears quite reasonable and natural. The hearts of the

Latter-day Saints are becoming established and fixed in the service of the Lord, just in proportion to their devotion and faithfulness in keeping the commandments of the Lord. It is the keeping of His commandments that determines that we are His followers and disciples. Unless we do keep His commandments, we are not His disciples, though we may bear the name. The only reason that there can be found to-day among the Latter-day Saints people who are not quite settled and established, not quite converted to all the principles of the Gospel, is because after their repentance and baptism they have become backsliders, more or less indifferent, and have returned measurably to the ways and fashions of the world, so that they see and understand as the world does.

It would be well for us who are here to-day, professing to be Latter-day Saints, to examine our own hearts, to discover whether we have really been working as the Lord has required, or whether we have been indifferent; whether our hearts have been set upon the things of the world, and whether we love the ways and the wealth of the world more than we love to serve the Lord. In partaking of the Sacrament we are enjoined, as the former-day Saints were, to examine ourselves. I would like to add to that the injunction that when we are about to pray night and morning, or secretly, and when we gather together in council and in worship, we should examine ourselves, and never put our faces toward our heavenly Father, in council or in worship, until we can do so with a firm determination in our souls that we will serve Him with all our hearts. I would like us to be impressed with this earnest devotion and feeling in regard to the service of the Lord; for we are here for the purpose of serving Him, doing His bidding, and sustaining His servants who preside over us. It is a hard work that we have to perform. Therefore, it should be the object of our lives to have whatever we do tend to strengthen our own faith, and the faith of our families and kindred, to uphold the hands of the servants of the Lord, and to sustain

and advocate the work of the Lord among men. It should be our aim to be that peculiar people which the Lord is determined to have in the earth—peculiar because we waive our own will for the will of the Lord, and hold our own selfish desires and personal preferences subject to His requirements. Every Latter-day Saint should be just such a person as this, so that when we come together in a congregation of ten thousand, as we have this morning, we can be looked upon as a very peculiar company of people, united as no people could possibly be united, only under the inspiration of the Holy Ghost. Here is a congregation whose hearts beat as a unit, with faith in God, with one pulsation, and filled with the inspiration of the Lord. We see alike in regard to the authority of the Priesthood and in regard to the ordinances of the Gospel. We are upright and conscientious, and we are not weak in the faith. This is a congregation of men and women who are strong in the faith, who are devoted to the Lord, who live in the light of His countenance, and who attend to the law which the Lord has given requiring one-tenth of our interest annually. If Latter-day Saints neglect this law of tithing, they are faulty, and lack oil in their lamps. The Lord requires His people to bow the knee before Him every night and morning, and to remember Him in their secret prayers. Every Latter-day Saint who neglects this requirement has not that supply of oil which is necessary to prepare him for the coming of the Son of man. The Lord requires us to be obedient to the counsels of the Priesthood, and to look to them for counsel. Every Latter-day Saint who is obdurate in his feelings and will not listen to the counsels of the servants of the Lord shows a lack of oil. The Lord requires that we shall meet together on the fast day, fasting, praying, and remembering our offerings for the relief of the poor. Every Latter-day Saint who follows his daily avocation and neglects this duty shows a lack of oil. The Lord requires us to love our wives, our husbands, our children, and to love our neighbors. The Latter-day Saint who does not do this shows a dearth of that oil that is necessary to enable him to stand and be pre-

pared for the coming of the Son of man. The Lord requires us to preach the Gospel to all the world, and for this reason above all others He has endowed us with His divine authority. If we neglect to honor and magnify the Priesthood, as we ought to do every day of our lives, we evidence a lack of oil.

I would utter this simple word of warning to my brethren and sisters. I wish that we would repent, and remember the Lord. We always remember him when we are sick and in trouble. When we are cast down and humiliated, we fly to the Lord in our distress. I want to advise this congregation, who are not sickly or invalids, to remember the Lord while they are healthy. The sick ones remember the Lord. They receive the ordinance of anointing with oil and the laying on of hands, and the prayer of faith is offered up that they may be healed. But when we are strong and well I fear that we are inclined to forget the Lord. When we are fairly independent and successful financially, I wonder if we do not think that we are able to walk alone and to take care of ourselves. When our sight and our hearing are good, when we are not palsied, or disordered in any way, I wonder if we do not lie down at night and get up in the morning, work hard all day and attend strictly to our own affairs, and forget the Lord. Who should remember the Lord? The hearty, the healthy, the vigorous. Why? Because their favors from the Lord are superior to the favors of others. When a man can see, he should never forget to thank the Lord for the sight of his eyes. A man should never forget to thank the Lord for the judgment and wisdom He endows him with. His heart should go out in gratitude to the Father that he is so abundantly blessed. His sympathies, too, should go out, as a strong, able man, to those who are less fortunate than himself.

We are fairly faithful, but we should be more faithful and more devoted to the Lord. We should be more careful and conscientious in the performance of our duties, so that nothing that is required of us shall be overlooked. Let every man who has received the Priesthood, let every woman who has a husband bearing the Priesthood, let every

family that is presided over by a man bearing the Priesthood, rejoice and thank the Lord and sing praises to His name every day, for the blessings He bestows upon them. If there are sick among us, let them call for the Elders of the Church, as we read in the scriptures, and let the Elders pray over them, anointing them with oil, and the prayer of faith shall heal the sick. How simple these ordinances are! How simple the ordinance of baptism, of confirmation, of ordination to the holy Priesthood! How simple the prayers that we are directed to offer, and how pleased the Lord is when we approach Him in the simplest forms of speech! How pleased the Lord is when we remember Him in our thoughts and feelings; and when our hearts go out to the Father in gratitude, how the inspiration of the Lord vibrates in our souls! How grateful we ought to be to the Lord that He has planted in our souls a knowledge of the truth; that we have been enabled to understand that He is indeed our Father, that we are His children, and that our Elder Brother Jesus is the Son of God, the Savior and Redeemer of the world! How grateful we ought to be that we were permitted to come upon the earth in this last dispensation of the fulness of times! What a wonderful favor this has been to us, that we were preserved and held in reserve until this auspicious time, when we could labor for our own salvation and for the salvation of our dead kindred! What a wonderful blessing that we could be the builders of temples; that we could come in the day when the Prophet came, when the Lord appeared and made Himself known to the world, as He had not been known for eighteen hundred years! How necessary it was that the peoples of the world should have a living witness, the witness of a man who had been permitted to see the Father and the Son, and who had the testimony in his heart in regard to the Father and the Son by the inspiration of the Holy Ghost. We may not all be allowed to see the Father, yet we are all enjoined to know the Father and the Son, and to have the testimony of the Holy Ghost abiding in our hearts in regard to the Father and the Son;

for when we know them we can rely confidently upon the doctrines that are taught us and upon the promises that have been made to us, and the more we become acquainted with the Spirit of the Lord the more we become established, and the more we comprehend the things of God. Governors, judges, kings and queens, and the great philosophers of the world do not know these things. The simplest Latter-day Saint in the Church has inspiration and light that the philosophers and the greatest among men have not tasted. There is a measure of light and inspiration that comes through the Holy Ghost to those who serve the Lord that the natural man, independent of the Holy Ghost, is not endowed with. It is the possession of this Spirit that makes us a peculiar people; and the reason we are not more different from the rest of the world than we are is because we do not live according to the light and inspiration of the Holy Ghost as we ought to do. Our fallen natures have too great power over us, and our weaknesses restrain us and turn us aside from keeping the commandments of the Lord as we ought to do. We hardly expect to be perfect in this life; but we do want to be perfect. That is the object of our being—to be perfect as our Father in heaven is perfect; to do as the Son of God has done, to live as He lives, in the light and inspiration of the Lord, to serve the Lord, to be His sons and daughters, to keep His commandments, to know Him as He is, and have the inspiration and light of His countenance always in our hearts, in our homes, and in all our operations and labors of life. We are not here simply to exist, simply to provide bread and butter, to eat and drink, to wear clothing, to be comfortable, to sleep and to arise, to labor, and the like—that is not the sole object of our coming here; but we come here to be developed, to be enlarged, and to become like our Father, following the example set by the Son of God; to not set up our own wills, and determine to have our own way and do as we please, but to do the will of the Lord, and to obtain the inspiration of the Spirit of the Lord, that we may not be led astray, and that the evil influ-

ences and spirits which move among the children of men may not take hold of us, but that we may know the spirits and not be deceived by them. There is an endless variety of spirits in the world today, and we have need to be very cautious that we be not overcome; for Satan would like to destroy us and this work in which we are engaged. He uses agencies to blind the eyes of the people, and good men are led to oppose this Church and its doctrines because they do not comprehend them. There are thousands of people pitted against this work who, if they but knew that they were persecuting the Saints of God, would rather sacrifice their lives than continue to do so. They are conscientious and honest people, but blinded by the insinuations of Satan, who has made them to feel that if this Church is allowed to prosper the world will be demoralized and brought into wickedness and corruption, and for that reason they work against us.

You Latter-day Saints here, ten thousand strong, have you ever been taught by the Elders of Israel to be wicked? Have you ever been led by them into wickedness, and encouraged in any kind of corruption? Have you been taught that you should be enemies to the world, or enemies to your neighbors? Do you persecute your neighbors? Are you disturbing their peace? Are you trying to rob and injure them? Or are you taught to be conscientious and honest, and to treat your brother, though he does not believe as you do, kindly? Have you not been taught to deal honestly with all men, to love all men, and to seek their salvation? You are my witnesses here today that we have not taught you to be wicked. You have not been led into wickedness. But you have been taught and exhorted all the day long in harmony with the doctrines that are published to the world by the Latter-day Saints, in harmony with the Gospel as laid down in the Bible. In obedience to the principles of that Gospel the testimony of the Lord Jesus has been planted in your hearts; and while that abides, you love your neighbor, you love your enemies, and would do them good, and not injury; you would seek for their salvation, for their happiness and peace, and you

could not be persuaded to do a thing that was wrong. You could not be led into stealing, into thieving, into lying, into deception and fraud. You would not tolerate it in the leaders of Israel. If you detected dishonesty in them; you would expose it in a moment; for you have been too well trained and instructed under your local authorities as well as under the general authorities of the Church, and you know that it is necessary for you to live lives of purity and righteousness. You know that your mission in the world is for the salvation of the souls of the children of men, including your own souls. You are not allowed to be wicked and corrupt. If you are a thief we deal with you for your fellowship. Dishonesty, unvirtuous conduct, lying and thieving are not tolerated among the Latter-day Saints. We have not gone into the world to gather people who indulge in such evil practices; but we have labored all the time to gather the honest, the conscientious, the upright, and those who would be obedient and pure in their lives. If they are not willing to submit to these requirements, we do not want them. We cannot save them in their sins; they must repent and reform. If they do not do this, the Gospel has no chance to save them. The atonement wrought out by the Savior has relieved us of the sin of our first parents, and has brought us into communion with the Lord; but we are responsible for our own transgressions. We must repent of them. Baptism is unavailing without repentance. Faith that does not produce repentance is unavailing. But the faith that has been restored to us through the mission of the Prophet Joseph Smith is a vital faith. It moves men to repentance and reformation, and to keeping the commandments of the Lord. It opens the way that we may know the Father and the Son; that we may know the Prophets, and that we may comprehend the principles of the Gospel. Having this faith, this congregation could not be deceived. No man could stand here and teach falsehood without being detected. The Latter-day Saints are as sensitive to the movements and operations of the Spirit of the Lord as the

thermometer is to the presence of heat and cold. You know in a moment when the Spirit of the Lord is coming upon you. If the power of Satan were to be manifested in this congregation, it would be felt in a moment. Every person in the house would sense it from crown to toe.

The Lord has thus been training and schooling us since the days of the Prophet. The Prophet Joseph Smith fulfilled his mission most grandly, and he laid down his life for the testimony of Jesus. The Prophet Brigham built upon the foundation that the Prophet Joseph laid, under the direction of the Lord. The Prophet Brigham was the servant and lion of the Lord in the midst of His people. The Lord counseled and led him; and the result of his labors and the inspiration and great power which God gave him is seen on every hand. President John Taylor and President Wilford Woodruff were men of God—men who never showed the white feather, who were always true and devoted to the Lord in every impulse of their souls. President Snow, who is with us today, is a worthy successor to those who have gone before. The Lord has been with President Snow. His mission has been a remarkable one. The mission of each of the chiefs of this Church has been emphasized by some very important work. President Snow is to live to see this people made free, and relieved of their embarrassments, financial and otherwise. There is a stride being made by this Church today that has never before been made in its history. We are advancing, we are improving and gaining strength and power day by day. The Lord is with His people. The Gospel is being preached as never before. Nations that have not heard the Gospel are to hear it. And this administration of President Snow shall be made remarkable, as all the others have been. What peculiar strength and power have we noticed in any one of the leaders of Israel? Have they been uncommon men? No, except as the Lord has made them uncommon. A remarkable work was accomplished by the Prophet Joseph, though he died before he was forty years of age. He laid the foundation of

this great work, which is to cover the earth, in a few years. He was a young and inexperienced man; but the Lord was with him. He saw the Father and the Son; he was inspired of the Holy Ghost, and was among the greatest of Prophets; in fact, there has been none greater on this earth, save the Son of God himself. The greatest dispensation ever committed to man upon the earth was opened up by the Prophet Joseph in 1830. The Lord was with him, and He has been with his successors. Not a man will ever stand in his exalted place and station, as President Lorenzo Snow does today, who is not most thoroughly proven, and who has not demonstrated by his life that he loves the Lord in preference to all else, so that God can handle and direct him in leading Israel. That is what the Lord can do with President Lorenzo Snow. It is what the Lord can do with President George Q. Cannon. It is what the Lord can do with President Joseph F. Smith. It is what the Lord can do with these Apostles whom you have voted for today to be prophets, seers and revelators. This Church will never be without prophets, seers and revelators, to stand at its head, and the vicegerent will stand as the representative of the Lord and speak for the whole Church. The Apostles hold the keys of the power of God in the earth, and the Lord enables them to turn those keys and give authority to men to open the door of the Gospel to the nations of the earth, that the purposes of the Lord may be fulfilled in the earth preparatory to the coming of the Son of man. Not only these Apostles, but these presiding Seventies, the presiding High Priests in the Stakes of Zion, and the Bishops of wards—these men are all endowed with Priesthood and authority from God for the ministry entrusted to them. Blessed be the Bishop that takes care of his little ward, for his glory and exaltation shall be equal to any man's. A man who labors and is successful in saving souls, and who by his example encourages, strengthens and stimulates them and leads them back into the presence of God, oh, what honor will be conferred upon that man! The posterity of those souls

will rise up and call him blessed before the Lord.

My brethren and sisters, can we afford to be indifferent and neglectful, listless and foolish, so late in the day as this? for it is announced to us that the coming of the Son of Man is near at hand. O! that we will serve and honor the Lord and be ready at His coming; that the door shall not be shut against us, but that there shall be oil in our lamps, and we be well prepared. But not a man or woman can have the necessary oil and preparation who hath not earned it by his or her own devoted service to the Lord. And we have not a moment to be careless. Seek the Lord and serve Him every day of your lives. Then if you die before the coming of the Son of Man you shall see Him when you go to the other side, and you shall be welcome there. Let us be ready all the time, and let us labor with devotion and faithfulness. Never mind what others do; for me, I must serve the Lord, I must honor and serve Him with all my might and strength, in order that I may be redeemed and saved in His presence.

God bless all Israel. I thank you, my brethren and sisters, that you have come to this conference. It is a blessed conference! The word of the Lord has been freely given; the Spirit of the Lord has been upon the brethren; it has been rich upon you, and it will increase upon you in your homes, the Lord will sustain and strengthen you. Zion will triumph, her numbers will increase, and where she now has five or six hundred wards, towns and villages, there shall be five or six thousand towns and villages; where there are four temples now being occupied by the Latter-day Saints, marking them as a people unlike any other people in the world, there will be forty temples, fifty temples, hundreds of temples all over the land, that shall occupy the labors of the faithful through the Millennium. That God may grant us to live to see these things accomplished—or, if we go before, that we may go to Him approved, that it may be said of us, "Well, done, good and faithful servant, enter into the joy of thy Lord," is my prayer, through Jesus Christ. Amen.

ELDER EDWARD H. SNOW.

My brethren and sisters, I appreciate very much the privilege which President Snow has afforded me of addressing you at this conference for a few moments. I have greatly enjoyed the spirit of the conference, and perhaps can appreciate more than the great majority of you the opportunity of once more associating with Latter-day Saints and partaking of the feeling of fraternity and unity which is so characteristic of the Saints of God wherever they may be.

I have been reflecting upon the great fundamental truths which Apostle Lyman has just been expounding to the saints. I am afraid that we hear them so often that their true import and great significance to us is somewhat blunted; but I desire to testify, that it is these great truths and a living faith in them that make of Mormonism the great, potent factor which it is in the religious world today. As a silent force the truths of the Gospel are permeating society and finding an abiding place in the hearts of many honest people. The freedom of intelligent obedience to law to order, to progress, is something that is startling to the world; and as they begin to comprehend that we are not a race of slaves, but a free, highminded and noble people, who fear God only and honor the priesthood and those who hold it, their regard for us as a people increases. To my mind, the Latter-day Saints ought to strive for this freedom. We ought to live above the law; to enjoy its benefits and blessings, and not be enslaved to any law of the Gospel, but to render to it an intelligent obedience, testing it for ourselves by practicing it; for the day is coming when the civilization of the world, with all its allurements and fascinations, will be upon us, and we must be able to resist it. We must be able to let radiate from our souls the principles of the Gospel, and instead of being overcome, overcome ourselves, and our environments, and be a living well of water, so to speak, springing up unto everlasting life, impressing all those with whom we come in contact that we do verily know, and we are living exponents of, the fundamental truths of the

Gospel of our Lord and Savior Jesus Christ. Then we will be individually a force for good, and as a unit of the great aggregation composing this Church, will reflect these truths. In this way we will become missionaries in very deed. The Elders of Israel who go forth into the world are, by way of contrast, as a light upon a hill; but when they return the stimulus to action is removed, and they become lost, as it were, in the great body of the Church. Bishops and Presidents of Stakes can do much to alleviate this condition that is so much complained of, if they will keep these young men "in the harness," and let them know that they are not lost sight of, and that their mission is not ended. I desire to testify that the Eastern States mission has produced young men who are capable of good work. There they have been made considerable of; they have been placed in position; and when they return, if their services are not sought after by the local authorities, they sometimes become indifferent, and results that are to be deplored follow.

I pray God's blessing upon all Israel, and especially upon the youth, that they may not prove a disappointment to their noble sires who have done so much to establish the work and make possible the progress that characterizes the Church today. Amen.

ELDER LOUIS A. KELSCH.

My heart rejoices this morning in having the privilege of standing before you, my brethren and sisters, and bearing testimony of the great work which our Father in heaven has established upon the earth. I thank Him from the bottom of my heart that He has permitted me to be associated with you, and that I have been counted worthy to receive the Gospel of Jesus Christ in these the last days. I thank Him for the Holy Priesthood which He has given unto me, and that I have had the privilege of going forth among the children of men and declaring unto them this great and glorious message which God has again restored to the earth. I thank Him for the knowledge of this work which He has given me; for I can testify unto you truthfully that I do

know that this work is of God, and not of man. Every man who has not sinned too much can find out this truth for himself. Our Master, the Savior, has said that he that will do the will of His Father shall know of the doctrine, whether it be of God or of man. So I can say, my brethren and sisters, that every man and woman can know for themselves in these last days whether Joseph Smith was a Prophet or not. I know that he was from the abundance of evidence and testimonies which I have received during the time of my ministry among the nations of the earth. I rejoice exceedingly in having the privilege of being numbered among the humble servants of God who have been sent forth and are being sent forth to the nations of the earth. I desire to do my duty, to serve God and to keep His commandments all the days of my life; and I can do it with His help.

I am pleased to report to you that the Northern States mission is in a very prosperous condition at the present time. Your sons who are laboring with us are humble; they are men of God; they are seeking to do His will; their labors are being blessed and made fruitful; and at the present time it looks as if this season will be more prosperous than any other season, notwithstanding the number of the Elders has been greatly reduced. I thank my Heavenly Father that, notwithstanding I have spent a few years in the Northern States mission, I now have the privilege of accompanying my brethren who have been called to Japan. I consider it a great honor. I am by no means tired of the work. I rejoice in it. I want to increase in knowledge and wisdom. All of us should seek for knowledge, and to have it increased within us, that we may be strengthened in our faith and prepared for the great changes that will come upon us. We must learn, my brethren and sisters, to be obedient unto God the Eternal Father and His Son Jesus Christ. We must learn to be one, even as He and the Father are one. Jesus prayed, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." "Neither pray I for

these alone, but for them also which shall believe on me through their word; that they all may be one." Now, we believe the words of Jesus, and also the words of His Apostles who were with Him in His ministry. We also believe in the words of the servants of God who have been raised up in these last days; for they are just as true and faithful. We are commanded to live by every word that proceedeth from the mouths of the servants of God, and I believe in them. I intend, with the help of the Lord, to keep every commandment which God has given. May the Lord bless us in our endeavors to spread righteousness in the earth, and may we have power to save men and women, is my prayer in the name of Jesus Christ. Amen.

The choir and congregation sang a portion of the hymn which begins:

"The Spirit of God like a fire is burning."

Benediction by Elder Heber J. Grant.

AT THE ASSEMBLY HALL.

The Tabernacle being insufficient to accommodate the great mass of people in attendance, an overflow meeting was held in the Assembly hall. Elder Heber J. Grant, of the quorum of Apostles, presiding, at 2 p. m.

The choir sang the hymn which commences:

"Come, come, ye Saints."

Opening prayer by Elder Edward Woolley.

Singing:

"To Him who made the world."

ELDER FRANK Y. TAYLOR.

I have seldom, if ever, listened to addresses that so impressed me as have the words given through the servants of the Lord during this conference. It teaches that when brethren are called to important positions in the Church and Kingdom of God, by authority of our Heavenly Father they truly are clothed with the spirit of their mis-

sion and calling. To illustrate this thought: A number of years ago I was on a trip with one of the younger Apostles who had been ordained quite recently to that position. I thought he was quite a good man, but when he was called, the idea ran through my mind: "I wonder if he is the right man in the right place to fill this most important calling?" However, I accepted the will of our Heavenly Father in the matter, and sustained him in my heart. When I went off on this trip, there came an occasion where it required the best kind of judgment, and where it seemed like the spirit of the Lord alone could remove the difficulty that seemed to be in the way of this young man, and the query ran through my mind, when the question came up, as to how this matter was to be decided, how he would be able to do it. But when he stood up and decided that question, and I observed the manner in which he decided it, the wisdom used and how he maintained the dignity of the position he occupied, then I said, "truly the Lord does clothe His people with the spirit of their calling when they are called by the authority of our Heavenly Father. I have learned to respect and to love that young man because of the spirit with which he magnifies the position he occupies."

I frequently think that we look a long way for the teachings of the Spirit of the Lord. We forget that God has given us Prophets and Apostles to be in our own midst. We sometimes think comparatively too much of the Prophets of ancient times. While they are good and of great value to us, yet we have Apostles and Prophets in our day just as worthy of our appreciation. We have men inspired to give us the word of the Lord when we seek for it. The truths these brethren express are inspired of our Heavenly Father. We should be careful not to reject the word of God which comes to us through such men. I testify that I know that Joseph Smith is a Prophet of God, and that the Prophets who have followed after him were his legal successors, and that we have in our midst today Prophets and Apostles with the same authority that existed in ancient times.

ELDER WILLIAM H. SMART.

I feel honored of the Lord, as His servant, in having this great privilege of addressing you in this conference overflow meeting.

I will read these words of the Lord to the Prophet Joseph Smith, which are found in the 64th section of the Book of Doctrine & Covenants:

'Behold, the Lord requireth the heart and the willing mind, and the willing and obedient shall eat the good of the land if Zion in these last days, and the rebellious shall be cut off out of the land of Zion and shall be sent away and shall not inherit the land; for verily I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out.' * * * "For behold, I say unto you that Zion shall flourish and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven, and the day shall come when the nations of the earth shall tremble because of her and shall fear because of her terrible ones."

I felt impressed with this which has been given unto us of the Lord, during the time which the brethren have been speaking to us. They have borne very heavily upon the subject of obedience and giving ourselves wholly unto the Lord. My mind goes back when I contemplate this principle of obedience, to that which we learn in the Pearl of Great Price, when in the councils of heaven the foundations of the earth and the building thereof were taken into consideration. Two plans were laid before the councils, and because of the humble and obedient spirit that was shown in Jesus Christ, He was chosen to carry out that plan, which His Father approved, and Satan rebelled because the trust was given unto his more meek brother Jesus. When this earth was formed and Adam was placed thereon with his wife Eve, we find that in their children there were two spirits that were exemplified in the children—obedience and disobedience; the giving of the heart unto God on the one side and on the other side the individual becoming a law unto himself. Abel offered up unto God a sacrifice in righteousness, while his brother Cain did not so. Abel's sacrifice was accepted of the

Lord, while Cain's was rejected; and as we come down in the stream of time, no more beautiful example of perfect and simple faith can be found than that in the history of our father Abraham. Although a land was given unto him and his posterity, although he had been told that through him and his seed the earth should be blessed, yet God required at his hand his son Isaac, and told him to go into the hill Moriah and there offer him up unto the Lord as a sacrifice. He bound together the sticks of wood, took the young man, and journeyed to the mountain, where he left his servants and bound the sticks upon the back of his son; and the little boy, as he trudged along by the side of his father, said: "Father, father?" Abraham answered: "Here am I." Then said the child: "Here are the sticks, where is the Lamb for sacrifice?" The father answered: "The Lord will raise up a lamb for sacrifice."

So they went on to the hill. The father built an altar, laid the sticks thereon, and then placed his beloved son Isaac upon the altar. As he went to offer him up an angel of the Lord stayed his hand, and there was a ram found in the thicket for the sacrifice. It was enough. God had proven his heart, and he had proven his soul; he had ascertained that Abraham had given unto him his whole heart, wholly and unreservedly. And because of this, the angel of the Lord said unto him: "Because thou hast not withheld thy son, thine only son from me, behold, in blessing I will bless thee until thy posterity shall be as the sands upon the sea shore and as the stars in the firmament of heaven." And He said further: "In thee, and in thy seed, shall all the nations of the earth be blessed."

Abraham gave unto God his heart unstintedly, and God promised that He would pay him back. He had faith and power to give his own flesh and blood as a sacrifice to God; and in offering up his flesh and blood, God promised to him that his seed, his flesh and blood, should become as numerous as the sands of the sea shore and as the stars in the firmament of the heavens.

God has said that every blessing that

is in the Church of Christ is predicated upon the observance of law. He has instituted the law of sacrifice, the law of tithing, for the temporal salvation of the people of God. We learn in the history of the Jews that Adam and Eve were given of the fruits of all the trees in the garden, and were given all the cattle upon the earth, the fishes of the sea and the fowls of the air for food and for succor; but of one tree God required that they should not touch the fruit thereof, but that they should render unto Him a sacrifice of the fruit of that tree, and that by doing so, by not breaking the law of their temporal salvation, the garden of Eden would be vouchsafed unto them, but if they broke it they would lose their home and would be driven out from that land even into the lone and dreary world. By observing the temporal law they would receive temporal blessings; by the breaking of law they would lose their home. They broke the law, the angel of the Lord drove them out, and the earth brought forth briars, thistles and noxious weeds instead of the luscious fruits that it was bringing forth at that time. They transgressed the law, and their own lives, and the lives of their own children, brought forth briars and thistles and noxious weeds in the flesh. After awhile was a people under the leadership of Enoch, who applied the principles of sacrifice to a portion of the earth's surface, and they brought that portion of the earth up to a sanctified condition. As fast as they applied the principles of sanctification, the law of sacrifice, to that portion of the earth's surface, and applied it unto their own lives, they redeemed their home and they redeemed themselves, until finally it is written that the City of Enoch "was not, because God took it."

This, my brethren and sisters, has been impressed upon my mind as the manner in which this earth is to be redeemed. God blessed that people to redeem that portion of the earth's surface, and we have their example before us. In our day, God told our fathers and our mothers before they came to this land, if they would keep the law of sanctifica-

tion it should be a land of Zion unto them, and they should not be overcome of their enemies. It was beyond them to keep that law; and as God took the Melchisedek Priesthood and Moses from ancient Israel, so in His mercy He took the higher law of redemption, temporal, from the people, and He left with them the lower law, that of tithing. Now we are all wandering in the wilderness of the Western States of America with this lower, temporal law among us, given us in the mercy of God to redeem us and bring us back unto that condition where we may observe the higher law. And God is pleading with us, through His Prophet today, and it is one of the signs of the times. When we can observe this law, then the coming of Christ is near, even at our doors, Zion will be rebuilt, and it will be redeemed as the City of Enoch was redeemed, and the law shall go forth and Zion shall increase and flourish as I have given you here—"For, behold, I say unto you, that Zion shall flourish and the glory of God shall be upon her."

I bear you my testimony that God has renewed unto us that principle of sacrifice through President Lorenzo Snow. He gave us a blessing so that we may have the privilege of renewing this land, and we are to redeem this earth; and we are to redeem ourselves by this law of sacrifice, and we will gain it inch by inch, by the blessings of the Lord, as we apply this principle of sacrifice unto this earth of ours. The man who does not pay his tithing is the man who has his eyes closed against this principle. We should pray that God will bless us with His spirit that we may do His bidding in this regard, and thus receive a blessing which is predicated upon obedience.

I desire to say unto the Latter-day Saints one thing that I had in my heart to say last evening at the Priesthood meeting. One year ago during our conference I went to the Sunday School Union and heard Apostle Heber J. Grant attempt to sing, and I heard some parties after I left the room state that he had made a scene of himself. He had stood up there and endeavored to sing a song of Zion, "O, my Father, Thou that dwellest." He talked to

us a little while before that, and then he attempted to sing one of the verses, and did not get the right key; but he said that he would try it again as Brother Goddard used to when he got off the right key, and he sang it again in the same old way. He wanted to sing that because Eliza R. Snow had composed it. She exerted a great influence over his heart, and prophesied in tongues that he would yet be one of the leaders of this people. He desired to learn to sing, "God moves in a mysterious way," because it was the hymn that was the most loved by our beloved President Woodruff. I say unto you, young men and women, before me, that I feel in my heart that God inspired that man to take up singing. He quoted to us that night that God delighteth in the song of the heart; yea, the song of the righteous is a prayer unto Him, and it shall be answered with a blessing on their head. My little boy was sitting with me when Brother Grant said that, and his eyes danced with joy and the muscles of his face played with excitement. I noticed him, and I said to myself: "I wonder if an Apostle of the Lord Jesus Christ will be robbed of some of his power and his glory because he makes a scene of himself before Latter-day Saints." Two weeks after there was a conference in Ogden. The speakers mentioned to be there included Brother Heber J. Grant. My little boy said, "I want to go to that conference, papa, if Heber J. Grant is to be there."

I was then here for the Eastern States mission, and I was wondering what I could do to assist that mission. It is a hard and a cold mission, and our Elders were almost desponding in some places because they could not thaw the people out sufficiently to get them to lend an ear to the Gospel. They were not preaching as much as they ought to have done; and as I sat in my seat that night there was a feeling came to me that God has brought to me an inspiration through Brother Grant. I went back to that mission and went to every conference and every part of it, and acted on the idea that perseverance overcometh many difficulties. God bless you. Amen.

ELDER BEN E. RICH.

It has been my privilege to represent the Gospel of Jesus Christ upon more than one mission and in more than one nation; and I feel that God has blessed me in the labor in which I am engaged. The longer I live the more fully and thoroughly do I understand the great and mighty things which are being done in the earth in this the greatest dispensation that the earth ever saw. The Latter-day Saints are looked upon as a peculiar people, and they are the most peculiar people to be found upon the face of the earth. In standing before this congregation, I see people before me who came from a great many different nations of the earth and the blood of the different nationalities is being blended together in the people growing up in these mountains that will yet be acknowledged as the greatest in strength, in wisdom and in the knowledge of the affairs of God of any people who ever lived upon the earth.

I say to the young men and young ladies, Does it ever dawn upon you how much you owe to the Gospel of Jesus Christ? Does it ever come to your mind where the Gospel found your mother, where it found your father, where the Gospel of Christ made them acquainted with each other, and the faith in that Gospel gave you a lovely or a happy home in these valleys of the mountains? And yet the Gospel has done this; and if there is a people upon the earth who should realize that they are not of the world, and therefore should love one another, it is the people called Latter-day Saints. No matter what your associations may be with others, I would have you understand that as a people you are a distinct people in and of yourselves, that you have been brought out of the world, that you are not of the world; and if the words and promises of Christ can be relied upon, you are not beloved by the world.

The people of the earth at the present time occupy the same position that the people have in various ages of the world when God has had Prophets upon the earth. In fact, the sin, the condemnation of the people of this earth always has been that they stood ready to reverse the memory of

dead Prophets, to worship the memory of the people of God who were in their silent graves, and who had lived in former dispensations, while they refused to listen to Prophets of God who were sent unto them. In the days of Noah, the people rejected the revelation that God gave to them through that great Prophet, and it was to their condemnation that they rejected the revelation of God which was sent to them. In the days of our Master and His Apostles, it was the condemnation of the people who lived then, that they rejected Christ, that they turned a deaf ear to Peter, James and John although they were willing to worship the memory of a Moses, of a Noah, or an Abraham, or any of the other Prophets who lived in former dispensations. Yet they rejected the message sent to them, and therein was their condemnation. Mankind has always believed in ancient revelation, and in every dispensation they have rejected, and reject now, immediate revelation, which alone can bring eternal life and salvation in the presence of God to any people who lives upon the earth, or who have ever lived upon the face of the earth. Belief in former revelation never did and never will save an individual; but belief in modern revelation has always been the test of life and salvation when God has had a people upon the earth.

Not long ago it was my privilege to spend an evening with a Rabbi, a very learned man who had read something in an interview in a newspaper which had attracted his attention, and I received an invitation to go to him; and during the evening he began to talk about the God of Abraham, of Isaac and of Jacob. I asked him what his idea of God was, and to my surprise he defined the deity very much in the same way, in fact in the same way, as He is looked upon by modern Christianity today, that He was a being without a body, without parts, without passions; that He did not exist in any shape, that He was found in everything. And when he was through I ask him the difference between that God and the God of an Ingersoll, who believed that nature was the only God. And I said to him that it seemed to me that the only difference between the Jews of today and modern Christi-

anly of today, concerning a belief in God, and the followers of an Ingersoll or a Bradlaugh, was that one of them called it God and the other called it Nature. And then I opened the Bible, and I said, "Now you believe in the prophecies of Moses?" "Yes." "Well," said I, "here is a prophecy uttered by Moses, found in one of the books of Moses, which says that Israel will be scattered among the nations of the earth, that they will degenerate to such an extent that they will not believe in a God who can eat or speak or smell." "Now," said I, "after the definition that you have given me, that the Supreme Being in your estimation and in the estimation of the Jews, which is the same as the estimation of modern Christianity, that He has no body, no parts, no passions, seems to me as though we saw that day when Israel has not only been scattered among the nations of the earth but that they have actually degenerated to such an extent that they do not believe in a God who can eat or speak or smell; and it also seems to me as though that Being believed in by Moses, by Abraham, by Isaac and by Jacob, your fathers—that in Him they did believe in a God who could eat, who could speak, and who could smell, and in whose being and presence and likeness we, His children, were created when we were placed upon the earth. I do not believe I ever had a greater illustration of the fulfillment of a prophecy than came to my mind that night, when I was talking to that Rabbi, supposed to be a minister of the Gospel of ancient Judah, through which source has come to us the mighty revelations of God as He gave them to His children upon the earth, which have been permitted to come down through the stream of time unto us.

Now the Gospel of Christ has been restored to the earth, in fulfillment of prophecy. Once more mankind is clothed with authority, and those bearing that authority are sent out to all the nations of the earth, and their business is to gather Israel from where they have been scattered, bring them here and teach them how to worship the God of Abraham, the God of Isaac and of Jacob, that they may once more stand upon the earth as their fathers stood,

and say that they believe in "a God who can eat and speak and smell," and who does speak to His children upon the earth, and believe in modern revelation as their fathers did. May God bless you, in the name of Jesus Christ. Amen.

Singing by the choir:

"Great is the Lord."

ELDER ANTHONY W. IVINS.

My brethren and sisters, a very unexpected privilege is afforded me this afternoon of standing before you and bearing my testimony concerning the principles of the Gospel of Christ.

The last words of the hymn which was so beautifully sung here, the second hymn, by Brother Thomas and the choir, shall furnish me a text for the very few remarks that I expect to make: "God is with us, and we with Him." I ask myself the question, when I see these lines, if we are justified in asserting that God is with this people and we with Him? It is now 71 years since the Church of Jesus Christ of Latter-day Saints was organized, and what has been the result? The Gospel has been preached in almost every civilized country in the world, and the thing that brings greatest joy to me greatest consolation, greatest assurance, is the fact that God, in His mercy, has not only given me a testimony of the truth of the message that He commanded the boy Prophet to send out into all the world, but that He has given it to all of you, and I know that, if the opportunity were offered, hundreds of you would rise up and bear this same testimony with me this afternoon. And that is not all. We know that away up in ice-locked Norway and Sweden, in Germany, in France, in the British Isles, and in the islands of the sea, people are gathered together—people with whom we never associated, people who are strangers to us, people who represent many different nations and kindreds and tongues, and that they are all bearing witness today that Jesus is the Christ, and that through His mercy the Latter-day dispensation has been ushered in through the instrumentality of the Prophet Joseph Smith. They are all bearing tes-

timony that there are prophets on the earth today. The revelations of God are made known for the redemption of mankind, and that today the gathering of scattered Israel has begun. This is a strong evidence that God has been with us from the very inception of this Church until the present time. Has he blessed us in the gathering of the people? Why, we extend from Canada in the north to Mexico in the south. I bring you greeting from Latter-day Saints who are laying the foundations of Zion securely, firmly and well in the lands of the Lamanites upon the south; for whatever joy we may have in contemplating the great manifestations of God toward us in the past, we know that the greater work is yet in the future. We know that the redemption of Zion has not yet come. We know that before the great day of the Lord shall come, that "Jacob will flourish in the wilderness and the Lamanites blossom as the rose." In 1884, I think it was, the Lord revealed to President Taylor, in a revelation that was given to him, that the time had come to establish and maintain the Gospel among the Lamanites.

About that time the first Latter-day Saint, through force of circumstances, crossed the line which divides the United States of America from the United States of Mexico, and a few straggling colonists went into that country. I am pleased to be able to report to you now that the blessings of the Lord have continued with our labors there, and we have maintained ourselves, that our colonies are prospering; that we rejoice because of the constant manifestations of God's kindness and care and blessing to us, that we see from day to day. And in that providential move we see the beginning of the great work which the prophets indicate must be performed among the remnant of Jacob upon this continent before Zion shall be redeemed.

I rejoice in the Gospel of Jesus Christ and bear testimony to you that His Gospel has been restored to the earth not to be taken from it again. Jesus sent his disciples into all the world to preach the Gospel to every creature, but he made no promise to them that they should prevail. On the other hand, when the Gospel was restored in this

dispensation, when John the Baptist laid his hands upon the head of Joseph Smith and Oliver Cowdery, as he did lay his hands upon their heads and bestowed upon them the Aaronic Priesthood, he said: "Upon you, my fellow servants, in the name of the Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministration of angels, of baptism by immersion for the remission of sins, and this Priesthood shall never be taken from the earth until the sons of Levi do offer again an offering in righteousness unto the Lord."

We should feel grateful for these assurances, that the time has come for the consummation of all the promises made through the holy Prophets. The time of the redemption of Israel, the gathering together of His scattered people, the redemption of hundreds of thousands, yes millions of the remnant who occupy this country south of us, for there are probably 100,000,000 from Mexico to Cape Horn whose blood has not been contaminated by admixture with any other race. The Gospel is about to be preached to them. A mission is about to be established in the City of Mexico, indicating to us the consummation of things that we have long desired. The Lord tells us here in the Book of Mormon that "Whenever you see these things beginning to be made known to the remnant of your seed, then know that the time is nigh when I the Lord will fulfill all my promises which I have made to my people, O house of Israel."

May God strengthen our faith, and bless us with fortitude and faith to continue until Zion shall triumph, is my prayer in the name of Jesus. Amen.

ELDER ELIAS S. KIMBALL.

Brothers and sisters, about the first thing that I want to say is this, that I was startled when Brother Taylor walked down the aisle and called me to the stand. I want to say further that I was obedient to the call and I am now obedient to the voice of Brother Grant, in standing before you to bear my testimony to the truth of this Gospel. I always want to be obedient to the counsel of the servants of the Lord and al-

ways to be willing to listen to the voice of the Spirit of God. I want to be humble, I want to be meek, I want to be lowly in heart; and I want to be saved.

I testify that the Gospel of Jesus Christ is true, that it has been revealed in the latter-days by God, the Eternal Father, through His Spirit, or directly, to the Prophet Joseph Smith. His Church has been organized with Apostles, prophets, pastors, evangelists, pastors and teachers and with other officers. There are in the Church the gifts and blessings that have been spoken of in the scriptures, and they are true, and calculated for the blessing and salvation of the human family; and I am willing to labor with the rest of the people in making sacrifices that will be necessary for the redemption of the human family. I pray God to bless us and to bless the people, and to make them realize who they are, that they are not what some of us sometimes think we are, "the blue blood." When I think of the origin of our people, think of Joseph Smith, Brigham Young, my father, and all of the early leaders of our people, where they came from, I am led to reflect upon the story related by our Savior in the parable of the great feast. When he sent out his servants to invite the rich and the wealthy to partake of the feast they would not come; but when he sent out his servants again to the highways and byways, then the poor and the unlearned and the lowly among men came and partook of the feast. Our people are of that class. I believe they are from the class of people who are honest and virtuous and who, with all their imperfections, desire to serve God and keep His commandments.

My heart is full of blessings for our people, I desire to see them prosper and grow and increase in the earth and to be willing to make such sacrifices as will be necessary on their part to build up the kingdom of God and carry the Gospel to the nations of the earth, that the honest in heart among all people may have the same great blessings and privileges that we now enjoy and all that the Lord has in store for His people. I feel to bless you, my brothers and sisters, in the name of Jesus, Amen.

ELDER EPHRAIM H. NYE.

I have great joy, my brethren and sisters, in being in your midst this day. I rejoice in the knowledge of the Gospel of the Son of God, and I am grateful that I have the privilege of coming up to Zion to listen to the precious truths that have been taught during this conference. It has been food to my soul. I have feasted at the fountain of light in listening to the instructions that have been given up to the present time. You have been hearing from many of the missions, and I will say that I have been laboring in the California mission for some length of time, and I take pleasure in saying that the spirit of the Lord has been with us. We have had many good, faithful Elders laboring there, and a goodly number of people have listened to their testimonies. We have good branches in different parts of the State, and the Lord is with us manifesting His presence by the power that He pours out upon His servants in the healing of the sick and the blessing and comforting and instructing of the Saints.

One thing struck me very forcibly while hearing the instructions of this conference—the reference made to the necessity of respecting the Priesthood. From my earliest childhood, and long before my parents ever heard the Gospel—when, in fact, I was a little boy of eight years, my mother taught me to read the Scriptures, sitting upon a little stool at her feet, while she would be doing the family sewing. And I learned to read the wonderful works of the Apostles and of our Savior. I remember in that early day of my life my feelings when I read of those wonderful things, and I thought in my heart, "O, what would I not give if I could have lived in the days of the Apostles!" When I read of our Savior taking little children in his arms and blessing them, I thought, "O, what would I not give to have been one of those little children!" And when I read the great works of the Apostles in ancient times and the wonderful healings that they performed by the power of God, I thought, "O, what would I not give to have lived in the days of the Apostles." I was perhaps about 11 years of age when my parents found the Gospel.

A poor, straggling Elder ran against the family by some means or other, and they all came into the fold, and finally all reached Zion. And now I "look to the pit" from which "I was digged" and the "rock from which I was hewn." Far away to the ends of the earth, the Lord sent for me, as He did for many others. I have from that day to this continued to thank and to praise and to bless His holy name, that He had that love for me, a poor, weak mortal, to gather me home to His fold; and my soul goes out in thanksgiving and praise continually that I have been accounted worthy, amidst the millions of the inhabitants of the earth, to be gathered and brought to see and permitted to rejoice in the knowledge of the truth. And it is a source of gratitude in my soul to be permitted to stand in the presence of Apostles of the Lord Jesus Christ.

Recently Apostle Grant and Brother J. Golden Kimball have been out with us in the California mission. It was a pleasure, indeed, to me to introduce them in that mission; it was a pleasure greater than I can express to introduce Apostle Grant as one of the Apostles of Almighty God. It has been a satisfaction to me that I have been permitted occasionally to see one of the Apostles of the Lord Jesus. What other people experience when they come into their presence, I do not know; but I do know that I never come into the presence of one of the Apostles of Jesus Christ but I feel the influence that surrounds them, and my soul goes out in gratitude to the Almighty that I am permitted to associate with such men, and, in fact, to live in the day when they live, and to listen to their instructions, that I have the privilege to receive the words of the Almighty and of eternal truth as they flow from their lips, and that I am permitted to bow in obedience to their words and the requirements they make of me. It is a joy to me to be accounted worthy to go forth and preach the Gospel to the wicked. It is a satisfaction that I have never gained in any of the avocations in life—and I suppose that I have had my share of pleasure in human life—but none have ever risen to the height of extreme satisfaction that I

have enjoyed in preaching the Gospel to this generation, lifting up my voice to those who know not God.

I will tell of an instance that occurred in Los Angeles. There is a corner there where they permit us occasionally to preach upon the street, and we often go there to preach. It is the lowest down spot in Los Angeles. It is where the saloons and the riff-raff of that community gather. It is a fact that oftentimes when we have been holding meeting upon those corners, we could hardly hear ourselves for the lewd songs that were being sung inside of the saloons upon each corner of the street.

One night I was there with the brethren, and we were holding a meeting upon that corner. One of the other brethren was speaking, and I expected to follow him. I was looking at the motley crowd that had gathered around us. There were negroes, half-breeds, Mexicans, Indians, Chinamen and some whites. It was about the hardest looking lot that I ever gazed upon as listening to a religious sermon; and as I looked at them I thought to myself, "Why, if we could baptize this whole lot they are not worth having." My soul sank clear down to my boots, as it seemed, and I felt that I hadn't the courage to speak to such a congregation. I fairly dreaded the very thoughts of the ordeal immediately before me, and dreaded the brother stopping that was then speaking. Finally every bit of courage had oozed out of me when he did stop. But I stepped forward, and in the weak, humble way that I felt, began to speak. I felt so disheartened, so discouraged to think that there was one of the great cities of the country and a fine people, but the rules of the city councilors were such that we could not go upon the better streets; we had to take that corner, and here we had to stand and speak to such a lot of people. However, I began to speak, and as I proceeded it seemed to me that the Spirit of the Lord came upon me, and those old, dark, swarthy visages took on a different hue in my mind. Every one was leaning forward as far as his balance would let him to listen to what I said. The most profound attention was being given by that hard-looking congregation; and as I proceeded to

speak the Spirit of the Lord rested upon me more and more, and it seemed as though they became beautiful before me. It seemed to me as though, instead of having the thought that I wouldn't do anything for them, that I could not only preach the Gospel to them, but if necessary I could lay down my life for them. I continued on until the Spirit of the Lord rested upon me so abundantly that it seemed as though I did not stand upon the ground. It seemed as though a mighty power surrounded me and caused me to see the value of their souls to the Lord. The attention they gave was wonderful, and I spoke on, filled with the Spirit overcome with the joy that I had known under no other circumstances in human life. I say to you that never, under any conditions in life, have I had such joy as I had in preaching to that congregation. They gathered around in immense numbers until they stood all around me. They doubled and quadrupled in numbers. The other meetings that were being held on the opposite corners of the street had dismissed, and all their congregations had come and gathered around us, and we had a grand and a splendid meeting. We spoke as long as we had power to speak. We rejoiced in the knowledge of the truth; and I wish to state that many of our best members in the State of California have been caught by hearing preaching on the streets. No one can tell, as he preaches the Gospel upon the street what word he says is going to sink down into the hearts of his hearers. He does not know what sentence he utters or what passage of scripture he quotes that is going to have its effect upon somebody; and so we will be able to stand as witnesses against those people in the great day of judgment, that we have preached the Gospel unto them. We do gather many, too. Many of them become investigators and come to our hall meetings which are advertised, and good, honest souls come out; and we are building up branches in that mission, and we rejoice with them.

I wish to say that it seems to me that we do not appreciate fully and to the extent we ought the blessings the Almighty pours out upon us. It seems to

me that we do not appreciate the fact that we are not groping as the blind for the wall upon the grand question of religion. Do we appreciate the fact that every one of us can commune with the Almighty whenever we please if we will get down upon our knees and do it? Do we appreciate the fact that we have men standing in our midst who can reach the Lord and obtain His mind and will at any time under all circumstances; that we, His people, need not be in the dark?

During the whole of this conference the great principle of tithing is kept before us. The Saints of California pay a good tithing. The mission is self-supporting; and this is one of the things that we preach. Not openly; we say but very little of tithing openly; very little indeed. But, it is a rule that we have in the mission that no one shall be baptized until he or she understands the principle of tithing perfectly; no one shall be led into the waters of baptism by any Elder until this grand question is laid before him or her. They shall not have the privilege of coming up and saying, "You have deceived me; you advertise that the seats are free and there are no collections, but you have something you bring forward afterwards in the form of tithing." The principle of tithing is carefully laid before them before they are baptized, and we have many there who have paid tithes before they were baptized. I regard this principle of tithing as one of the grandest, and it is indeed the touch-stone. He who pays his tithes will not be far out of the way on every other question.

I rejoice in the Gospel? I rejoice that I am accounted worthy to bear a portion of the ministry to the nations of the earth, and feel in my soul that it is the greatest joy that we can have and the grandest work we can perform, and I am ready and willing, and gladly will I spend the residue of my days in preaching the Gospel to the unbelieving world. It is my determination to be obedient to every requirement that is made of me, to live by every word that proceedeth forth from the mouth of God through His servants, whom He has placed and appointed to direct all things here upon the earth. This is my determination, to live in such a way that I can claim the blessings of the

Lord, and do everything that is required of me from this day forth, in all my life. God bless you. Amen.

Elder Heber J. Grant sang the "Holy City."

ELDER J. GOLDEN KIMBALL.

You have listened to the testimony and the preaching of the Apostles and Prophets of this Church during this conference; but, as Scripture puts it, "Are all Apostles, are all Prophets, are all Evangelists, Pastors or Teachers?" I bear my testimony that I thank the Lord that, notwithstanding the fact that I recognize that the Apostles have gifts, powers, appointments and labors that it is beyond our prerogatives and rights to infringe upon, I thank God, the Eternal Father, that we have young men, honored of the Lord, that they can preach and testify just as well as Apostles and Prophets. I desire to say to the rising generation, You do not have to be Apostles, you do not have to be Presidents of Stakes, nor Bishops to enjoy the gifts and blessings pertaining to the Gospel of the Lord Jesus Christ. And I say to you that some of you—and I may be among that number—place too much stress upon the positions that men hold in the Church, and we fancy in our weakness that we cannot be saved, that we cannot serve God, that we cannot be faithful and true and enjoy revelation from God, unless we have high office in the Church. There is danger in exalted position, and where "much is given much is required." The poorest man in all Israel, though he may carry a hod and be dressed like a pauper, is entitled to revelation from God, and he is entitled to lay hands on the sick, and they shall recover through the prayer of faith. I realize a great object lesson has been set us by Apostle Grant. I have watched this matter carefully, and I am able to testify that out of it will come great good, that no great advancement has ever taken place except as a result of faithful and persevering effort. I will say that many of the young men that have gone east and spent fortunes to learn to sing came back to this country unappreciated, and some of them would be in penury were it not for their

relatives; for our people are not as appreciative as they ought to be, or at least they have not been. I admire our young people that have learned to sing the songs of Zion. I stood on that street in Los Angeles, referred to by Brother Nye, and listened to our young men preach. It was the first time in all my labors I had ever heard an Elder preach upon the streets. And when I asked two Elders why they did not commence, they said, "We are unable to begin our meeting until the other Elders come, for we cannot sing." No meetings can be held in California upon the streets unless the Elders can sing. It is, in fact, the key to the situation. Lots of men can sing that are mighty poor preachers.

Judgment comes with age, as a rule, not always. We young men that have responsibilities placed upon us often-times have a great deal of courage, but may lack judgment. The point I want to get at is this: we must have some very brave and courageous men. Apostle Grant with the assistants that will go with him, may open up a mission in Japan. Some Apostle may be sent to Russia, to open the door in that great nation, and it may be the privilege of some of us to go and get killed after the doors are opened. The Gospel will never be preached to every nation, kindred, tongue and people without lives being lost, nor without your eating "the bread of adversity and drinking the water of affliction." And we may not all be successful, but when a man is willing to lay down his life, and takes his life in his hands and labors for the kingdom of God, he can do no more. He might make mistakes, and he might err in judgment. David, that boy as he was, went out and killed Goliath. If he had not all Israel would have pointed the finger of scorn at David. Dewey succeeded; but had Dewey failed, he would have been in ignominy and disgrace before the American people. So I wonder if it is only the man that succeeds that gets the praise. I have heard or read of a man that went to the World's Parliament of Religions. He did not succeed, because they would not hear him. I read of another man that went to Congress, and it took 7,000,000 signatures to get rid of

him. And I tell you that great good will come out of it. I admire courage and bravery as well as judgment and wisdom. We have to have brave men and courageous men, and we young men have to learn, and the only way we can learn is by trying, like Brother Grant. My heart swelled within me when I heard him sing today. My heart swelled with joy when I heard him sing at President Snow's birthday party, for I knew he sang with the Spirit of God; and the Lord will answer his prayers for he has an object in view. And I know what that object is, and it is a righteous object.

As long as a man has a righteous object he has a right to make an effort; and if he makes any mistakes, it is my duty to reach out to him my hand, even the hand of charity. And if you Latter-day Saints do not do it, and some of us young men fail because of your severe criticisms and your unkind statements, God will hold you responsible. We have seen men handled because they waded into mysteries, and, of course, it was proper and right when they waded into mysteries and preached false doctrines that they should be handled. I can see the righteousness of it, but I wonder if any man has ever been handled in the kingdom of God for not knowing anything. I am in favor of some of them being handled right away. I pray the Lord to bless you. Amen.

ELDER HEBER J. GRANT.

Brother Taylor desires that, inasmuch as I am about to leave for a foreign country, and this is about the last chance I will have to meet with the Saints for many years, that I should occupy the rest of the time. I would have been perfectly willing to divide the time with him, because a person can bear a testimony at any time in a very few minutes, and the only thing I intended to do today was simply to bear my testimony and leave it with you before departing upon my mission.

I regret that I failed in my object lesson. I would have been glad had I been able to sing that song through without a mistake. I have only sung it through five times today without a mistake, but when I tried it the sixth

time I got an error in it. But I haven't got over my nervousness when standing before the assembled people to sing. I suppose the reason is, I don't know "where I am at." I am like a boat without a rudder, so to speak, when I try to sing. To give you an illustration: I was a short time ago at a dinner party at Brother Cannon's and one of the people present requested me to sing "O, My Father," and simultaneously another one of the company asked me to sing, "God moves in a mysterious way." I asked Sister Snow if she would kindly play that in the key of F. She had heard one of the parties ask me to sing one piece and I had heard the other ask me for the other one, and she played "O, My Father," and I sang "God moves in a mysterious way." As good fortune would have it, the first three notes of these songs are identically the same, and Sister Snow discovered what I was trying to do, and therefore played, "God moves in a mysterious way," and we got through all right. I thought the music sounded a little strange, although I had heard it a great many times before; but it hadn't made any such impression upon me that I was able to tell the difference.

I have a letter clear from the Philippine Islands, in which I was told, among other things, "Don't try to sing." The writer says: "I am in earnest." He is one of my nearest friends too, Major Young; in fact, he and I grew up together, almost. And he tells his reason he says, "Because you will be subjected to ridicule, and there will be a great deal of criticism." I have had a great many of my friends come to me and beg me not to sing. Six months ago one of my fellow Apostles said to me, "Come in, Heber, but don't sing." The same Apostle last night asked me to sing "God moves in a mysterious way," and after I got through complimented me upon it. I said afterward, "I noted your remarks in the Priesthood meeting, when you told men who had been ordained to the office of Patriarch, that they could not enjoy the spirit of the office unless they gave patriarchal blessings; and now," said I, "if you will tell me how I will learn to sing without singing, I will thank

you." He said, "Sing every chance you get, Brother Grant, but do your first singing down in Mexico or Arizona or somewhere a long way off." I said, "I have already tried that," and I have tried it at home, and I sang this same song the other night at home. But I will never learn to sing before a large audience until I try. I propose to sing the "Holy City" in the big Tabernacle before I get through with it, and I propose to sing it without a mistake. I do not say this boastfully, because I believe what Alma of old said, in the 29th chapter of his book, that "God granteth unto men according to their desires, whether they be for good or for evil, for joy or remorse of conscience." I desire to sing, and I expect to work at it and to stay right with it until I learn. The most I ever worked was to sing 400 songs in four days; that is the biggest amount of work I have ever done in the singing line. There are a great many people that can learn to sing very easily. When I started to learn to sing it took me four months to learn a couple of simple hymns and recently I learned one in three hours by the watch and then sang it without a mistake.

"That which we persist in doing becomes easier for us to do; not that the nature of the thing itself is changed, but that our power to do is increased." I propose to keep at it until my power to do is increased to the extent that I can sing the songs of Zion. Nobody knows the joy I have taken in standing up in the Tabernacle and other places and joining in the singing, because it used to be a perfect annoyance to me to try and to fail, besides annoying those around me; because I would sing, because I loved the words of the songs of Zion.

I am very sorry now for having persecuted people as I used to. In our meetings in the Temple the brethren would say "That is as impossible as it is for Brother Grant to carry a tune," and that settled it; everybody acknowledged that was one of the impossibilities. I believe what the Lord says, "My soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon

their head." I desire to serve the Lord, and pray unto him in the songs of Zion; and I know that it produces a good influence.

Now I wish to say something on another subject. In the providences of the Lord I may be one of those that Brother Kimball referred to; I may go to Japan and never come back. I have never been guilty, I believe, of preaching beyond the prescribed time of two hours, only when I have been out in Mexico, or so far away from home that they didn't see me very often. Why? Because I knew how they would go out and complain about it. But as this will be the last chance to speak to you for a few years, I desire to say a few words more. I give you fair warning. I am going to talk as long as I want to, and there are lots of doors, and anybody that gets tired can go out and it won't hurt my feelings at all.

I rejoice in the Gospel, I rejoice in the rich outpourings of the Holy Spirit that have been given in the instructions imparted during this conference. I rejoice with Brother Kimball, that every Latter-day Saint, every humble son and daughter of God that has embraced the Gospel and become a member of the Church of Jesus Christ of Latter-day Saints has received the witness of the Holy Spirit, that the gift of tongues, the gift of prophecy, of healing, and other gifts and blessings, are found in the Church, and are not confined to men that hold responsible positions in the Church. I have listened to some of the most spirited, and able, and some of the finest sermons of my life from men who held no official position. I remember in the Thirteenth ward listening to a very gifted sermon by a finely educated man who had a marvelous command of language. Afterwards Brother Millen Atwood, who at that time was not holding any position of an official character, stood up as a home missionary in that ward, and if that man had been hired to murder the Queen's English he couldn't have done it more perfectly. I had just been studying grammar, and, therefore, it grated on my ears, as I suppose my singing would grate upon the ears of a person that understood fine music. But my heart was touched, and

tears welled up in my eyes because of the rich outpourings of the Holy Spirit upon that man, and there was an impression made upon my heart of the divinity of this work and the fact that Joseph Smith is a Prophet of God that to this day I have not forgotten. It is not position, it is not education that gives the Spirit of God; but it is keeping the commandments of Almighty God and being lowly in heart and desiring to fulfill the commandments of God in our daily walk and conversation. I bear witness to you here today that no man has ever fallen in this Church, and no man ever will fall in this Church, who is honest in his heart, honest in the payment of his tithes and offerings, who obeys the Word of Wisdom, who attends to his family prayers and his secret prayers, and who attends to his quorum meetings; no man will fall who is doing his duty in this Church. But Satan has power over those who become selfish and sorrowful and set their hearts upon the things of this earth and fail to render thanks in all things unto God.

I bear testimony to you today that God lives; that I know that Jesus is the Christ; that I know that Joseph Smith was a Prophet of the true and living God; that I know that we will live forever if we keep the commandments of God. I know that we have Apostles, Prophets, Patriarchs or Evangelists in the Church. I know that they have the inspiration of their offices and callings. I know that the Gospel tree is alive, that fruit grows upon the tree, as I have reached out my hand and plucked the fruit thereof, and have eaten it. I have sat by the death-bed of my last living son, a boy upon whom I had set my heart and whom I expected to grow up and labor for the interests of God's kingdom; standing up, as it were, in my place; I have seen that child die without shedding a tear, and I know that the comforting Spirit from God was in my home when I saw him die. I love God and I love the Latter-day Saints, and I ask for your prayers in my behalf during my absence. May God grant His blessings upon us at all times, I ask in the name of Jesus. Amen.

The choir sang the hymn:
 "Praise to the man who communed
 with Jehovah."

The benediction was pronounced by
 Elder John W. Taylor.

AT THE TABERNACLE.

Closing session, April 7th, 2 p. m.

The choir and congregation sang:

"How firm a foundation, ye Saints of
 the Lord,
 Is laid for your faith in His excellent
 word!"

Prayer was offered by Elder Joseph
 W. McMurrin.

Singing by the choir, (solo by Miss
 Ferrin):

"As the dews from heaven distilling."

ELDER BRIGHAM YOUNG.

The Saints the victims of misrepresentation—The
 gathering of Israel—Enemies of truth injure
 the nation—Saints will save it from destruction.

It is very gratifying to me to behold
 this vast audience assembled for the
 purpose of hearing the servants of the
 Lord speak of His goodness and mercy,
 and showing the gratitude which we
 owe to Him for the blessings of this
 day. I would like the attention of the
 people, for it will be difficult to make
 all hear my voice in this building in its
 present crowded condition.

I desire to add my testimony to that
 of my brethren who have addressed
 you during the conference. If there
 ever was a people upon the earth who
 had occasion to manifest gratitude,
 thanksgiving and praise to Almighty
 God, this people certainly have. It has
 been a year since our last annual
 conference, and six months since we met
 in semi-annual conference. If we have
 come with prayer in our hearts and
 blessings for our fellow men, the Lord
 will be with us. We need a vast amount
 of teaching. Frequently we feel in-
 capable of sustaining the weight rest-
 ing upon us, and the vicissitudes of life
 are more than we can bear sometimes,
 and if it were not for the overruling
 providences of our Father we could not
 endure the pressure that is brought to
 bear, sometimes by friends and often
 by foes, upon the work of God.

I wish that the people of the world,
 especially the United States, could
 know us as we are. I remember a re-
 mark that my father made to a certain
 United States official who had served
 his time as a Territorial officer here and
 was about to take his departure. Af-
 ter this official had remarked that he
 had been well treated and he was glad
 to know the people, my father turned
 to him and said, "I am glad to hear
 you express your feelings in that
 way. If you will be good enough
 to tell the truth about us when you
 go hence, that is all we ask." What
 is the reason that our neighbors
 are not of our faith. Here we have men
 in our midst who cling to honor as they
 cling to life—honorable men in almost
 everything—and yet they hesitate no
 more to lie about us than they do to
 take their salary for what they do. It
 is a little mysterious to me. If they
 would only tell the truth, and give the
 people of the United States a fair
 chance, I would be glad. The people in
 the East and West labor under disad-
 vantages that the people who are
 among us do not; and it seems to me
 that if those who mingle so freely with
 the Latter-day Saints, and who traduce
 them more freely, would only represent
 us to the people at large just as we are,
 we would be better and more favorably
 known. But individuals stand in the
 way, and vilify, malign and bear false
 witness against the people who compose
 the Church of Christ upon the earth.
 It is possible that they do not know
 what they are doing. It seems to me,
 though, that they are working for a
 purpose, and nothing will satisfy them
 except we destroy the God we worship
 and adopt the God (?) that they pre-
 tend to worship.

I want to read a little about the con-
 dition of things today, from the Book
 of Mormon. Jesus Christ was on this
 land about two thousand years ago,
 and He gave the people His doctrine.
 In speaking of the future of this land
 and of the people who should dwell on
 it, He said:

"And, verily, I say unto you, I give
 unto you a sign, that ye may know the
 time when these things shall be about
 to take place, that I shall gather in
 from their long dispersion, my people,

of the house of Israel, and shall establish again among them my Zion.

"And behold, this is the thing which I will give unto you for a sign, for verily I say unto you, that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, which shall be given unto you of the Father, shall be made known unto the Gentiles, that they may know concerning this people who are a remnant of the house of Jacob; and concerning this my people who shall be scattered by them.

"Verily, verily, I say unto you, when these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you:

"For it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with His people, O house of Israel;

"Therefore, when these works, and the works which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief because of iniquity:

"For thus it becometh the Father that it should come forth from the Gentiles, that he may show forth His power unto the Gentiles, for this cause, that the Gentiles, if they will not harden their hearts, that they may repent and come unto me, and be baptized in my name, and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel;

"And when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel.

"And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them they shall see; and that which they had not heard shall they consider.

"For in that day, for my sake shall the Father work a work, which shall be a great and marvelous work among them; and there shall be among them who will not believe it, although a man shall declare it unto them.

"But behold the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil.

"Therefore it shall come to pass, that

whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said,) they shall be cut off from among my people who are of the covenant.

"And my people who are a remnant of Jacob, shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver.

"Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off.

"Yea, wo be unto the Gentiles, except they repent, for it shall come to pass in that day, saith the Father that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots.

"And I will cut off the cities of thy land, and throw down all thy strongholds;

"And I will cut off witchcrafts out of thy hand, and thou shalt have no more soothsayers;

"Thy graven images I will also cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the works of thy hands;

"And I will pluck up thy groves out of the midst of thee; so will I destroy thy cities.

"And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away.

"For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my beloved Son, them will I cut off from among my people, O house of Israel;

"And I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard.

"But if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance.

"And they shall assist my people, the remnant of Jacob, and also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem;

"And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem.

"And then shall the power of heaven come down among them; and I also will be in the midst;

"And then shall the work of the Father commence at that day, even when this Gospel shall be preached among

the remnant of this people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem.

"Yea, the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name;

"Yea, and then shall the work commence, with the Father, among all nations in preparing the way whereby His people may be gathered home to the land of their inheritance.

"And they shall go out from all nations; and they shall not go out in haste, nor go by flight, for I will go before them, saith the Father, and I will be their rearward."

Chap. 21st of III Neph.

The indications to me are that the adversary is doing all in his power to destroy the work which God has established. Christ Himself, looking to this day, and to this nation, the glory and unity of which has been preserved up to the present day, said that if the Gentiles would receive His Gospel, and not harden their hearts against His word, which should come through His Prophet, He would gather them in and number them among His people of the house of Israel, and they would become a chosen seed. These are the conditions which exist today. The Lord raised up the Prophet Joseph Smith and restored His Gospel. That Gospel has been and is being declared unto the people of this nation, and if they receive it, it will be well with them. Perhaps I am a little uncharitable, but today I look upon every effort that is made to misrepresent this people as an injury to this nation. These men who are doing all in their power against the work of God, which has been established for the benefit and blessing of this nation, are in reality, though they may not know it, seeking to destroy the great United States as a nation. By their misrepresentations of the Church of Christ, they are preventing good, honest people from even listening to the principles we have to present to them. They won't receive it themselves, and they prevent others from receiving it. Men who are seeking to lift themselves into place and power stand in the way

and prevent the honest in heart of this nation taking advantage of the promise of the Savior and coming into the fold, so that we may perpetuate this glorious nation and those constitutional principles which have made it one of the foremost nations of the world. This nation is classed along with the oldest, although it has sprung up within a century and a quarter; it is looked upon as a nation that is full of intelligence, power and patriotism, and it is respected throughout the civilized world. Yet, according to the words of Christ in this book, if the people of this nation are so blinded that they will not consider what He has to offer them by His servants—if they will not receive the Gospel, then shall their horses be cut off out of their midst, their cities shall be destroyed, their strongholds shall be thrown down, and their strength shall become weakness. I want to add, if that day shall come, through the rejection of this Gospel by the people of these United States, the Latter-day Saints will rise up in the power and majesty of the priesthood, and they will bear off the Constitution of the United States. That was given by revelation, and we will defend it with the last drop of blood we have in our bodies and the last dollar in our pockets; God will reject those wicked men and women who have sought to blind the minds of the honest and thereby brought trouble and woe upon this nation.

Those who will stand up for the rights of men will combine with us, and we will form a nucleus that shall uphold and sustain, by our patriotism, our acts, our means and our lives, the glorious institutions which God has founded for the express purpose of having this a free land, where His sons and daughters can come and rejoice in the plentitude of His mercies.

Who is there among the Latter-day Saints that will not live for this glorious end? Who is there that cannot see the condition of things and what we have before us? If he has the Spirit of God in his heart, his soul is lifted to his Creator; and knowing that his Father looks upon the inmost recesses of his soul, he realizes that he must bear himself valiantly in the sight of heaven. May God help us to be valiant Latter-day Saints, and never to be recreant

to those principles which the Lord has established, upon this continent. If men will not receive them, let us live them the more closely and thoroughly, and fill our mission acceptably. I say to you—and I feel it in every fibre of my body—that this land will never be given to another people and Israel, together with the virtuous, the honest, the God-fearing will hold the reins of government upon this land, and the people of every nation will rejoice, because God will bring it to pass.

May God bless us, brethren and sisters. Let us hold fast to that which is pure and upright, eschew evil, and put away our follies from among us. A young man said to me, "I can't go to my quorum meeting tonight." "What is the matter?" "I have been smoking, and they will smell my breath." That is one of the evils. What is that young man doing? He is cutting himself off from the presence of the Spirit of God, which he must have in him to enable him to perform his duty. Another one said, "I can't go to the quorum meeting tonight." Why? "I have been drinking some beer and smoking an old pipe, and I dare not go." For the sake of gratifying his appetite he cannot attend his duties as a Latter-day Saint. This is a little thing to mention in comparison with the glorious things that we have to think of; but these are the small foxes that spoil the vines. God help us to sweep away these things, and do away with wickedness. Let the glorious truth triumph in our hearts. God help us that we may reach out, with all the strength and power He gives us, unto that end which we are destined to attain to, and finally be saved in His kingdom, is my prayer in the name of Jesus. Amen.

Brother Robert Easton sang a solo entitled, "Eternal Rest."

PRESIDENT JOSEPH F. SMITH.

The assembly a grand sight to gaze upon—The Saints prominent before the nations—The Lord has wonderfully blessed them—Facilities for progress—Importance of obedience to the law of tithing—Duties of officers of the Priesthood—Folly of setting aside the counsels of God—A powerful testimony to the truth.

My brethren and sisters, I arise before you feeling very dependent upon the Lord for what I shall say. I have

thought over and over again, while listening to my brethren, what subject I might dwell upon, if called to speak, and for the life of me I could not fix in my mind a single subject on which to speak. I am therefore entirely in the hands of the Lord, to speak as the Spirit shall direct. I have had delight in hearing the testimonies and counsels of the brethren who have spoken to us during the Conference. They have all enjoyed the inspiration of the Holy Spirit, and each one has given to us meat in due season, so that if our minds were capable of retaining that which has been said to us during the Conference, we would go away from here richly instructed. I trust that the good Spirit may remain with us to the end of our meetings, that at the conclusion we may feel that it has been good to wait upon the Lord and to be present at this seventy-first anniversary of the organization of the Church of Jesus Christ of Latter-day Saints.

It is a grand sight to look upon this vast assemblage of people. I wonder if at any previous time in the history of God's dealings with the children of men there was ever such a sight as we behold here today—this large Tabernacle filled to overflowing, every seat occupied, and people standing in the aisles and along the walls; and just over the way, in the Assembly Hall, another gathering of Latter-day Saints, unable to gain admittance to this building, are worshipping the Lord, and celebrating this day of prosperity, joy and happiness for the people of the kingdom of God; for notwithstanding our individual deprivations and afflictions, and the absence from us of one of our beloved leaders (President George Q. Cannon), there never was a time in the history of this Church when the people were more blessed of the Lord, temporally and spiritually, than they are today. I do not think there ever has been a time in the history of this Church when our people occupied a more prominent position before the gaze of the nation of which we form a part and before the eyes of the nations of the earth, than they do today. The Lord Almighty is with His people, and He has poured out His Spirit upon those that have been willing and prepared to receive it. I

feel in my heart that the time has come when the Lord is not only willing, but desirous to pour out upon His people every blessing that they are prepared to receive; and I sometimes feel that He is already bestowing upon us blessings of which we are, to some extent, unworthy. I believe that the Lord is willing to bestow light, intelligence and a knowledge of His truth, by the inspiration of His Holy Spirit, upon all His sons and daughters who are living in such a manner as to be worthy to receive it. It is our privilege to obtain revelation, not only concerning our own duty, but also with regard to our kindred who have gone behind the veil, and whose hearts are turned unto their children, to whom they are looking for deliverance and for the benefits of the ordinances of the Gospel of Jesus Christ, which we are privileged to administer in their behalf. There never was a time, until within the last few years, when the Latter-day Saints had access to four temples in which to administer the ordinances of the Gospel for the living and for the dead; and those four are becoming too distant—at least, the people are becoming so numerous in distant parts of the country that even though we have four temples in which to administer the ordinances of the Gospel, there are thousands of our people who are practically deprived of the privilege of enjoying them, because they are so far removed from them. Under these circumstances, I foresee the necessity arising for other temples or places consecrated to the Lord for the performance of the ordinances of God's house, so that the people may have the benefits of the house of the Lord without having to travel hundreds of miles for that purpose.

Now, are we coming to a knowledge of the truth? Or are we like those of whom Paul spoke, ever learning, but never coming to the knowledge of the truth? With the efforts of the Apostles, of the First Presidents of Seventies, the Seventies, the Elders, the Presidents of Stakes, the High Councilors and the Bishops, whose duty it is to instruct the people in relation to the principles of life and salvation, there certainly ought to be a thorough

performance of duty; but notwithstanding the labors of those who have been and who are teachers among us, it would seem as though there was still a great lack, and that many come far short of performing their duties. We have every facility for receiving instruction, and we have the Bible, the Book of Mormon and the Doctrine and Covenants, which we can read by the spirit in which they were written; yet many of us are lacking in faith and in the knowledge of the truth. Not long ago the Presiding Bishop came to the President's office and brought with him a large volume containing ten thousand names of reputed members of the Church of Jesus Christ of Latter-day Saints. He placed it before President Snow and said, "President Snow, here is a list of ten thousand members of the Church who are non-tithe payers." Just think of it! With all the facilities we have of coming to an understanding of the truth, with the doctrines of Christ before us in the inspired books which we have—the Bible, which speaks so plainly in relation to the principle of tithing; the Book of Mormon, which repeats the law of tithing; and the book of Doctrine and Covenants, which contains the revelations the Lord gave through the Prophet Joseph Smith—and professing as we do to be Latter-day Saints, yet there are ten thousand non-tithe payers among us! We meet together from Sabbath to Sabbath, partake of the Sacrament of the Lord's Supper, belong to various quorums of the Priesthood, and notwithstanding all this there are so many who have not yet learned this one principle, and who do not seem to understand that it is a command of God unto this people. It is not only a command, but it is given as the word of the Lord with promise; for by obedience to it we are to be delivered. When the earth shall be burned, and when the proud and they that do wickedly shall become as stubble under the feet of men, the Lord has declared that those who are tithed shall not be burned. Furthermore, the promise is that if we will observe this law this land which He has given to us shall be a land of Zion unto us, a land of promise, a land that shall be blessed of the Lord, a land

GENERAL CONFERENCE.

that the curse shall be removed from, that shall be blessed unto the husbandman, and that shall become fertile and fruitful. Notwithstanding this glorious promise, it is said there are amongst us ten thousand whose names are not inscribed upon the roll of honor nor written in the book of the law of the Lord. For them, according to the word of God, there will be non-inheritance in Zion when He shall choose those who shall be worthy to go there and build up the center Stake; neither will their children have inheritance there, nor their posterity after them; for their names will not be found enrolled in the book of the law of the Lord.

We may think this a very simple thing. Let us look at it for a moment. It is claimed that there are sixty-nine thousand tithepayers in the Church, who have paid all the way from one dollar to hundreds of dollars a year. Suppose that there had been only ten thousand tithepayers, and fifty-nine thousand had refrained from paying tithing. How would you build temples and tabernacles? How would you maintain the ministry of the Church, feed and clothe the poor, and aid and educate the fatherless and the orphan? What would be your resources to build up Zion and to establish the kingdom of God in the earth? You would not have enough to do it. Where would be the revenue of the Church if all the people were as negligent of their duty and as thoughtless in regard to the necessities of the cause of Zion as the ten thousand non-tithepayers have been? How would we accomplish anything of a material character? We would be like the sectarian world—powerless; and even more so, for while other denominations do not have the law of tithing, yet they have enthusiastic, wealthy men and women who from time to time turn over their thousands—in some cases fifty to a hundred thousand at a time—for the building of their churches and for the accomplishment of the work they desire to perform. I am extremely thankful that there are sixty-nine thousand tithepayers in the Church, and I wish that all of them were so prosperous that they could and would pay large amounts of means and prod-

ucts into the storehouse of the Lord, that there might be wherewith to meet all the necessities of the cause of Zion.

I want to state here that which is in my heart. You may call it a prophecy if you will. Those who are and continue to be enrolled in the book of the law of the Lord—on the tithing records of the Church—will continue to prosper, their substance will increase, and they will have added unto them in greater abundance everything that they need; while those whose names are not recorded in the book of the law of the Lord will begin to diminish in that which they possess, until they will feel sorely the chastening hand of God. I do not predict that as a threat. I do not do it to scare the non-tithepayers in the least. You know, we are great American citizens. Every member of the Church of Jesus Christ of Latter-day Saints, who has come to the United States and lived here long enough to become a citizen, is a citizen of this great Republic, and we are exceedingly independent; we do not scare worth a cent, to use a slang phrase. I do not make this prediction to scare anybody, or with a view to working on anybody's superstitious feelings. I merely state it as a Bible truth, as a declaration of the Prophets, recorded in holy writ. I can read it to you from the Book of Mormon, in substance; I can read it to you from the Bible; for in ancient times the people of God robbed Him in their tithes and offerings, until He came out against them, until their land became dust under their feet and refused to yield in its strength unto them, they were afflicted, with mildew, with the rust and with the devouring insect, until they were wasted, impoverished and brought down low, because of their disobedience to the command of God. So it is not inconsistent for me to repeat in principle that which has been declared by the mouths of Prophets in ancient times respecting the obedience of the people of God to this important principle upon which we are dependent for the means of progress, increase and building up.

The tithings of the people are not used for the aggrandizement of men. They are not used to enrich individuals.

Some few, whose time is entirely engrossed in the labors of the ministry, and who have not time to look out for themselves, are allowed a pittance, to keep the wolf from their doors. They are permitted to have bread to eat, and simple clothing to wear. But they are not allowed great salaries, by which they can build themselves up and become enriched at the expense of the people. I want to tell you that if I were dependent upon what I receive from the Church of Jesus Christ of Latter-day Saints for the support of myself and family, and I had nothing else to rely upon, my family would go hungry; we would go without many of the very necessary things of life. I have to pay hundreds of dollars every year for taxes. We have to provide homes for our families, and we are bound to take care of them. Not only are we bound to do this by our own honor and covenants, and by the natural obligations which rest upon us; but we are bound to do it even by the sentiment of our enemies. They would condemn us if we did not provide for our families. Moreover, the Bible says that he who will not provide for his own household is worse than an infidel. The result is, I have a number of homes in Salt Lake, on which I have to pay taxes; and when I pay my taxes, my tithing, and my donations to this, that, and the other, I find little left to support my family with. Hence I say, if I were entirely dependent upon that which I receive from the Church, we would go to bed hungry. But the Lord has blessed me otherwise. I have been prospered in engaging in certain enterprises; and from such sources I am able to derive some assistance. I mention this simply to show that these men whose whole time is occupied in the ministry are only drawing their necessary support from the Church. They must have that. You would not begrudge them that. Men who are faithful, vallant, instant in season and out of season, and constantly engaged in the work of the ministry, you surely would not say that they should not have food to eat, raiment to wear, and where to lay their heads; and that is all these men get from the Church. The laborer is certainly worthy of his hire.

So that your tithing is not enriching your brethren of the ministry. It is being used to keep up the ordinances of the house of God in these four temples. Thousands and thousands of dollars of it are being used in educating the youth of Zion and in maintaining the Church schools. Thousands of dollars are being expended to feed and clothe the poor, and to take care of those who are dependent upon the Church. They look to their "mother" for succor and support, and it is right and proper that the Church should provide for its own poor and indigent, feeble and helpless so far as possible.

I hope to see the day when these ten thousand non-tithepayers will add their mite to the tithes and offerings of the Church, in order that there may be more substance in the storehouse of God with which to meet the necessities of the work, and give the servants of the Lord an opportunity to do far more good than they have means to do with today. If these ten thousand do not do it, I say to you that they will not share in the blessings of the day of the Lord, and when the burning comes they will get scorched. A passage of Scripture comes to my mind, and I will read it to you. The same thing in substance is in the Bible; but the words I shall read are to be found in the Book of Mormon. They are the words of Christ Himself; therefore they are true, for His word is truth. There is power in His word, especially to those who obey it. When the Lord visited this continent, after His resurrection from the dead, He gave instruction after this manner:

"Therefore, if ye do these things, blessed are ye, for ye shall be lifted up at the last day.

"Write the things which ye have seen and heard, save it be those which are forbidden;

"Write the works of this people, which shall be, even as hath been written, of that which hath been;

"For behold, out of the books which have been written, and which shall be written, shall this people be judged, for by them shall their works be known unto men.

"And behold, all things are written by the Father; therefore out of the books which shall be written, shall the world be judged.

"And know ye that ye shall be judges of this people, according to the judg-

ment which I shall give unto you, which shall be just; therefore what manner of men had ye ought to be? Verily I say unto you, even as I am."

These are the words of Jesus Christ. Out of the things which have been written in the books, this people shall be judged, according to their works. The Lord shall make a record also, and out of that shall the whole world be judged. And you men of the holy Priesthood—you Apostles, Presidents, Bishops and High Priests in Zion—will be called upon to be the judges of the people. Therefore, it is expected that you shall set the standard for them to attain to, and see that they shall live according to the spirit of the Gospel, do their duty, and keep the commandments of the Lord. You shall make a record of their acts. You shall record when they are baptized, when they are confirmed, and when they receive the Holy Ghost by the laying on of hands. You shall record, when they come to Zion, their membership in the Church. You shall record whether they attend to their duties as Priests, Teachers, or Deacons, as Elders, Seventies, or High Priests. You shall write their works, as the Lord says here. You shall record their tithings, and give them credit for that which they do; and the Lord will determine the difference between the credit which they make for themselves and the credit which they should make. The Lord will judge between us in that respect; but we shall judge the people, first requiring them to do their duty. In order to do that, those who stand at the head must set the example. They must walk in the right path, and invite the people to follow them. They should not seek to drive the people; they should not seek to become rulers; but they should be brethren and leaders of the people.

It is a strange thing to me that some people do not or will not see the truth. This brings to my mind another passage of scripture. I will take the liberty of reading a few more words from the Book of Mormon:

"O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned, they think they are wise, and they hearken not unto the counsel of God, for they set it aside, sup-

posing they know of themselves; wherefore, their wisdom is foolishness, and it profiteth them not. And they shall perish."

Here is a reason why many people do not and will not allow themselves to see the truth. They depend upon their own knowledge and wisdom; therefore they set aside the things of God, and lift themselves up in the pride of their own hearts. But the Lord hath said, they shall perish; and I will not contradict it. The Prophet continues:

"But to be learned is good, if they hearken unto the counsels of God."

There is the difficulty. If you can get learned men that will hearken unto the counsels of God, they are all right; but if they will not hearken unto the counsels of God, their learning is foolishness in the sight of the Lord; and with all their learning and cunning they will perish.

"But wo unto the rich, who are rich as to the things of the world. For because they are rich, they despise the poor, and they persecute the meek, and their hearts are upon their treasures; wherefore their treasure is their god. And behold, their treasure shall perish with them also."

Here follows a key:

"And wo unto the deaf, that will not hear; for they shall perish.

"Wo unto the blind, that will not see; for they shall perish also.

We pity the blind who cannot see; God will extend mercy and forgiveness to them; but wo unto the blind who WILL not see!

"Wo unto the uncircumcised of heart; for a knowledge of their iniquities shall smite them at the last day.

"Wo unto the liar; for he shall be thrust down to hell.

"Wo unto the murderer, who deliberately killeth; for he shall die.

"Wo unto them who commit whoredoms; for they shall be thrust down to hell.

"Yea, wo unto those that worship idols; for the devil of all devils delighteth in them.

"And, in fine, wo unto all those who die in their sins; for they shall return to God, and behold his face, and remain in their sins."

My brethren and sisters, I desire to bear my testimony to you; for I have received an assurance which has taken possession of my whole being. It has sunk deep into my heart; it fills every fibre of my soul; so that I feel to say

before this people, and would be pleased to have the privilege of saying it before the whole world, that God has revealed unto me that Jesus is the Christ, the Son of the living God, the Redeemer of the world; that Joseph Smith, is, was, and always will be a prophet of God, ordained and chosen to stand at the head of the dispensation of the fulness of times, the keys of which were given to him, and he will hold them until the winding-up scene—keys which will unlock the door into the kingdom of God to every man who is worthy to enter, and which will close that door against every soul that will not obey the law of God. I know, as I live, that this is true, and I bear my testimony to its truth. If it were the last words I should ever say on earth, I would glory before God my Father that I possess this knowledge in my soul, which I declare unto you as I would the simplest truths of heaven. I know that this is the kingdom of God, and that God is at the helm. He presides over His people. He presides over the President of this Church, and has done from the Prophet Joseph down to the Prophet Lorenzo; and He will continue to preside over the leaders of this Church until the winding-up scene. He will not suffer it to be given to another people, nor to be left to men. He will hold the reins in His own hands; for He has stretched out His arm to do His work, and He will do it, and have the honor of it. At the same time God will honor and magnify His servants in the sight of the people. He will sustain them in righteousness; He will lift them on high, exalt them into His presence, and they will partake of His glory forever and ever. It is the Lord's work, and I plead with you not to forget it. I implore you not to disbelieve it; for it is true. All that the Lord has said concerning this latter-day work will come to pass. The world cannot prevent it. The blind that will not see, the deaf that will not hear, cannot prevent the work from going on. They may throw blocks before the wheels, they may ridicule, they may malign, they may stir up the spirit of persecution and bitterness against the Saints, they may do all in their power to deceive the people and lead them astray;

but God is at the helm, and He will lead His people to victory. Men and women may be deceived by the craftiness of the adversary and by the spirit of darkness that is in the world; they may be deceived with Christian Science, with hypnotism, with animal magnetism, with mesmerism, with spiritualism, and with all the other man-made and demon-stimulated isms which exist in the world; but the elect of God shall see and know the truth. They will not be blind, because they will see; they will not be deaf, because they will hear; and they will walk in the light, as God is in the light, that they may have fellowship with Jesus Christ, and that His blood may cleanse them from all their sins. May God help us to do this. May He deliver us from secret combinations, and from the snares that are set to entrap our feet and to win our affections from the kingdom of God. I repeat what I have said scores of times, the Kingdom of God is good enough for me. This organization of the Church of Jesus Christ of Latter-day Saints meets all my wants, and I have no need to fly to organizations that are gotten up by men for the purpose of making money. I pray God that His kingdom may be sufficient for you, that you may abide in the truth, and not be led away by these deceptive spirits that have gone forth in the world to lead men astray. Spiritualism started in the United States about the time that Joseph Smith received his visions from the heavens. What more natural than that Lucifer should begin revealing himself to men in his cunning way, in order to deceive them and to distract their minds from the truth that God was revealing? And he has kept it up pretty well ever since. May God bless Israel, and preserve us in the truth. May He bless our President, prolong his years, and continue unto him the strength of body and mind that he possesses this day, and even more vigor as the years roll on. May the Lord have mercy upon our beloved brother, President Cannon, who is absent from us, and return him once more to his home and to the bosom of the Church, if He has not willed otherwise. This is my humble prayer, in the name of Jesus. Amen.

The choir sang the anthem:

"Praise the Lord, all ye nations."

Benediction by Elder Francis M. Lyman.

Conference adjourned for six months.

The stenographic work in taking an account of the proceedings of the Conference was done by Arthur Winter.

JOHN NICHOLSON,

Clerk of Conference.

DESERET SUNDAY SCHOOL UNION.

Its Semi-Annual General Conference.

Assistant General Superintendent George Reynolds presiding.

There were present, of the members of the Board, Elders George Reynolds, Thomas C. Griggs, Levi W. Richards, Francis M. Lyman, Heber J. Grant, Joseph M. Tanner, George Teasdale, Andrew Kimball, Joseph F. Smith, John W. Taylor, L. John Nuttall, James W. Ure, John F. Bennett, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson and Anthon H. Lund.

The Salt Lake Stake Sunday School Choir, conducted by Prof. Evan Stephens, opened the Conference by singing, "The Cause of Truth."

Prayer was offered by Elder Andrew Kimball.

The choir sang, "Welcome, Welcome, Sabbath Morning."

ASSISTANT GENERAL SUPERINTENDENT GEORGE REYNOLDS.

The sickness of our beloved Superintendent, and the death of our First Assistant, Dr. Karl G. Maeser, leaves it with me to welcome you this evening. I am gratified to see so many present, and trust that all will endeavor to become instructed and edified by what they may hear and see this evening. We have come here as representatives and students of the great Sunday School cause, a cause which Brother Goddard often used to remind us was the largest of all the auxiliary organizations in the midst of God's people in these latter days. And we are still growing, though I regret to say, (owing perhaps more than anything else to the prevailing epidemics), our increase during the last year has not been as large proportionately as in some former years. This I trust will receive the consideration of our brethren who locally preside in our Sunday Schools, that none of the children in our midst

who should be at Sunday School may be absent, but that they be looked after. We want them all, we are working for them all. We desire to have them all come within the influence of our schools. In comparing the statistics found in the Church reports, showing the total number of souls in the various Stakes of Zion and then comparing these numbers with the average attendance at the Sunday Schools each Sabbath morning, we discover that in quite a number of the Stakes more than one-third of the entire population is to be found in the Sunday School each Sabbath morning, and in the great majority of the stakes between one-third and one-fourth. Only in one Stake is less than one-fifth to be found. This speaks well for our progress and I think that as in several Stakes more than one-third of the entire number of the people of God, grown up and children, manage to be in attendance each Sunday, that this should be an incentive to others that as large a proportion may be found in all.

PRESIDENT JOSEPH F. SMITH.

My brethren and sisters, speaking in reference to our beloved general superintendent, President George Q. Cannon. I am happy to inform you that I received a telephone message from the President's office a short time ago, stating that President Snow had received a telegraphic message in which it was stated that those in attendance upon Brother Cannon think that his condition this afternoon has somewhat improved, and we feel very grateful for this good news.

ELDER SEYMOUR B. YOUNG.

My beloved brethren and sisters, and young people of the Sunday schools, my remarks as already announced will pertain more particularly and especially to Dr. Karl G. Maeser, our late first as-

sistant superintendent of Sunday Schools. Dr. Maeser was born, as many of you are aware, in Saxony, Germany, on January 16, 1828, and died in this city on the morning of February 15, 1901. He emigrated to Utah in the early sixties, and became acquainted with the Prophet Brigham Young soon after his arrival in Salt Lake City. President Brigham Young had in his heart and mind for a number of years the starting of an educational institution that would be a lasting benefit to the Latter-day Saints, and he chose the city of Provo as the place at which this institution should be located, and selected Elder Karl G. Maeser, to be the chief instructor. While in Salt Lake City it is said that Brother Maeser's circumstances were very poor, and the following story is told illustrating his condition. One afternoon he was invited by a family whose children were attending the school taught by Brother Maeser to dine with them. When Brother Maeser had partaken of the good things set before him, he said to the good sister of the house, "Sister So and So, I was very hungry when I came here, but I have eaten of the good things of your table till I am satisfied, but my family at home are hungry too, and I would like very much to have your consent to take some of the choice viands from the table and carry them home to my wife and children." And the request I need not say, was gladly granted. Brother Maeser went home glad in his heart that he could share the feast of that afternoon with his own family. I recite this to you, my brethren and sisters, to show you the humility of the man, and wherever he has been known since that day, whether in good circumstances or in poverty, it has made no difference to him, his life record has gone on all the same. He has been the same devoted, earnest worker in the cause that he loved so well, namely, the teaching of the children of Zion. Finally, President Young established him in the institution at Provo, as I have before mentioned. While he was engaged in teaching, in the early years of that institution, in the old brick building that was formerly the property of Brother Lewis, and was at one time used as a

storehouse, I was witness to a circumstance that I have never forgotten, and that I would like to repeat. In the recitation room, a class was reciting under one of the instructors whom Brother Maeser had chosen from his monitors to instruct the class in elocution. In the instructions they were reading the poem that is termed "The Epaminondas of Modern Greece," and in that poem there are lines something like this:

"Strike, till the last armed foe expires,
Strike, for your altars and your fires,
Strike, for the green graves of your sires,
God, and your native land."

The young man who was teaching the class was doing it with but very little spirit; in a lackadaisical sort of way he was saying to the class—

"Strike, till the last armed foe expires,
Strike, —

Brother Maeser listened a moment, sprang from his seat at the other end of the room, rushed across to the class and, snatching the book from the young man, said: "This will never do. You must get some spirit in your lessons or you will never succeed. When you read this," he said, "you must not say—'S t r i k e,' you must say 'S T R I K E.'" The result was, the entire school was electrified, and everyone from that moment drank into the spirit of their leader.

It was said he was approached many times in the early days of the Brigham Young Academy, with offers of a larger salary if he would remove from Utah to the Eastern States, where he could have a greater and wider field for his labors with better pay, for his fame began to go abroad, and people commenced to learn of his worth as a teacher and an instructor among the young. But Brother Maeser's invariable reply was, like that of Dr. Agassiz. Said he: "I have no time to devote to making money, and no time to waste upon that thought." He remained faithful and true to the institution that he was engaged to instruct and to be a father to by President Brigham Young, and he made it a grand success by his personality, bringing it to be one of the leading institutions of this great West, stamping upon it a name and a fame

that shall never die, and bringing into culture the minds of thousands of young Latter-day Saints who will remember Karl G. Maeser while life, and thought, and being last, or immortality endures. Brother Maeser was faithful to his trust. He was true in everything committed to his hand; he was a father to the children that he taught, he was one of the leaders in the Sunday School and the religion class causes, and his constant teachings and example will be long remembered by the youth of Zion. Of Karl G. Maeser it may be truly said,

"We tell of his death without a sigh,
For he is freedom's now and fame's;
One of the few immortal names,
That were not born to die."

The General Secretary, Elder Horace S. Ensign, then called the roll of Stakes; read the annual report for the year ending December 31st, 1900; and then presented the Sunday School authorities, which were unanimously sustained.

Elder George Reynolds, as Treasurer, reported the amount of nickel fund received for 1900.

The Salt Lake Stake Sunday school choir then sang "The Holy City."

ELDER JOSEPH M. TANNER.

As all our Sabbath school workers are aware, we have already held our second Sunday school convention. Both conventions were held in the Assembly Hall in this city. The second indicated an increase in numbers over the first, and in both instances a program had been carefully arranged so that instruction and inspiration were afforded to all those who took part. The second convention, of which I am to speak tonight, clearly indicated the wisdom of these gatherings, and the minutes of that convention, as published in the Juvenile Instructor, give you some idea of the character of the instructions, even though you may not feel or sense the spirit of the gathering. I have no doubt that those who were present at this convention were the foremost workers in the Sunday school cause. The spirit of the occasion was marked and the influence upon the Sunday school work has been very strong, and I take it that we all feel that the Sunday school convention has now become, in a man-

ner, a permanent part of the organization of this department of the Lord's vineyard.

I could not this evening more than mention the great number of topics that were discussed. Some of these topics, however, are of far reaching consequence to our schools, and one or two may be called to the attention of the Sabbath school workers tonight with the thought that their importance may be emphasized in your future labors. The Union Board had had for some time under discussion the text books to be used in our schools, and after due deliberation, under the guidance of President Cannon, it was decided that the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price should be our text books in the Sabbath schools. President Cannon himself spoke at some length upon this subject, and answered questions that were propounded by those present. And this calls to our mind at this time, especially those of us who have been engaged for some years in the Sunday school work, something of a change that has come over us. You will many of you remember that in earlier times it was the custom to memorize a great many passages from the Scriptures. We issued tickets with verses from the Bible upon them, and these tickets were collected by the students, who memorized the passages and kept until a certain number was received, and then a prize was given therefor. It may be true that in those days we went to extremes in the way of memorizing. Now in our efforts to teach the word of the Lord we perhaps overlook the spirit, and we gradually begin to draw away from the language of the scriptures and give our instructions in our own language, any language which we believe will be most suitable to the understanding of the children, until now we have ceased almost wholly to memorize important passages of holy writ; and I suspect that we have gone already too far in the other direction. We are too greatly substituting or have been substituting explanations of the scriptures for the scriptures themselves; and one idea that the brethren have is that the children and also the older members in the theological class

should drink from the fountain head of inspiration as it comes to us direct from holy writ, and not depart entirely from the original text for the information which we desire to impart to the children. And we take it that it is desirable that our children should learn to memorize important passages; such that will leave a strong impression upon their lives; scriptural passages that they will use as their guiding star; scriptural passages that will help to form convictions in their minds of right and wrong; scriptural passages that will bring conviction to their hearts. In view of the fact that we could not hear the voice of Christ and His disciples, we may read their words measurably as they uttered them, in so far as they have been translated for us correctly, and I trust, therefore, my brethren and sisters, that in our Sunday schools we will in the future place more importance upon this branch of the work, which it is believed for some time has been in some measure neglected. We are likely to go to extremes, either one way or the other, and this the convention had in view in the discussion of the best methods of instruction, and the best means of presenting the subjects to our children. But we have also kept in mind, what is an important matter, something that may be repeated again and again, that it is the mission of the Sabbath school to teach the children how to feel as well as how to think. If we can fill their minds with pure thoughts, and their hearts with pure feelings, we are sure that they will have a more certain guidance in their lives than they could otherwise have. In concluding, I desire to commend to all the Sabbath schools everywhere the importance in the future of attending these conventions. Bring with you the spirit of your work, ask those questions that convey the ideas upon which you desire more light and help, in order that the Sabbath School may grow in numbers, grow in the strength of its spirit until it shall be the glory of Zion, for I know of no work that is more pleasant and satisfactory than to labor among the children. I know that it is of God. I rejoice that such an organization is in the midst of Israel, with its high, ele-

vated and inspiring aims; and may God grant us His blessings in our labors of love is my prayer in the name of Jesus Christ. Amen.

Apostle Heber J. Grant sang "O My Father."

ELDER HORACE S. ENSIGN.

My dear brethren and sisters, I assure you that it is with a feeling of much timidity that I stand before you this evening, and I trust that for the few moments that I may stand here that I may have your attention, and that I may be blessed with the Spirit of God. I am truly thankful that I live in this day and age, when God has established His Church and Kingdom upon the earth, and His Sunday schools have been organized, whereby the youth of Zion may be taught the principles of the Gospel, that they may grow up in a knowledge of the truth; that they may gain a knowledge of God and Jesus Christ whom He sent. I am thankful that I am associated with the Sunday schools and I regret that my labors will soon terminate, at least here at home, amongst them. Not that I regret that I have been called upon another mission, for I assure you that I consider that I have been honored among men to feel and to know that I have the esteem, the love, and the confidence of one of the true witnesses of Jesus Christ, even one of our Apostles, and that he is desirous of taking me into the nations of the earth to assist him in preaching the Gospel unto those who lie in darkness. I am not going into the world without a testimony of the Gospel, and I am not going into the land of the Mikado without realizing that a great responsibility is resting upon those who have been called to open up the Gospel in that land. The Gospel has never been preached to those people, and I doubt if they have ever heard anything about it except a few who may have been in the United States. I realize that we will have to teach the people of this land that Jesus is the Christ, and that God is His Father. We will also have to teach them to believe in the Holy Scriptures. I trust, my brethren and sisters, that while we sojourn in that land that we may be blessed with an interest in your

faith and prayers, for I assure you that I feel humble, I feel weak, and I have no other desire in my heart than to do all the good I can, and I know that without an interest in your faith and prayers that it will be impossible for me to be of service to God in the land where I have been sent, and where I expect to go. I assure you that I shall always remember my experience and my labors in the Sabbath schools, and I only hope that it may be my privilege to take up my labors again in this capacity when I return, for I realize that the Sunday School is the soil where the Gospel seed is first planted, where it is nourished, and where we find it naturally reaches its maturity. My brethren and sisters, I desire to bear my testimony unto you, tonight, that I know that this is the Gospel of Jesus Christ, I know that it is true, and I know that if I am steadfast and serve God and keep His commandments that I shall be saved and exalted in His kingdom. It is not because I have seen the sick healed, because I have seen devils cast out, or that I have been inspired of Almighty God that I know this, it is because that still small voice says unto me, "Elder Ensign, this is truth, this is the straight and narrow way, walk ye in it, and ye will be saved and exalted in the kingdom of God." May we all be saved is my prayer, and I ask it in the name of Jesus. Amen.

APOSTLE HEBER J. GRANT.

I have been appointed tonight to speak upon the subject of the purchase of the Juvenile Instructor, and also upon the plan for its payment. The following circular with regard to the purchase of the Juvenile will be sent to each ward Sunday School Superintendent in all the Stakes of Zion:

THE PURCHASE OF THE JUVENILE INSTRUCTOR.

Salt Lake City, Utah, April 10, 1901.

Superintendency ofWard
Sunday School,
.Stake.

Dear Brethren:—You are doubtless aware that at a special meeting of the

General Sunday School Union Board, Stake Superintendents and Sunday School officers, held in Salt Lake City, October 5th, 1900, the purchase of the "Juvenile Instructor" from President George Q. Cannon by the Deseret Sunday School Union was favorably entertained and a committee of three was appointed to consummate negotiations to that end. This was accomplished and on January 1st, 1901, the ownership of the "Juvenile Instructor," held by President Cannon for thirty-five years, passed, for a consideration of five thousand dollars to the Deseret Sunday School Union. By giving our note bearing 6 per cent interest for that amount, the money was obtained and the transaction was closed.

The extended growth of the Union made it very desirable that it should have an organ of its own, and it seemed eminently fitting that the "Juvenile Instructor," so long and favorably known in the community, and so great a factor in the development of the Sunday School work of the Church, should be that organ, hence the purchase. To meet the obligations thus incurred, and end the outlay for interest thereon, it has been decided by the Deseret Sunday School Union Board, which recommendation was accepted by the vote of the General Conference of the Sunday Schools held in Salt Lake City, April 7th, 1901, to ask each Sunday School to contribute on Sunday, April 28th, 1901, or as soon after that date as practicable, an amount equal to not less than five cents each for every officer, teacher and pupil enrolled on the school record December 31st, 1900. To facilitate this collection we herewith enclose suitable prepared blanks, suggesting that the Secretary enter on the list printed in red ink the names of every officer and teacher on the school roll and on the others the names of every pupil in the several departments; then place or have placed opposite the names of all who donate the amount of their subscription. While no contribution of more than five cents is asked from any one person, yet if any, out of the kindness of their hearts, feel to give more it should not be declined. If the total collected be equal to five cents each for the entire enrollment, or a little in excess thereof, it will be ample. When the contributions have been received send the funds promptly by check or money order in the enclosed envelope, properly stamped, together with the lists, to Elder George Reynolds, Box B, Salt Lake City, Utah. The lists when returned to us will be preserved, thus affording the first entire roll of our Sunday schools ever collected. The name of the school and Stake, with amount subscribed, will at an early date be published in the "Juvenile Instructor." Trusting this step may commend itself to your hearty approval and

effort, and that of those over whom you preside, we remain,

Your Brethren,
THE DESERET SUNDAY SCHOOL
UNION BOARD.

GEORGE Q. CANNON,
General Superintendent.
HORACE S. ENSIGN,
Secretary.

It is proposed, That we as the Deseret Sunday School Union, in conference assembled, sustain the recommendation made by the Deseret Sunday School Union Board, that on Sunday, April 28th, 1901, or as soon after that date as possible, each and every school in the Union, embraced in our Stake organizations, do collect an amount equal to at least 5 cents for every member enrolled therein, as per the report of their total enrollment December 31st, 1900. The funds thus collected to be applied in the payment of the purchase price of the "Juvenile Instructor," and that we will use our best endeavors to that end.

All in favor of endorsing this motion, and this circular letter, as per the understanding in our convention, will make it manifest by showing the right hand. (The vote was unanimous).

I wish to say that I myself will take pride in contributing my nickel, and I shall try to contribute more than one nickel, at least two, and perhaps several hundred of them. I believe that the "Juvenile" will be of very great value, in fact I not only believe it, but I know that it will be. I think that we, as parents, should have that magazine in our homes, and that we should give it our unqualified support and encourage our children in reading the very good articles that are in it. I look back to my boyhood days and remember reading many things in the "Juvenile" that made a lasting impression on my mind for good. The Deseret Sunday School Union Board are not publishing this magazine for any personal advantage. They are simply publishing it to benefit your children and mine, and I urge upon the Latter-day Saints, one and all, to be liberal in their subscriptions, and to see that this most valuable magazine is in their homes, because it is worth to the Latter-day Saints many times more than the paltry price of the magazine to have in-

stilled into the hearts and minds of their children the noble teachings that are to be found therein. Now I find that I am down on the program in addition to these remarks on the "Juvenile," to give a valedictory.

Inasmuch as you are all aware that I am about to leave upon a mission, I will say in bidding goodbye to the Sunday school workers, that some of the happiest times in my life have been spent in laboring in the Sunday school cause since I was called a few years ago, in connection with Apostle Lyman, to occupy a position on the board of the Sunday School Union. I do not believe that I have ever been associated with a more patriotic, a more loyal, and a more faithful body of men than those to be found upon this Sunday School Union board. We meet regularly once a week whenever we are not engaged in some other Church duties or responsibilities, and report our labors and converse and plan together for the advancement of the Sunday school cause, and there is always a very nice, a very enjoyable and a very sweet spirit in our meetings. I have enjoyed all of those meetings, and I have enjoyed my labors in the Sunday school, although on account of my duties in connection with the Young Men's Mutual Improvement associations I have not had as great an opportunity to labor among the Sunday schools. I would like to have had. I was intimately associated from my boyhood days with Brother George Goddard, and I loved him with all my heart. I was associated in the Sunday school work with Brother Maeser, and I learned to love him, and I say to the young men and to the young ladies within the sound of my voice, that the lives of these two noble men that have passed away from us within the past two years, that their lives, their labors, are worthy of our emulation, that they are bright and shining lights, that the testimony of their labors is beyond any words that I might utter. In going forth to proclaim the Gospel of Jesus Christ, the plan of life and salvation, I go with joy; I go with gratitude to God that I have been considered worthy to be sent to open the doors of the Gospel to a nation that has never heard the

sound of the tidings of great joy. I go to bear my testimony that I know that God lives, that Jesus is the Christ, that I know that Joseph Smith was a Prophet of the true and living God. I go forth with this testimony in my heart. I go forth rejoicing, thanking God that my life has been spared, that I am permitted to go. It is only a little over two years ago that I was very heavily involved, and it looked as though it would take not one year, not five, not ten, not twenty years of my life, but even more, to extricate myself from the bondage of debt. I was lying in the hospital at the point of death, and God saw fit to raise me up, and while I was there, I told Him that if He would assist me in paying my obligations, that I would gladly go to the ends of the earth and proclaim the Gospel, and I desired His aid that I might go as a free man, and I testify to you that God has blessed me beyond my most sanguine expectations: that He has multiplied my substance in my hands, and I can go upon this mission practically a free man. And I testify that I know that God lives, that Jesus is the Christ, that Joseph Smith was a Prophet of God, that Lorenzo Snow is one. I leave my blessing upon the Latter-day Saints and upon the Sunday school cause, and I ask for your blessing to attend me and Brother Kelsch and Brother Ensign and others that we may choose to labor with us, and I say, may God bless you again, in the name of Jesus. Amen.

Elder George D. Pyper sang, "The Children's Friend."

APOSTLE F. M. LYMAN.

I presume that there is no more inspiring sight to be found in the world in connection with Sunday school work than we have before us tonight. I wonder if there is any spot on earth where there is anything in this line to compare with what we see tonight, and such as we see twice a year. It becomes quite common to us, such a gathering of children as we have here to make music, and the choice singing by others. I have been wondering what percentage of the congregation present are not really workers and interested in the Sunday schools. I notice that

our Sunday schools have the presence of our leaders—the members of the Presidency of the Church and the chief men in the Stakes of Zion; and in the wards the presiding authorities are always attentive and give encouragement to this cause. It embraces almost every department of the Church; men and women, old and young, middle aged, all are interested in this great and important cause, and no one can be too thoroughly devoted to it, for it is particularly and entirely devoted to the salvation of the souls of the children, and if we can save the children, there will be no trouble with the older people, for if the children be saved the old people cannot help but be saved after a while. And the impressions that are made upon them in the Sunday schools will never be forgotten. Listening to Dr. Tanner urging us to commit to memory passages of scripture, I do not think that we can give too much thought to this splendid suggestion. It is not new, it is rather in the ancient line, for we have no doubt among us today many of the older people of the Church who were trained in Sunday schools in early times when almost the entire work was devoted to committing to memory scripture passages, scripture chapters, and almost all have some of the books of the scripture, and I believe that we have drifted, as the doctor says, in the other direction, and that we should return and give greater attention to memorizing scripture passages. This evening I was thinking as we were about to come to this gathering, that Brother George Goddard has passed away. Brother Maeser has passed away. These two great assistants to the general superintendent have passed away, and tonight our hearts are sad with the fact that the general superintendent himself is in a precarious condition, and I want to suggest to these Sunday school workers that we exercise in behalf of our general superintendent, President George Q. Cannon, all the faith that we can muster, and that we do not lie down tonight until we have in humility and in faith asked the Lord that his life may be preserved to us and to His Church. I ask it as a favor of this body of Sunday school workers,

these seven or eight thousand people that are here. Brother Reynolds remains with us here, the others are away from us, two of them permanently and President Cannon unable to be with us. I have known these men since I was a child. President Cannon, seventy-four years old. I can remember well when he was as modest and blushing as a maiden, although I am so much younger than he is, but I can remember when he was a young man, remember him well. Brother Maeser, I learned to know him early in life and experience here. Was connected with him in school matters. Brother Goddard I can remember almost as long as I can remember anyone in these valleys. Elder George Reynolds, who is with us tonight, a little younger than I am, came to the ministry when I was a traveling Elder in the London conference forty years ago, and we have traveled side by side from then till now. Our integrity is known to each other. We know each others' hearts; and these men that I have spoken of are being succeeded and associated with by men of the same type. I thank the Lord that this splendid body of men, who stand to the Sunday school cause as the Presidency and the Twelve stand to the Church of Christ, the leaders and chiefs, and as devoted and as earnest and faithful in this cause as the Presidency and the Apostles are in the Church, and just as sweet, and clean, and devoted. This is my testimony in regard to these men. God bless the Sunday school cause. I delight in it, I enjoy it; and as I have said before, I never received an appointment in the Church that brought me greater pride, satisfaction and pleasure than to know that I could be associated with this body of men, and in this cause in the Church of Christ. That we may be faithful and devoted, and accomplish all the good that lies in our power for the salvation of the souls of the children that the Lord has entrusted to us, I humbly ask in the name of Jesus. Amen.

PROF. EVAN STEPHENS.

I will comfort you first of all by telling you that I will not speak many minutes. I would not dare to attempt

to say what I have on my mind to say to you, for I know it would take at least ten minutes or more to do it. In fact I have most of it written down, and it was my intention to read it to you; but with my little restless family here behind me, who have been sitting here about two hours now, I will not attempt it. I want to say without meaning to offend or to find fault, that I am really sorry that I have brought them here this evening, for you have set them a very bad example in good order. I love them very much, and I am accustomed to them in their sweeter, nicer mood at our rehearsals, where we do not have any talking, or confusion. There was so much confusion during the first half hour of our meeting that it would be useless to impress upon the children's minds the necessity of keeping still in the Tabernacle, and I am sorry that I brought them here to get a bad example from you late comers.

The matter that I desire to speak of is musical training for the Church members from childhood up; the result would be that when our boys go on missions they would not sing their first hymn when they arrive in the field, as hundreds of them do today, I am sorry to say. The training should be taken up and continued from childhood to boyhood, to manhood and womanhood, under the auspices of either the Sunday school or the Mutual Improvement association. I will say more about it in a paper that I will write. Will you please look for it, read it, and see if it is not practicable. You do not need a Brother Stephens around in order to have a singing class. Do not make this mistake. I will take this much time now to try and disabuse your minds of that idea for I have been told so many times—"O yes, if we had a Brother Stephens in our Stake we could do thus and so."

That is all nonsense. Brother Ballantyne, a young man in Ogden, is doing just as good work as I am; Brother Christopherson, a young man of very little educational training, who has not graduated anywhere, except out of my choir and classes, is just making Sanpete ring with musical improvement today. I mention this because some time ago it was re-

ported that about the only ones who did singing there were a few sisters. Today Sanpete is wide awake in musical matters through the efforts of Brother Christopherson, who is making a splendid success of it. Brother Bassett at Nephi is doing the same thing. I mention this so that you will not think you have to wait until some young college graduate comes to your Stake. Do not be stingy with the music teachers. Do not be like a sister I heard of, living within a few miles of Ogden. She had taken her children to the class and when she got to Ogden she learned that the teacher was going to have something for his work, so she said, "Rather than to pay anything for a teacher to teach them music, I will take them home again." You must not think a music teacher does not have to eat or wear anything or wants to live on charity. It is a hard occupation at best, and you should encourage him. Look around and see if you do not have two or three young men in your Stake who are making a success of choirs in Sunday schools or elsewhere; then have them take it upon a larger scale, and organize training classes. This is a training class that belongs to the Salt Lake Stake. They pay a tuition fee of a dollar a year for their training. They get four concert tickets that they can sell at 25 cents each and get their dollar back, and that makes their tuition practically free, and still the teacher is paid for his work. If something of this kind is taken hold of, the education of your children will cost next to nothing, and the music teacher can live. There ought not to be a child whose musical training is neglected in our community, for we are a community that make practical use of music. I glory in Brother Grant's pluck in learning to sing, and especially because he had no talent at all. I do not think it was a matter of laughter at all this evening to hear him. I have heard worse singing than that from professionals. There is one thing Brother Grant does that I wish the community would pattern after, and that is, he means what he sings. He does not sing a lot of senseless rubbish that is not Mormonism, and lots

of our singers do that today. Let us sing what we mean and no more; do not let us sing so much frivolous stuff. Let us banish from our ward entertainments all things that are ridiculous. Let us take up music in a serious way, or else our musical progress will become a farce. Let us do away with comic songs more and more, and do not let them be mixed up with sermons and prayers and hymns. Our programs would bring us into ridicule if they were published anywhere in the world. It is the place of the Sunday school to look after this as much as anything. I wish they would take hold of our musical progress. I can assure you that I would be only too glad to write you an article every week, to help you to carry on this work. I cannot visit you, not at present; I have too large a musical family to attend to at home. I have said a great deal more than I intended, and I only hope that this work will be taken up in real earnest and in a practical way, for I feel that we are going to be a musical people, a people with a taste for music, and who intend to elevate that taste above that which is prevailing. If we are not careful we will be in the same position as a race of people today who are perhaps among the most musical on the earth, but who never rise to the higher ranks of music. I do not want our community to dwindle into mediocrity. When a talent is developing itself we must take hold of it and guide it right, or else it will become a means of evil instead of good, in our midst. That is why I would like to see music under the auspices of the Sunday schools, because then I think it could be turned into account. I wish to do the unusual thing, and that is, to sing our first song over, for I do not believe anybody heard it before; I could hardly hear it myself for the noise of people coming in. I do not like anything to go to waste.

The choir then sang "The Cause of Truth."

Benediction by President Joseph F. Smith.

HORACE S. ENSIGN,
Secretary.
JACOB SCHULTHESS,
Reporter.

New Publications

NOW ON SALE BY
THE DESERET NEWS.

RISE AND FALL OF NAUVOO,

By B. H. Roberts. Cloth, \$1.25.

MISSOURI PERSECUTIONS,

By B. H. Roberts. Cloth, \$1.25.

SALVATION FOR THE LIVING AND THE DEAD,

(Liberality of the Mormon Faith), by Charles W. Penrose. A pamphlet of 13 pages Price, 3 cents; 2 for 5 cents.

LIFE OF A PIONEER,

By Capt. James S. Brown, 520 pages, bound in cloth Price, \$2.00.

THE GREAT SALT LAKE,

116 pages, embossed Princess covers, by Dr. James E. Talmage. Price, 25 cents.

LIFE OF D. W. PATTEN,

By L. A. Wilson, 77 pages, bound in board. Price, 20 cents. And

DANISH DOCTRINE AND COVENANTS,

Carefully revised by Apostle Anthon H. Lund. Price, \$1.00.

SPECIAL DISCOUNTS TO DEALERS AND AGENTS

TO MISSIONARIES:

To aid missionaries in
their fields of labor the



SEMI-
WEEKLY
NEWS

Will be sent to subscrib-
ers sent in by them at

ONE DOLLAR A YEAR.

This offer applies only to sub-
scribers in the missionary field.

Marrion Jensen
1901
49-8-5
SEVENTY-SECOND

SEMI-ANNUAL CONFERENCE

OF THE

CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS,

Held in the Tabernacle, Salt Lake City, October 4th,
5th and 6th, 1901;

AND A

SPECIAL CONFERENCE,

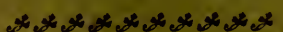
Held November 10th, 1901, with Full Reports
of the Discourses;

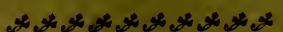
ALSO AN ACCOUNT OF THE FUNERAL OF
THE LATE PRESIDENT LORENZO SNOW.

Profusely Illustrated with Etchings and Half Tones.	A Magazine and a Daily Newspaper Combined.
---	--

The Saturday News

24 PAGES.

Sent to any address for \$2.00 a Year. 	To regular subscribers of the Semi-Weekly News, \$1.50 a Year.
--	--



GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The seventy-second semi-annual conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m., October 4, 1901. President Snow being absent, on account of sickness, President Joseph F. Smith presided.

There were present, of the general authorities: of the First Presidency, Joseph F. Smith; (President Snow was absent on account of sickness.) Of the quorum of the Twelve Apostles, there were: Brigham Young, John Henry Smith, George Teasdale, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson and Reed Smoot; Patriarch John Smith; of the First Seven Presidents of Seventies: Seymour B. Young, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin; of the Presiding Bishopric: William B. Preston, Robert T. Burton and John R. Winder.

The choir and congregation sang the hymn which begins:

Come, let us anew our journey pursue.

The opening prayer was offered by Elder Seymour B. Young.

Singing by the choir and congregation:

"Redæmer of Israel,
Our only delight,
On whom for a blessing we call."

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

Evils to be corrected—Desecration of the Sabbath
—Use of profane and other improper language
—Tobacco and strong drink habit—Disregard
of the Priesthood—In relation to colonization.

My beloved brethren and sisters, we greet you this morning, at the opening of this Seventy-second Semi-Annual

Conference, with a hearty welcome. We are glad to see so many present, and we sincerely hope that we all may have a season of rejoicing and of awakening and strengthening of our faith and good determinations.

I regret to have to say that President Snow is suffering with a severe cold, and on account of the inclement weather this morning he deems it prudent not to venture out; but when the weather is more pleasant—possibly this afternoon—we will all rejoice to see him present with us. There is nothing serious the matter with him so far as we know; but we all desire that he shall be careful of himself, to preserve his life as long as it is possible and pleasing in the sight of the Lord for him to remain with us.

There are many subjects of importance which may be dwelt upon during our conference, and we hope that the Spirit of the Lord will lead the Apostles and others who may speak to us, that they may speak words that shall be meat in due season, and that we may all receive such instruction, encouragement, counsel and admonition as will be proper and necessary.

We notice that there are some evils which seem to be increasing somewhat in the land, and we desire to make an effort, as far as it lies in our power with the assistance of the Lord, against the existence and the increase of evils among the Latter-day Saints. One of these evils is a growing tendency, especially on the part of our youth, to pay but little attention to, if not to ignore, the observance of the Sabbath day. The Sabbath is a day of rest and of worship, designated and set apart by special commandment of the Lord to

the Church of Jesus Christ of Latter-day Saints, and we should honor and keep it holy. We should also teach our children this principle.

Another evil we hear of too frequently is the tendency, not only among the youth of Zion, but also among those of more mature years, to use the name of the Lord in vain and to indulge in profane expressions and epithets that are contrary to the law of God, and that are wholly inconsistent and incompatible with the profession of members of the Church of Jesus Christ of Latter-day Saints. Behold, the Lord's name is holy, and God will not hold him guiltless who taketh His name in vain. We should stamp out profanity and vulgarity, and everything of that character that exists among us; for all such things are incompatible with the Gospel and inconsistent in the people of God.

The use of tobacco in its various forms and of strong drink to some extent is also to be lamented and deplored, especially among the youth, and this evil should be stamped out.

The people of God should set their faces like flint against these practices, and they should see to it that their children are taught better, and that a better example is set before them by the parents, in order that the children may grow up without sin in these things.

There is also a tendency among the youth, and, I am sorry to say, among some of the older ones, to show but little regard for the sacredness of the Holy Priesthood. What I mean by the Holy Priesthood is that authority which God has delegated to man, by which he may speak the will of God as though the angels were here to speak it themselves; by which men are empowered to bind on earth and it shall be bound in heaven, and to loose on earth and it shall be loosed in heaven; by which the words of men, spoken in the exercise of that power, become the word of the Lord, the law of God unto the people, scripture, and divine commands. It is therefore not good that the Latter-day Saints and the children of the Latter-day Saints should treat lightly this sacred prin-

ciple of authority which has been revealed from the heavens in the dispensation in which we live. It is the authority by which the Lord Almighty governs His people, and by which, in time to come, He will govern the nations of the world. It is sacred, and it must be held sacred by the people. It should be honored and respected by them, in whomsoever it is held, and upon whomsoever responsibility is placed in the Church. The young men and young women and the people generally should honor this principle and recognize it as something that is sacred, and that cannot be trifled with nor spoken lightly of, with impunity. Disregard of this authority leads to darkness and to apostasy, and severance from all the rights and privileges of the house of God; for it is by virtue of this authority that the ordinances of the Gospel are performed throughout the world and in every sacred place, and without it they cannot be performed. Those also who hold this authority should honor it in themselves. They should live so as to be worthy of the authority vested in them, and worthy of the gifts that have been bestowed upon them.

Again, we do not desire to encourage the scattering of our people to distant places, separating and drawing themselves apart from the Saints and from the organizations of the Church. We notice a tendency on the part of some, who are restless and discontented, to sell out their homes to anybody who will purchase them and to move off into California or into some distant country, where they will perhaps buy a ranch or locate upon public lands, and thus cut themselves off from all the benefits of the organizations of the Church—from the Sabbath meetings, the Sunday schools, the quorum meetings, the Improvement associations, the Primary associations, etc. When people become dissatisfied with their homes and desire to move, we would suggest that they counsel and advise with some of the authorities of the Church. Let the leading brethren help the young people who are seeking new homes, and direct their course so that they may be located as much as pos-

sible in wards or branches where they can enjoy the benefits and blessings of the Gospel, and that their children may not grow up aliens thereto and be estranged from the cause of Zion. We are in a position where we can see beyond, in some respects, and are able to advise and counsel our brethren for their best good. We do not want the feeling to prevail among our people that every man is independent and free to move and go when and where he pleases, without consultation, because that would be calculated to disintegrate, to pull asunder, to destroy membership, and to scatter abroad. The Gospel that we have received teaches gathering. This is a gathering dispensation, and we are not here to scatter abroad, only so far as God may direct through His servants. When the Lord moves upon us to found a colony or to establish a settlement in some distant place, then it will be right for such of the people as can do so to gather there, under the counsel and direction of the Priesthood, and form settlements or colonies, strictly in accordance with the plan revealed in this dispensation for the establishment of Zion and for the spread of this work in the land. We do not design to make any general call upon the people to move here or there, or to break up their communities; but rather that they should concentrate together and strengthen one another's hands, that we may become strong in the land. As we pull asunder and scatter abroad we weaken ourselves, we destroy our influence, and we become like the rest of the world. This will not do. It is contrary to the principle of gathering that the Lord has revealed through His servant Joseph, the Prophet. Yet I see clearly manifest the hand of God in the formation of our colonies to the south and to the north, in the east and in the west. Wherever this colonization has been directed and counseled by the authority of the Holy Priesthood, it has been strictly in accordance with the mind and will of the Lord and in fulfillment of the predictions of the Prophets. If we emigrate to some distant part of the country we should do so with proper discipline, un-

der direction, with concert of action, and with a perfect understanding among ourselves—not every man become a law unto himself.

Brethren and sisters, I do not desire to prolong my remarks, but these are a few matters that may be dwelt upon by the brethren of the Priesthood during the conference, if they are led by the Spirit of the Lord to do so. These, together with the continuance of faithfulness in observing the Word of Wisdom, in obeying the law of tithing, the law of chastity, promoting purity of life, and every other good thing that pertains to our progress, development and permanency in the land, are subjects that are worthy to be dwelt upon by those who hold the authority of the Priesthood and are called upon to speak to the people who come to attend this conference. God bless the speakers, and all the people; and let peace abide in your souls, and the Spirit of God accompany you in all the labors of your lives, is my prayer, in the name of Jesus. Amen.

ELDER REED SMOOT.

The future of Zion—The spirits of good and evil—Importance of implicit obedience—Results of conforming to the law of tithing—The principles and conditions of the world.

I am truly thankful for the privilege of speaking here this morning to so many Latter-day Saints, convened in this semi-annual conference of the Church; and while I realize my weakness I also realize that I can claim the blessings of our Heavenly Father, through the divine Spirit that may be present at this conference. I ask that you invoke the blessings of our Father upon me for the few moments that I stand before you; also that the same blessing may be given to all the speakers during this conference. I ask, too, that you offer a silent prayer to our Father this morning in behalf of our beloved President, who is ill, that he may be blessed and restored, and that he may have the strength to come here and speak to the people.

I have been thinking this morning what subject to speak upon that would be of benefit to the people who have gathered here to receive the word of the Lord. What subject could I touch

upon that would make us better Latter-day Saints, better fathers and mothers, and better citizens of this great government? My mind reverted to a revelation that was given to the Prophet Joseph Smith, as found in section 64 of the Book of Doctrine and Covenants, a portion of which I will read:

"Behold, the Lord requireth the heart and a willing mind; and the willing and the obedient shall eat the good of the land of Zion in these last days;

"And the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land:

"For, verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out.

"Behold, I, the Lord, have made my Church in these last days like unto a judge sitting on a hill, or in a high place, to judge the nations;

"For it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion;

"And liars and hypocrites shall be proved by them, and they who are not Apostles and Prophets shall be known.

"And even the bishop, who is a judge, and his counselors, if they are not faithful in their stewardships, shall be condemned, and others shall be planted in their stead;

"For, behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her.

"And she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven.

"And the day shall come when the nations of the earth shall tremble because of her terrible ones. The Lord hath spoken it. Amen."

We learn from the "Pearl of Great Price" that when the subject was discussed in the Heavens of forming this earth, there was even then light and darkness, good and evil, obedience and disobedience, a willing heart and a selfish nature. These conditions and principles are in the hearts of the people of the world today. The mission that was given to Jesus Christ, to come upon the earth, was given on account of His obedience to the will and plan laid down by our Father. On the other hand, Satan desired to become a law unto himself, and whatever sacrifice he made, he wished it to be credited unto himself, and not unto the Father. Lucifer desired to introduce a plan contrary to the will of the Father, and

then wanted His honor and said, "I will save every soul of man, wherefore give me thine honor." He wanted to go contrary to the will of his Father, and sought to deprive man of his free agency, and thus make him a mere machine. The offer of Jesus to act as mediator and redeemer, according to the plan decided upon in the council of the Gods, was accepted, and the plans and services of Lucifer were rejected. In his anger Lucifer rebelled against God and Jesus, using the very agency of which he had just attempted to rob all of God's children. When this earth was formed and our first parents had children that same spirit of obedience and disobedience, of good and evil, of a willing heart and a selfish nature, was manifested in their sons Abel and Cain. In reading the history of God's people in all dispensations I can see that that great law of obedience to the requirements of the Father has been one of the foundation stones of the Church. It always will be so. One of the greatest examples of obedience for us to study is that of father Abraham. The Lord had promised him that through him and his seed all the earth should be blessed, and yet He desired to know if Abraham was willing to give Him his heart, and be true to him even unto death and fulfill all His commandments, even if it looked to be an utter impossibility for him to carry out the command and at the same time receive the promise of the Lord. The Lord told him that he was to offer up his only son Isaac as a sacrifice. Did he hesitate, or stop to enquire of the Lord how He could fulfill the promise made him if Isaac were sacrificed? Not so. Abraham, in his obedience to the Father, prepared the sticks, placed them upon the back of the boy, started for the hill Moriah to carry out the command of God; and while upon the way the boy said unto his Father, "Behold the fire and the wood: but where is the lamb for a burnt offering?" Abraham replied, "My son, God will provide Himself a lamb for a burnt offering." They built the altar, and Isaac was placed upon it; and as Abraham drew forth his hand to execute the command of God,

the angel of the Lord stayed him. Then his answer to his son was verified, for God provided a ram for the offering. In this Abraham proved to God that his heart was right before Him, and he was willing to do whatever was required of him.

All blessings that are promised by the Master are predicated upon obedience to the laws. It is right that it should be so; it is nothing but what an honest soul should expect. If we live to the principle of charity, we can expect the benefits that are derived from so living. If we live to the law of consecration, we can claim of the Lord the blessings attached to this great principle. If we live to the law of tithing, we have a right to claim the blessings that were promised through Malachi to those who would observe it. I do not feel that it is necessary to speak long upon the subject of tithing, and perhaps some who do not practice the same may hope that we will not mention it; but the man or the woman who practices this principle never gets tired of hearing testimonies of the Elders in regard to this law. In passing I want to leave my testimony that God has given us the law of tithing, and He blesses the person that lives strictly in accordance with it. The blessings of the Lord are upon those who pay their tithing, no matter what the amount may be. I testify to you that people who live to this law have more comfort and peace in their homes, are more contented in their souls, have more faith that the Lord will answer their prayers, have more pleasure in fulfilling the requirements of the Church, and more confidence in the promises of God, than those who do not live this law. It is but natural that this should be so. I thank the Lord that my parents believed in the law of tithing. I thank the Lord that the first means which God ever placed into my hands, I had a mother who watched over me so carefully that she taught and guided me to pay my tithing on the same. I received this principle from my parents not only by precept, but by example as well, for they lived the law, because they had implicit faith in the God they worshiped.

We hear the Apostles, the Patriarchs, the High Priests, the Seventies and Elders pray time and time again for the Lord to hasten the day for the redemption of Zion, when we can build a temple to the Most High God in that land, from whence the law of the Lord shall go forth, and where we shall be privileged to live according to the revealed will of God in very deed. I want to promise the people here that that day never will come until we have at least learned to keep the lesser law, of tithing; and I believe that before Jackson county shall be given to us as a Zion, those at least who shall be called to establish the same will have to learn obedience to that great principle which was revealed through the Prophet Joseph Smith; also the principle of consecration. Are we doing anything, my brethren and sisters, to fit us to fulfill these prayers which are offered to God? Are we qualifying ourselves, that when the time comes for it we will be prepared to go and obey that command? The law of consecration was revealed to this Church, but in its practice the people were found wanting, and God in His mercy had compassion on us when He saw we could not live it, and revealed the law of tithing to take its place temporarily. I hope to live to see the day when the law of consecration will be the law of this Church, and when men who hold the Priesthood will think more of the principle, and enter into it when called by the mounthpiece of God, than they do of all their earthly possessions. We have got to improve. President Joseph F. Smith this morning called our attention to the fact that some of the people are using tobacco, profaning the name of the Lord, and showing disrespect to the Priesthood of God, as well as other evils that are creeping in among us. Cannot you see, my brethren and sisters, that so long as these evils exist to any great extent among the members of our Church it will be impossible to keep the higher law of the Lord? My prayer always is, "O Father, fit and prepare me and Thy people to live not only the law of tithes and offerings, but the law of consecra-

tion, also when it shall come. May the selfishness that is in my nature be removed, so that when this great law shall come I will be prepared to say, Thy will, O God, not mine, be done." The Lord has not left us without an example of this great law. In the early history of this world Enoch and his people became perfect by living the law of consecration and sanctification. They were willing to give their hearts to God, and through obedience to Him fulfilled that law. We are told that the people were so perfect that the city of Enoch was taken from this earth. I know as well as I know that I live, that this great principle which God has revealed is the only one whereby the poor of this earth can be redeemed as a whole from their present condition. If you will take the Doctrine and Covenants and read carefully the revelations that were given to the Prophet Joseph Smith, you will notice that one of the great principles taught in them is the redemption of the poor and the bringing of mankind on an equality, temporally and spiritually. There are millions of people today groaning under oppression and tyranny, many of them unjustly, through the lack of a proper distribution of the blessings of God. He has not been unkindful of his children. We see on all sides an abundance, plenty for all, but the world has lost sight of the teachings of the Master.

This condition has excited the best thought of philosophers. Many philanthropic men have tried, through very liberal donations, to establish plans for the temporal betterment of the class of people in whom they were interested; but it was simply like throwing a stone in the brook—you see the ripple for a few moments, and then all is gone. No man-made laws will ever accomplish the object sought. God has revealed this great law of consecration and sanctification to us, that there may be no poor among us; for under it every man and woman will have a stewardship and be provided for. I never expect to see the day when we shall all have just the same—the same number of horses and carriages, or the same kind of a house; but I do expect to see the time

come when this great law will equalize those who believe and practice it, until there shall be as near a perfect people upon this earth as it is possible to make us with our selfish natures. If ever this law becomes universal I look for a reign of peace upon the earth. If this law had been lived up to by this people in the beginning, I think the redemption of Zion would have been accomplished by this time, or at least a great deal nearer than it is today. When this law is an accomplished fact in the world, the means spent by nations today in wars will not have to be employed that way, and then the time will be at hand when the swords shall be turned into plowshares and spears into pruning-hooks.

I trust that the Spirit of the Lord will be with the people, so that they will know that by obedience to the commandments of the Lord the blessings He has promised will come to them, and that they will have faith, even as our father Abraham had faith, and also the Apostles and Prophets of old. We have the examples of our fathers and mothers, the example of the Prophet Joseph, and those who have presided over this Church from his time to the present, and we should try to follow in their footsteps. I know that there are many people in this Church who today are willing to sacrifice even their lives for the Gospel's sake. There are many who have such implicit faith and confidence in God that if they were required to sacrifice all they had upon earth, and life itself, they would willingly do it. They have the faith that Father Abraham had. I hope that the people as a whole will listen to the pleadings that have been made by the Prophet of the Lord, and at least live to the law of tithing, that by doing so we may learn to place ourselves in a position to accept the higher law when it is given again. I believe that the "Mormon" people, as a whole, look after their poor better than any other people upon the earth; and yet we are far from living to the requirements that are made of us as a people. But I also want to say that there are many Latter-day Saints, and they are numbered by the thousands,

who are living strictly to the law and paying an honest tithing unto the Lord.

I thought of the song that is recorded in the 84th section of the Doctrine and Covenants, and I felt that when we as a people are willing, and not only willing but anxious, to live the law of consecration, this new song will be a good thing for every soul to sing. It says:

"The Lord hath brought again Zion.
The Lord hath redeemed His people,
Israel.

According to the election of grace,
Which was brought to pass by the
faith
And covenant of their fathers.

The Lord hath redeemed His people,
And Satan is bound, and time is no
longer

The Lord hath gathered all things in
one;

The Lord hath brought down Zion from
above,

The Lord hath brought up Zion from
beneath.

The earth hath travailed and brought
forth her strength;

And truth is established in her bowels;
And the heavens have smiled upon her;
And she is clothed with the glory of
her God;

For He stands in the midst of His
people.

Glory, and honor, and power, and
might,

Be ascribed to our God; for He is full
of mercy,

Justice, grace and truth, and peace,
For ever and ever. Amen."

ELDER RUDGER CLAWSON.

A marvelous work of the Lord—Its wonderful growth—Greatness of the responsibility resting upon the Saints.

My brethren and sisters, it is very impressive to look down upon this vast congregation of people, and I realize that if my voice shall be heard by you it will be necessary for me to speak straight ahead, without turning to the right or to the left, because of the immensity of this Tabernacle. We have present with us this morning authorities of the Church and Saints from all parts of Zion—from Canada, from Mexico, from the adjoining states and territories, and from some of the missions. We have come together to wait upon the Lord, to receive a blessing at His hands, and to see what He has in store

for us. I believe that the Lord will meet with us during the conference. I believe that His Spirit will be upon the Presidency of the Church, and upon the Elders who may be called upon to speak from this stand. I believe that we shall be fed upon the bread of life and I greatly rejoice in this belief.

I have wondered sometimes, while traveling in the midst of this people, whether we really understand what the Lord is doing, whether we comprehend His great purposes, and can recognize His hand. I am sure of one thing—that there are many who are numbered with the Church, particularly among the young, who are passing through life without a serious thought. I have seen it in families, in wards and in stakes, that their minds seemed to rest more particularly upon the pleasures of life and the things of the world. And yet the Lord said in the very beginning of this dispensation that He was about to commence a marvelous work and a wonder; that it should be something out of the ordinary; that it should be of such a character as to attract attention in the world, so much so that men would be led to exclaim "Truly it is a marvelous work." I am reminded now of a revelation that was given to the Prophet Joseph Smith upon the very day that the Church was organized—the 6th day of April, 1830—at Fayette, New York, and I will read the words of the Lord to Joseph Smith upon that occasion:

"Behold there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ,

Being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith,

Which church was organized and established in the year of your Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month, which is called April.

Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

For his word ye shall receive, as if from mine own mouth, in all patience and faith;

For by doing these things the gates

of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory.

For thus saith the Lord God, him have I inspired to move the cause of Zion in mighty power for good, and his diligence I know, and his prayers I have heard.

Yea his weeping for Zion I have seen and I will cause that he shall mourn for her no longer, for his days of rejoicing are come unto the remission of his sins, and the manifestations of my blessings upon his works.

For, behold, I will bless all those who labor in my vineyard with a mighty blessing, and they shall believe on his words, which are given him through me by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world, yea, for the remission of sins unto the contrite heart.

Wherefore it behoveth me that he should be ordained by you, Oliver Cowdery, mine apostle;

This being an ordinance unto you, that you are an elder under his hand, he being the first unto you, that you might be an elder unto this church of Christ, bearing my name,

And the first preacher of this church unto the church, and before the world, yea, before the Gentiles; yea, and thus saith the Lord God, lo, lo! to the Jews also. Amen."

These words, brethren and sisters and friends, were the words of Jehovah, delivered to the Prophet Joseph Smith upon the day that the Church was organized. The Church was very weak in numbers then, but strong in spirit. In this revelation the Lord intimates that He was about to move the cause of Zion in mighty power, and talked to the Prophet as if it were an accomplished fact. He desired, it seems, that His people, though few in number, should be impressed with the fact that a Prophet, Seer, and Revelator stood at the head; for He instructed that a record to this effect should be kept. He also desired to impress the people with the great truth that this Church should be built up, not by the power of man, but by the power of the Holy Ghost; that no man, though he might be a Prophet or an Apostle, should take the honor unto himself of building up the Church of Christ, but that the honor and the glory must be given to God. Did not the Lord say to the Prophet

Daniel that in the latter days the God of heaven would set up His kingdom, and it should be as a stone cut out of the mountain without hands, which should roll until it filled the whole earth. The God of heaven was to do this, but He would use men as His instruments.

After the Church was organized it spread in all the regions, round about and finally the Gospel was taken over into Great Britain. Satan was angered, and persecution raged. He moved the very powers of earth and air (for the scriptures declare that he is the prince and power of the air) in his determination to overthrow this work. But the Church grew and multiplied in numbers, and was greatly strengthened by the accessions that came from Great Britain. It increased in power and influence, and cities of the Saints were established in the land. The city of Kirtland was built, the city of Nauvoo was founded. The Saints spread over the land. They went into Missouri and located the city of Zion, of which we heard this morning, where the great temple of the Lord is to be built in this generation. However, persecution still raged. The Saints were driven from one place to another until we behold a very remarkable thing—that which has not occurred in the history of the world, so far as I am aware, since the days when Moses led the children of Israel out of Egypt. In these latter times, we behold a whole people migrating to the West, leaving their homes and their substance, and everything that God had prospered them with, and launching forth into the wilderness. The mighty plains were dotted with wagons and with people moving to the West. After a time they disappeared from view, as if the earth had opened up and swallowed them, and their fate excited but little interest in the country where they had lately resided. It was hoped by many of their enemies that "Mormonism" had ceased to be a factor in the world, and that the Church of Jesus Christ of Latter-day Saints had disappeared forever.

If it be proper to draw a comparison, let us suppose that one of the enemies of this people at that time had been

permitted to look upon this great westward movement. We will take, for instance, Governor Boggs, of Missouri, who was one of the chief persecutors of the Church, who was bitter against the truth, who was determined to overthrow this people, and who used the authority of his high office to persecute and vex the Latter-day Saints. Let us suppose that he had been standing there when the exiles disappeared from view in 1847; then as by a miracle a deep sleep had come upon him, and he had continued, like Rip Van Winkle, in that condition for fifty-four years. Let him be awakened suddenly, and what would meet his gaze? His astonished eyes would behold a great and mighty people established in the Rocky Mountains, and doubtless he would be led to ask, "What great commonwealth is this?" After having been asleep fifty-four years, he might well ask such a question. Who are these that have established themselves so firmly in the chambers of the mountains? If he should look a little closer, he would find that this great people had sprung from that band of pilgrims who were driven out from the nation, partly by his influence. From the small beginning of six members at its organization in 1830, he would find that the Church had increased until there were fifty Stakes—one in Canada, one in Oregon, three in Wyoming, eight in Idaho, one in Colorado, four in Arizona, one in Mexico, and thirty-one in Utah. Then if he turned his eyes from the mountains and looked abroad, he would discover fourteen great missions of the Church of Jesus Christ of Latter-day Saints—one in the Eastern States, one in the Northern States, one in the Southern States, one in the Northwestern States, one in the Southwestern States, one in Colorado, one in California, one in Australia, one in New Zealand, one in the Hawaiian Islands, one in the Samoan Islands, one in the Society Islands, and one great mission in Europe, comprehending several missions and a mission just now opened up in Japan. Then, if he had any desire to know the numerical strength of the people whom he had sought to destroy, (and in saying this I do not

malign or misrepresent, for it is so recorded in the annals of the nation) he would find that the membership of the Church amounted to 260,000 souls in the Stakes of Zion, and 50,000 souls in the Missions, making in all 310,000 souls. These figures that I am giving you come well within the facts. They were taken from last year's statistical reports. Of course, by this time there would necessarily be some changes, but nevertheless they are conservative and probably do not reach the actual number at the present time. Included in the total of three hundred and ten thousand there are eighty-five thousand children under eight years of age—a mighty host that will soon become members of the Church of Christ. Then, if he desired to know the strength of that great body of men alluded to by President Smith this morning—the Priesthood—he would find that there are two of the First Presidency, 12 Apostles, 200 Patriarchs, 6,800 High Priests, 9,730 Seventies, 20,000 Elders, making a total of those who bear the higher Priesthood, 36,744; 4,800 Priests, 4,900 Teachers, 16,000 Deacons, making 25,700 as constituting the lesser Priesthood, and a grand total of 62,444 bearing the Priesthood of God. He would find also, connected with the auxiliary associations of the Church, 30,150 members of the Relief Society; 10,000 officers and teachers and 115,000 members of the Sunday schools; 28,000 members of the Young Men's Mutual Improvement Association; 25,000 members of the Young Ladies' Mutual Mutual Improvement Association; 4,066 officers and 31,988 members of the Primary association; and about 20,000 belonging to the Religion Classes—making a grand total of 264,204 belonging to these auxiliary associations. Then if he cared to go any farther, he would find that there were about 20,000 farms owned by the Latter-day Saints, and that 18,000 of these farms are actually free from all incumbrance. Still further, he would find that ninety per cent of the Latter-day Saints own and occupy their own homes, while the average throughout the United States is something like 5 per cent. Then he would

find, if he cared to know, that in the year 1897, when the Presbyterians, Methodists and Congregationalists numbered four millions in the United States, and their total increase for one year was fifty thousand souls, the Latter-day Saints numbered in the same years a little over a quarter of a million, and their increase for the year was twenty thousand souls. Twenty thousand increase with a total of a quarter of a million as against fifty thousand increase for four millions!

After obtaining all this information, would not he be compelled to acknowledge that surely this is a marvelous work and a wonder? The Lord said to Joseph Smith and Sidney Rigdon, on one occasion that "there is no weapon that is formed against you shall prosper; and if any man lift his voice against you, he shall be confounded in mine own due time." I fancy that this man, if he had received a change of heart, would be led to exclaim, Surely the prediction of God has been fulfilled at least in reference to myself.

Now, brethren and sisters, let me call your attention to the fact that whereas the Lord placed a Prophet, Seer, and Revelator at the head of His Church when it was organized in 1830, with six souls. He still has a Prophet, Seer and Revelator standing at the head of His people at the present time, who is endowed with the keys of power and authority to bind on earth and it is bound in heaven, to loose on earth and it is loosed in heaven. That wonderful power and authority is in the Church today, and those impressive words that were delivered to the Prophet Joseph Smith, which I will read again, are binding upon the Church today:

"Wherefore, (meaning the Church), thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, in all patience and faith."

Oh! how great the responsibility that comes to us with these words. How great is the responsibility resting down upon the presidents of these fifty Stakes

of Zion, for they have been called with a solemn calling and a great appointment to preside over all the general interests of the Saints. What manner of men ought they to be? Quick to manifest the spirit of obedience that was so beautifully alluded to by Apostle Smoot. They should be humble, prayerful men, quick to hear the word of counsel, and to impart that word to their people. And Oh, how great is the responsibility upon the Bishops in the wards of Zion! There are 562 wards in the Church, and each ward is presided over by a Bishop and two counselors. Five hundred and sixty-two Bishops, with counselors, who have been called to look after the precious souls in their wards, to watch over them, to give counsel, to direct their labors, and to be interested in everything that interests the people; that no evil shall grow up in these wards, but the Bishop shall be first to see it and shall be swift against the wrongdoer, albeit in the spirit of the Gospel, that evil may be rooted out from among the Saints; that not one of these 562 Bishops shall be asleep at his post for a moment, but that all shall be watchful day and night, that they may know what is transpiring in their wards. Then, think of the great army of laborers in the Priesthood throughout the Church—62,000; and 264,000 belonging to these auxiliary associations, to be on hand to assist in laboring for the salvation of souls!

I will conclude, brethren and sisters, by saying that we heard this morning the voice of the Presidency of the Church—that voice which the Lord says we must listen to as though it proceeded from Jehovah Himself. We have received counsel. Certain evils exist among us. As presidents of Stakes, as Bishops of wards, as counselors, as High Councilors, as men of the Priesthood, we must give our attention to these evils. That is the word of the Lord to us. We know our duty; we know that the evils referred to must be reached and must be corrected and driven from among the Latter-day Saints, else God will be angry with us. Amen.

The choir and congregation sang:

Our God, we raise to Thee,
Thanks for Thy blessings free,
We here enjoy.

Benediction by Elder William H. Smart.

AFTERNOON SESSION. 2 p. m.

The hymn which begins,

Now let us rejoice in the day of salvation,
No longer as strangers on earth need we roam,

was sung by the choir and congregation.

Prayer was offered by Elder Platt D. Lyman.

The choir sang:

Lord, Thou wilt hear me when I pray.

ELDER A. O. WOODRUFF.

Good results of opposition of the world—The favor of God with the Saints—Notable effects of faith, fasting and prayer—Importance of Godliness in the household.

In my attempt to address you and to edify you this afternoon, my brethren and sisters, I feel very dependent upon the aid of our Heavenly Father to inspire me with words that will be for your good. I greatly rejoiced in our forenoon session, listening to the words of life and light which were delivered to us, and to the excellent report which was rendered by Brother Clawson. It occurred to me that a report of that kind, showing the progress of "Mormonism," must be exceedingly discouraging to the enemies of God, and they must feel very much dissatisfied with the efforts which they have put forth to thwart the work of our Father. I do not refer to people who simply differ with us in their religious views, but to those who are enemies of God and of righteousness, and those who, belonging to any religious organization, are not earnest in their worship of the Master. An encouraging feature about the work of the Lord is that from its infancy it has never grown less, but has become a greater power in the earth from year to year. I wish to read to you a few verses from Section 3 of the Book of Doctrine and Covenants:

"The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught;

"For God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from that which He hath said; therefore His paths are straight, and His course is one eternal round.

"Remember, remember, that it is not the work of God that is frustrated, but the work of man."

The Apostle Paul, in his day, said: "For we can do nothing against the truth, but for the truth."

Are we not witnesses this day that this prediction has been fulfilled in the history of the Latter-day Saints? No weapon that has ever been formed against Zion has prospered. The efforts of the evil one to destroy the work of the Lord have only tended to spread it abroad. The persecutions which have been heaped upon this people have been the means of cementing us together, drawing us more closely to God, and making us more united and powerful. It is the heritage of the Saints of God to be misrepresented and persecuted by the insincere and the wicked; but their efforts have never blocked the progress of the work of our Eternal Father. On the contrary, the labors of our most bitter enemies have been among the main factors in spreading the work abroad. The Lord has turned the wrath of the wicked to His own glory. Had it not been for the persecution of the Latter-day Saints, the mustard seed would not have been cast abroad; but in the attempt to destroy the mustard stalk, to which the Savior compared the Gospel, they have scattered the seed, and it has taken root wherever it has fallen. Some of our brethren, on account of the practice of a principle were driven into exile and had to seek a place of refuge in other parts of the country. Had it not been for that persecution, I doubt if there would be today a Stake of Zion in Mexico, or in Canada, or in some other places. These brethren, driven from their homes, formed the nucleus of new flourishing Stakes of Zion. I thank God that it is not His purposes which have failed, but the purposes of man. This should be an encouragement to every Latter-day Saint, and a strong testimony that this is the work of God. It ought to be a testimony also to those who have

sought to bring to naught the purposes of God. But some people appear to get into such gross darkness after opposing the truth that the spirit of repentance seems to withdraw itself from them, and they will not acknowledge the truth when it is demonstrated before them.

The Lord Almighty never favored ancient Israel more than He has the Latter-day Saints in the establishment of Zion. In the building up of Stakes and settlements, He has operated in a most marvelous manner for the benefit of the Saints. The faithful and obedient are reaping the reward of their obedience. We exercise our own agency in becoming Latter-day Saints, but if we would be Latter-day Saints, indeed, it is expected of us that we will be obedient and take counsel. The man who stands at the head of this people enjoys the revelations of the mind and will of God, and it is our duty to heed his counsel. The past history of our people proves to every reasonable man that God has been with us; and although at times perhaps the people have been unable to see the wisdom of God manifested through His mouthpiece, yet by patience and obedience they have finally seen the course taken by the leader of the Church vindicated by our Eternal Father. We have an abundance of testimony that this is the work of God; in fact, I sometimes think it becomes so common that we do not appreciate it. When we find ourselves in trouble we go to the Lord, the way is opened up before us, and we are able to accomplish the righteous desires of our hearts. But these things come so naturally that we are apt to forget that they are the direct gift of God. When the Saints came to these western valleys, and when their crops were about to be destroyed by crickets, do we not remember how, in answer to prayer, God sent the gulls to devour the crickets and to save the people from starvation? In numerous ways He has opened up the way before the Latter-day Saints, to enable them to accomplish every purpose which He has indicated through His mouthpiece. I have faith to believe that no work will fail that is undertaken by the direction of

the Prophet of the Lord. There is no such thing as the Latter-day Saints failing to carry out the mind and will of God regarding the establishment of His work, provided they will live so as to enjoy the favor of God. It matters not what odds we may have to contend against, nor how impossible the task may appear, if we have faith we can carry out the designs of our Heavenly Father.

During the past year I have labored under the direction of President Snow and my brethren, in the establishment of a Stake of Zion in Wyoming. We had a large number of people there who were practically without means, and we did not know how we were going to get through with the task before us, only we knew that we had been sent there with the sanction and under the direction of the Prophet of God. After the people had got to the end of their means (and we did not receive a dollar from the Church to help in this enterprise which we were sent to accomplish), we asked the Lord to open up the way before us, that the brethren might get employment and earn sufficient money to sustain themselves and their families while they accomplished that for which they had been sent. The Lord opened up the way. We got a small contract from the Burlington railroad that amounted to about \$5,000. But after a while that was gone, and we scarcely knew what to do. So all the brethren and sisters came together in a special fast meeting, and we asked the Lord to open up the way, that we might receive remunerative employment which would bring in money sufficient to sustain the people through the coming winter. The way in which the Lord answered us was most marvelous. In the afternoon of that day we went out to locate a townsite, and just after we had attended to this labor and were about to return to our camp, the chief engineer of the Burlington system met us and said he would like to contract more with our people. He told us we could have the option on a very large piece of work on the road. We felt that the Lord had sent him there to furnish the people employment, and after conferring with

the brethren we accepted the proposition, and during the next ten months our people earned something over \$96,000. In numerous ways, not only in Wyoming, but in Canada and Mexico and other places, the Lord has evidenced to us that He is willing to help us if we will be humble, seek Him in time of need, and consecrate our labors to the building up of His kingdom. I remember that on the day we broke ground for the canal which is being constructed in that country, and which will cost in the neighborhood of one hundred thousand dollars, men, women and children all knelt down upon the ground before it was broken and they petitioned the blessings of Almighty God upon their enterprise, and covenanted with Him upon that spot that if He would make them successful they would by the payment of their tithes and their offerings and their obedience to the Gospel strive to sanctify that place as a gathering place for the Saints of God. The Lord always blesses us when we manifest a living faith in Him, and are not afraid that we cannot accomplish some task that He requires at our hands because it looks so large and hard to perform. When we are sent out to preach the Gospel, if we could only remember all the time that we are upon the Lord's errand and that His purposes are not frustrated, how much more strength would the Elders have than they do have now in some cases. If they would only remember that the Lord commands His people to do nothing save He prepares a way whereby they can accomplish it, what hope and courage it would afford them in their labors! We ought to be a hopeful, prayerful, humble people. We ought to remember the Lord in all things. We should not forget Him when we are prospered. If we are blessed because of our humility and faithfulness, we ought not to imagine in our hearts that we have been able to accomplish some great thing independent of the Lord. On the contrary, the more the Lord blesses us, the more responsibility He places upon us, the more humble we ought to be. I know that the Lord has raised up honorable men who are not mem-

bers of this Church, to be instruments in His hands in assisting to establish the work of God. We have friends in this nation and in the world, who have done us a great deal of good. The Lord has raised them up to befriend His people and to do a part for them which they perchance could not do if they were members of the Church; and although they have not accepted the Gospel, they are the sons of God, and the Lord has sent them on earth to perform a certain mission. I say, God bless them. God bless all who favor Zion, and all who wish her well.

I pray that the Latter-day Saints may be faithful in their homes, and that they may set their own houses in order. President Smith mentioned this morning the evil practice of tobacco-using. This is a serious evil to which some of the Elders of Israel, especially in our outlying settlements, are addicted to; and it would appear from their actions as if they think more of their cigarette, or their chew of tobacco, than they do of their families and their association with the people of God, not to speak of the Priesthood which has been conferred upon them. This is disgraceful. They certainly cannot understand the value of the Priesthood. If they did, they would try to set an example in their own homes, that they might have the love and confidence of their families and lead them in keeping the commandments of God. We are such a busy lot of people that we do not appear to have time to serve the Lord. Especially is this the case in our cities. At least, we do not take time to serve the Lord. A short time ago I went into the home of Brother Wm. H. Seegmiller, president of the Sevier Stake of Zion, and I was very much impressed with the beautiful practice he has in his home at their devotional exercises. When we got up in the morning we were invited into his parlor, and there one of his daughters played the organ, and we all sang a hymn; then one of the members of the family read a chapter from the Book of Mormon, at the close of which we engaged in prayer. Altogether it took us about twenty minutes or half an hour, and there was

a beautiful spirit in that home by reason of this practice. I thought to myself, what a glorious thing it would be if all the Saints of God would take half an hour every morning to serve Him in this way, and thus assist in setting their own houses in order. In this way we would be able to gain a little knowledge of the Gospel every day. The chapter read from the Book of Mormon, or from the Doctrine and Covenants, or from the Bible, would be with us during the day, and our reflections would be upon that which it contained. I believe that the men and women in Israel who take time to do this will succeed in saving their sons and daughters; for such a practice cannot help but have a remarkably good influence upon the children. But we say we have not time, or we cannot get our families together. Where that is the case, we ought to begin to educate ourselves to carry out this plan, in order to fit and qualify ourselves for something better and greater. If we go back to Jackson County, we will have to take time to serve the Lord. Therefore, I say, what a glorious thing it would be if we could carry out this simple practice in our homes! I will tell you, brethren and sisters, sons and daughters from a home like that do not disgrace their parents; they do not bring shame upon that house. Those who go astray, in the majority of cases, are from homes where these things are unknown. I thank the Lord that this practice was not simply for my benefit in visiting that home; it is a daily practice there, and I wish it were the daily practice in every home of the Saints of God. If it were, we would be a much more faithful people than we are today. There would be no need of sending out special missionaries to regulate families, or wards, because there would be a missionary work done right in the home which would cause the members of the family to live lives of consistency, in keeping with the Gospel of the Lord Jesus Christ.

God help you, my brethren and sisters, to reflect upon these things, and see whether they are worth our attention or not. May His peace and blessings be in the homes of all the Saints

of God, and may we improve year after year. When we come together in our semi-annual conference, with the Spirit of God resting upon us, may we take a retrospective view of the preceding six months, and be able to discover that we have made some advancement, that we have benefitted some one, and that we are keeping pace with the work of God. I am grateful for a testimony that every principle which the Lord has revealed through the Prophet Joseph is of God, and that the work in which we are engaged is God's work, and not the work of man; that Joseph Smith was sent of our Eternal Father to establish the work, which he did establish, and which is gradually filling the whole earth, as it is designed to do, bearing the message of peace on earth and good will towards all men. May the Lord help us that we may keep the spirit of this great and grand work, and prize our standing as members of this Church and Kingdom. I ask it in the name of Jesus. Amen.

ELDER MATTHIAS F. COWLEY.

Why many generations have been left without the Gospel—Growth of the work of the Lord from its inception—An incomparable organization—Sacredness of the name of Deity—Loyalty to the Priesthood and country—Religionists should marry within their own faith.

My brethren and sisters: I feel to express my gratitude for the opportunity of enjoying this conference. I do not know what I shall say, but place myself in the hands of the Lord. I have rejoiced in the many good things which have been spoken unto us, and I dare say that every Latter-day Saint who enjoys the spirit of his calling will hear something said at this conference that will be particularly adapted to his wants. This will always be the case if we come together with a desire to be renewed in our faith and encouraged in the performance of our duties. It is within our reach to know the mind and will of the Lord, not only concerning the Church as a whole through the mouthpiece of God, but also concerning our individual labors. Every Latter-day Saint is entitled to enjoy the promptings of the Holy Spirit to guide him in his particular field of labor.

I was impressed while listening to the

testimony of Brother Woodruff concerning the manifestation which the Lord had given him and his brethren, when they sought Him in prayer, in the establishment of a colony of people in the state of Wyoming. It sounded very different to anything that is carried out in the sectarian world, where religious worship consists simply of a little preaching, praying and singing in their public assemblies. The work of God comprehends far more than that. It seems to me that, out of the hundreds of millions of people in the world who profess to believe in a Supreme Being, there would be more understand the unchangeable character of God and that they are entitled to know His mind and will concerning them. We have often been asked why, if Joseph Smith was a Prophet of God, the Lord left the earth without the light of the Gospel for so many generations. The answer is very plain. They destroyed the men who bore the authority of God to officiate in His name. Then the Lord raised up such men as Luther and his associates of the Reformation to pave the way for the introduction of the truth; but even their lives were placed in jeopardy, though they did not claim to have received any new revelation from God, nor any light regarding the organization of the true Church; in fact, many of them laid down their lives in testimony of that for which they contended. I want to bear testimony that the Prophet Joseph Smith was raised up to introduce this Gospel just as soon as the world were prepared to receive it; and it was according to the purposes of the Almighty that it should be brought forth in the last days.

The work of God, from its inception to the present, has been growing, so that it is those who fight against it, not the Latter-day Saints, that ought to be discouraged. It would be well for them if, instead of persisting in fighting the work, they would esteem it as a joyful piece of news which the Lord has sent again to the earth—the Gospel restored in its ancient purity and power, by heavenly messengers, for the salvation of the children of men. There have been some men that, while not un-

derstanding the real source of inspiration and strength which has sustained the work, have had sufficient light and understanding to know that it was not to be trifled with. I have often been impressed with the testimony borne by Josiah Quincy, who visited the Prophet Joseph Smith a few weeks before his martyrdom. In his book entitled, "Figures of the Past," he devotes two chapters to the Prophet, and makes the statement that at some future time it was not improbable that the question would be asked, What great American has done more to mould the minds and destiny of his countrymen than any other man upon this continent? and he remarked, "Absurd as it may seem to some, it is not improbable that the answer to this question will be, Joseph Smith, the Mormon prophet!" I want to say that he was guided by the spirit of prophecy when he wrote that statement, and it will come to pass. William H. Seward, who was secretary of state in the days of Abraham Lincoln, impressed with the character of President Brigham Young, made the statement that America had produced no greater statesman than the Mormon prophet, Brigham Young.

What impresses me, my brethren and sisters, is not the idea of securing popularity through the statements of sensible men who speak thus boldly and sincerely at times, but the fact that people ought to see, as we have been led to see, that this work has not been accomplished by the ingenuity of the men who have stood at the head of this Church. I remember a statement that was made many years ago to Brother John W. Taylor, when he was working in the county recorder's office in this city. A gentleman from the East called in, and in the course of conversation he said: "Mr. Taylor, I have examined the organizations of civil government in various nations of the earth; I am informed in regard to the Church institutions as they exist in Christendom; but in all my travels and researches I have found nothing that is at all to be compared with the Church of Jesus Christ of Latter-day Saints.

I appeal to you, my brethren and sis-

ters, to consider these things. Notwithstanding the fact that numerically the Church has grown in a most remarkable manner, as shown by Brother Clawson, there exists a great necessity for us to grow in spirit. It is not the numerical strength that constitutes the power and strength of a people; it is their purity of life, and their possession of the Holy Spirit as a source of inspiration in all the walks of life. As an evidence of this I want to cite to you the fact that notwithstanding the Church now numbers 310,000, there are many who have fallen by the way side. The doctrine has been laid down in a most clear and distinct manner that it is not the professions we make; it is not the fact that we have a standing in the Church, or that we have some knowledge of the Gospel from the "dead" letter, that will give us perfect fellowship with God. Something better than that is required. We must stand in the light that Jesus told His disciples to occupy when He said unto them:

"Ye are the salt of the earth: but if the salt hath lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

What made them the "salt of the earth?" He had told them previously. It was not because He had come and spoken unto them; it was not because they had seen Him work mighty miracles; but it was because they applied in their lives the teachings He gave in that beautiful sermon on the mount.

"Blessed are the poor in spirit; for theirs is the kingdom of heaven.

"Blessed are the meek; for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled.

"Blessed are the pure in heart; for they shall see God.

"Blessed are the peacemakers, for they shall be called the children of God."

These were some of the characteristics manifested by them in their lives. As Jesus said to them, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

President Smith alluded this morning

to the habit of profanity among the young people. I heard Brother McMurrin, who is one of the general authorities of the Church, state several times during our recent visit to Arizona and Mexico that there was more profanity on the streets of Salt Lake City in a short time than there was in the great cities of England in a long time. I want to say that, so far as this concerns the Latter-day Saints, it is a disgrace in the sight of God. Altogether I have spent nearly five years south of the Mason and Dixon line in the United States of America, and it was seldom that I heard the name of Deity profaned among the southern people. Co-operating with my brethren who stand here to teach the people, I enjoin upon the young men the absolute necessity of desisting from profaning the name of Deity. We ought to esteem that name as exceedingly sacred. It is so sacred that the Lord has said, in a revelation to the Prophet Joseph Smith, recorded in Section 107 of the book of Doctrine and Covenants:

"There are in the church two Priesthoods, namely, the Melchisedek and Aaronic, including the Levitical priesthood.

Why the first is called the Melchisedek Priesthood is because Melchisedek was such a great High Priest.

Before his day it was called the Holy Priesthood, after the order of the Son of God;

But out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that Priesthood after Melchisedek, or the Melchisedek Priesthood."

Let us stop and reflect upon that for a moment. It does not imply, when they called the Priesthood after the order of the Son of God, that they did it irreverently, or that they were profaning the name of Deity; but the change was made "to avoid the too frequent repetition of His name." This ought to impress us with the sacredness that the Almighty places upon His holy name.

Allow me to teach a few simple ideas, that possibly ought to be taught to the Sunday school children; but we are all children, and need teaching and nursing, so far as the work of the Lord is concerned. When a child speaks to his

father he does not call him John Jones, nor Samuel Brown, nor Golden Kimball; he calls him father, or some name equivalent to that. Our Savior, in teaching His disciples how to pray, said, "After this manner therefore pray ye: Our Father which art in heaven." He warned them against praying as the hypocrites did, who loved to stand in the synagogues and on the street corners, to be seen of men; and He advised them to enter into their closets and pray to their Father in secret. The Spirit says to me that the Latter-day Saints do not enter into their closets and pray in secret as much as they ought to do. We do not, as we should, test the words of the beautiful hymn that has been sung this afternoon, "Lord, thou wilt hear me when I pray." The Savior also told His disciples not to use vain repetitions, and in His prayer He did not repeat the name of the Father. He simply said in the beginning, "Our Father which art in heaven." What could be more simple, more gentle, or a more humble acknowledgment of our relationship to God, than this expression of the Messiah? We are the children of our heavenly Father. We were created in His image, physically, as well as spiritually. Therefore, in our prayers we should address Him as our Father. By so doing it will surround the sacred name of Deity with due reverence. We should teach our children to approach the Father in this way, in the name of the Son; and then the name of Deity will not be so familiar to them that when they are on the street, and perhaps become irritated, that sacred name will come to their minds and find profane expression on their lips. We ought to be governed by the Savior's example in all our prayers, private and public, as well as in our discourses before the public, and not repeat too frequently the name of Deity.

I allude to this because it has been suggested by those who stand in authority over us that we shall take up, as it were, a crusade against profanity. You know the effect of the spirit of revelation through President Snow on the subject of tithing, and how it has been attended by the blessings of the Almighty. As was stated by Brother

Reed Smoot in regard to the law of consecration, we have been brought nearer to that law by the preaching and labors of the brethren on the question of tithing. Now, let us take up a crusade against these evils that exist among the young people, and in some instances among the older people. And this ought not to be confined to those who are working in the Mutual Improvement cause. It ought to be taken up by the Bishops of the wards, by the Teachers in the wards, by the Presidents of Stakes, and by the local missionaries. Wherever we find a man who, either in moments of excitement or through carelessness, profanes the name of Deity, we ought to take up a labor with him. The same may be said with regard to those who do not observe the Word of Wisdom; for the Word of Wisdom is not so extensively practiced as it ought to be.

Brethren and sisters, reverence for the name of Deity, the observance of the Sabbath day, the attendance upon our prayers, the payment of our tithing, the performance of these simple duties that the Gospel enjoins upon us, constitute the key for our safety in the Church of Jesus Christ of Latter-day Saints. We may talk about the mysteries of the kingdom of heaven; we may talk about becoming as the Father is now (which is within the possibility of the Gospel); but it is almost absolute folly to talk about such glorious things unless we have faith to quit smoking a cigarette or an old pipe, and to cease breaking the Sabbath day or profaning the name of Deity. There ought to be consistency in all the practices of the Latter-day Saints. The good, substantial Latter-day Saint is the one, whether old or young, who is willing to take hold readily of any labor that may be assigned unto him or her. Whenever a young man goes on a mission, and is exceedingly successful, and enjoys the Spirit of the Lord, he ought not to be imbued with a desire to do missionary work abroad all the time, and feel that he wants to be distinguished in that respect. He should possess such a feeling that if the Bishop wants him to act as a Deacon and look after the house of the Lord, he will be a Deacon.

He should be willing to adapt himself to the duties of the Priest or the Teacher, though he may be a High Priest or a Seventy. Those who are thus humble and willing are the kind of people that make good Latter-day Saints and turn neither to the right nor to the left. I remember hearing President Snow say on more than one occasion how determined Lyman E. Johnson was to see an angel from the Lord. He plead with and teased the Lord to send an angel to him, until he saw an angel; but President Snow said that the trouble with him was that he saw an angel one day and saw the devil the next day, and finally the devil got away with him. My brethren and sisters, it is the angel of good works that we want around us all the time. The Lord will send angels whenever there is a necessity for it; He will speak to us by the gift of tongues or in some other way when occasion requires; but the great thing—that which goes to make us the salt of the earth—is that we shall do our duty and live according to the principles of eternal righteousness, which the Almighty has revealed unto us.

The work of the Lord is extending in the earth in a most remarkable manner. People have asked the question whether or not Brother Grant would be successful in Japan, and whether the Gospel would gather people from other nations. Such a question need not be asked, for it was answered this morning in the revelation read by Apostle Smoot, where it says in relation to Zion, "And there shall come unto her out of every nation under the heaven." We need, therefore, have no concern whatever about that. We need not trouble about the prosperity and the destiny of the work of God, and we must not think that we can devise some plan that will benefit the people of God better than the suggestions which come from the Prophet of the Lord who stands at the head of this Church. Let me say to you, brethren and sisters, sustain your local priesthood. Do not jump over the President of your Stake and go to the Prophet when it is not necessary. The presidents of Stakes have been appointed to preside over

you, and they are men of God. This is the work of the Lord, not the work of man. It is not the work of Lorenzo Snow, nor of Brigham Young, nor of Joseph Smith; it is the work of the Almighty, and though men are fallible and imperfect, He will never allow the work to be stopped. Another thing, He will never allow any man or woman to be crowded out of the Church. The man that lives his religion will enjoy the Spirit of God, and no power can crowd him out of this Church as long as he is in the discharge of his duty. When a man leaves this Church it is because he has apostatized or departed from the order of the Holy Priesthood. There is an order in the work of the Lord, which must be respected. Even the angels of heaven respect the Priesthood of God upon the earth. When the angel appeared to Cornelius did he baptize Cornelius? No; he sent him to that humble fisherman of Galilee, Peter. When the Messiah appeared to Paul on his way to Damascus, did he baptize Paul? No; he sent him to Ananias, a humble servant of the Lord, who baptized him. The Nephite Apostles and John the Revelator, who are laboring among the people, at times perhaps in this land, and possibly among the tribes of Israel, will not baptize and lay hands upon people for the gift of the Holy Ghost who are within the purview of this Church. If they should do such a thing, it would be understood by the Prophet who stands at the head of this Church. Joseph Smith received all the keys that pertain to this dispensation; and although the Bible says that John the Revelator has a mission to gather the ten tribes of Israel, I desire to say that it will be done under the order of the Priesthood established in this Church and by the keys that were given to the Prophet Joseph Smith; for it belongs to this dispensation, and it will be done under the direction of whoever stands at the head of the Church at the time.

Another thing: Sometimes the Latter-day Saints get a false idea about prophecy. Some of the brethren have said that the temple in Jackson County, Missouri, must be built in a very short time, because the Lord has said that

it shall be built in this generation; but we should not forget that the Almighty can prolong the years of this generation, if necessary. Did not Jesus say to the Twelve in Palestine, "There be some standing here, which shall not taste of death, till they see the Son of Man coming in His kingdom?" And some of the generation of Jesus, according to the flesh, are upon the earth today. Therefore, if the Latter-day Saints are not prepared, and the Lord does not feel disposed to raise up another people to redeem Zion and to build the great temple in Jackson County, He may prolong that generation just as long as He sees fit. I do not know that He will, but I mention it that you may not entertain a mistaken idea. I have heard President Smith and Brother John Henry Smith say at various times that when the people were sent to settle Provo and build up Zion in Utah County, they would not plant out shade and fruit trees, because, they said, the day was near at hand when they would go back to redeem Zion, and trees would not be needed there. But they are in Provo yet, unless they are dead and gone to a better place. When I was in Arizona with Brother McMurrin, we found in some places—not many, thank the Lord—and among a few people a little discontent. They said the land was too good for them, and they could not hold it down; so they wanted to get up and leave. I felt so impressed with the remarks of Brother McMurrin down there, encouraging the spirit of patriotism to the Territory of Arizona and to the Republic of Mexico, that I wanted to say to the Latter-day Saints, "Wherever you live be patriotic to the country in which you live; not only to the soil and to the elements, by which God shall sustain your lives while you promote His work in that land, but be patriotic to the institutions of the country, under whose flag you receive your rights and have the opportunity to life, liberty and the pursuit of happiness." If you are in Canada, be true to the flag of Canada. If you are in Mexico, be true to Mexico. If you are in these glorious United States of America, whose Constitution was framed under the inspir-

ation of the Almighty, be thou true to thy country in general, and specially true to Arizona, or to Utah, or to Idaho, or to Wyoming, or wherever the Lord has planted your feet and said, Here shall be established a Stake of Zion. It is not within the spirit and genius of this work to destroy the Stakes of Zion. They will not be destroyed. The Lord has said through Isaiah, "Not one of the stakes thereof shall ever be removed, neither shall any, of the cords thereof be broken." In another place Isaiah says, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes." The word of the Lord is to build up the Stakes of Zion, and the day will come when the Latter-day Saints will cover the American continent; when the seed of Lehi shall embrace the Gospel, come to the standard of Zion and be mighty in the redemption of Zion upon this land; when the Jews will build up Jerusalem, and the tribes of Israel will come from the north country.

We ought to have all these things in remembrance, and in order that we may do so we must not forget to teach our children that Joseph Smith was a Prophet of the Almighty; that every principle revealed to him is just as true today as it was the day he sealed his testimony with his innocent blood in Carthage jail; that this is the dispensation of the fulness of times; that without the principles which the Lord revealed to Joseph Smith this dispensation is not complete; and that the work of God will never be destroyed, either in part or as a whole, for so hath the Lord spoken. So, my brethren and sisters, be not discouraged, but be faithful. Let me say to the young people: Keep good company. Do not go out with those who profane the name of Deity. Do not cast your lot with those who have no faith in the Almighty. Do not mingle with those who smoke or chew tobacco, who dabble with liquor, and who desecrate the Sabbath day. Do not risk going into company where there is danger that your affections will be established in an object that is not a saint of the Most High. Young

women, seek the Lord in prayer, to guide you in the selection of a man to stand at your head for time and all eternity. I give the same counsel to the young men. Taking the opposite course has never resulted in good. Evil always arises from union with those outside the Church. If it were my right, I would say to the Methodists, marry within your own church. I would say to the Baptists the same. I would say to the Methodist, the Catholic, the Baptist young man: Do not marry a Latter-day Saint girl; she will make you trouble just as sure as you are born. You know, the preachers said a few weeks ago that when they got a "Mormon" into their net he was a source of trouble to them, because his old "Mormon" theories would crop out. If a Gentile marries a "Mormon" girl, when she has a baby she will want that baby blessed at a "Mormon" fast meeting, and when it is eight years old she will want it baptized; and there will be trouble and discord in the family. I lift my voice against such marriages. I want to protect the Baptists, the Methodists and the Catholics against you "Mormon" girls. I want to protect the Catholic girls against you "Mormon" boys. I say to girls not of our faith, Do not marry a "Mormon" boy; for if you do he will make you trouble. ["Unless they repent," President Smith remarked.] Yes; but they are not very apt to repent. When you marry a man to save him, you are engaging in a very risky thing. I remember reading many years ago a piece of poetry in the "Woman's Exponent," which said, "Do not marry a man to save him." And it is better not to marry a woman to save her. If you cannot convert her beforehand, you will have a sorry job on your hands afterwards. I say further, I would not advise a young lady to marry a young man, unless he believed in the Gospel and every principle of it. Though we cannot carry out the law of consecration today, the day will come when we can, and if anybody is opposed to it they will find themselves in a disagreeable predicament. So in regard to everything else in the Gospel.

God has established this work, my

brethren and sisters. I know it is true. I know that Joseph Smith was a prophet of the Almighty; that Brigham Young was inspired of the Almighty; that he led this people into these chambers of the mountains. So was John Taylor and Wilford Woodruff, and so is Lorenzo Snow. The foundation of this work was laid by the Almighty through the Prophet Joseph Smith. Brigham Young never gave a new doctrine unto this people. All the ordinances and blessings were given to the Prophet Joseph, and his successors have built upon that foundation. God established through him the dispensation of the fulness of times, which comprehends every key, every blessing, every authority and every principle that is essential for the salvation of the human family in this life, not only spiritually, but socially, politically, financially, and in every sense of the word. Then what is the good of going outside and joining Christian Science or anything else, when you can get everything in the Gospel, and ten thousand times more than they dare to offer you? What is the good of joining any of these sectarian institutions, which have not been founded by the Almighty, where the authority of God to administer the ordinances of eternal life do not exist? What is the good of dropping the meat to grasp a miserable shadow?

May God bless you, my brethren and sisters. May the Lord inspire you and our young people to hold sacred the name of Deity, to observe the Sabbath, to honor the law of tithing, to live lives of virtue, honor and chastity. May our Eternal Father bless President Lorenzo Snow. May He heal his body, that he may come and speak unto us and give us the word of the Lord. May He bless his counselor, President Smith. May He bless the Twelve Apostles. May He bless these men who sit before me, and who are the general authorities of the Church; for the Almighty has appointed them, and through them will His will be manifest to the children of men; and those who receive and act upon it He will bless and establish in the faith, while those who fight against it He

will withdraw His fellowship from, and they will go into darkness. Heaven bless you, my brethren and sisters, in the name of Jesus Christ. Amen.

The choir and congregation sang.

How firm a foundation, ye Saints of the Lord,
Is laid for your faith in His excellent word!

Benediction by Elder Angus M. Cannon.

SECOND DAY.

Oct. 5, 10 a. m.

The choir and congregation sang the hymn which commences:

Come, come, ye Saints, no toil nor labor fear,
But with joy wend your way.

Prayer was offered by Elder Lewis W. Shurtliff.

The choir sang:

Come, dearest Lord, descend and dwell,
By faith and love, in every breast.

ELDER ANTHON H. LUND.

Conferences a blessing to the Saints—The people should be true to their obligations—Advantages of a progressive course—Importance of keeping records.

I earnestly ask an interest in your faith and prayers, that the few moments I shall occupy this stand I may be heard by you and be able to say something that will be for our mutual benefit. I was very much interested yesterday in the proceedings of our conference. I enjoyed the remarks made by our brethren, and felt that they were dictated by the Spirit of God. It is pleasant to come together upon these occasions to receive instruction and to be strengthened in our holy faith.

The Lord instituted these gatherings of the Saints, and they have proved a great blessing to the people. The Israelites of old were commanded once a year to go up to Jerusalem, to worship at the temple; and this was a potent means to keep the people united. It cemented them together, and they renewed old acquaintances. When Jeroboam rebelled, and the ten tribes separated from the government of Rehoboam, he saw the danger in having the people come together at Jerusalem, and so he forbade this, and raised

strange altars for his people at Bethel and other places. He did not want the people to go to Jerusalem to worship there, because he felt that his government would not be so stable. The Lord, in ordering these gatherings and likewise the quarterly conferences in the Stakes, has done it for the good of His people. The people come together, mellowed in their feelings, listen to the servants of God, renew old acquaintances, and are strengthened in the brotherhood to which they belong. I know many who make it a point to attend these conferences, and they feel well paid for doing so. They would feel bad if they were not able to come here and drink in the spirit of the conference.

President Smith yesterday gave us warning against many dangers that surround us, and the brethren have alluded to these. They are seasonable topics. We should study ourselves and the high position that we occupy. We profess to be Latter-day Saints, and to be a Latter-day Saint in spirit and in truth means to walk uprightly before the Lord, and to shape our course here below so that we may obtain eternal life. The world knows what is meant by being a Latter-day Saint, and if they see that we act in a way different from what a Latter-day Saint should act, they put us down as hypocrites; and justly so. Professing to be Latter-day Saints does not make us Latter-day Saints. It takes watching and praying, a continual examination of ourselves, to live the lives of Saints. We have hoisted the flag of Zion; we are sailing under it. Let us be true to it. Let us be true to the professions we are making, and show the world that not only in word

and profession are we such, but in our works also. Let us study the word of God, and give heed unto it, whether it be written or given orally through His servants. How thankful we are that the Lord has spoken unto men in our day; that we are not dependent on the written word alone, but that we have the living oracles with us. We are thankful that the word of God has come down through the many centuries as pure as it has. Of all people upon the earth, we have the strongest reason to believe in the scriptures. We have not only the evidences of their truth which we obtain from the scriptures themselves—and their internal evidences, such as prophecies and historical truths, appeal strongly to us, but we have also other evidences that the world rejects. We have the Book of Mormon, in which are many extracts from the prophecies that are contained in the Bible. With but little change many of the prophecies of Isaiah, together with those of other prophets, have come down to us in the Book of Mormon and this fact gives us additional evidence of the truth of the Bible. We want to make ourselves familiar with the Bible, the Book of Mormon, and the Book of Doctrine and Covenants, and prepare ourselves to receive more of the word of God. Whenever the Lord has had a dispensation upon the earth, He has always favored His people with His word and will. He has not let His people wander in the dark, but has revealed himself unto them. Whenever revelation has not been given, men have perished spiritually. The wise man of old said: "Where there is no vision the people perish."

Revelation is necessary for the guidance of the people of God. President Woodruff used to say that we could not exist as a Church one day without revelation from God. We are dependent upon it, and we cannot do without it. Our adversary wants us to believe that it is not needed, and I have often thought how strange it was that he could make the people who believe in Christ and the scriptures satisfied with a condition of things wherein the heavens were closed unto men. Professed followers of Christ have been willing

to defend that idea, and to declare that those who believed in the necessity of revelation were mistaken and in accepting more revelation from God we are subject to the curse pronounced by John upon all who should add unto his book. I believe as firmly now as he did then that any man who should of himself add to the word of God would be subjected to the curse, that he pronounces, for no man has a right to do that; but John never meant to convey the idea that the Lord had not the right to give further revelation. He showed by his own course that he did not mean that; for after he had written these words which are so often quoted against new revelation, he wrote that beautiful gospel which goes by his name, and which contains so many precious things. The Lord is not limited in any such way.

From the days of Moses until the days of the Apostles, He gave revelations, and inspired His servants to write them. How thankful we are that these records have been kept! Moses has been called God's first pen. The earliest authentic writings we have come from him, and, studying them, we see how consistent is the word of God from beginning to end. Moses gave the same warning unto men as John did, and yet after him there were many writers of scripture. We have many books written since then, which we know were written under the inspiration of the Holy Spirit. Many books have been lost, and many books will be brought to light yet by the power of God. The Lord has carefully guarded His word, so that it has come down to us, through its many translations, nearly perfect. We would like our young men and our young women to study these works, and make themselves familiar with the gems of truth that are found on their pages. Winter is coming on, and we would like our people to use the winter evenings in self-improvement. Especially does this apply to the young. We would like them to abstain from too much dancing. Dancing is a pleasant amusement, where it is carried on in a right way; but too much of it makes the mind frivolous, and incapacitates those for study who thus indulge in it. Of course,

there are times when it is good to unbend. Relaxation is necessary, but it should not be the chief object in passing our winter evenings. Those belonging to the Mutual Improvement associations, we hope, will learn their lessons and not miss one session. When you take up your Manual to study it, try to take up other books on similar topics. Go to the fountain where things are taken from, and study all you can about the subject, so that you may be fully posted. Then your evenings will be pleasant to you while meeting with your friends belonging to the same society.

Speaking about the Lord having inspired His servants to keep records, I am reminded that we as a people are making history, and this history should also be kept. On the very day that the Church was organized the Prophet received a revelation which said that there should be a record kept in the Church. Afterwards, on several occasions, the Lord instructed Joseph in this matter, telling him to appoint a general historian, who should keep a record of all the events in the Church. A year and a half afterward he is told to keep a record of the Saints and their condition in the Church. This is a matter on which the Prophet laid great stress, but record-keeping has been neglected to quite an extent in our midst. Even before the revelation read by Brother Clawson, where it said that a record should be kept, a revelation had been received commanding the keeping of a genealogical record—the names of those baptized, and of all ordinations, etc., made in the Church. The Lord instructed His servants that everything should be done in order. Of late, I am pleased to observe, there is a growing tendency in the different Stakes and wards to take care of the records. We hope that this will be uniform throughout the Church, and that in every Stake and ward records will be kept which will give a concise history of the Stake or ward. In every ward there should be two records kept. One, a genealogical record of the births, blessings, baptisms, ordinations, etc. At the Deseret News office can be obtained records all ready printed, with headings that will suggest what should be noted down.

Then there should be a record kept of everything important that happens in the ward. The clerk of the ward can take his record to the meetings, and while the meeting is going on can jot down a few items of what is being said, and who are present, etc. It is not necessary that you write down the sermons or the arguments of the brethren; for no doubt these things can be found in more fulness in other books; but keep a record of events as they happen, of the changes in the ward, in the Bishopric in the Teachers, in the different associations and institutions of the ward. It is true that the different societies keep records, but the ward clerk should at least note the changes that take place, so that his ward records may be a true history of the ward. Today, when you go into some wards and ask who was the first Bishop of the ward, and who the next, there is not a scratch of a pen to show it; and when we send Brother Andrew Jensen, as one of the assistants of the Historian's office, to find out about the histories of the wards, he is often referred to the older members of the ward to get the information he wants. This should not be the case. Our ward records should contain a history of the ward from its organization and the changes that have taken place in the ward, as well as the important events that have happened. In the Stakes there should be two records also. There is no genealogical record needed, but there is a record of the High Council and a record of the history of the Stake required. These records do not call for much writing; a little, written at the time, will keep the history going. If this be attended to, when the history of the different Stakes and wards comes to be written we will have the material with which to do it.

I felt to say this concerning record-keeping. When ward conferences are held and the Stake presidency visit them, it ought to be understood that that day should also be record day in that ward. Let the Bishop have all his records brought where the presidency of the Stake can inspect them; and the presidency can point out where anything is lacking or commend them

where good records are being kept. We have found it necessary to appoint one day each year for this purpose, and we think that the day on which the ward conference is held is the best time for the presidency of the Stake to inspect the records. It is necessary that these things be kept. The genealogical record is very important. How pleased we are when we go out into the world and find how conscientiously they have kept a record of births, so that we are able to trace our ancestry in some countries for several hundred years. This could not be done if genealogical records were kept in a slovenly manner. Sometimes here they are taken on slips of paper, put away in a drawer, and occasionally lost. This must not be. When we undertake to do a thing, let us do it well. Do not trust to the clerk alone, but let the Bishop feel that it is his business to look after the records in his ward. Statistical records cannot be kept correctly if the records are not correct. Certificates of membership should also be looked after. Bishops should see to it that those who move away receive their certificates to take to the wards where they move to; and the wards that they go to should try to find out their standing, so that they can be received there. There are many that are dropping out because they move away without certificates, and do not join the wards or branches to which they move, while if they were looked after and warmed up, they might be lively members in the Church.

I am pleased, brethren and sisters, with the condition of the people. When Brother Cowley referred yesterday to a time when so many apostatized from the Church, I thought how good it is that today this is not the case, and that excommunications are very rare. In fact, I believe that the discipline of the Church could be stricter and be a blessing unto the people. But it is a healthy sign to see that there are not so many apostatizing as in years past. I believe the people understand the principles of the Gospel better and live the Gospel more perfectly. They have shown during the last two years how they have received the word of the

Prophet in regard to tithing, and I believe the Lord will bless them, both temporally and spiritually, for meeting this requirement. They will be strengthened in their faith and there will not be so much danger of apostasy as when they refused to keep the commandments of God. May the Lord bless you all, in the name of Jesus. Amen.

ELDER M. W. MERRILL.

Spiritual manifestations—Necessity for reformation—Those who should bring it about—Proper procedure in colouization—How to be influential with the honorable of the earth—Influence of Godliness in the home—Importance of Temple work.

I am pleased to be associated with this conference. I have evidence in my heart that this is the work of the Lord, having had many testimonies to this effect; and it is a grand thing that the Lord is so merciful as to manifest to individuals with regard to the plan of life and salvation. It is not known to me whether all the Latter-day Saints have enjoyed manifestations from the Lord to the satisfying of their souls. Apostle Lund has just said to us that there are not so many people turning from the truth now as formerly. That, no doubt, is true, because in these times there are means provided whereby all the people, from the little child to the aged, may learn the Gospel. With these auxiliary organizations that are established in the Church, there are now more opportunities for people to understand the Gospel than we had in former years.

We are gathered together at this general conference, not with the expectation that any new revelation will be given or any new doctrine set forth, but to be reminded of the truth and to have our minds stirred up in remembrance of those things which we have heard or read, and thus be renewed in our spirits and in the prosecution of our labors. There are, no doubt, many things among us that might be improved upon. President Smith, in his opening remarks, alluded to some of them. We all know that he spoke the truth, and there needs to be throughout the Church an effort made towards improvement in those things. He referred to the fact that there was pro-

fanity among the Latter-day Saints. Now, who among the Elders of Israel, with the light and understanding we have and with the teachings that are given to us from time to time, would feel at liberty to indulge in profanity? In other words, what Elder would dare profane the name of Deity? Yet it is done, and those who do it know that it is wrong. Is it not possible for us, organized as we are, to institute reforms in regard to this and other evils that exist? Cannot we call our councils together in the various localities and take to heart the words of President Smith, and see if we cannot devise some measure to lessen these evils, and if possible to do away with them altogether. You brethren and sisters know, as I do, that this ought to be done. We ought to be a chaste and God-fearing people, and not allow ourselves to indulge in the vices and evils that bring sorrow to the heart and condemnation to the soul. I believe, when we return home, that we should assemble together in our organizations and see if something cannot be done so that one of the Presidency of the Church will not be under the necessity of again referring to these things. We ought not to countenance these evils in any degree. If we could only have the right kind of men in our city and town councils, to assist in this good work, a great deal might be done toward subduing these evils. As a people, we should be an example to the world, a light that is set upon a hill, which cannot be hid. Of course, there are many good things that we might talk of; we have, in many respects, an excellent name among our outside friends; yet there is room for improvement. Sometimes boys think it is manly to profane and to frequent saloons. It seems to me that their teaching must have been sadly neglected. Mothers and fathers can do a great deal towards the uplifting of their children, though they may not be able to do it all. They need some help from the Teachers and the Priests.

I think I am quite safe in saying that throughout the whole Church there is a great neglect on the part of the lesser Priesthood in the performance of their duties as ministers of Christ and

as the guardians of the people, whose duty it is to see that there is no iniquity in the Church. While there may be many who do their full duty, there are many who do not. I speak from an experience of over fifty years, and I know whereof I speak in regard to these matters. I acted for years in the capacity of a Teacher, under the direction of Jedediah M. Grant, our former President, and I know how strict his instructions were to the Teachers.

It is not only the young people that are culpable, but you will find that the older ones sometimes require attention. They need to have somebody to instruct them and to see if they are walking day by day in the line of duty. The Presidents of Stakes and counselors, the High Councilors, the Bishops and the sisters also, ought to have this labor at heart; and let us see if we can not bring about a reformation in these evils which lead down to death. In this connection, we ought to hold ourselves under the advice and counsel of the Priesthood. In early days here we did not think of doing anything or going anywhere without first counseling with our brethren; and we usually went to President Young. When I first came to this country, I did not know any better than to go to President Young, to ask his counsel and to receive his blessing. From that day to this I have always felt that it is good for the people of the Church to seek counsel from their brethren. Let us work in harmony, whether it be to colonize some new country or to build up our own homes.

I do not think it a proper thing for any of the Elders of the Church to go off somewhere on their own responsibility, without saying a word to anybody. It shows that they are following their own inclinations, and are not directed by the Spirit of the Lord. In the colonizing of this country you know the course President Young adopted, and we can see that it was attended with success all along the line. Success has always attended the observance of the counsel of the President of the Church. And are we going to depart from it now? Are we going to go off on our own responsibility? We

might as well break off and try to establish a church of our own. I want to tell you that we will learn by and by, if we have not already, that we will never, in this life or in the life to come, get from under the authority of the Priesthood. Hence it is not advisable for Latter-day Saints to run to and fro in the land without counsel and without discipline. The Church of God is a Church of order. We who bear the Holy Priesthood and are called to responsible positions should seek the counsel of our brethren; we should counsel together; for in the midst of counsel there is safety. Many people unfortunately have a restless disposition, and they want to be moving all the time. You can see them going north at almost any time of the year, and I suppose it is the same south. Now, it is a good thing to colonize under the direction of the proper authority; but when we go off by ourselves we lose the spirit of this work; and when we lose that we are in a miserable condition. Let us be in harmony with the work and with the Spirit of God, and consistent in our movings to and fro.

The Lord designs to make us a power in the land, and if we will be good Latter-day Saints we will be good citizens of the country in which we live, and we can be depended upon as being honest and upright. Many of our outside friends trust us now, and they say we are a good people. A few days ago I met some of the officers of the Burlington railroad, and they gave us an excellent character for enterprise and sterling worth in developing and building up the country. I repeat, if we will be true Latter-day Saints and observe the counsels of the Lord, we will be good in the eyes of all honorable men. But we have got to educate ourselves and our families in this direction. We must teach our children, as one of old said, to "remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Our brethren are appointed to be watchmen on the walls of Zion, to be fathers to the people, and to counsel with them for their best interest. When the president of your Stake

does not know what to say to you, he will find out in a very short time. It is not necessary for every man to run to the President of the Church for advice; you can get it right at home. We must be in harmony with the counsels of the Priesthood. The Bible, the Book of Mormon, and the Book of Doctrine and Covenants are excellent books; but take away the counsels of the Priesthood and how long would these good books lead us in the path of life? We must have the living oracles. Their counsels will harmonize with these precious books, and with both together we will go on from grace to grace, from knowledge to knowledge, until we come to a perfect understanding of the truth. We do not know it all yet; in fact, I sometimes think we know but very little; but we are learning, and if I can only persuade my brethren and sisters to seek the counsel of the Lord I may get the credit of doing some good in my time.

My brethren and sisters in all the Stakes of Zion, let us see to it that we will lend our energies to make righteousness prevail among the people and to do away with wickedness. Saloons ought to be done away with. I do not know whether this city, with its mixed population, could do without them or not; but in a great many of our towns and cities we have no more use for them than a wagon has for a fifth wheel. Yet there are Elders and Seventies, and in some instances High Councilors, who are not willing to assist the presidents of Stakes and Bishops of wards to abolish saloons. President Young once said that an Elder of Israel who would put the deadly cup to his brother's lip would go to hell, if he did not repent. It is a pretty broad saying, but, in my opinion, it is a true one. Now, we have good men everywhere to assist us in this improvement that is necessary, but we want to infuse into them energy and zeal for the salvation of souls. We want to save our children. Oh, how we would grieve if we thought our sons would be lost to us! We are anxious to save them. Therefore, let us labor to the end that the Spirit of the Lord may be in all the home circles of the Saints. I was

pleased to hear one of the brethren relating about a President of a Stake having devotional exercises in his family. The brother that myself and brethren stayed with in the north a while ago did the same thing. He called his family together, one of the girls played the organ, they sang, they read a chapter, and they prayed. How beautiful was the spirit that prevailed in that family circle! Now, there is no law prohibiting us all from engaging in morning and evening exercises before the Lord. What a grand thing it would be if we could only educate ourselves to take the time to do this! Gather around us the family circle, and encourage the family to observe the commandments of the Lord during the day! What a grand spectacle it would be to see this carried out in all the families of the Saints!

There is another subject that I would like to touch upon before sitting down, and that is with regard to temple work. A great deal of temple work has been done, but a great deal more remains to be done. There are many people in the Church who have not yet given attention to their ordinance work in the house of the Lord. They have not thought of their dead kindred. So many of the cares and anxieties of life seem to be pressing upon them that they neglect to remember their dead friends. The Lord has directed the building of temples, and I heard a brother prophesy once that some day there would be temples all over the land of North and South America, with people administering in them for their kindred dead. Just think of the hundreds of millions of people who have passed away without a knowledge of the Gospel; and while we have been privileged to commence the great vicarious work of redemption how little we have done up to date! We have four temples in operation, and work has been performed to a limited extent; but not so much has been done as ought to have been. It seems to me that our minds ought to be stirred up in regard to this work. There are many people who are getting along in life, who have been faithful all the day long, and it looks to me as if they ought to be thinking of their kindred who have

passed behind the veil; for just as sure as we are here we will meet these friends by and by, and they may ask us what we have done for them in life, while we were within convenient reach of the temple. I am afraid many will have to say they have not done anything, and they will have remorse of conscience because of it.

Brethren and sisters, let us think a little of these as well as other things. Our kindred behind the veil are looking for us to do a vicarious work for them in the temple of the Lord. Let us see if we cannot prosecute this labor a little more vigorously than we have done thus far. May the blessings of the Lord be upon the people. I feel that many of you are doing the best you can; you are paying your tithes and offerings and sustaining the work of the Lord to the best of your ability; but some are lacking in these things. The Latter-day Saints as a whole are not yet up to the standard with regard to tithes and offerings; but if we will labor diligently throughout the various Stakes, the time may come when it can be said that the Latter-day Saints do pay their tithes and their offerings in full; and when we do so, God will bless us, and sanctify the land, and it will bring forth in its strength in the times and seasons allotted. God bless you. Amen.

ELDER JOHN W. TAYLOR.

The principle of revelation—Authority of the Priesthood—How to obtain a knowledge of God—A prophecy—The Gospel to be carried to all the world as a witness.

I feel grateful to our Heavenly Father that my life has been spared to meet with you again in one of our semi-annual conferences. I have greatly rejoiced in my spirit at listening to the testimonies of the brethren who have preceded me, and I humbly pray that the Lord will bless me also with a portion of His Holy Spirit, that what I may say may be in accordance with His mind and will.

To the Latter-day Saints the remarks of Brother Merrill may be somewhat ordinary, because we believe in the living oracles and in revelation; but to those who do not belong to this Church

they may appear strange. This Church is founded upon revelation. There is, however, a medium through which revelation is given to the Church. The Prophet, Seer and Revelator receives all revelation for the benefit and guidance of the Church. At the same time, every individual member of the Church is entitled to revelation to guide his own household; and whatever inspiration he may receive from the Lord will be in conformity with the revelations that are given through the Prophet, Seer and Revelator. When I hear people discussing certain doctrines and tenets, there is always one satisfaction in my mind, and that is, that whatever may be erroneous in the opinions of men, these questions can always be settled by revelation from God.

There is another idea that I want to speak of, for the benefit of any strangers that may be present, and that is that the Lord has established His authority upon the earth. That authority is termed Priesthood, and it is in this Church. It is one of the greatest blessings that can be given to the children of men if it be exercised in righteousness; for it will bring salvation unto them and to thousands of others. No spiritual blessings can come to the Church of Christ, except through the Priesthood; and I wish to read a little about this authority. I read from the 84th section of the Book of Doctrine and Covenants:

"Abraham received the Priesthood from Melchisedek, who received it through the lineage of his fathers, even till Noah;

"And from Noah till Enoch, through the lineage of their fathers;

"And from Enoch to Abel, who was slain by the conspiracy of his brother, who received the Priesthood by the commandments of God, by the hand of his father Adam, who was the first man;

"Which Priesthood continueth in the Church of God in all generations, and is without beginning of days or end of years.

"And the Lord confirmed a Priesthood also upon Aaron and his seed, throughout all their generations—which Priesthood also continueth and abideth forever with the Priesthood which is after the holiest order of God.

"And this greater Priesthood administereth the Gospel and holdeth the key

of the mysteries of the kingdom, even the key of the knowledge of God."

How many millions of people there are today upon the earth who would walk across this earth for the privilege of knowing that God lives; Well, we heard yesterday from Apostle Clawson that there are thousands of men here who hold the key to a knowledge of God.

"Therefore, in the ordinances thereof, the power of godliness is manifest;

"And without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh."

Now, my young brethren and sisters, when you see men gathered together who are termed "divines," and they plainly state that the gifts and blessings of the Holy Spirit are not in their churches; when they ridicule the principle of prophets, apostles, seers and revelators; when they will scorn the idea that God is a personal Being, you may understand why they do not enjoy these blessings. It is explained in that which I have read to you: "Without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest in the flesh."

"For without this no man can see the face of God, even the Father, and live.

Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people, that they might behold the face of God;

But they hardened their hearts and could not endure his presence; therefore the Lord in his wrath (for his anger was kindled against them) swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory.

Therefore he took Moses out of their midst, and the Holy Priesthood also;

And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel;

Which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb;

For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to

make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, into whose hand is given all power.

* * * * *

Therefore, as I said concerning the sons of Moses—for the sons of Moses, and also the sons of Aaron, shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation, upon the consecrated spot, as I have appointed;

And the sons of Moses and of Aaron shall be filled with the glory of the Lord, upon Mount Zion, in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my church;

For whoso is faithful unto the obtaining these two Priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies;

They become the sons of Moses and of Aaron, and the seed of Abraham, and the church and kingdom and the elect of God,

And also all they who receive this Priesthood receiveth me, saith the Lord;

For he that receiveth my servants receiveth me;

And he that receiveth me receiveth my Father;

And he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him;

And this according to the oath and covenant which belongeth to the Priesthood.

Therefore, all those who receive the Priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved;

But whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world, nor in the world to come.

And all those who come not unto this Priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens, and even I have given the heavenly hosts and mine angels charge concerning you."

I have read to you what God acknowledges as His authority upon the earth. Now, there is not a soul upon the face of this earth, whether he be black or white, rich or poor, but is entitled to know that God lives, if he will keep His commandments. I testify unto you that I have received this knowledge. I know that Jesus Christ is the Son of the true and living God; that He lives, moves, and has a being;

and that He is the light and life of the world. I testify that Joseph Smith was a prophet of the Most High God, who was ordained to come forth in the dispensation of the fulness of times to establish His Church upon the earth, preparatory to the coming of our Lord and Savior Jesus Christ. I testify that there are tens of thousands of people in the valleys of the Rocky Mountains that have received the gift of the Holy Ghost; and this gift fills them with a knowledge of God. I testify that Israel is being gathered from abroad, according to the prophecies of the holy prophets, and they are being established in the tops of the mountains. God the Eternal Father is conducting this work, and it is not of man. I testify also that the curse of God will rest upon any man who puts his trust in the arm of flesh; for the Lord has said, "Cursed be the man that trusteth in man, and maketh flesh his arm." The Lord has prepared the means whereby we may know that He lives, and that He is our Father and God. He has also prepared the means whereby we can receive of His Spirit and power, to guide and direct us in the ways of all truth. When Jesus was upon the earth He said: "I came down from heaven, not to do mine own will, but the will of Him that sent me." Again: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." I have sought after this information by doing the will of my Father. With all my weaknesses and imperfections, our Eternal Father has had mercy upon me and has given me a testimony that He lives, and that He has a being. My testimony unto all who are under the sound of my voice is that I know that God lives, and that He will give this same testimony unto all who will serve Him and keep His commandments. He has wrought out a plan of life and salvation, and if we will yield obedience to that we can be brought back into His presence and be crowned heirs of glory, immortality and eternal life. We can partake of all the attributes of our Father, and ultimately get to that position which He occupies today. As Jesus says, "Be ye per-

fect, even as your Father in heaven is perfect."

I prophesy unto you, in the name of the Lord Jesus Christ, that while to-day all the sectarian world oppose the idea of the personality of God, the time will come when the majority of the denominations will acknowledge that our Father and God is a personal being, even as they have adopted other principles, one by one, that have been revealed to the Prophet Joseph Smith. When you see these things come to pass, you may know the spirit by which they have been spoken.

Inasmuch as I have this testimony, I never spend a day in Zion, but I feel that I should be somewhere lifting up my voice and declaring this testimony unto the children of men; for behold, the Lord our God has said that the harvest is great and the reapers are few. He has given commandment unto this people to go into all the world and preach the Gospel to every creature; "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." I want to add my testimony to that of Elder Cowley yesterday, wherein he said that there should come unto Zion people from all nations. The time will come when we will penetrate the very center of the great empire of China. We will go into India, and into South America, and into every nation under heaven. The Lord our God will prepare the way, and there will be enough come out of these nations to redeem their dead throughout all the generations that are past and gone. The day will come when we will go into Turkey, into Africa, and into every part of the earth. I never look upon one of these maps in our Sunday schools, whereon is shown the trail of the Apostle Paul in his ministry, from city to city, without having a desire in my heart to perform a similar work, that some day a red line on the map might show my labors in the ministry; for I know that this Gospel must go into all the world for a witness, unto every creature. The Redeemer predicted that this Gospel should go into all the world for a witness; then should the end come. And the day will come—I feel it with all

my heart—when Apostles, especially the younger ones in the quorum, will be very scarce in the land of Zion; for I have been taught it by my father, and I have heard it time and time again from the Presidency of the Church, that the duty of the Apostles is to be abroad among the nations of the earth, carrying the glad tidings of great joy to the children of men, unlocking the doors of salvation to the nations, and bringing peace and good will to them. These men upon this stand are willing at any hour to go forth to perform their duty. They are witnesses of our Lord and Savior Jesus Christ, and they know that He lives, and moves, and has a being. He is calling unto the children of men to repent and come to the light to gather up to the land of Zion and to prepare for His coming.

I feel to rejoice, my brethren and sisters, in being in your presence today, and I say unto you, if you will serve God and keep His commandments, you will be crowned with glory, immortality and everlasting life in the kingdom of our God; which may He grant, is my prayer in the name of Jesus. Amen.

The choir and congregation sang:
 "We thank Thee, O God, for a Prophet."
 Benediction by Elder William Budge.

AFTERNOON SESSION.

2 p. m.

Singing by the choir and congregation:

Guide us, O Though great Jehovah,
 Safe unto the promised land.

Prayer was offered by Elder Joseph W. McMurrin.

The choir sang the hymn which begins:

Lo! the mighty God appearing,
 From on high Jehovah speaks.

ELDER J. G. KIMBALL.

One course of safety for the young—A great missionary field at home—Prophetic declarations—Subordination of auxiliary organizations.

Inasmuch, my brethren and sisters, as I have been called upon to occupy a short time, I do so trusting that the Lord will bless me richly with His

Spirit; for I have only one object in view in standing before you, and that is to perform the duty that now devolves upon me.

I realize that there is a very great work for us to perform, not only among the nations of the earth preaching the Gospel to every kindred, tongue and people, but also among the young people of this Church. Only the other day, as I was walking down the street, I came to an old gentleman, who was tottering toward the grave, and, after I had shaken hands with him, he said, "Brother Kimball, I wish you would send a missionary to my home; I have three sons and several daughters that need to be labored with." A day or two after that, an aged gentleman came and introduced himself to me, and said he was a member of the Church of Jesus Christ. He paid his tithing, he said, and tried to do his duty. He had four sons and several daughters, and I believe he said there was not one of them that had very much faith in the Church, and he wanted me to explain to him why it was. I rather evaded answering him, as I was not acquainted with him, with his environments, or with his home circle. In associating with the young people I discover that this is not general; but there are many of our young people, for some reason, bewildered and dazzled with the things of the world that are being introduced so rapidly among us. I can see only one course of safety for the young people of this Church, and that is, to teach them until they have an abiding faith in God the Father, in His Son Jesus Christ, and in the Holy Ghost. After this brother talked to me, I thought of your sons that are sent out to the nations of the earth. Some of them were beardless boys, and yet when the call came for them to go to the nations of the earth, mother may have had some doubts, but they were soon removed, and the boys came to the city, were set apart and received a blessing; the stenographer took the blessing and sent it to their home address; they received perhaps twenty minutes' instruction and were then sent forth to the world. I have seen

a few of such boys go to Australia lately; and if my memory serves me, there have been over five hundred of your sons ordained Seventies since the last October conference. We do not fear nor tremble for these boys. We tell them to be careful about some things; we advise them to see everything that is good in the world, and try to understand it; but to avoid wine and women as they would the gates of hell. It is very seldom that any of them fall by the wayside. Only once in a great while do we hear of an Elder going astray. I am more familiar with the Southern States Mission than any other, and though hundreds and hundreds of the Elders have labored in the south, very few have fallen, that I know of.

Why cannot we get our young people to have that same spirit at home? Even though the things of the world are introduced among us, why is it that we cannot stand on the same ground that our Elders do in the nations of the earth? If we have faith and the Spirit of the Lord, the things of the world do not dazzle or tempt us. Of course, some things have transpired which have brought trouble and difficulty upon us. Whenever we transgress the laws of God we have to suffer the penalty. I remember very accurately what my father told this people in the old Bowery. Said he, "You men and you women that lift up your voices against that holy principle that has been introduced among this people, the time will come when your daughters will run these streets as common harlots, and you can't help yourselves." I think some have been guilty of lifting up their voices, and if there is any one thing that some people are glad and happy it is done away with, it is that principle. I remember hearing another statement my father made: "When you stand on the street corners of this great city and you cannot tell a Mormon from a Gentile, then look out for trouble." Well, it has come. The trouble has not come to us in the way of tornadoes, or cyclones; but it has come to us and to our sons and daughters in the way of temptations. There is a very great missionary work to be done right here, and I am in favor,

while we are not abroad, of doing a missionary work at home. The General Board of the Young Men's Mutual Improvement association have introduced a local missionary work. All the officers in the five hundred and odd associations in the Church are to be local missionaries and if every officer will start out with the spirit of his office and calling there will be over three thousand officers of the association acting as missionaries among the young people of this Church. A wonderful work can be performed in this way.

I believe in prophecy, but I do not believe in prophets that prophesy after a thing has happened. The testimony of Jesus is the spirit of prophecy, and I have that testimony. I believe in the spirit of prophecy, and I do know, as I know this is the Church of Jesus Christ, that we have apostles and prophets, and have had ever since the Church was organized. There are prophets, sitting behind me. I call to mind one Apostle who prophesied in Canada, when the people were somewhat dissatisfied about building up a new settlement. He said that in less than two years there would be a railroad right through that settlement, and the prediction was fulfilled before the two years expired. I think of the Southern people, and I want to prophesy that the time will come in the great South when thousands of those people would be as glad to see a Mormon Elder walk up their streets as an angel from heaven. The Lord has been kind to the Southern people. I realize why He has blessed them. It is because they have fed five hundred of our Elders every year for a number of years, and He has kept from the South the tornadoes, the cyclones, and the sea heaving itself beyond its bounds, to any great extent. They have had some little of it, but the end is not yet! I tell you that the people of the South, and also of the nations of the earth, will yet learn, though we are a despised people, that after the testimony of the Elders come the judgments of God. I realize that I sometimes look on the dark side of the picture, but I tell the Latter-day Saints, in the name of the Lord, if re-

pentance does not set in among this people, and there is a great awakening among the Priesthood of God, the judgments of God will commence at the house of Israel. We are not trifling with the things of man; we are not trifling with the systems organized by man. This is the Church of Jesus Christ of Latter-day Saints.

I pray the Lord to bless you, that you may go to your homes and breathe the spirit of this conference into the hearts of the children of men with whom you associate, that there may be an awakening among the Priesthood of God. I desire to say to this great congregation that the Lord never intended His organized Priesthood to fall in behind the auxiliary organizations of the Church. There should be a greater effort on the part of those who look after the Priesthood quorums to see that they stand foremost and ahead of all the auxiliary organizations of the Church. I comprehend the great work that is being done by the Sunday school, by the Improvement association, and by other associations, and I regret that it has to be said that some of our Priesthood quorums are not doing their duty. I do not wish to occupy more of your time, but I desire to say to you that a spirit has found its way into the hearts of this people that they are afraid men may prophesy, and they commence to crawl off their seats as soon as a man opens his mouth and begins to say anything that is not along the same old lines. I pray the Lord to move upon us to prophesy, and if we will prophesy, the Lord will fulfill it. One day I met a little fellow on the train who was working for the "Era" in one of the Stakes, and he asked me if I thought he would get the full quota of the "Eras." I said, "Of course, you will." He went to this settlement and said, "Brother Kimball prophesied that we would get the full number of "Eras;" now we want you to fulfil it"—and they did. If you had a little of that spirit, that when a man prophesied you would try to fulfil it, after a while you would not be so afraid of prophecy. I am a little afraid of you myself. May the Lord bless you. Amen.

ELDER BRIGHAM H. ROBERTS.

A Book of Mormon prophecy—Its striking fulfilment—Periods of rest from persecution advantageous—Future opposition predicted—People should be fed with the bread of life.

Brethren and sisters, I have opened the Book of Mormon, with the intention of reading to you a prophecy contained in that book, which the statement of the numerical strength of the Church brought to my recollection. The Prophet Nephi, having been blessed with a vision as to what should transpire in the earth when this record of the Nephites should come forth, said:

"And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken [having reference to this Nephite record] shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed."

It occurred to me, since one of the features of this conference has been a contemplation of our growth as shown by our numerical strength, that it might be well to call the attention of the Saints, and especially of our young people, to the fact that these figures that now may be quoted as showing the largeness of this people who believed the Book of Mormon—constitute a fact which proves the inspiration of the prophecy that is contained upon the pages of this Book of Mormon. Even if the theory of the world concerning the origin of the Book of Mormon be allowed for a moment—viz, that it had its origin either with Joseph Smith or with Sidney Rigdon here, at least, is a prediction made and recorded and in existence when the Prophet Joseph Smith stood practically alone, hunted and persecuted, compelled to leave his father's house and go almost among strangers, where he might in a little peace prosecute the work of translating the Book of Mormon—alone and unfriended, he dared record this prediction that many would yet believe the words of this book. The fact that in the missions of the Church, and in the Stakes of Zion we can say there are now 310,000 persons living who believe

this record, is a fulfillment of that prophecy that must be exceedingly perplexing to those who refuse to accept the Book of Mormon as a divine record, and have to account for the fulfillment of this prediction on other grounds.

But this number of 310,000 does not begin to tell the story. You must add to this number now living all the faithful who have died. I know not how many that may be, but certainly tens of thousands have died in absolute faith of the divinity of the Book of Mormon and the work of God that has grown out of it. You must add, too, the number of those who have accepted it and have turned away from the Church; and to them you must add those who believe the Book of Mormon, but who, in consequence of a fear that they would lose their good name and standing among men did they receive the message it bears, have not had the courage to voice the belief that is in them of the divinity of the Book of Mormon. And now, if to the present membership of the Church, you add the number of those that are dead; and those that have walked with us for a season and then turned back to the beggarly elements of the world; and those who believe the work, but are afraid of men and would not make the sacrifice necessary to become members of the Church; if you add all these together truly this prophecy that "many" would believe this record, the Book of Mormon, is abundantly fulfilled before you this day. But it is scarcely proper to say that all those who have at different times turned away from the Church have become absolutely apostate in their spirits. You must make some allowance for the weakness of men. All men are not able to endure to the end, and yet belief in the divinity of this work has not altogether left them. I remember certain facts which came under my own observation that led me to feel somewhat charitable towards those who were not always strong enough to endure the particular trials that came to them. Some years ago we emigrated a great many people from the Southern States. We brought them out of those warm climates and lowlands, and put them into an exceeding high valley, where everything

was contrary to their customs, and where they were unable to adapt themselves to the conditions into which they were plunged. Their faith was not quite equal to the task of enduring the change of climate and of industrial methods, and the result of it was that many of them returned to the South; but all who thus fell by the wayside, because they were not able to endure those conditions, still kept something of the spark of faith in their hearts, and by a little care, and nourishing, and patience, in some instances we were able to lead them back again into the fold of Christ. And as it was in their case so, I take it, it has been in other cases. When the Saints were expelled from Jackson county, Missouri, some of them did not go with the body of the Saints, but scattered out among the people. They were not equal to that trial. When the exodus from the state of Missouri was enforced upon the Church, all were not equal to the sacrifices then required, and they lingered behind. When the exodus from Nauvoo took place, there were some hundreds, perhaps thousands, that were not able to face the wilderness march and take their chances with the people of God. They were weak in the faith—you have to say that of them; and doubtless they will not be numbered among those who will be accounted valiant for the testimony of Jesus. But the spirit of wicked apostasy did not enter into the hearts of all those who thus, in these various trials, lacked the strength to keep up with the vanguard of the Church in all its movements. From time to time weakness has taken hold of those who have put their hand to the plow, and some have looked back; but I think it hardly accurate to count all those who have thus fallen by the wayside as apostates to the Church of God; because you will find some of the light of the Spirit of God still burning in their hearts, some love for the work, and we should have a word of kindness and encouragement for those who may be in these circumstances.

There is another idea that came to my mind while listening to the brethren that I thought I would express if called upon in this conference to make any

remarks at all, and that is this: The Lord gives unto His people periods of rest from outside pressure. I believe that these periods of rest from persecution, while they are full of danger, may also be made very profitable unto the people. It gives us an opportunity to drive the roots of our faith still deeper into the soil of the soul, so that when the storms shall again assail us we shall be more firmly rooted and less liable to be shaken than before our faith took its deeper rooting. And the outside storms will come. We have not passed through all the winds that will beat upon our house, nor through all the floods that will assail us. Pretexts will be found by our enemies for assaulting the Church of Christ. The Church, though having grown to the proportions named in this conference, is still the Church militant, and not yet the Church triumphant. Nor can we expect it to be altogether triumphant until our King shall come and the Kingdom of our God shall be established in the earth, and He reigns whose right it is to reign. Not until the law shall go forth from Zion and the word of the Lord from Jerusalem, can we hope to have that rest which is promised unto the people of God. So, however peaceful things are with us now, I take you to witness this day that there will be renewal of storms, and the adversary of this work will not lack pretexts for assailing the people of God. But just now we are at rest, and have an abounding prosperity. Let us, therefore, take advantage of this period of rest, and see to it that we strengthen the faith of the youth growing up in our midst; so that when the storms that they must meet shall come, they will be rooted and grounded in the faith and be able to follow in the footsteps of their faithful fathers and mothers in Israel. That is what I desire to see done. I thought perhaps a word might be said to some advantage to the home ministry—to the Elders in Israel who are called upon to address the Saints and teach them from Sabbath to Sabbath. And I will say a word to the Seventies, at least, who, in many of the Stakes of Zion, are called upon by the Presidency of the stake to do very much of the home

missionary labor. To the Seventies then, who are thus called to labor in the Church, and to whom I think in connection with my fellow Presidents, I have a special right to direct a word of counsel and advice—to them I say: Call to mind the admonition that the Lord Jesus Christ gave unto His servant Peter. When about to leave the Twelve, and having rolled the responsibility upon their shoulders, of extending a knowledge of the Gospel to the nations of the earth, He said to Peter:

"Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

"He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love Thee. He saith unto him, Feed my sheep.

"He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because He said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things: thou knowest that I love Thee. Jesus saith unto him, Feed my sheep."

So say I unto the Seventies engaged as home missionaries. If you love the work, if you love the Lord Jesus Christ, then feed those to whom you are called to minister. Feed them the bread of life. I rather rejoice in the thought of being somewhat in close touch with the young people of the Church, and I want to tell you one of the complaints that they make against us—one of the things they find fault with when they are urged to attend Sabbath meetings—they plead the dryness, the huskiness, the unfruitfulness, the lack of spiritual or intellectual food that they receive when they go to the house of the Lord. And if it is necessary to admonish the people to attend upon the service of the Lord, it is also necessary to admonish the ministry of the Church that when the people do come together they should be fed with the bread of life. It is a good thing to take a little time from worldly affairs and consider the things of God, and have food in His house when His people shall assemble together.

Now, having said so much to the Seventies, and not taking it upon myself to address that council to anybody

else, let me give a word of advice also to the people of God; for there are two sides to this subject. No matter how dull or dry the speaking from the pulpit may be, there are still purposes to be subserved in the assembling of the people together that should call the faithful Latter-day Saints to worship. It is true we attend divine service to receive admonition; it is true that we go to receive instruction, and to be built up by the word that shall be preached; but we go also for other and even higher purposes than these. It should be remembered in our hearts that we go to the house of the Lord for the purpose, primarily, of honoring and worshipping the Lord, whether men can preach intellectual sermons or deliver soul-stirring admonitions or not. We go to worship the Lord, to honor Him, and to obtain spiritual life by partaking of the emblems of the body and blood of the Lord Jesus Christ. Then if admonition and instruction come, so much the better. But even if there should be an entire absence of appropriate instruction, (which, of course, there it not,) it should nevertheless be regarded as our part to assemble together and honor the Lord. Remember this, too, that all preachers have something good; and if it should chance to be that some now and then lack sense, then God takes a text and preaches patience to you. And now if there can be a drawing together here; if on the one hand the ministry can be more fruitful, can furnish the people a richer supply of spiritual food; and on the other hand if the Saints will remember that the primary purpose of going to the house of the Lord is pure and holy worship—there will be as a result more satisfaction in our public religious meetings. The Lord bless you. Amen.

The choir sang:

Hail to the Brightness of Zion's glad morning;
Joy to the lands that in darkness have lain.

ELDER GEORGE TEASDALE.

How Church membership is obtained—The Gospel to the dead—Church organization—Restoration of the Gospel—About profanity—Redemption the result of keeping God's commandments.

I am deeply grateful to have the privilege of attending this conference

and enjoyed the spirit of it. I think we are to be congratulated that we have the privilege of being members of the Church of Christ. Our standing depends a great deal upon ourselves. It is impossible for us to go to the house of the Lord, legitimately, unless we have a certificate from the Bishop that we are members of his ward in full fellowship, to present to those who officiate in that sacred house. That constitutes our passport to the Temple of God. We are supposed to be among those who love righteousness and hate iniquity, and that our conduct, in the ward where we live, will justify the Bishop in giving unto us a recommend to show that we are worthy of the blessings of the house of the Lord.

The principles that we have subscribed to are eternal. We cannot do without them. The world cannot do without them; and whenever they turn their attention to the necessity of redemption, they will have to yield to the same conditions that we have, because they are the only way by which redemption can be obtained. The Gospel of Christ is composed of eternal principles, and all have to subscribe to the same conditions in order to become members of His Church, to be born again, and to be adopted into His royal family. These principles are without beginning of days or end of years. They were taught in the beginning, they were taught by the Lord Jesus Christ in the meridian of time, and they are taught today; for when the Lord restored to the earth the Apostleship, and the powers and keys of endless lives, it made it possible for all mankind who would subscribe to the doctrine of the Father as taught by the Son to obtain redemption from sin and a membership in the Church of Christ. Then their standing in the Church would depend upon their faithfulness in keeping the commandments of God and seeking to establish His Zion on earth. In the days of Noah this Gospel was preached to the inhabitants of the earth, but they rejected it. Consequently they were overtaken by a flood, and made their bed in a place where there was no necessity for them to have gone if they had obeyed the message of God

them. Then, to show that it is impossible to obtain redemption without subscribing to the conditions required, we are told that the Savior went into the spirit world and preached to that people the same principles that had been taught by Noah. "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit," so the scriptures inform us.

It has pleased our Father in heaven to reveal a great deal in these last days, for the consideration and education of His Church.

"Now ye are the body of Christ, and members in particular.

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."—I Cor. 12: 27, 28.

"Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. . . .

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."—Eph. 4: 8, 11.

What for?

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. 4: 12, 13.

This organization has been restored, and the principles of the Gospel come to us all individually, because we are all the children of God, and He hath given unto us His doctrine as taught by His Son. We are taught the straight and narrow way that leads to eternal life. This marvelous work and a wonder, that has been alluded to, is individual effort. We all have our distinct missions. I would like, in this connection, to refer to the writings of Moses as revealed to Joseph the Seer in December, 1830, and published in the Pearl of Great Price in relation to the eternal conditions of the Gospel:

"And He [our Father in heaven] called upon our father Adam by His own voice, saying, I am God: I made

the world, and men before they were in the flesh. And he also said unto him, If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you.

"And our father Adam spake unto the Lord, and said, Why is it that men must repent and be baptized in water? And the Lord said unto Adam, Behold I have forgiven thee thy transgression in the Garden of Eden. Hence came the saying abroad among the people, That the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.

"And the Lord spake upon Adam, saying, Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good. And it is given unto them to know good from evil; wherefore they are agents unto themselves, and I have given unto you another law and commandment. Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name; and the name of his Only Begotten is, the Son of Man, even Jesus Christ, a righteous Judge who shall come in the meridian of time."

When the Lord Jesus Christ was upon the earth He taught these same principles. He told Nicodemus, who came to him by night:

"Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."—John iii, 3.

Again:

"Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John iii, 5.

These eternal principles have been restored to the earth, together with the Priesthood, the authority to proclaim these principles upon the earth and to call men to repentance. Two men—Joseph Smith and Oliver Cowdery—

commenced this wonderful work. They were ordained to the Holy Priesthood by the authority of God, to preach His Gospel. And the Gospel is being preached. This immense assembly, gathered in solemn conference, is a result of the restoration of the everlasting Gospel. We have been favored so much that our eyes have been opened to see the grandeur and the necessity of these eternal principles.

Now, there have been some complaints made concerning profanity; not, however, against the Church of Christ, because it is impossible for the Church to profane. A man that profanes is under the bondage of sin, his standing in the Church is only nominal, and he has need to repent. It is not possible for him to be in full fellowship and good standing in the Church, for he does not keep the commandments; and as members of the Church in good standing we are required to keep the commandments and to seek to establish the Zion of God upon the earth. Who can say that there is no need for me to obey these principles? Whoever told you so must have been somebody that was under the influence of him who said, "In the day that thou eatest, thou shalt not surely die." There are two influences in the world, and we receive our impressions from them. The people generally are under the influence and dominion of the adversary, the prince and power of the air; for if they had the spirit of truth they would know most assuredly that these principles are the only means of salvation, because they were taught by the Father and by the Son. The Son declared that His doctrine was not His, but the Father's, who had sent Him. We declare that our doctrine is not ours, but His who has sent us. The glad tidings of great joy are for all mankind; for we are all the children of God, whether rich or poor. The Gospel is preached to the poor and the illiterate, and they have the promise that if they will repent and obey it, they shall know that it is true.

I thought this afternoon, while looking upon this immense assembly, that it would require a great deal of moral courage to stand here and advocate any doctrine. But our trust is in the Lord, to

bring to our remembrance such things as should be said on this occasion. I have been very much impressed lately with the necessity of being a member of the Church of Christ in good standing. That is an individual work. No matter what position we may hold in the Church, we live in a ward, and we are under the dominion of the Bishop of that ward, and subject to the Teachers of that ward. It is the duty of the Teachers to find out what our standing is—whether we are in harmony with the eternal principles that lead to everlasting life; whether we are honest and chaste, and whether we practise holiness before the Lord—so that we may be properly represented. It is impossible for those who commit wickedness to be members of the Church in full fellowship. They must cease to do evil and learn to do well. There is a doctrine taught in the world that there is no need for us to do anything; we are justified by faith, and saved by grace. If I were to ask the question, Who told you so? I would very likely be referred to Paul's epistle to the Romans, wherein he declared that men were justified by faith and saved by grace. Then I would ask, To whom did he say that? I see that it was Paul's epistle "To all that be in Rome, beloved of God, called to be Saints." Now, please tell me how they came to be Saints. Why, by subscribing to these very conditions of faith, repentance, baptism, and the laying on of hands for the reception of the Holy Ghost. Consequently, they had manifested their faith by their works, and they were saved by the grace of God and justified by faith, because they loved Him and kept His commandments. It is very easy to understand the principles of eternal life if we want to know them, because the Lord has said, "Ask, and ye shall receive; knock, and it shall be opened unto you; seek, and ye shall find." Who are these men on my right? They are Presidents of Stakes and their counselors. On my left, they are Bishops and their counselors. Have they received this testimony and witness? Yes. How did they attain to the positions which they hold? They were members of the Church in good standing, in full fellowship, and the Lord called them

to these presiding positions in His Church, to fill the requirement of preaching the Gospel and edifying the body of Christ. And they have the spirit and power of their mission. They watch over the heritage of God in their districts. It is all in the work of the ministry. It is the organization of the members that compose the Church of Christ into wards and stakes, presided over by Presidents of Stakes and Bishops.

I know that these principles are true. I know that the Lord has restored to the earth the powers and keys of endless lives, the new and everlasting covenant, and that He has given all mankind, who desire it, the opportunity of a membership in the Church of Christ, to take upon them the name of Christ, to love Him and to keep His commandments, and thus manifest Him in their lives. We cannot, however, manifest Him if we are profane. He was a gentleman—the only true gentleman that ever lived. His enemies will admit that. And we are exhorted to have that mind in us which was in Christ Jesus. "Learn of me, for I am meek and lowly," was His declaration. Before this Church was organized the Lord gave instructions concerning those who should assist in this work, and what should qualify them for the work. Said He, "And faith, hope, charity and love, with an eye single to the glory of God," qualify him for the work. Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." We have understood the necessity of all these things from the beginning. We have been patient in affliction. When we have been smitten and driven, we have not retaliated; but we have prayed for our enemies, and have taken the Gospel to them, simply because we have learned to love God and our neighbor, according to His commandment.

Let me say to my brethren and sisters, consider this proposition in your own mind, what constitutes a member of the Church of Christ in good standing? Then let us each ask ourselves, Have I that character? We can do that better than anyone else. Our neighbor has to work out his own sal-

vation, as we have. "Save yourselves from this untoward generation." So far as I understand salvation, it is to be in harmony with the eternal principles of the everlasting Gospel, to endeavor to be kind to ourselves, and to make our calling and election sure, regardless of what others do. We are making individual records. We should teach our children the value of the record of a well spent life. In the restoration of the Priesthood, it has become possible for all mankind to obtain eternal life. If they reject it, they are very unkind to themselves, because

it is the pearl of great price. There is nothing that is more to be desired than the fellowship of the Holy Ghost. I pray God our Eternal Father that we may go from this conference determined that, by His help, we will live so as to be members of His Church in full fellowship, in good standing, to the glory of the Father, through Jesus Christ. Amen.

The choir and congregation sang:

Praise God from whom all blessings flow.

Benediction by Patriarch John Smith.

THIRD DAY.

Sunday, October 6, 10 a. m. The choir sang:

Praise ye the Lord! my heart shall join in work so pleasant, so divine.

Prayer by Elder Moses W. Taylor.

Singing by the choir:

How are Thy servants blest, O Lord,
How sure is their defense!
Eternal wisdom is their guide,
Their help, Omnipotence.

ELDER SEYMOUR B. YOUNG.

Comfort for the sick and afflicted—The Gospel to the nations—Temptation should be avoided—Bright future prospects for the Saints.

My beloved brethren and sisters, I feel very much honored this morning in having the privilege of standing before you. I pray that the spirit which has actuated the brethren in speaking to you during this conference may rest upon me, and that you, through your faith and prayers may continue to draw out from the speakers those very words and sentiments which shall bless and comfort you and increase your faith in the service of the Lord. From the beginning of this conference I have been impressed with the spirit that has characterized the labors of the brethren throughout the Stakes of Zion in preparing for this great gathering; for their labors have tended to prepare the minds of the people for greater light, greater intelligence, and greater manifestations of the power of the Lord in blessing His children.

I remember a little incident that occurred last Sunday in a fast meeting that I attended. Some very sick children and people were prayed for in that meeting, and the Lord manifested His power in blessing many of them, and as a rule they began to amend from that very hour. We know, brethren and sisters, that the issue of life and death and the welfare of the human family are in the hands of our Great Creator; and that it should be so we realize as fully as any people that live upon the earth. The wisdom of the Almighty we begin to comprehend to such a degree that we feel to leave all things in His hands after we have done our whole duty, after we have prayed and fasted and worked for the restoration of the sick. We feel that the Father is over all, and that by His power are the sick raised from their beds of affliction; and without His good pleasure we cannot realize the blessings that we in our finite wisdom think we ought to possess. It is proper that our Heavenly Father should hold within His grasp the welfare of His children in life and death; and He commands us, in cases of sickness, to call upon the Elders of His Church, that they may anoint with oil, and by the prayer of faith draw down His blessings. We receive the blessings always, whether in life or death; for He knows what is best for His children, and so we

bow in humility before Him and acknowledge His hand in all things.

I make these remarks this morning because my heart is filled with joy and satisfaction, where I see the power of the Lord manifested in raising up the sick. And when the power of the destroyer, by permission of the Lord, takes away a sick one, then my heart goes out in sympathy for the afflicted family, and I mourn with them in their deep sorrow. Nevertheless I know that the Lord has His hand over His people in mercy, and He will heal the broken-hearted and comfort those who mourn. Those who are raised up by His power, if they honor the blessing they receive, will live to do a mighty work, while those who die will pass into the presence of the Father, there to meet with Him and with those they have loved in life, and they will not lose any blessing that they would have gained had they lived longer upon the earth.

I rejoice in the principles of the Gospel, because they are saving in their nature. I am rejoiced at the condition of the Stakes and wards of Zion and the organizations of the Holy Priesthood. I am rejoiced above measure at the glad response given to the words of our Prophet Lorenzo Snow in relation to the law of tithing; still, there is yet room for improvement. I rejoice at the numerous missions that have been opened, where the Elders are permitted to go forth and proclaim the word of the Lord and the divine mission of the Prophet Joseph Smith. I rejoice that a new mission is being opened in Japan, and I feel assured that there will be no failure in it. Whatever trials these brethren may have to meet will only tend to make them live nearer to the Lord and to feel after Him for their own sustenance. They will prosper in that mission, and the door will be opened wide for the Elders to proclaim the Gospel among those teeming millions of brown men. So will it be in other lands. President George Q. Cannon, in the conference prior to his death, said that the doors of the Gospel must be opened to other lands; and in saying that he echoed the very sentiments of President Snow and President Smith.

This mission to Japan is the beginning of this great opening to nations where yet the Gospel has not been preached by the Elders. I rejoice also in the condition of the Stakes of Zion. I observe in the hearts of the people a desire to improve, a desire to advance, a desire to live nearer to the Lord, to keep His holy commandments, and to be worthy of the blessings that He has in store for the faithful.

There are some things, however, that I regret. I am sorry that this favored city of ours is so full of temptations for the youth of Zion. I regret the introduction of fads and fashions into the midst of the Latter-day Saints. I regret the number of whisky saloons that are in the streets of Salt Lake City. But I do not know of any means of preventing these temptations from coming to our boys and girls—and we are all boys and girls when it comes to temptation. Probably these things must be, or the Lord would not permit them. We must be a tried people; we must overcome temptation, and prove to the Lord whether through evil and through good report we will be faithful to His cause. We must be taught to shun the very appearance of evil, and we must teach our children to do the same. Our words and our actions must tend to the welfare of our fellow men, to the redemption of Zion, to the spread of the Gospel and the upbuilding of His kingdom in the earth, that a rule and reign of righteousness and purity may come to the earth—not through the absence of temptation, but through the power of His children to overcome and trample under foot all temptation.

I testify to you of the divine mission of the Prophet Joseph Smith. He was divinely inspired. He was filled with the power of his mission to such an extent that he came as near being a perfect man as ever stood upon the earth, excepting our Lord and Savior Jesus Christ. In the fulfilment of his mission upon the earth, he exemplified the teachings and actions of his Master. So have the brethren who have followed in his footsteps as prophets, seers and revelators to Israel. President Young, President Kimball, and others of the Apostles saw with prophetic eye the temptations and allurements that

would be spread 'neath the feet of the Latter-day Saints in the future, and they lifted up their voices and warned the people of those trials that were to come—not those trials which would make them more shining in the faith, their armor brighter and their lances keener in defense of the truth, but the trials of temptation and sin that would creep right into the very homes of the Saints, especially in the cities, and bring ruin and sadness to the family circle. The Apostles and Prophets have warned us always to shun temptation; to expect that allurements would come into our midst, but to so shape our lives that we could overcome them. For this purpose we have our Improvement associations, our Sunday schools, our Primaries, and all the other auxiliary associations belonging to the Church. They were instituted for the education of the youth of Zion. But I consider that the training of the parents is the stepping-tone to the training of the boys and girls. I am in full accord with that master mind who, when asked how soon the training of children should begin, replied, "Two hundred years before they are born." The training of the parents under the influence of the Gospel of the Lord Jesus Christ is going to produce a wonderful result in the character of coming generations. I see the physical benefits that will come through the observance of the Word of Wisdom. I see the mental and spiritual blessings that will come through the observance of the laws of chastity and purity of life. The study of the revelations of the Lord will educate the parents, and the result upon the children will be very great. If we can keep in the line of right and truth, and so train our children after us, the harvest will be wonderful. The kingdom of God must come upon the earth. Peace must reign supreme. But before the kingdom of God can come, before peace can prevail, the people must be trained to love peace and union, to love the Lord, to love each other. They must love their neighbors as themselves, and their God above all. They must keep His laws, in order that this spirit of peace and brotherly love may be disseminated abroad from the rivers to

the ends of the earth, and the way be prepared for Jesus to come and reign as Kings of kings and Lord of lords. The Gospel must be preached to every creature, for a witness, before the end of unrighteousness can come.

I rejoice over the prospects which are before you as a people. I rejoice in the spirit of truth that has brought you together today. I pray with all my heart that the Spirit of the Lord may fill President Snow, that his body may be renovated, that he may be freed from cold, and be able to mingle with us before the conference closes. I pray that the spirit of peace, joy and health may enter his heart and his whole body, from this very moment, and I hope that my brethren will pray with me to this end. I trust that the spirit of this conference may increase in power and goodness for the benefit of the Saints everywhere—that it may go out into every land and clime, especially where there is a Latter-day Saint Elder humbly toiling for the spread of the truth, and rest upon him, as well as upon all the families of the Saints that have been able to gather here, that all may rejoice together because of this glorious conference. And the honor and the glory be to God our Heavenly Father, in the name of Jesus. Amen.

ELDER RULON S. WELLS.

Church built on rock of revelation—Source of divine testimony—True prophets known by their works—They bear the impress of divinity.

I feel very keenly my dependence upon the Lord in standing before you this morning, and humbly I crave an interest in your faith and prayers, that I may have the Spirit of the Lord to direct me in what I shall say; for I feel a heavy responsibility resting upon me when I behold the many thousands who are assembled here to receive the word of God. Never in my life has it been my privilege to stand before so vast a congregation to instruct them in the principles of life and salvation, and I rejoice in having this great privilege. I sincerely hope that the Lord will direct me in all that shall be said, that I may not be the cause of misleading any who are here.

I rejoice exceedingly in the instruc-

tions that we have received during this conference. The statistical information, and the items of history in connection with the colonization of this people have been intensely interesting to me, and the beautiful lessons that have been drawn from them have increased my testimony, and I doubt not that my brethren and sisters have been strengthened in their faith and have felt to rejoice to know that they are identified with this wonderful work that our heavenly Father has set His hand to do in the age in which we live. I am proud to be identified with the people of God, and to have a standing in His holy Church. I feel to rejoice for the testimony that the Lord has blessed me with; for I do know that this is in very deed His work.

The Church of Christ has been builded upon the rock of revelation; and those who have received a testimony that this is the work of the Lord—and we often hear it proclaimed from this stand—and that Joseph Smith was divinely inspired of God in ushering in this the dispensation of the fulness of times, have received it through the inspiration of the Almighty. We ought to be grateful that our Heavenly Father has blessed us with a knowledge of the truth, and that we are not compelled to rely upon others, but that we know it for ourselves, because we have received it through revelation from our Father. We can read in the scriptures that wonderful conversation that took place between the Savior and His Apostles, when He asked them whom men said that He was.

"Whom do men say that I the Son of man am?"

And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremiah, or one of the Prophets.

He saith unto them, But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed are thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it."

From this we learn concerning the solid foundation of the Church of Christ, of which we are members. It has been built upon the broad principle of revelation, by which we can know that Jesus is the Christ, the Son of the living God. I rejoice to know that there is a means of coming to a knowledge of God. Without revelation it would be impossible to obtain a perfect testimony. It is true, there are many external evidences of the divinity of this work and of the mission of Joseph Smith. I have sometimes been asked the question, How do you know that Joseph Smith was divinely inspired? and my first answer has always been that the Lord had manifested it to me through His Holy Spirit; but in addition to that there are many outward evidences that have appealed strongly to me. During the meetings of this conference we have heard some of these evidences. The question might be asked, How do you know that Moses was a prophet of God? We who have not had the privilege of associating with that great prophet, and have not felt the impress of the Spirit in listening to his voice, can we judge by the work he accomplished. We find that he was given a mission by the Lord to deliver the children of Israel from bondage in Egypt. Looking back at the marvelous work accomplished through his instrumentality—how the children of Israel were in very deed delivered from bondage, how they were planted in the land of promise, and how they grew to be a mighty people—it seems to bear the very impress of divinity, and we know from such evidence that he was a prophet sent of God. The Lord has never accomplished any great purpose in the earth, except he has raised up a prophet and given him a mission to perform. Neither has the Lord ever given revelations to man that did not have some importance attached to them. The Lord has not been engaged as many so-called miracle-workers are in this day and age of the world, in manifesting Himself unto His children unless there has been something worthy of the dignity of the Supreme Being connected with that revelation. When the great work of atonement had to be accomplished, He raised up

His only Begotten Son, who performed a work the effects of which are felt to-day throughout the whole world. Particularly do we find the result of His work and that of His Apostles among the so-called civilized nations of the earth. The impress of divinity is upon the work of Christ. He was the greatest Prophet that ever trod the earth. Judging from the same standpoint, whenever the Lord has raised up any prophet the impress of divinity has been upon the work that he was called to accomplish. It has always been something important, and it has had for its primary object the salvation and betterment of the children of God. When the Lord raised up the Prophet Joseph, he ushered in this great gathering dispensation. It was not an idle purpose; it was not merely for the amusement of mankind; but there was something grand to be accomplished namely, the gathering of the house of Israel from all the nations of the earth, in fulfillment of those wonderful predictions uttered by many prophets who lived hundreds and even thousands of years ago. Today those who are familiar with the development of this work; those who have visited the various Stakes of Zion, from one end of this intermountain region to the other, and have seen people from all nations with their feet planted in these fastnesses of the Rocky Mountains, have not failed to see that there was a vital force that seemed to possess the people—something beyond the power of man—that was accomplishing a wonderful work in the earth. I recollect a certain valley here in the southern part of Idaho. A number of people not of our faith first went and settled in that valley, and called the place Gentile Valley, and they made the boast that never should "Mormons" come into that valley and take possession of it. A short time ago I had the privilege of visiting the Bannock Stake conference. It was held in Gentile Valley, and there I saw a congregation of Latter-day Saints, who had gathered there from the nations of the earth, in fulfillment of these mighty predictions. They were planted in that valley, tilling the soil, and their cattle were grazing upon the hills; and I was informed that you

could count the Gentiles, as they termed themselves, upon the fingers of one hand. Even that is an object lesson to me illustrating that this is the land of Zion, appointed and dedicated for the gathering of Israel in the latter days. The impress of divinity is upon this work, the Lord is with His people, and we see it manifest on every hand.

I bear testimony to the fact that I know Joseph Smith is a prophet sent of God. The Lord has manifested it to me as an individual. I have felt the impress of the Spirit of the Lord. When I have been in the missionary field and have borne this testimony, I have felt tingling in all my being, the Spirit of the Lord, bearing witness within me that the words which I spoke were true. My young brethren and sisters, who have not yet had experience in the missionary field, let me tell you that this is the work of God, that the Lord is at our helm and will bear us on triumphantly, and that the thing called Mormonism, despised though it be in the world, is the greatest thing on the earth. It is the Church of God established upon the earth, never again to be thrown down. It is the little stone that was hewn out of the mountains without hands, and it has begun to roll, and will continue to roll until it shall fill the whole earth. Through its operations sin and iniquity will be banished from the face of the earth, and righteousness shall predominate and cover the earth, even as the waters cover the mighty deep. This is my testimony, and I bear it in the name of Jesus Christ. Amen.

ELDER GEORGE REYNOLDS.

A God of miracles—Saints should not scatter abroad—Priesthood should be consulted—Work of auxiliary organizations.

While Elder Seymour B. Young has been speaking to us this morning many thoughts on the topics to which he has referred have passed through my mind. He first spoke of the Lord answering the prayers of His people in behalf of the sick, and I believe that at the present time the Lord is very markedly doing this. I have heard some of my brethren and sisters speak as though there was a time in the Church when these manifestations of God's power

were more frequent than they are today. In this I do not agree. My experience tells me that there never was a time in the history of the Church when God was more willing to answer the prayers of His people than He is now. A discussion has been going on recently among our friends, on the question of the healing of the sick through faith and prayer, and whether God is a God of miracles today or not. From my standpoint, this discussion is absurd, almost grotesque; for my testimony is that God continues to hear the prayers of His people, and that we are living in a period of daily miracles amongst this people. It is simply those who will not see who are blind to these circumstances. The Prophet Mormon has told us in his record that God's ways are one eternal round; that He is the same yesterday, today and forever; that He was, He is, and He ever will be a God of miracles, or He would cease to be God. The God who answers prayer today as He did anciently; the God who listens to the pleadings of His children and loves them with the same all-powerful love as He did those of former dispensations, is the God in whom I believe, and whom I worship. I believe in Him among other things by reason of the manifestations of His power that I know are taking place in the midst of the Saints, not only in the healing of the sick, but in their enjoyment of the gifts of the Spirit which He has promised to the believers; and I have good reason to worship Him.

There is another thing that has impressed me in the remarks of the brethren before this conference. I refer to the warning they have given to some of our restless brethren, and possibly sisters, who seem to be always inclined to go further and further from the headquarters of the Church and take up their residence in far-off lands. I have lately had the privilege of visiting some of the more remote settlements of the Saints. Within the last few weeks I have been to Alberta, to Grande Ronde valley in Oregon, and to the Big Horn Basin in Wyoming; and I have been full of gratitude to God to see the vast extent of good country—almost measureless—that still remains for

the Saints to occupy, with soil as good and rivers as large as any yet settled upon and brought out by our people. Yet there are some people who would go still further afield. We are told that there are some of our brethren who have wandered off to the north of Alberta, far on the Edmonton road, which lies 300 miles to the northward of our settlements. Others have wandered off in different directions, apparently to get from under the influence, direction and counsel of the servants of God. To do this is a suicidal policy on the part of those who attempt it. In the kingdom of God the path of obedience is not only the path of safety, but it is the path of salvation. All our strength, all our power with God, comes from our union with the Priesthood, with the living oracles, who have the right and the authority from God to direct us in things both great and small, if we may use that expression, for all things are but relatively large or small; but everything that it pleases God to reveal to us is important, because on it hinges our salvation. It is by neglect of the small things that we too often wreck our faith. As the scriptures tell us, it is the little foxes that spoil the vines. I have greatly marveled and been pleased with the prospects of our people in their new settlements and colonies; and I can perceive that there is vast room for Israel to grow, and grow legitimately, without spreading beyond the borders that the servants of God recognize as proper places for homes for Latter-day Saints.

As one interested in the youth of Israel, I have felt great satisfaction in the remarks of the brethren. Many of you know me more as a Sunday school man than in any other position in the Church, and the instructions which have been given at this conference with regard to the training of our youth find an echo in my heart. I know the necessity of this training and development in righteousness, and in fighting that which God has said is not good for us. Surely it is inconsistent in the highest degree for those who claim to be Latter-day Saints to take the name of God in vain, to disregard the teachings of the Church with regard to the Sabbath, and to treat with disrespect

those whom God has called to be His servants. We need encouragement to do right, warning to avoid wrong. We need a reformation in some of these matters, that we may live nearer unto God. I feel that our Sunday schools, our Improvement associations and other auxiliary organizations have a great work before them, to lead the youth of Israel in the path in which they should walk, first by us who claim to be teachers setting the example, and then by good instruction persuading our children to follow in our footsteps. May God bless you, and bless this conference. I ask it through Jesus, our Redeemer. Amen.

ELDER J. W. McMURRIN.

Manifestations of divine favor—Educational foundation laid by the Saints—Disposition to build up and beautify the land—Excellence of public school system—Paramount importance of Church schools—Tribute to those who have aided their establishment.

I certainly feel, my brethren and sisters, that to stand up in the presence of this vast congregation of people is a very serious responsibility, and I could appreciate the words whispered to me a few moments ago by Brother Golden Kimball. I suppose he felt that I would be called upon to occupy a portion of the time of this meeting, and he whispered in my ear, "Brother Joseph, brace up; you have my sympathy." I feel that I need the sympathy, the faith and the prayers of this vast multitude, if I am to say anything that will be of advantage to you who have assembled together in this conference to worship the Lord.

There is a responsive feeling in my soul to the words that have been uttered by the brethren who have occupied this position during the conference. My heart has been made glad, and I have felt that my spirit was in harmony with the Spirit that actuated the brethren in the instructions they were led to impart; and I hope that, through the kindness of my Father in heaven, I may be prompted by the same Spirit.

In connection with the brethren, I marvel at the wonderful development of the work of the Lord and the manifestations of our Father's divine favor on every hand in the remarkable advancement being made by the Church of

Jesus Christ of Latter-day Saints. While sitting here today I have wondered what the feelings must be of strangers in our midst, who have been told all manner of falsehoods concerning the Latter-day Saints. I have had some experience as a missionary in the world, and among those who had not investigated the doctrines of the Gospel I found almost universally the feeling that the Latter-day Saints were a priest-ridden people, held in a condition of ignorance and of bondage, and that they had to be kept in such a state, lest they might break away from the priestly rule that dominated them. I have often wondered what the feelings of the people could be who visited us in our mountain home and discovered that this chief city of the Saints is a city of peaceful and happy homes, and splendid schools.

Beautiful buildings have been erected here for the education of the rising generation; and while it is true that they have been built by the united effort of all the citizens of this city, "Mormon" and non-"Mormon," it is nevertheless a fact that the desire to give education to the youth of the Latter-day Saints has always been a prominent feature in the building up of Zion. The foundation of the education now so richly given in this state of Utah was laid by the Latter-day Saint pioneers. The great University that stands upon the brow of the hill, overlooking this city, was founded by our people in the days of their poverty; and in establishing it they looked forward with the eye of faith to the future educational necessities of the children and the development of the country. Traveling through the various Stakes of Zion, we find in almost every settlement costly and beautiful buildings that have been erected for educational purposes. When we think of what has been accomplished in this direction, we should be exceedingly glad in our hearts. If we are judged by our works, it will be very difficult for honest, observing men and women to go away from this community with the feeling that the Latter-day Saints are opposed to education.

I had the privilege recently of taking a visit with Apostle Cowley through some of the outlying Stakes of Zion—

the Stakes in Arizona and Mexico—and I was greatly impressed with the efforts being made by our people in those Stakes in favor of education. In St. John, Ariz., where it has been almost impossible for the people to live, because of the lack of water, the mineral in the soil, and the difficulty of controlling what little water they had, we found in spite of such obstacles, and other discouraging features, a Stake academy that would ornament any street in this city, erected principally by the free will offerings of the people, notwithstanding their poverty and their distressed condition. Similar conditions prevail in other Stakes. An Academy building is nearing completion in the Snowflake Stake, which is a credit to the people of the Stake, an excellent and commodious building has been erected in Juarez and an Academy in St. Joseph Stake, at Thatcher, which is said to be the largest school in the Territory of Arizona. An acquaintance with the condition that prevails in Colonia Juarez relative to education led me to think that it was not an unmixed evil. They are not blessed with the assistance of public taxation for the support of the schools, such as we have in the United States, but the people there have imposed upon themselves an income tax of six per cent., that they might have in their midst a school for the education of their children. I may say here that we were very much gratified to learn that in the Juarez Stake there is an almost entire absence of profanity among the young men, and that ninety per cent of all the people of the Stake observe the Word of Wisdom. We were there in the interest of the Mutual Improvement Associations; and during our visit of several days in the town of Juarez I do not think we discovered one young man with a cigarette in his mouth, and we never heard one word of profanity. I feel that this may be attributed, at least in part, to the fact that, because they support their own educational interests, they are privileged to have God in the schools, and the teachers, being filled with the Spirit of the Gospel, are as anxious concerning the moral and spiritual development of the students as they are for

their mental development. It is a blessing to any community to have the privilege of inviting into the school-room the servants and handmaidens of the Almighty, to impress upon the children the truths of the Gospel. I felt in my heart to bless the brethren who were engaged in this goodly work, and who had so great an interest in the proper education of their children that they were willing to impose a heavy tax upon themselves for that worthy purpose.

I have sometimes thought that we have given greater attention to the mental development of our children than to their moral and spiritual development. Advancement is the spirit of the age. In the State Fair now being held in this city we can witness the improvements that have been made in our stock. There seems to be a strong desire on the part of our farmers and stockraisers to have the best kind of stock, which is very commendable. There is a growing tendency, also on the part of the people generally, to improve the architecture of the public buildings and houses of worship. Then in all the towns and villages of the Saints there is a disposition manifested on every hand to build beautiful homes. Away down in Mexico we found elegant homes that would adorn the most beautiful residence part of Salt Lake City. This feeling to advance and to improve is abroad in the land. Now, ought we not in our educational matters to try and keep pace with this general improvement? We have great schools here. I would not desire to say aught that would detract from the importance of the public school system of Salt Lake City. We ought to be proud of it, and every citizen should rejoice that he has been privileged to have a part in bringing the school system of this city to its present standard. I am thankful that the Latter-day Saints have always been willing to vote Yes on every reasonable proposition of taxation for the benefit of the schools. I am thankful that the Deseret News, the Church organ, published in this city, has always advocated the advancement of the schools and encouraged the people to vote in favor of everything that was

for the improvement of the system.

There is one thing in connection with education that I desire to draw your attention to, and that is that we have in our midst a Church school system, where the children of the Latter-day Saints are brought under the influence of men and women who have the love of the everlasting Gospel in their hearts and the spirit of the missionary in their educational labors; men and women who feel that mental advancement is not all that should be looked after in the education of the young, but that it is highly important, if not the most important feature of education, that young people should be impressed with the fact that there is a living and true God, and that He has established upon the earth His Church, in fulfillment of the prophecies that have been delivered by the ancient servants of God concerning the dispensation of the fulness of times.

I think there should be a greater interest on the part of the Latter-day Saints in regard to the Church schools. We have found in some Stakes that the Stake academies are struggling for an existence, and that there has been a coldness manifested by some in regard to their support, perhaps for the reason that they could send their children to the public schools free of cost, or perchance because the academy was not located in the place where they desired it. I feel, in connection with the improvement of our public buildings, our homes, our farms, and our stock, that above all these things should be the spiritual as well as mental improvement of the precious sons and daughters that our Father has committed to our care. It is written in the revelations that our Father will hold us responsible for the education that we give to our children; and He has given us a commandment that we should not only seek wisdom from good books, but also by faith. We must have faith in the acquiring of information. But faith to a very large extent has been shut out from the public school system. The organization of the earth, the creation of the inhabitants thereof, and all such things are accounted for by science so-called independent of God; and the re-

sult has been in many instances that young people have graduated from seminaries of learning without any faith in God and entertaining infidelic ideas. Brother Kimball told us yesterday of fathers who felt there was great need for missionary work in families. I would like to suggest to the fathers and mothers of Israel, if they desire missionary work in their families, no better work of this character can be accomplished than by placing their sons and daughters in the institutions that have been established for the education of the children of the Latter-day Saints. It will be a very rare thing for a son or a daughter to go to a Church school for two, three or four years, and come away from it without faith in God. Such a thing, I believe, is almost unheard of in our Church schools. Young men and young women of a skeptical turn of mind have oft times been sent to these schools, and faith has been established in their hearts. There is no experience that I know of that equals the education given in our Church schools for establishing faith in the hearts of the rising generation, save only the experience that is gained abroad by the missionaries in preaching the everlasting Gospel. When I am brought in contact with a class of young men in one of these Church schools, I always feel as though I was in the company of a number of missionaries in some conference abroad. There is the same spirit in these institutions that accompanies the missionary. That spirit can be felt when we come in contact with the professors who are engaged in teaching. Therefore, I say, if we love our children we will give them opportunities in these educational institutions that have been established for the express purpose of planting faith in the hearts of the young. It is not sufficient that our children should go to the Sabbath school for an hour or two once a week; it is not sufficient that they should go to the Improvement association or to the Primary association for an hour or two once a week, and all the rest of the week be brought in contact with influences that are opposed to the work of the Lord. They will be

strong boys and girls and blessed indeed if they can devote eight or nine hours every day to the study of things wherein God is not mentioned, and one hour a week to the study of theology, and yet have their feet firmly established in the right path. We should be anxious for them to have all the opportunities for gaining a knowledge of the Gospel that surround us; such advantages abound throughout Zion. There never should have to be a report made by any Stake Presidency that the Church Academy in their Stake is in a languishing condition. The story all the time should be, give us more room; the students are filling our halls, and we do not have sufficient accommodation. With every Church academy it should be the story that they have the largest attendance of any school in the Stake. There should be greater interest in these Church schools, because better results flow from this education than from any other that is given in the land. It ought to be this way, because God is in the movement, and the Spirit of the Lord rests upon the teachers.

Across the road from here is an elegant building that has been erected as a part of the Latter-day Saints' University by the freewill offerings of a number of men in the community whom the Lord has blessed with means. I think I heard a report made when the building was dedicated, that the Presidency of this Stake and a number of other brethren met together and appointed a committee to solicit subscriptions for the erection of the building, the land having been donated by President Lorenzo Snow as the trustee-in-trust, and in a few days \$30,000 was given for that purpose. I look upon that building as a monument to the men who contributed the means, and I would like to see a tablet placed in the Latter-day Saints' Business College with their names engraved upon it. The money that erected that building is a contribution to the youth of Zion—to my sons and daughters and to your sons and daughters, that they may have a place to go where they can be educated, not only in the learning of the world, but also in the learning of

heaven. I feel grateful to the men who donated the means for the erection of that building, and their names will live in the history of this people. Recently there died in this city a young man, Brother Samuel Barratt, who had had it in his heart to assist this same institution, but he was cut off before he accomplished what he desired, and the heart of his mother went out to the son and to the educational interests of the Church of Jesus Christ of Latter-day Saints, with the result that she contributed something like \$25,000 to erect a building to be known as Barratt hall, for the benefit and blessing of the youth of Israel, and in doing so she has reared a monument to her son and has made it possible for his name and her name to live for generations in the hearts of the people, though the perpetuation of any name is but a small thing in comparison with the blessing that will come to thousands of the youth of our community by reason of this liberality. Brother Ezra T. Clark, of Davis County, has also contributed \$1,000 of his means toward the establishment of a library of Natural Science in the Latter-day Saints' University. Other members of the Church have given freely for the support and encouragement of our church school system. Their names will also be held in honorable remembrance among the people, and I believe they and their children after them will be blessed because of this liberality.

I would like to say to all the rich men among the Latter-day Saints: If you desire to live in the hearts of the people, if you desire to have men and women stand up in the future and bless your names and your memories, let a portion of your substance which God has given you be consecrated to the blessing of the youth of Israel, that their feet may be established in the straight way.

There are many examples of this character among those who are not of us. In the southeastern part of this city is a magnificent structure—the Kearns' St. Ann's Orphanage—for the blessing and comfort of the orphans of the Catholic Church (and, for aught I know, the orphans of any church), to erect which Mrs. Kearns contributed

\$50,000; and the name of Kearns will, by reason of that, live in the future history of Utah. Although the citizens of this State have honored Hon. Thomas Kearns with the greatest political gift they had to give, and have sent him to represent them in the Senate of the United States, the name of Kearns will be remembered in connection with this orphanage long after the fact that he was Senator of the United States shall have been forgotten. We hear of other men in this community who have contributed \$10,000 each toward the erection of the Catholic cathedral now being reared in this city; and I say that their example is worthy of imitation.

We ought to be willing and anxious, if God has blessed us with an abundance of this world's goods, to give of that substance for the benefit and blessing of the people. President Young set the example. His name will live forever with every instructor and every student in the Church schools. Can they ever forget Brigham Young, the man who established the Brigham Young College and the Brigham Young Academy; the man who left a valuable block of land as a site for a Latter-day Saint University, the proceeds from the sale of which are to be used to erect the Brigham Young Memorial Hall on the ground of the Latter-day Saints' University? Men talk about his opposition to education. Why, in giving his means so generously he demonstrated that he stood foremost in the midst of the people in favor of education. The Latter-day Saints have nothing to fear from proper education. God Almighty has commanded us to seek for wisdom by faith and by study. If we desire to honor God and keep His commandments, the more education we obtain, the greater will be the glory that we will bring to our Father in heaven. We ought to be an educated people. It is the decree of God that we shall be. There should be houses of learning, wherein the principles of the Gospel can be taught, springing up in every part of the land. This educational work was commenced by the Prophet Joseph Smith. He got learned professors to teach the early Elders of the Church, that they might have understanding

concerning science, history, and languages. This Church is and always will be opposed to ignorance. The uplifting of our sons and daughters should be above all else. I desire to impress upon you, my brethren and sisters, this fact, your children who attend Church schools can be advanced in every line of education. In science, art, literature, and in every other desirable branch of book learning. In addition to this they are trained in a knowledge of God. To know the Lord, and to have faith in His work, is of the utmost importance. Let the children receive a part of their education in institutions where these precious things are taught.

I thank God for this conference and for the glorious instructions that have been imparted. I thank the Lord with all my heart for a testimony concerning the truth of this work, and that I can join with these my beloved brethren in bearing record of its divinity, that Joseph Smith is a mighty Prophet of the Lord, that the authority of the Holy Priesthood has been restored to men upon the earth, and that it is the decree of our Father that we shall continue to spread out, to colonize, to build up and to increase in strength and power in this promised land, under a government which has been established by the inspiration of the Spirit of God and by His commandment, that all men might have liberty, and that His work might be accomplished. God help us to be true, faithful and steadfast to the covenants that we have made, and in our allegiance to our Father in heaven, and also in our allegiance to and support of His Priesthood and servants who lead us in this dispensation, is my prayer, in the name of Jesus. Amen.

The choir sang the anthem,

Light and Truth.

Benediction by Elder Charles O. Card.

AT THE ASSEMBLY HALL.

An overflow meeting was held in the Assembly Hall, at 2 p. m. Elder Anthon H. Lund presiding.

The Temple choir and congregation sang:

"Now let us rejoice in the day of salvation,
No longer as strangers on earth need we roam."

Prayer was offered by Elder Thomas E. Taylor.

The Temple choir sang:

"Our mountain home so dear."

ELDER BEN E. RICH.

I humbly ask for your faith and prayers for the few moments I may stand before you. I make this request because I believe God answers the prayers of the Latter-day Saints. I believe it is necessary for us to have His aid when we meet together upon occasions of this kind for the purpose of being instructed in the work of the Lord and our duties towards Him.

When Apostle Lund was speaking in the Tabernacle yesterday he referred to a portion of that revelation of the Apostle John, given while upon the Isle of Patmos, concerning the penalty attached to any one adding to the words of that revelation, and also the construction placed upon it by the divines of the age in their endeavors to convert mankind to the idea that it was the intention of the Almighty to close the heavens against the earth and to give to His children no more revelation.

I fully realize that among some of the divines of the day, especially those who have lived in these valleys of the mountains and who seem to be filled with a desire to lead the Latter-day Saints from what they consider the error of their way, that they place this construction upon that passage.

Brother Lund very beautifully called attention to and quoted other passages of scripture which went to show that no intention of this kind was placed upon those words by the Lord who gave them, through the inspiration of His Holy Spirit, to the Apostle who was upon that lonely and desolate island.

I know there are those who have a desire, and have so expressed it to lead away the young from the faith of the Latter-day Saints, and they have gone so far as to make the assertion that with the older members of the Church there is no use bothering with them. And I thought it would be well if I called their attention to something that does carry with it a responsibility, and that does not merely refer to the age in which they were written.

Inasmuch as they profess to be ministers of the Gospel of the Lord Jesus Christ; inasmuch as they pretend to be preaching the Gospel of Jesus Christ, I would like to call their attention to something that bears with it a great responsibility for them; and the words are found in the 1st portion of that letter written by the Apostle Paul to the Galatian Saints, some of whom, even in that early day were wandering from the truth. He says:

"I marvel that ye are so soon removed from him that call you into the grace of Christ unto another gospel, which is not another; but there be some that trouble you and would pervert the Gospel of Christ. But though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed."

Even in that early day there were men found in the church who had become filled with the evil spirit and who were engaged in introducing errors or changes in the Gospel of Christ. That Gospel, which is the same yesterday, tomorrow, and for ever. It admits of no changes; and the Apostle Paul marvels that there were some even at that time beginning to be turned towards another gospel. He therefore makes that sweeping charge and statement which I have read, and then as if he desired to impress it more strongly upon their minds he repeats his words by saying: "As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."

These words bear greater responsibility than the construction placed upon them by many of the divines of the age; and there is no question that the responsibility mentioned in these words reach down to our day, and will reach to every age so long as mankind is working out his salvation in the name of Jesus Christ.

Every man who stands before a congregation of people for the purpose of teaching, professing to be preaching the Gospel of Jesus Christ; professing to be a minister of the Gospel, should always bear in mind the words of the Apostle Paul that if they preach any other Gospel; if they try to pervert

the gospel; if they present to mankind something that is not the gospel and call it the gospel of Jesus Christ, that the curse of God will rest upon them; and inasmuch as they have a desire to lead away the young men and the young women from the faith of the Latter-day Saints, I trust that they will picture up in their minds what was the gospel 1800 years ago, what it should be today, what it must be tomorrow, the doctrines that are pleasing in the sight of God. That Gospel which was the power of God unto salvation while Christ was upon the earth. That Gospel which He left to His Apostles when He commanded them to go into all the world and preach the Gospel to every creature, with the statement that they who believed and were baptized should be saved and they who believed not should be damned.

Now, for a few moments, as time will justify, let us touch upon a few of the principles which went to make up the Gospel of Jesus Christ. First, faith in God, the God of Abraham, Isaac and Jacob. That is the foundation stone. And when these professed ministers attempt to lead away the young people of the Latter-day Saints, they must preach a belief in that being unto them, and in no other, for "Thou shalt serve the Lord thy God with all thy might, with all thy mind and with all thy strength." We must not serve an unknown God, but worship the true and Living God; that being who made man in His image and placed him upon the earth. Not a supreme power believed in by the infidel world, only called by another name; not a supreme power that you feel in the air or see in the leaves upon the trees which infidels call by the name of nature, and which modern christians call God—both the same thing, only called by different names. That Being in whose image man is made, of whom Christ was in the express image, and that Being whom Stephen saw as he gazed up steadfastly into heaven when they were stoning him to death, and when he bore testimony that he saw Jesus standing upon the right hand of God; that is the God of Abraham, Isaac and Jacob.

Now, this is the foundation stone. This is the supreme being that they must believe in, because it is the foundation of the Gospel of Jesus Christ and one of His Holy Apostles said the curse of God would rest upon any man, even though he be an angel from heaven, who pretended to preach any other Gospel.

It is true, they call upon mankind to believe in something, but the starting point is to believe in that God who gave us life, whose children we are, and Him we expect to obey while we live upon the earth; and if they reject the foundation, then their whole structure must fall to the ground as worthless. Because if the evil one may succeed in having you worship something that is not God, then he has gained a victory, for he has taken from the work of the Lord the very foundation upon which the structure stands. Therefore, it is important that the ministers first convert themselves to the idea of a personal God before they pretend to be His servants and attempt to lead any one into the paths of righteousness.

It is true, they may call upon mankind to repent; it is true, some of them may call upon mankind to be baptized—some of them do not; and some of them say you must be baptized in one way, and some in another, and still some in a different manner, while the Gospel of Christ, as contained within the lids of this sacred book teaches that there is but one faith, one Lord and one baptism. This Gospel is the power of God unto salvation. So these divines should become converted among themselves as to whether baptism is necessary, and if so, what kind of baptism is necessary, and they themselves dispense with all forms of baptism except the one sanctioned by God, before they can hope to have any force or weight in trying to lead the children of the Latter-day Saints unto them. The Gospel taught anciently was, that as many as were baptized were buried as in a watery grave, typical of Christ's death, and that they came forth from the watery grave as typifying the resurrection of Christ from the tomb, and laid the old man of sin in the grave, coming forth with a pure and resurrected body in newness of life.

The Gospel of Jesus Christ tells us what the organization was—that God had placed in the Church Apostles, Prophets and other officers. That He placed them there for the work of the ministry. Those who profess to be ministers of Christ and desire to convert the Latter-day Saints will admit that there is a necessity for the work of the ministry, and if that be so, then there is also a necessity for those whom Christ placed in the Church to do that work. The divine record teaches us that they were placed there for the perfecting of the Saints, for the work of the ministry and that they should remain there until we all come to a unity of the Faith. And they were to keep the Saints steadfast, to preserve them from being tossed about by every wind of doctrine taught by men. But what is the condition we find in Christendom today, after they have been preaching that the heavens are as brass over our heads, and that God gives no more revelations; that he has no more inspired men upon the earth today. No Prophets, no Apostles. Therefore, there is no wonder that they are tossed about by every wind of doctrine taught by men, and instead of coming to a unity of the faith, they are fast becoming divided and subdivided more and more every year. God says, Except ye are one ye are not Mine. Are they one. They are one only in this—they are united in fighting against the one pure, living faith, organized by God through the Prophet Joseph Smith, who was actuated by that eternal principle, revelation, the only principle that ever did save mankind.

I believe I made the statement here one year ago that the devil never did care how many dead prophets the people believed in, and he does not care today; but he does care if they believe in the living prophets. Whenever the Lord has sent His prophets upon the earth to deliver His message to the children of men, what did the devil care how much the people believed in dead prophets, so long as he could influence them to reject the living ones. That is his business. That is what he desires to accomplish. He knows the living prophets upon the earth have a message of life or death

to the people. And he seeks to lead them astray by influencing them to sing praises to the dead prophets, while he is leading them from the living ones. He did so in the days of Jesus, and I want to tell you there were the same kind of people then who loved to offer long prayers in their synagogues, who pretended to act as ministers of the Gospel message, who were leaders or men, who were learned in the laws, who were foremost among the people in crying "crucify Him, crucify Him." And that same pretended divine power that fought Christ 1800 years ago, is the power that is fighting the Latter-day Saints today. The devil does not care how many Christian ministers sing the praises of Peter James and John, how many times they go to the churches and offer long prayers, but he does care when honest souls are turned to listen to the living oracles. He knows that God has spoken from the heavens in the age in which we live. He knows there are prophets upon the earth today who have a message of life or death to the generation of the earth at the present time; and his business is to close the people's ears and to blind their eyes against this message.

I want to tell you young men and young girls belonging to the Church of Jesus Christ of Latter-day Saints, it is a duty you owe to yourselves and to your parents to pray for the faith of this Gospel and to gain a testimony concerning the truthfulness of the same.

They say we have our little children singing the songs of Zion and singing the faith of the Gospel. That is good. That is what we should do. I have heard men say they would not interfere with the faith of their children but let them grow up to manhood and choose for themselves, and whenever I hear a person claiming to be a Latter-day Saint making remarks of this kind I feel in my heart that he is a hypocrite when he says he has a love for the truth and has a testimony of the Gospel. If God has given me a testimony that Joseph Smith was a Prophet of God, that the men standing at the head of this Church are prophets and apostles, then, so long as I do not bear that testimony, and commence and teach my

children in their infancy the great truths of the Gospel and try and instill in their minds and hearts these principles, then I am a hypocrite.

I bear witness to the world that God has revealed these truths to the children of men in this our day, that the Gospel as taught by this people came from God, and I want my children to sing it, I want them to get it in to the marrow of their bones so that these hypocritical agents of hell, who pretend to be ministers of the Gospel of Christ, cannot get it out.

I pray God to bless you in the name of Jesus Christ. Amen.

Sister Maggie Swan Hull and Brother Martin S. Lindsay sang a duet entitled:

"The Better Land."

ELDER ABRAHAM O. WOODRUFF,

of the quorum of the Twelve: My beloved brethren and sisters: During the few moments that I will occupy this responsible position, I pray that I may enjoy the light and inspiration of our Maker, that I may address you under the same spirit that has actuated the other speakers of our conference.

I rejoice in contemplating the Gospel of the Lord Jesus Christ, with its blessings and privileges. The works of God are eternal. That which was true a thousand years ago is just as true today. There is no necessity for the Elders of this Church to call a convention of the Presidents of Stakes and other leading men in the different departments of the Church, to revise their creed or to counsel together for days or for weeks to ascertain whether or not God is a material being, or whether He is without body, parts or passions.

There is no need of this people being called together to change the Articles of their Faith, or their creed, for that which they have received is not of man, but from God. It must be very humiliating indeed to a religionist when he thinks upon the fact that his religious sect is forced to call its representatives together from time to time for the purpose of revising its creed, for the reason that the age has outgrown it; that scientific and other discoveries have brought to light cer-

tain truths that prove the creeds of fifty or a hundred years ago to be incorrect.

I thank God that this is not the case with Mormonism, and that there has never been, nor will there ever be, any change in the creed or principles of the system upon which the faith of this people is founded. And this is a grand difference between the work of man and the work of God. That which is of man must be modified and changed to meet the demands of various ages in which mankind live, but that which is of God will endure, as the Gospel of Jesus Christ, as revealed through the Prophet Joseph Smith has endured the scrutiny of critics, the discoveries and the light of science in our day and time.

If this work had not come from God, it would be necessary for the Book of Mormon to be revised in order to keep pace with the times; because the remarkable discoveries which have been made would have proven the record entirely false, had it been originated by man. But it has stood the test of time, of science, of investigation and discovery and stands today a monument of revealed truth. It must be very humiliating, indeed, for people who have pinned their faith to a creed that requires constant modification and change to keep the foundation stones replaced with better ones they deem more safe, secure and substantial. With this people and their faith, there has never been one stone removed or replaced in the foundation of the Gospel of Christ as revealed through the Prophet Joseph Smith. This can not be said of any other religion upon the face of the earth. Some of the greatest among them have many times changed and revised their creeds to suit the times and the conditions of the people. Every time they now change their creeds they incorporate some truth revealed through the Prophet Joseph Smith. This is because the gospel has gone forth, the people are becoming enlightened, the honest see the beauties of the truth and are no longer satisfied with mere theories of men.

We have great reason to rejoice in these things and in this record of the Nephite prophets, which has been handed down to us. Notwithstanding the

remarkable discoveries that have been made through researches of scientific men upon this continent, nothing has been brought to light that conflicts with the testimony and belief in that record, and all other great truths of the everlasting Gospel revealed through the Prophet Joseph Smith in our day and time. Thank the Lord for these things. Thank Him for the unchangeable Gospel of the Lord Jesus Christ, which, if it had been of man, would have been altered many times.

Any Latter-day Saint who neglects his duty, finds fault with the authorities of this Church and speaks evil of them will, if he does not repent, apostatize, for we must be true to God. We cannot endure if we be half-hearted. We must receive the Gospel and make it the foundation of our lives here, or some day we will not have faith sufficient to carry us through this life. But when we attend conferences and partake of the light and inspiration there administered, we think it would be impossible for anyone to be so foolish as to become beclouded and turn away from the truth of the Gospel. But we are liable to go away from this gathering, return to our homes and forget that which we have been taught. Doubt may creep in on the part of those who do not keep the commandments of the Lord, and they will be left by the wayside, while those who adhere steadfastly to the Gospel truths will have faith sufficient to carry them out, and will gain life eternal.

We are willing that the Gospel of the Lord Jesus Christ, as we have received it, should be put to the test which Jesus laid down. He said we should know the tree by the fruit that it bears. One of the prominent principles of our faith is our form of marriage to which I wish to direct your attention. He who receives a wife in this Church receives her, if faithful, for time and for all eternity; and through the blessing of God and through their faithfulness there will be no end to their posterity and to the kingdom over which they will be permitted some day to preside.

On the contrary, the sectarian belief, according to the marital contract they

enter into, is simply binding upon them until death does them part. That principle which produces light, life and knowledge must be of God, while that which destroys life, which takes away or prevents life is of the opposite power. For everything good, is from the Lord, and that which is evil, comes from Satan.

In the Eastern and New England States, in old New England families, from which many of us have sprung, on the old homesteads of our fathers and grandfathers many of the names of those who did not accept the Gospel have become almost extinct. This is because it is customary now not to have large families; therefore children in many places in the East are rare. But this is not the case with the Latter-day Saints. It is contrary to their principles and practice. For instance. President Edward H. Snow, of the St. George Stake, recently called upon his uncle at the close of his mission in the East, and he found him respected and loved by those who knew him in his neighborhood. He was, however, without posterity, while his brother, who had embraced the Gospel, when he passed away left about a score of children, grand children and great grandchildren upon the earth to bear his name.

My own father, who embraced the Gospel, and his brother, who did not, furnish another example. Father's brother left but one or two lineal representatives when he passed away, while my father left something like twenty-three children, eighty-five grandchildren and fourteen to fifteen great grandchildren. I could call examples of this kind to your attention by the score to show what the Gospel has done for this people in teaching them to build for eternity and not for time alone. This people do not believe in the evil of destruction of life, which is eating at the root and sapping the vitality of this nation today and which is believed in by so many of the world outside of those who have accepted the Gospel of the Lord Jesus Christ. This people believe in promoting and sustaining life. This is what the Gospel tree produces. And we leave it to the judgment of all honorable men and

women upon the earth, to be their own judges as to whether this fruit is good or not.

We should thank God for the light of the Gospel restored through the Prophet Joseph. It is of God, the Eternal Father. He did not speak of Himself; he only spoke as he was inspired and commanded of God. Every prophecy he ever uttered will be fulfilled; for he was a prophet of the true and living God, ordained from before the foundation of the world, to come forth in this day and time and be the instrument in ushering in the greatest and last dispensation.

May the Lord help us to be true to this Gospel which we have espoused, that we may be led by its light, dictated by its principles and influenced by its power, that we may gain eternal life. I ask in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL.

It would not be in good taste for me to occupy more than a short time as there are a number of speakers present. As I catch a glimpse of the outside it appears gloomy, as the sun is not shining. Although it might appear that it would not shine again, it will in due time. This idea came to me as I looked into your faces and I fancied you were taking life too seriously. Do not, dear brethren and sisters, take life too seriously, for we are not altogether responsible for the Church of Jesus Christ of Latter-day Saints. I am very serious and solemn at times and worry a great deal. I read somewhere that the man that worries is not well balanced. Let us cease fretting about the Lord's Church and become evenly balanced, so that we are not under the necessity of trusting to the "arm of flesh," but are fixed and fastened to the "rock of revelation."

Some of us are very much exercised about certain things that are transpiring in the Church, and in relation to the actions of others. This has always been the case since the organization of this work. While it may be true that many of this people have been tried over the actions of men, it will continue to be the case as long as men pre-

side over us. I desire to inform you that men and women that are not keeping the commandments of the Lord, but are continually giving way to their weaknesses, justify themselves by pointing out what they consider mistakes in the presiding officers of the Church. They worry very much more about something that does not come under their supervision than they do about their transgressions.

I have noticed in associating among the Latter-day Saints, and it has been my happy privilege to come in close contact with very many of our young people, and older ones for that matter. They explain to me some of the things they are worried about, and quite frequently it is discovered that they are most concerned about matters that they have absolutely no faith in. For example: A person that pays no tithing is continually laying awake for fear it will not be properly used, and this kind of people finally wind up by apostatizing because of fancied and oftentimes imaginary wrongs their brethren have done them. The Lord has said, in the Doctrine & Covenants, page 421, "But those who cry transgression do it because they are the servants of sin and are the children of disobedience themselves."

The question always arises in my mind as to whether we joined the Church of Jesus Christ of Latter-day Saints or joined ourselves to the presiding officers. I remember hearing related a story of one of our brethren being very severely reprov'd by President Brigham Young, and he afterwards said: "Now go and apostatize." The reply came back, "I will never do it, this is not your Church but the Church of Jesus Christ of Latter-day Saints."

We must each and every one of us have this lesson indelibly impressed upon us, and cease troubling ourselves outside of those things for which we are responsible. Try and be cheerful, realizing that the sun will shine and "by hearkening to observe all the words which I the Lord their God shall speak unto them, they shall never cease to prevail." There is every reason for us to believe that we will prevail over our enemies if we will sustain and sup-

port the Priesthood and "mind our own business."

One of the difficulties that comes to us in laboring among the Priesthood quorums and the young men, is the mistake of reaching out for a season and then to all outward appearances ceasing to climb. It seems as if the Lord has breathed into everything to look up. I am speaking more particularly about intellectual progress, of knowledge gained. I am not converted to the theory of the mother that taught her child "to hang her clothes on a hickory limb and not go near the water," for we must be reaching, climbing, towering and trying to prepare ourselves for the great events of life. There is always some chances to be taken and it is expected that mistakes will be made and that "we will change our opinions and correct our mistakes."

I desire to illustrate the idea I wish to convey, by telling the following story, I once heard: One of our Bishops in early days was accustomed to floating logs down the Mississippi river. Occasionally one would break loose and find its way into a whirlpool, and it would go round and round until it was wasted away. The log was traveling all the time but was left behind and made no progress.

So it is with some of our presiding officers and young men. We frequently meet with men and women, boys and girls, that have a most promising future. These young people oftentimes graduate and through their talent and genius have prospects of becoming most useful men and women. At the expiration of a little time, inquiry is made about some of them and to our sorrow they have fallen into the whirlpool and, like the log, are merely traveling in a circle and are not cultivating the talent which the Lord has given them. This does not apply to all, but is too frequently the case. We are surely aware that the course of the Latter-day Gospel is onward and upward, and if we young men get into ruts, or if we undertake to impede the progress of this work we will be ground to powder.

There is another principle I very much desire to call your attention to, and that is, the eternal progression of

the Gospel and what it requires to secure eternal life.

When we Elders go among the children of men in the world, we teach them Faith, Repentance, Baptism and the Laying on of Hands for the Holy Ghost. To receive the Holy Ghost by the laying on of hands is to be greatly favored of the Lord. We readily accept the fact that there's a "light that lighteth every man," that cometh into the world and, as Paul puts it, "But the manifestation of the spirit is given to every man to profit withal." Now, we claim greater light because the Holy Ghost will always remain with us, if we do not violate the commandments of the Lord, "as the Holy Ghost cannot be received by the laying on of hands through the medium of any other principle, than the principle of righteousness."

The Prophet Joseph Smith informs us that the first Comforter or Holy Ghost has no other effect than pure intelligence, and the Prophet continues by saying "The other Comforter spoken of is a subject of great interest and perhaps understood by few of this generation. After receiving the first Comforter then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will say unto him, Son, thou shalt be exalted, etc. When the Lord has thoroughly proven him and finds that the man will serve Him at all hazards then the man will find his calling and election made sure. Then it will be his privilege to receive the other Comforter which the Lord has promised the Saints as recorded in the testimony of St. John, 14: 12, 27. "Now what is this other Comforter?" says Joseph: "It is no more nor less than the Lord Jesus Christ, and this is the sum and substance of the matter, that when any man obtains this last Comforter he will have the personage of Jesus Christ to attend him, or appear unto him from time to time and even He will manifest the Father unto him."

The above statement is sufficient proof of what is required to secure eternal life.

Now, my brethren and sisters, let us be serious for a few moments. How

many are there amongst us that have advanced far enough to have gained this knowledge? We have had the Holy Ghost conferred upon us for many years. I was baptized and received the laying on of hands when eight years old. I have not made my election sure. I have not attained to that great desire as yet. Are we going to be satisfied and cease to hunger and thirst after righteousness, and the moment we meet with adversity and trouble, lay down and cease our progression and advancement? I have seen new colonies of the Saints built up in some of our little settlements almost like magic. They reached a certain place with their improvements and like the Arkansas traveler became satisfied and made no further improvements. I am sometimes fearful that many of our people "climb their little hill" and then go down again. Young people get married, and oftentimes reach a place where all climbing, towering and reaching out after knowledge ceases and they merely eke out an existence. To see young men with such grand opportunities and prospects stop and wait for something to come to them is most deplorable. I ask you, to consider the changes, advancement and improvement your foreign missionary Elders undergo after a brief mission of two years. Their very being is changed, but note the frequency with which they cease progression and fall back to old habits, and become "mentally lazy."

The Lord is not well pleased with this evil, for it is found in our Priesthood quorums. The Lord made plain to His servant Oliver Cowdery, "Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought. But behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore you shall feel that it is right. But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong."

The effects of idleness and mental laziness cause a stupor of thought and

will grieve the spirit of the Lord, and if persisted in will result in the withdrawal of the Spirit of the Lord. I am in favor of repenting of this evil and feel that we should dedicate a part at least of our time to attaining wisdom and in preparing ourselves for the great work that is before us.

I am in no wise alarmed that Christian ministers are coming among our people. I wish they would send 500 to visit among them. There is nothing better than opposition, to awaken and arouse us from our seeming security and lethargy. Every one should know that the Gospel is true and be able to vindicate his people. It amuses me to hear our Elders sometimes, almost boastingly, relate how they dumb-founded the Christian ministers. While this is true in many cases, it is also true that we do not always meet the learned, intelligent preachers of the world. These educated men treat our Elders indifferently and will not deign to meet them. They put me in mind of the Pharisees that wrapped their robes around them as they stood on the Temple steps for fear the Apostles' clothing might touch them. We will yet measure arms with the most learned and greatest men of the world, as our Seventies will find their way among the nations and peoples. As Paul stood before King Agrippa so will the Elders of the Church of Jesus Christ of Latter-day Saints stand before kings and queens and the great men of the world. You can put that down, for it is true.

May the Lord bless and help you to remember these things and enable you to not take life too seriously, I ask it in the name of Jesus Christ. Amen.

ELDER B. H. ROBERTS.

The semi-annual conference for the year 1901, with this session, is drawing to its close. I have tried to recapitulate in my thought the great things that have been taught us; and I have come to this conclusion with reference to all our conferences, that while a great variety of instruction is imparted, it is generally the case that one doctrine will rise up in prominence above every other, according, I presume, as the development or circum-

stances of the Saints require that now this and now that, and then another doctrine should be impressed upon their minds.

I think when you return to your homes, the one thing which above all others you will carry with you from this conference will be the emphasis that has been placed upon the doctrine of reverence for the name of Deity. The time had come in the history of our people when it became absolutely necessary that their attention be called particularly to this commandment; for it is a commandment, as much in force today as it was when first given amidst the thunders that were heard from the summit of that lonely mountain in the wilderness — Mount Sinai) — namely, "Thou shalt love the Lord thy God with all thy might, mind and strength;" and also, "Thou shalt not take the name of the Lord in Vain; for God will not hold him guiltless who taketh His name in vain." That law, I say, is in force today, and yet there has grown up among us a carelessness with reference to this commandment. Blasphemy has become quite common among some of the youth of Zion and it is proper, therefore, that this evil should be corrected, even if it requires the whole attention of a great conference of the Church such as that which is now drawing to a close. The time is opportune for calling the attention of the youth to this subject. The junior classes of the Young Men's Improvement Associations will be taking up the study of the life of Christ during the winter; while the senior classes are about to begin a rather advanced course of study on the First Principles of the Gospel. Some five lessons of their manual are devoted to the subject of "God and the Godhead;" and since there will be such universal thought and study upon this great and fundamental doctrine of the Gospel of Jesus Christ among members of the Church, it is eminently fitting that side by side with this study on the being and character of God, there should be taught also a reverence for His holy name; and that reproof where ever necessary be properly administered to those who do not respect the name of Deity.

It is not necessary, however, in the closing moments of this conference for me to attempt to add anything to what has already been said, and so well said, upon this important subject.

During the few moments that remain for us to be assembled I want to call your attention to one or two things closely related to this main topic of the conference. There is another commandment that might well be regarded almost as a continuation of this commandment calling for respect for the name of deity; and that is respect for Father and Mother. He who commanded man to honor God and reverence His name, also said, "Honor thy father and thy mother that thy days may be long in the land which the Lord Thy God giveth thee." It was also the law of God in ancient Israel that when disrespect for father or for mother went so far as to lead the thoughtless or wicked son or daughter to curse father or mother, death was the penalty. (Exodus, xxi: 17). Of course, that would be regarded as a very extreme doctrine now; but extreme as you may think it, the Lord Jesus Christ Himself placed the seal of His approval upon it. You remember, perhaps, the circumstance of a number of the Pharisees coming to Jesus and complaining against His disciples because, forsooth, they ate with unwashed hands, and thus violated the "tradition of the Elders." A wonderful thing, was it not? But Jesus replied with a counter charge against them, which I will read to you: "But He answered and said unto them: Why do ye also transgress the commandment of God by your tradition?" A more serious thing, I take it, than transgressing the "tradition of the Elders" by eating with unwashed hands. "Why do ye transgress the commandment of God by your traditions?" For God commanded saying: "Honor thy father and thy mother, and he that curseth father or mother, let him die the death." But ye say: Whosoever shall say to his father or mother, It is a gift by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites! Well did Esaias prophesy of you, saying:

This people draweth nigh unto me with their mouth and honoreth me with their lips, but their heart is far from me."

So that however harsh you may think the law of God as given to Moses upon this matter of requiring that there shall be honor for father and for mother among God's people, I answer your charge of harshness against the law of God with the statement that the Lord Jesus Christ approved of it, harsh as it may seem. And reproved sharply those who rendered of non-effect the commandment, by their tradition. Now all I desire to do on this occasion is to impress upon your minds the importance of this doctrine, of honoring father and mother, as well as of honoring the name of Deity. These are kindred commandments, and there is almost as much need to teach the youth of Israel respect for father and mother as there is to teach them reverence for the name of Deity.

There is still another commandment closely related to these two, viz.: respect for the Priesthood of God. In addition to respect for father and for mother, and respect for the name of God, there should also be respect for the Priesthood of God. And when I speak of respecting the Priesthood, I do not mean merely the President of the Church nor for the Apostles of the Church, nor the general authorities of the Church. I mean them of course; but I also mean all those who hold the Priesthood. I bespeak respect for the presidents of Stakes; for Bishops of wards; and also for the Priests, who teach the Gospel at the firesides of the people. I bespeak respect for the humblest of God's servants, as well as for the highest; for it is all one authority; it all comes from God. Priesthood is God's power delegated to man, and the humblest that holds that power has a claim upon the respect of both old and young in the midst of the Saints.

I sometimes think that the Priesthood is a little too common in our thought, not too plentiful, for there is work enough for all to do. But in thinking upon it we take into account too much the weaknesses of men, and do not honor sufficiently the Priesthood they hold, and by which they teach the children of men and administer the or-

dinances of the Gospel. Just one passage from the words of Jesus regarding this power and authority, that I may show you how respect for the Priesthood of God is really but a piece of the commandment that men shall honor God. We can trace the doctrine of honoring the Priesthood of God right back to the first commandment to which I refer, namely reverence for Deity Himself.

It is written here in the Scriptures, that when Jesus was sending out His disciples to evangelize the world, he said: "He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me." And the converse of the proposition is of course equally true; namely that he that rejecteth those whom God sends also rejects God.

It is written in this same chapter from which I am quoting that the people who reject the apostles, reject God; and they are commanded to bear witness of it in the most solemn manner, and the Lord promises His servants that it shall be more tolerable for the cities of Sodom and Gomorrah in the day of judgment, than for those who reject them.

When the humble teacher comes into your homes, Latter-day Saints, or when the Priest seeks opportunity to sit by your fireside and teach the peaceable things of the Kingdom to your children, and build up their faith in God, let me say they are God's messengers to your household, and ought to be received as coming from the Lord; and as being possessed—as indeed they are—with a portion of His authority; and it is just as binding upon us to receive these humble servants of God as it is to receive those who hold the highest authority in the Church. We make a mistake if we think we are fulfilling the law of God which commands that His servants shall be honored by honoring the more prominent officials in the church while we sneer at and laugh at and deride the efforts of the more humble servants of God who come among us to instruct us in the things of the Kingdom. Let this conference, then, O, Latter-day Saints, be remembered for teaching, first of all, reverence henceforth in Israel for the name

of Deity; and as collateral parts of that same doctrine—honor for parents; and profound respect for the priesthood of God.

The Lord bless you, Amen.

The choir and congregation sang:

Praise God, from whom all blessings flow.

Benediction by Elder Joshua H. Paul.

AT THE TABERNACLE.

CLOSING SESSION.

Closing session, Sunday, 2 p. m.

President Lorenzo Snow was able to be present this afternoon, to the great gratification of the assemblage.

The choir and congregation sang:

"We thank Thee, O God, for a Prophet, To guide us in these latter days."

Prayer was offered by Elder Frank Y. Taylor.

The choir sang the anthem:

"The Mountain of the Lord's House."

PRESIDENT LORENZO SNOW.

Evidence of advancement—Responsibilities of stake and ward officers—They must not lay their duties upon the Twelve—Apostles to look after interests of the world—Selection of Second Counselor.

My dear brethren and sisters, it is rather a marvel to me that I venture to talk to you this afternoon; not but that I have something to say and would really like to have the time and the voice to say it, and perhaps by the exercise of your faith and prayers I may have the voice to address you for a few minutes. I have been delighted to hear of the spirit that has attended the speakers since this conference opened. It shows to me one glorious fact—that during the last six months the Latter-day Saints have not been idle. When the Elders address this conference and the Spirit is upon them more than it was at the preceding conference, it shows most clearly that there has been an advance on the part of the Latter-day Saints in the performance of their duties. The next conference we have, if the Saints will continue to improve as they have done during the last six months, our Elders will have more of the Spirit, and their addresses will be even more intelligent and more serviceable to you than they have been during this conference.

Brethren and sisters, God bless you. This is what I wanted to say to you. I have had a distressing cold the last eight or ten days, which has made me very hoarse, and I feared that I would not be able to appear at all during this conference.

I want to say a few words in reference to one particular subject, and I do not want what I shall say to be forgotten. It is a matter that concerns all the Saints; you are all interested in it, and especially the Presidents of Stakes, their counselors, the High Councilors, the Bishops and their counselors, and all those who have been appointed to hold certain portions of the Holy Priesthood and to be actively engaged in the various Stakes of Zion. There are now fifty Stakes of Zion and these Stakes are composed of several wards. On an average there are probably seven or eight wards to each Stake. Over each Stake there are a president and two counselors and twelve High Councilors. Then there are Bishops and counselors over the respective wards. And now, what responsibilities rest upon the officials of these fifty Stakes! The dominion of the Latter-day Saints, to a large extent, and the highest and most sacred responsibilities are depending upon these fifty presidents; and there is something to do for each of these authorities that I have mentioned. The most extensive and important responsibilities devolve upon these officials. And although, I doubt not, they have been pretty faithful in the past, they have not been so faithful in some respects, as they ought to have been; they have not realized their sacred responsibilities so much as they might have done.

This Church is now nearly seventy two years of age, and we are not expected to do the work of the days of our youth, but to do greater, larger and more extensive work. The Lord is coming one of these days, and He is interested in the work that you ought to be doing, and anxious to be doing. You ought to do all that you possibly can, and leave everything in your business affairs that you wisely can do and attend to these matters. The presidents of these fifty Stakes should

consider the people in their respective Stakes, in their various dominions. They should regard them as their own family, as their sons and daughters; and take as deep an interest in them as they ought to take in their own wives and children. It should be their thought by day and by night, how and in what way they can be most serviceable to their respective charges. Oh! brethren, do remember these things that I am now talking about; do not forget them. You presidents, when you retire to your rest, you probably can spend half an hour before you go to sleep, and let your thoughts run over your several jurisdictions. See wherein, either physically, financially or spiritually, you can help, and what can be done best in advancing the interests of your official family. These Bishops, however wise and energetic they may think themselves—and the most of them certainly are very wise and energetic—need to be looked after. It is not the duty of the Apostles to look after them.

The Apostles have a work that is in another direction altogether. I want the Presidents of Stakes hereafter to realize that it is their business, not the business of the Apostles; it is the business of the High Priests, the Elders, the Bishops, Priests, Teachers and Deacons to look after these things. Do not lay this duty upon the shoulders of the Apostles. It is not in their line, at least only occasionally. There is a certain channel by and through which the Lord intends to exalt His sons and daughters, to remove wickedness from the earth and to establish righteousness, and that channel is the Priesthood, which God has established and shown clearly the nature and character of the various officers and duties thereof. The Apostles and the Seventies, it is their business by the appointment of the Almighty, to look after the interests of the world. The Seventies and the Twelve Apostles are special witnesses unto the nations of the earth. The business of the High Priests, the Elders and the Bishops is to look after the interests of these various organizations that I have mentioned. You presiding officers of the various Stakes of Zion, the time is

coming when you will not have to call and depend so much upon the Twelve Apostles. They will be directed in other channels, and I want you to distinctly understand it; and do not seek to throw responsibilities that belong to you upon these Twelve Apostles and upon the Seventies.

I wanted to say this, and to speak it with energy and in a way that you will not forget it, that you cannot forget it. It is a wonderful responsibility, and the Lord expects it of you. You ought to know how the laws of God are observed in your respective localities—how the Sabbath is kept; whether the young people are swearing, and off at midnight when they ought to be at home; how the parents govern and control them; how far the people are paying their tithing correctly; what they are doing in regard to their meeting houses, their school houses, and their houses of amusement; whether they are expending their time and means too much in these directions, or not enough; and what you can do in helping them along. Look at these things, and everything that pertains to the happiness of your children, the members of this family of yours, see what you can do about it. And the Lord God of Israel will help you in this, because it is just what He wants you to do. It is the duty that He has placed upon you to discharge, and He certainly will help you. But when you take any other course—when you depend upon the Apostles to reform your respective Stakes—you are doing that which you have no business to do. Do it yourselves, you Presidents of Stakes and counselors, you High Councilors, and you Bishops. The High Council should visit all through the Stake which they have charge of in connection with the President and his counselors. It is not the business altogether of the High Council to just wait till some persons come before them and want some little trifle settled. They have got to do something else, more noble and grand than such little matters. Go where you can do good, and be lively in it.

Now, God bless you Latter-day Saints. I am glad to see such a vast multitude as there is here, and that I understand has been throughout this

conference. I repeat, I am so delighted to hear that the Spirit of God has been on the Elders so bountifully as it has, and that they have spoken so well and so wisely to you as they have. I thank you for the faith you have exercised, because when I arose here I did not know that I could speak five words; but now I have said what I wanted to say. A great deal could be enlarged upon this, and the brethren will do so as opportunity serves.

There is still one matter that I might speak of. I am going on pretty fast toward my eighty-eighth year; I will soon be eighty-eight years old; and I have been laboring now for some months with but one counselor—President Joseph F. Smith. I feel as though I wanted a little more help—another counselor; and I have selected one, (through, I believe, the manifestations of the Lord), who, I think, will be energetic and strong, will serve the people, and help me and President Joseph F. Smith along in a proper way; and I hope you will sustain and support him. God bless you. Amen.

THE GENERAL AUTHORITIES

were presented for the votes of the general assembly by President Joseph F. Smith, as follows:

Lorenzo Snow, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Joseph F. Smith as first counselor in the First Presidency.

Rudger Clawson as second counselor in the First Presidency.

As members of the council of the Twelve Apostles: Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O. Woodruff and Reed Smoot.

The counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

Patriarch to the Church, John Smith. First Seven Presidents of Seventies, Seymour B. Young, Christian D. Fjeldsted, Brigham Henry Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston as presiding Bish-

op, with Robert T. Burton and John R. Winder as his first and second counselors.

Anthon H. Lund as Church Historian and general Church recorder.

As Trustee-in-trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints, Lorenzo Snow.

As members of the general Church board of education, Lorenzo Snow, Willard Young, Anthon H. Lund, James Sharp, Joseph F. Smith, John Nicholson, Gorge H. Brimhall, Rudger Clawson and Joseph M. Tanner.

As general superintendent of Church schools, Joseph M. Tanner.

As secretary of the general Church board of education, George Reynolds.

As members of the board of examiners, Joseph M. Tanner, George H. Brimhall, Joshua H. Paul, James H. Linford and John M. Mills.

As secretary of the board of examiners, John M. Mills.

Owing to the recent death of Sister Zina D. H. Young, late president of the Relief Society, and there therefore not being a full organization, the officers were not presented.

General authorities of the Sunday schools:

Lorenzo Snow, general superintendent; George Reynolds, first assistant general superintendent; Joseph M. Tanner, second assistant general superintendent. Members of the Deseret Sunday School Union Board: Lorenzo Snow, George Reynolds, Joseph M. Tanner, Thomas C. Griggs, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, George Teasdale, Hugh J. Cannon, Andrew Kimball, Joseph F. Smith, John W. Taylor, L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson, Anthon H. Lund, George D. Pyper, general secretary; George Reynolds, treasurer.

General authorities of the Young Men's Mutual improvement associations:

Lorenzo Snow, general superintendent; Joseph F. Smith, Heber J. Grant, B. H. Roberts, assistants; Thomas Hull, secretary and treasurer; Evan

Stephens, music director; Horace S. Ensign, assistant music director.

Board of Aids—Francis M. Lyman, John Henry Smith, Matthias F. Cowley, Abraham O. Woodruff, J. Golden Kimball, Junius F. Wells, Milton H. Hardy, Rodney C. Badger, George H. Brimhall, Edward H. Anderson, Douglas M. Todd, Nephil L. Morris, Willard Done, Le Roi C. Snow, Frank Y. Taylor, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Reed Smoot, Briant S. Hinckley, Moses W. Taylor, B. F. Grant, Henry S. Tanner.

General Authorities of the Young Ladies' Mutual Improvement Associations:

Elmina S. Taylor, president; Maria Y. Dougall, first counselor; Martha H. Tingey, second counselor; Ann M. Cannon, secretary and treasurer; Joan Campbell, recording secretary.

Board of Aids—Adella W. Eardley, Sarah Eddington, Agnes Campbell, Lillie T. Freeze, Minnie J. Snow, May Booth Talmage, Rose W. Bennett, Emma Goddard, Alice K. Smith, Elizabeth C. McCune, Ruth M. Fox, Julia M. Brixen, Helen W. Woodruff, Augusta W. Grant, Mary A. Freeze, Susa Y. Gates.

General Authorities of the Primary associations:

Louie B. Felt, president; Lillie T. Freeze, first counselor; Josephine R. West, second counselor; May Anderson, secretary and treasurer; Olive Derbidge, assistant secretary; Euphemia I. Burnham, recording secretary.

Board of Aids—Aurelia S. Rogers, Lulu L. Greene Richards, Camilla C. Cobb, Cornelia H. Clayton, Belle S. Ross, S. E. Hyde, Edna L. Smith.

Officers of Religion Classes—Anthon H. Lund, general superintendent; Rudger Clawson, first assistant; Joseph M. Tanner, second assistant; L. John Nuttall, general secretary and aid; John M. Mills, Henry Peterson, aids.

Leader and Director of the Tabernacle Choir—Evan Stephens, with Horace S. Ensign as his assistant; John J. McClellan as organist, and all the members of the choir.

John Nicholson, as clerk of the general conference.

All the voting was affirmative.

The choir sang:

"Arouse, O ye mortals."

ELDER JOHN HENRY SMITH.

The extension of Zion—Officers should utilize the talents of those under their watchcare—A testimony to the truth of the work.

The spirit of this conference has been such that the saints, in returning to their homes in the various parts of the country, will carry with them, I believe, a fixed determination to seek in every way the improvement of the people. President Smith, in the opening of our conference, laid upon the brethren the necessity of the Priesthood impressing fully and thoroughly upon the minds of the brethren and sisters the room for improvement which exists among some of the members of the community in the character of the language they used. He also sought to impress upon the minds of the brethren and sisters that if we would make ourselves acceptable to our Heavenly Father, a more thoughtful observance of many of the primary principles of the Gospel and the moral rules and regulations of the law of God would be required on the part of the Saints, and the presiding officers would have to follow up any evidence of laxness in morality, any tendency to profanity or to the use of intoxicating drinks, in the districts over which they were called to preside. Several of the brethren have spoken upon this subject, and the spirit of their instructions, I believe, has found lodgment in the hearts of those who were permitted to listen unto them. President Snow comes to us this afternoon, in the closing hours of this conference, and presents to us his suggestions looking to a more active labor upon the part of presiding officers in the wards and Stakes of Zion, and emphasizes the suggestions presented in the remarks of President Smith that more care is requisite on the part of the Saints to hold themselves in closer communion with the Spirit of the Lord and to seek to avoid the possibility of profanity, coarseness of language, or the disobeying of any of the plain and simple requirements of the Gospel.

In the time I may occupy I desire to say to the Latter-day

Saints that the work of the Lord is extending. Its growth cannot be questioned by those who administer in the various sections of the country and discover in their visits the constant onward movement on the part of the members of the Church of Jesus Christ of Latter-day Saints to seek to extend the borders of Zion. As President Snow remarked, the organization of fifty Stakes presents to the world a body of 150 men as presidents, equipped by the possession of the High Priesthood, set apart and instructed in the doctrines of the Gospel of the Lord Jesus. Called to the aid of each of these presidencies, as a rule, in every Stake of Zion, are eighteen more High Priests in the form of High Council and alternates. These men are selected from among the most capable, God-fearing and earnest men that can be found in the organization. They are the chosen judges among the people; and, as has been explained by President Snow, they are not alone judges of doctrine, judges of the conditions of their brethren who may be in transgression, judges to adjust differences in matters of finance, but they are men who by their experience in the world in teaching the principles of the Gospel and in seeking to extend the borders of Zion are presumed to be thoroughly prepared for the discharge of the sacred obligation of preaching the principles of righteousness and pointing the way of life to the people over whom they are called to preside in connection with the presidency of the Stake. Following in their wake, in every one of these Stakes are several wards, fully and thoroughly organized for the performance of the duty of guarding the interests, temporal and spiritual, of the people in their districts. Many of the Bishops of the wards selected to administer under the direction of the presiding authority of the Church through the presidency of the Stake, have had an extended experience in the practical things of life, and there are but few of them but what have had an extended experience in various lands and climes seeking to enlarge the borders of Zion in the promulgation of the principles of the Gospel of the Lord Jesus. These men have

won their spurs, if you please, from the fact that their hearts have been given to the accomplishment of our Father's purposes. It is sometimes manifest, however, that in the fulfillment of the duties attaching to the Bishopric the same skill and ability is not manifested by them as they exhibited in heralding the truth among the children of men and calling the world to repentance. The suggestions couched in the instructions of President Snow, that he wished these Presidents of Stakes to be fathers of these families, to love them as their own wives and children, and to guard their interests and establish in their breasts a determination to obey the commandments of God, are suggestions that I trust every presiding officer in the Stakes and wards of Zion will receive; and it is to be hoped that the same spirit and sentiment shall be engendered in the breasts of the presidents of the High Priests' quorums, the Seventies' quorums and the Elders' quorums, that at any time and place where the Presidency of the Church may require capable and thorough men for the discharge of any duty in connection with the development of the work of God, they shall be enabled to supply such men fully equipped for the performance of the part that may be required at their hands. There does sometimes manifest itself in some of the presiding officers, as I have discovered in my experience among the Stakes and wards of Zion, a fear of the development of men. These conditions, it is true, are rare, but they have existed. When young men have sought to equip themselves for the performance of their part, their development seems to have given rise to a fear on the part of the presiding officer that they were ambitious and were seeking to secure an influence that would belittle him in the management and control of his district. It seems to me that the President of the Stake, or the Bishop of the ward, should have a body of men working under his watch-care whose talents he will utilize in those directions where they exhibit skill and ability. The man who fails to utilize and develop the men who are called to labor under him, is indeed lacking in the spirit of the work of

God, and is not himself equipped for the performance of his part looking to the preparation of the men under his watchcare for the mission and destiny that should be theirs.

I recognize the fact, my brethren and sisters, that my time is now far spent. I desire, in connection with my associates, to bear testimony to the truth of the Gospel of the Son of God. I know that it is true. I know that the organization established through the ministrations of the Savior of the world, under the direction of the Father, is among the children of men; that it has come to aid in the regeneration of the human family, and in the due time of the Lord to establish our Father's kingdom in majesty and power in the earth; that He has gathered the elements from the corners of the earth which have thus far united themselves with the work, and while perchance they may not be all that they should be, they have been those elements that have drunk in of the Spirit of Almighty God and have been impressed with a determination that, so far as the Father shall give them the power, they will minister for the accomplishment of His purposes and call mankind to repentance. To this end, my brothers of the Presidencies of the Stakes, of the High Councils, of the Bishoprics; you High Priests, Seventies, and Elders, upon whose heads have been bestowed the Holy Priesthood, see to it that in the struggle for accomplishment of the purposes of Almighty God your hands shall not slacken, but with a determined purpose, with your face to the accomplishment of the divine will, you will crowd forward our Father's work and aid in the establishment of His kingdom, that the Redeemer of the world shall come and reign in righteousness over a people equipped for the accomplishment of the destiny our Father has marked out for them.

May our Father bless the organization of His Church. May the spirit of life rest upon this aged man who holds the sceptre in his hands. May the glory of God shine round about him, and may his days be lengthened as long as he may desire. May his associates be governed by the same spirit,

and engaged in the self-same work, be found stalwart for the cause of truth and for the maintenance of righteousness in the world; and may all the Priesthood of the Son of God magnify their callings and stand for the truth, is my prayer in the name of Jesus. Amen.

The choir sang:

"Arouse, Oh Ye Mortals."

PRESIDENT RUDGER CLAWSON.

All should be willing to labor according to assignment—Eternal character of the Priesthood.

I desire, my brethren and sisters, to make myself heard, if possible, by this vast congregation of people, though I feel it will be a difficult matter. I want to say that this call has come to me as a great surprise—doubtless as great a surprise to me as to you who are assembled upon this occasion. I feel my weakness and my inefficiency, and that there is nothing that could make me equal to the acceptance of this appointment, of this high responsibility, except a knowledge that this is the work of the Lord. I testify to you that it is the work of the Lord. I feel and realize that the Lord can make His servants equal to every responsibility. I have this faith and this desire; I am willing to work and to labor wherever the Lord wants me to labor, under the direction of my brethren. I desire your faith and prayers, and your support; that you will sustain me in this high calling, as I desire to sustain and hope to be able to sustain my President, President Lorenzo Snow. I desire to be a help and a strength to him, and a counselor in very deed. It is the aim of my life that wherever I am called to labor, in any position, to give my heart and soul to that labor. I want to say to this great congregation of people that I am willing to be used where the Lord wants me, as I feel that this should be the case with all the authorities of the Church of Christ. There is no appointment in this Church, that I know of, that is absolutely permanent, excepting the Holy Priesthood, which we are called to hold. When we receive that we hold it in this life, and we take it with us in the life to come. We exercise it in the world, and we ex-

ercise it out of the world, so long as we are faithful. I think that the Latter-day Saints ought to be educated to the great truth that there are some offices in this Church that are permanent, and others that are not necessarily so. There are some offices conferred upon men that when they remove their residence, or die, cease with them; but not so with the Priesthood. I rejoice in this Priesthood and in this testimony, and I pray God to give me His Spirit and to strengthen me, and I invoke your blessing, your assistance and your faith, in the name of Jesus Christ. Amen.

PRESIDENT BRIGHAM YOUNG.

Future labors of the Twelve in the nations—The workers at home—Printed revelations should be studied.

I am glad that I have the privilege of speaking here, brethren and sisters, before the close of this conference. I thank God for the words that have been spoken, for the testimony of the Spirit that we have witnessed in the speakers, and for the good feeling that has pervaded all the congregations. Those who have been present are witnesses that the Lord has been with the speakers and with the hearers. I am pleased, indeed, that President Snow is able to visit us, and thankful to the Lord to hear his voice. I pray God that his voice may be heard in the congregations of the Saints for many years to come, that he may be preserved to give us counsel and to guide us by the inspiration which rests upon him so powerfully in his declining years; for God has blessed him, and President Lorenzo Snow has been a blessing to this people. I acknowledge that he has been to me. God has sustained him, and long may he be sustained, that we may hear his counsels and behold his face, that he may flourish in the home of the Saints, and that he may be spared to give counsel to us who are younger, and who feel inadequate to walk alone, like children in swaddling clothes. If it were not for God, how could we sustain this vast work that is resting upon the shoulders, in many instances, of comparatively inexperienced men? But God is with the brethren, as He is with President Snow,

as He has been with all our leaders. Thank God, it is His work, not ours; but it is our privilege to labor in it.

The remarks of President Snow shadowed forth a feeling which is found in the breasts of the Twelve Apostles—a desire to go forth to the nations of the earth, to open the Gospel door to those who sit in darkness. The eyes of the Twelve have been roaming over the habitable globe, and they have looked upon Turkey, Austria, Russia, and especially South America. Our minds have been led to the Spanish-speaking people of the Southern republics, and especially to the remnants of the land that are so numerous in South America. We have felt and do now feel that it is our duty to act under the guidance of the Spirit of God, and to go forth, as that Spirit may dictate and in accordance with the President's views, to the nations of the earth to proclaim the Gospel. As Brother Heber J. Grant has gone, so others will go when the Spirit indicates the place and the time, which we hope will be in the near future. The President's remarks, followed by Brother John Henry Smith's, in relation to the Presidents of Stakes, High Councils, and Bishops of Wards, were to the point. Here is a field of labor for the High Priests, for the home missionaries, for the presiding officers in the Stakes, and for all whose labor is at home. The Twelve are relegated to the various parts of the earth, to establish the Gospel among the people. For there was one significant remark dropped by the President this afternoon, to the effect that Christ is coming, and it is not far distant. It will need all the power and Spirit that God will give us to prepare ourselves for that great event. The Presidents of Stakes and all the brethren who are laboring in the midst of the people, as well as the Elders abroad, must rise up in greater power and disseminate this Gospel among the nations of the earth; for then the progress of this work will be accelerated, the judgments of the Almighty will come faster, and His blessings will be poured out without stint upon those that are seeking to establish His work. Ere long the wicked will know that these are the last days with a ven-

geance. They do not seem to realize that the words which have been uttered by the servants of God during the last seventy-one and a half years have been delivered by the inspiration of Almighty God.

I hold in my hands the Book of Mormon. It was translated by the gift and power of God. It is too much slighted in the midst of this people. I say unto you fathers, let the Bible, the Book of Mormon and the Doctrine and Covenants be upon your tables, and have them read in your households. Elders of Israel, read them, especially the Book of Mormon, which is a pure translation from the original. He who reigns above has said that it is true. There is more contained in the Book of Mormon pertaining to this great work of the latter days than can be found in all the rest of the books put together, save only the Book of Doctrine and Covenants. It delineates and foreshadows the destiny of the Latter-day Saints. We have been here now for three days listening to the testimonies of the brethren. We have had a wonderful outpouring of the Holy Spirit, and I shall be glad when the pamphlet is published containing all the teachings and suggestions that have been given, so that we may ponder upon them, because they are the counsels of the Holy Spirit. I want to read to you a couple of verses that are found in II Nephi, and then I will close:

"Wo be unto him that shall say, We have received the word of God, and we need no more of the word of God, for we have enough."

Is there anyone in this congregation who felt that he had enough of the word of God before coming to this conference? Is there any Latter-day Saint that has not absorbed all that has been said here? But there are men and women who do not want any more of the word of God. They died when the

Prophet Joseph died, or when President Young died; and the good old "Mormonism," as it was taught in the days of these men, and perhaps in the days of Presidents Taylor and Woodruff, is good enough for them. But let me say, this is a progressive work, and what you receive at this conference you never received before, in its entirety. There are things both new and old, and we must accept everything that comes to us by the spirit of revelation, because it is God's way of improving the minds of His Saints.

"For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth, I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have."

The words of President Snow brought forcibly to my mind the fact that we are progressing and advancing. This is the work of God. One conference follows another, and we advance, our minds are enlarged, we can receive the Spirit and power of God, and we know how to use it better now than we did six months ago. May God give us all the grace that is necessary for our perfect salvation in His kingdom, is my humble prayer in the name of Jesus. Amen.

The choir sang the anthem:

"There is a sound in the vale;
There is a voice in the mountain."

The benediction was pronounced by President Joseph F. Smith.

Conference adjourned for six months.

The stenographic work, in taking an account of the proceedings of the conference, was done by Arthur Winter.

JOHN NICHOLSON,
Clerk of Conference.

SPECIAL CONFERENCE.

Held in the Tabernacle Sunday, Nov. 10, 1901, in Response to a Call
Made by the First Presidency.

MORNING SESSION.

In response to the following announcement, a special conference of the Church of Jesus Christ of Latter-day Saints, assembled in the Tabernacle, Salt Lake City, at 10 a. m. on Sunday, November 10, 1901.

Dear Brethren and Sisters—Agreeable with the decision of the Council of Apostles at their regular meeting, Thursday, October 17, we hereby call a general conference of the Church of Jesus Christ of Latter-day Saints to be held in the Tabernacle, Salt Lake City, on Sunday, the 10th of November, next, at 10 o'clock a. m., for the purpose of voting upon the Church authorities.

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND,
First Presidency.

There were present, of the general authorities: Of the First Presidency, Joseph F. Smith, John R. Winder and Anthon H. Lund.

Of the quorum of the Twelve Apostles, there were: Brigham Young, John Henry Smith, George Teasdale, Mariner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot and Hyrum M. Smith; Patriarch John Smith; of the First Seven Presidents of Seventies; Seymour B. Young, C. D. Fjeldsted, B. H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin; of the Presiding Bishopric: William B. Preston, Robert T. Burton and Orrin P. Miller.

The choir and congregation sang:

Our God, we raise to Thee
Thanks for Thy blessings free,
We here enjoy.

The opening prayer was offered by Elder Matthias F. Cowley.

Singing by the choir:

All hail the glorious day,
By Prophets long foretold.

PRESIDENT JOSEPH F. SMITH.

The course the Saints should pursue—Necessity of Complete organization—The order and authority and functions of the Priesthood.

My brethren and sisters, I do not expect to occupy very much time this morning, but I feel that it would be proper for me to make a few remarks, as we are gathered here in the capacity of a special general conference of the Church of Jesus Christ of Latter-day Saints, for the purpose of acting upon matters that may be presented to us, in the regular order of the Church and of the Priesthood. It is only recently that we held our semi-annual general conference, which was largely attended, and at which, on the last day, we were privileged to hear the voice of President Lorenzo Snow, who spoke to us for the last time in the flesh, and left with us his instruction and counsel in relation to some of the most important matters that pertain to the continuance of the ministry and the labor of the Apostles of Jesus Christ throughout the world. We little supposed then that it would be the last time he would appear before us, or that we would be favored with his presence, his counsel and wisdom; but the Lord has taken him from our midst. He has finished his mission here, and the labor now devolves upon us who survive. It is our duty to take hold of the work vigorously, with full determination and purpose of heart to carry it on, with the help of the Lord, and in accordance with the inspiration of His Spirit, as it has been done in the past. It is our privilege to live nearer to the Lord, if we will, than we have ever done, that

we may enjoy a greater outpouring of His Spirit than we have ever enjoyed, and that we may advance faster, grow in the knowledge of the truth more rapidly, and become more thoroughly established in the faith. All this, however, will depend upon the increased faithfulness of the people—of those who have made covenant with God by sacrifice, who have come before the Lord with broken hearts and contrite spirits, and with unshaken determination in their souls that they will fight the good fight, that they will keep the faith, that they will work righteousness and that they will defend the cause of Zion by their example as well as by their professions.

We can make no advancement only upon the principles of eternal truth. In proportion as we become established upon the foundation of these principles, which have been revealed from the heavens in the latter days, and determine to accomplish the purposes of the Lord, will we progress, and the Lord will all the more exalt and magnify us before the world and make us to assume our real position and standing in the midst of the earth. We have been looked upon as interlopers, as fanatics, as believers in a false religion; we have been regarded with contempt, and treated despicably; we have been driven from our homes, maligned and spoken evil of everywhere, until the people of the world have come to believe that we are the offscourings of the earth and scarcely fit to live. There are thousands and thousands of innocent people in the world whose minds have become so darkened by the slanderous reports that have gone forth concerning us that they would feel they were doing God's service to deprive a member of this Church of life, or of liberty, or the pursuit of happiness, if they could do it.

The Lord designs to change this condition of things, and to make us known to the world in our true light—as true worshipers of God, as those who have become the children of God by repentance, and by the law of adoption have become heirs of God and joint heirs with Jesus Christ; and that our mission in this world is to do good, to put down iniquity under our feet, to exalt right-

eousness, purity and holiness in the hearts of the people, and to establish in the minds of our children, above all other things, a love for God and His word, that shall be in them as a fountain of light, strength, faith and power, leading them on from childhood to old age, and making them firm believers in the word of the Lord, in the restored Gospel and Priesthood, and in the establishment of Zion, no more to be thrown down nor given to another people. If there is anything that I desire above another in this world, it is that my children shall become established in this knowledge and faith, so that they can never be turned aside from it.

We have met on this occasion to confirm or reject, as we feel disposed or as the Spirit of the Lord in us may direct, the action that has been taken by the leading councils of the Priesthood since our last conference and since the death of our beloved President Lorenzo Snow. I desire to state to this congregation one or two things that may be proper to mention, in order that you may understand why we have acted as promptly as we have done in these matters.

After the death of the Prophet Joseph Smith, the Twelve Apostles continued as the presiding quorum of the Church for a number of years; but finally they were moved upon by the Holy Spirit to reorganize the First Presidency of the Church, with Brigham Young as President, and Heber C. Kimball and Willard Richards as his counselors. In reality this organization might have been effected within twenty-four hours after the death of the Prophet Joseph Smith, but their action was delayed, until they found by experience that the exercise of the functions of First Presidency and the government of the Church by twelve men at the head was not only cumbersome, but was not fully perfect in the order of the Holy Priesthood as established by the Lord.

On the death of President Brigham Young, President John Taylor followed in some measure the example of his predecessor, and it was some time before the Presidency of the

Church was organized. The Presidency was finally organized, however, with John Taylor as President and George Q. Cannon and myself as counselors.

At the death of President Taylor, President Woodruff hesitated, and he allowed a little time to pass before the Presidency was again organized. When at last he became convinced that it was his duty, and necessary in order to carry out the purposes of the Lord, he reorganized the Presidency of the Church. At that time he gave a solemn injunction to his fellow servants in relation to this. He desired it understood that in all future time, when the President of the Church should die and thereby the First Presidency become disorganized, it would be the duty of the proper authorities of the Church to proceed at once, without any unnecessary delay, to reorganize the First Presidency.

As soon as the news reached us of the death of President Woodruff, who was in California at the time, President Lorenzo Snow said to me, "it will be our duty to proceed as soon as possible to reorganize the Presidency of the Church." As you are aware, after the burial of the remains of President Woodruff, he proceeded at once to do this. In this connection I may tell you another thing. President Snow said to me, "you will live to be the President of the Church of Jesus Christ of Latter-day Saints, and when that time comes you should proceed at once and reorganize the Presidency of the Church." This was his counsel to me, and the same was given to the Twelve Apostles. In accordance with this principle and with the injunction of President Snow, within one week after his death the Apostles proceeded to designate the new Presidency of the Church, and we did it strictly in accordance with the pattern that the Lord has established in His Church, unanimously.

I desire to read a little from the revelation in relation to the order of the Holy Priesthood, that you may understand our views concerning adhering as nearly as we can to the holy order of government that has been established by revelation through the Prophet Joseph Smith in the dispensation of the fulness of times. We cannot deny the

fact that the Lord has effected one of the most perfect organizations in this Church that ever existed upon the earth. I do not know of any more perfect organization than exists in the Church of Jesus Christ of Latter-day Saints today. We have not always carried out strictly the order of the Priesthood; we have varied from it to some extent; but we hope in due time that, by the promptings of the Holy Spirit, we will be led up into the exact channel and course that the Lord has marked out for us to pursue, and adhere strictly to the order that He has established. I will read from a revelation that was given to the Prophet Joseph Smith, at Nauvoo, Hancock Co., Illinois, January 19, 1841, which stands as the law of the Church in relation to the presentation of the authorities of the Holy Priesthood as they were established in the Church, and from which I feel that we have no right to depart. The Lord says:

"First, I give unto you Hyrum Smith, to be a Patriarch unto you, to hold the sealing blessings of my Church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you."

It may be considered strange that the Lord should give first of all the Patriarch; yet I do not know any law, any revelation or any commandment from God to the contrary, that has ever been given through any of the Prophets or Presidents of the Church. At the same time we well know that this order has not been strictly followed from the day we came into these valleys until now—and we will not make any change at present. But we will first take it into consideration; we will pray over it, we will get the mind of the Spirit of God upon it, as upon other subjects, and be united before we take any action different to that which has been done.

The revelation continues:

"I give unto you my servant Joseph, to be a presiding Elder over all my Church, to be a Translator, a Revelator, a Seer, and Prophet.

"I give unto him for counselors my servant Sidney Rigdon and my servant William Law, that these may constitute a quorum and First Presidency,

to receive the oracles for the whole Church.

"I give unto you my servant Brigham Young, to be a President over the Twelve traveling Council,

"Which Twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature;

"They are—Heber C. Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, William Smith, John Taylor, John E. Page, Wilford Woodruff, Willard Richards, George A. Smith;

"David Patten I have taken unto myself; behold his Priesthood no man taketh from him; but, verily I say unto you, another may be appointed unto the same calling.

"And again, I say unto you, I give unto you a High Council, for the corner stone of Zion;

"Viz., Samuel Bent, H. G. Sherwood, George W. Harris, Charles C. Rich, Thomas Grover, Newel Knight, David Dort, Dunbar Wilson; (Seymour Brunson I have taken unto myself, no man taketh his Priesthood, but another may be appointed unto the same Priesthood in his stead, and verily I say unto you, let my servant Aaron Johnson be ordained unto this calling in his stead), David Fullmer, Alpheus Cutler, William Huntington.

"And again, I give unto you Don C. Smith, to be a president over a quorum of High Priests;

"Which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different Stakes scattered abroad.

"And they may travel also if they choose, but rather be ordained for standing presidents, this is the office of their calling, saith the Lord your God.

"I give unto him Amasa Lyman, and Noah Packard, for counselors, that they may preside over the quorum of High Priests of my Church, saith the Lord.

"And again, I say unto you, I give unto you John A. Hicks, Samuel Williams, and Jesse Baker, which Priesthood is to preside over the quorum of Elders, which quorum is instituted for standing ministers, nevertheless they may travel, yet they are ordained to be standing ministers to my Church, saith the Lord.

"And again, I give unto you Joseph Young, Josiah Butterfield, Daniel Miles, Henry Herriman, Zera Pulsipher, Levi Hancock, James Foster, to preside over the quorum of Seventies,

"Which quorum is instituted for traveling Elders to bear record of my name in all the world, wherever the traveling High Council, my Apostles, shall send them to prepare a way before my face.

"The difference between this quorum

and the quorum of Elders is, that one is to travel continually, and the other is to preside over the churches from time to time; the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord your God."

The Seventies have no responsibility of presiding. It is not the calling or duty of their office to preside. They are traveling Elders, and they are to preach the Gospel to the world, under the direction of the Twelve Apostles, who constitute the traveling High Council of the Church, and who are special witnesses of Jesus Christ to all the world.

"And again, I say unto you I give unto you Vinson Knight, Samuel H. Smith, and Shadrach Roundy, if he will receive it, to preside over the bishopric; a knowledge of said bishopric is given unto you in the Book of Doctrine and Covenants.

"And again, I say unto you, Samuel Rolfe and his counselors for Priests, and the president of the Teachers and his counselors, and also the president of the Deacons and his counselors, and also the president of the Stake and his counselors;

"The above offices I have given unto you, and the keys thereof, for helps and for governments, for the work of the ministry, and the perfecting of my Saints;

"And a commandment I give unto you that you should fill all these offices and approve of those names which I have mentioned, or else disapprove of them at my general conference."

These are the offices of the Priesthood as the Lord has given it, and we propose to follow it as near as we know how in the future; but we will take such other measures as may be deemed proper and right in due time. These things shall be presented from time to time to the general annual and semi-annual conferences of the Church, that all the business of the Church may be done in accordance with the law of God. that the people may have the privilege of sanctioning or disapproving that which is suggested to them by the mind of the Spirit through those who are placed to preside, and that all things may be done by common consent.

This afternoon it is intended to present before this conference the necessary changes that have been made within the last few days. All the au-

thorities of the Church will not be presented to you at this conference, for the simple reason that they have already been sustained at the regular semi-annual conference of the Church. We shall present, in the main, only those who have been called to fill vacancies, and put before you that which has been done in order to perfect the organization of the Priesthood. These matters, and as little as possible that is unnecessary, will be presented before this conference for your action. We intend that the Priesthood shall vote upon these questions by quorums. The Presidency of the Church will first express their mind, thus indicating, at least in some degree, the mind of the Spirit and the suggestions from the head. Then the proposition will be submitted to the Apostles, for them to show their willingness or otherwise to sustain the action of the First Presidency. It will then go to the Patriarchs, and they will have the privilege of showing whether they will sustain the action that has been taken; then to the Presidents of Stakes and counselors and the High Councilors; then to the High Priests (that office in the Melchisedek Priesthood which holds the keys of presidency); next, the traveling Elders—the Seventies—will be called to express their feelings, and then the Bishops of the Church and the Lesser Priesthood, and after them the whole congregation. All the members of the Church present will have the privilege of expressing their view in relation to the matters which shall be proposed, by a rising vote and by the uplifted hand.

We propose to follow this order of the Priesthood this afternoon. We would like the people to be punctual in coming together, and for all to observe the regulations that shall be made. If each one will do his or her duty, there will be no confusion, but there will be order in the house of God. The house of God is a house of order, and we expect that this house, which is a house of God, will be a house of order, and we will have things done in their proper order if we can.

God bless the Latter-day Saints. The

Lord Almighty bless His servants the Apostles, and His servants the Presidency of the Church, and all those who labor for the welfare of Zion and for the establishment of righteousness in the hearts of the people. God bless the poor and the needy, the fatherless and the widow, and those that sorrow and are bowed down because of affliction and the loss of loved ones. May the Lord bless and comfort them, buoy up their spirits, and give them hope, joy and consolation in anticipation of the glorious future that awaits them, both in time and in eternity; for no man can foretell or foresee the glorious things that await the people of God, if only they are faithful. It hath not entered into the heart of man to conceive, neither has eye seen nor ear heard, the magnitude and fullness of the glory of God that awaits the faithful beyond the veil. God bless you, is my prayer, in the name of Jesus. Amen.

PRESIDENT ANTON H. LUND.

A Perfect Organization—Permanent and Indispensable.

I will read a few words from the 4th chapter of Ephesians:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

I have been very much interested in the remarks of our President this morning. In contemplating the organization of the Priesthood which God has placed in His Church, it seems to me that it is a perfect institution. It is not an organization that has been devised by man, or evolved for the first time in our system of Church government: but it is like the one which Christ gave to His people formerly. It is necessary that apostles

and prophets and all these different officers of the Priesthood should be in the Church. The Church cannot do without them. They were not placed in the Church temporarily, as many of our Christian friends claim. Most of the denominations of the day affirm that Apostles were to be special witnesses of Christ in the early days only, and that after their death the Apostleship was no longer needed. But that was not the view of Paul. He understood what the Lord meant by His organization of the Church. There are those who claim that Jesus had no system of Church government; that He had no officers in the Church, but left it entirely to the people. We are told here, however, that He gave unto the Church three different officers in the Priesthood. Nor is it said that it was to be only a temporary organization. We read that these officers were given for certain purposes, viz., "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ."

These things are as necessary in the nineteenth and twentieth centuries as they were in the first century. If the body of Christ shall be edified, these men are necessary in the Church. If the Saints shall be perfected, if the work of the ministry shall be performed, these officers must be in the Church. Besides, Paul tells us that they should remain in the church "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." If men have been placed in the Church for a certain purpose, as long as they are there and fulfill their duty, that purpose will be accomplished. When any divisions or contentions arose in the Church formerly, they were referred to the Apostles; for they were placed in the Church to lead the people into the unity of the faith. They were the living oracles, to whom could be referred all matters of dispute; and the Saints who lived out in the world, when they did not understand certain matters, would send to the head and have these points of doubt cleared up and the true doctrine explained. They were for the work of the ministry. How could the

ministry of an Apostle be performed unless an Apostle were in the Church to perform it? They were for the edifying of the body of Christ—meaning the whole Church. How could the Church be edified without these officers whom the Lord had authorized to give His word unto the people? If these are not found in the Church, I hold that the objects for which they were placed in the Church by Christ cannot be accomplished. As an evidence of this, you will find that when those authorized servants of God were martyred, the Church failed in accomplishing these objects. Instead of union in the Church, there was disunion. Men differed in their opinions so strongly that dissensions arose, and the Church was split up into many different factions. Apostasy was the result. Paul had foreseen this, and had warned the people that the day of Christ would not come until "there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." We have seen this taking place. The Church in losing its officers, failed to carry out the purposes for which they were placed in it.

When the time came to which the prophets had looked, when God would again restore His Church and Priesthood to the earth and usher in the dispensation of the fullness of times, we find the same organization again in the Church. It is true that for a few years after the Church was organized in this day there were no Apostles and no Seventies; but their appointment had been indicated. It was not a gradually growing system in which it was thought that we would imitate the Church established formerly; but the Lord revealed to the Prophet Joseph in the beginning what the organization of His Church should be. In June, 1829—a year before the Church was organized—the Lord revealed to the Three Witnesses, through the Prophet, that they were called upon to choose the Twelve Apostles of this last dispensation. Remember, there was no Church then; but the Lord knew what He was going to estab-

lish. Before the Church was organized He told the people that a marvelous work was about to be established in the earth. When the Church was organized on the 6th day of April, 1830, as far as we can learn there were but nine persons in the Church. Of course, with nine persons it was impossible to establish this perfect organization of the Priesthood. Joseph Smith and Oliver Cowdery were called and ordained Apostles; but there could not be Twelve Apostles, there could not be Seventy, for at that time the Church was too small. It took time for the work to grow; but the Lord had given revelation upon the subject, and when the proper time came the Presidency of the Church was organized, with the Prophet Joseph as President and Sidney Rigdon and Frederick G. Williams as his counselors. Afterwards the Twelve Apostles were chosen, and then the Seventies. But in the beginning, when there were not enough to form these different quorums, the Elders presided, because they held the Melchisedek Priesthood. The Lord, however, had a perfect organization for His Church, and He gave it unto them when they were ready to receive it.

We have found by experience that the Lord is able to perform His work through these men. When the first exigency arose in regard to who should succeed in the Presidency, the people were not prepared for it; but see how naturally the succession came. As we read in the revelations, given in the early years of the Church, the Apostles form a quorum equal in authority to the First Presidency, when the First Presidency is not, and upon their shoulders falls the authority of governing the Church until the First Presidency shall be organized again. And this was the procedure at that time, and it has been the procedure in such cases ever since. The Lord has done nothing in vain; there is an object in all He does; and we have seen the blessing it is to the Church to have a First Presidency. I was glad this morning to hear President Smith state to us the necessity of having this quorum organized, that there should not be an interregnum, only as far as was necessary. How broad the platform is up-

on which the Lord has built His Church. There is no room for doubt or uncertainty. If the First Presidency is dissolved through the death of the Prophet, then the Twelve Apostles have the authority to take the reins of government. Should there ever arise such a case as the Apostles' quorum also being dissolved (which I do not think will ever happen), the Lord has further provided that a quorum of Seventy can hold and exercise the same power. I see a beautiful illustration here of the Lord's providence, in providing that His Church shall not be left in doubt. This is not a new thing, either. When Jesus was crucified and ascended on high, the Twelve took hold of the work. He certainly presided while He was upon the earth, for He was the founder and the head of the Church. He called Twelve Apostles to His aid, and when He left, the authority fell upon them. While we are not told in express words that there was a Presidency of three, we find that three among the Twelve became the prominent ones, and to them were referred Church matters. I refer to Peter James and John. I have no doubt that they were the presiding quorum of the Church, that they held the presidency of the higher Priesthood, and that the Lord revealed to them His will; for we know that they came in our day and transferred these keys unto the Prophet Joseph—the keys of presidency over the Melchisedek Priesthood. How long they continued to fill up the vacancies occurring in the quorum, I cannot say; we have so little in the New Testament concerning it. You will remember that the history of the Church given us in the inspired writings covers a period of less than thirty-three years—if we accept the year 66 as that in which Peter and Paul suffered martyrdom. But during those years we have indications that men were chosen to be Apostles. The place of Judas, who became a traitor, was filled by the vote of the Apostles, Matthias being chosen. Then we read in the New Testament of there being four other Apostles—Paul, Barnabas, Junia and Andronicus. Of the latter two, Paul says in our English version of the Bible that they were of note among

the Apostles, and in Luther's translation they are called famous Apostles. Hence they did have more than the original Twelve. As long as the true Priesthood remained upon the earth these officers were found in the Church, fulfilling the purpose for which they were placed there.

I rejoice that we live in a day when the Lord has revealed His will unto men and has given us His Priesthood. He has also given us many promises, which we know will be fulfilled. It is for us to live so as to show the Lord that we appreciate what He has done for us; to do the best we can in the places which God has called us to occupy, and to make ourselves better men and women. May God bless us, and bless His work upon the earth, that it may prosper, is my prayer in the name of Jesus. Amen.

PRESIDENT BRIGHAM YOUNG.

The Gospel a great educational system—Overruling power of God—Present necessity for perfect organization.

I am thankful for the privilege of being here this morning, and rejoice in the words that we have heard from the Presidency. There are many things in the Doctrine and Covenants which we read and re-read without fully understanding them. I have often read the revelation which President Smith has referred to, and have tried to study and comprehend the order which God has instituted, but I must say that entirely new ideas came to my mind while President Smith was speaking. I see that it is impossible for humanity to come directly and without proper training into the presence of God. It is a long, hard labor that we shall have to perform to prepare ourselves for His presence. We need cultivation. It is like the farmer cultivating the soil, or like cultivating the mind in an educational way, only this is the greatest system of education that I have ever heard of. It is a gradual raising of the people. The mind is clearer each day in the man who studies and who understands the ways of God. In this way we draw nearer to God; and by and by, when Jesus appears, we shall know Him; for we shall be like Him. Without this training we would be as

ignorant as the world at large; but with this system of education and cultivation which God has instituted, we may rise to the dignity of being heirs of God and joint heirs with Jesus Christ.

I thank God for the knowledge He has given unto us. I thank Him for the testimonies of His Spirit, which He has given to me. All that I could reasonably claim at His hands has been given me, and He has never forsaken me in days of trial. This is an epitome of the history of the Latter-day Saints. God has been with them, individually and as a people. Our individual circumstances are known to him; the circumstances of the people are known to Him, and He overrules in every emergency for the uplifting, strengthening, and binding together of His Saints. We witness this in our daily lives. Every day there is a closer communion between the brethren who hold the Priesthood, in their quorums, if they are magnifying their Priesthood. Every day there is a closer communion between the husband and the wife, if they are magnifying that which God has given unto them. Every day there is an increase of affection between the children and the parents, an increase of faith and confidence in neighbor for neighbor; and we are growing together, under the admonition and power of God, in a manner that is astonishing; at least, it astonishes me, for I find it in myself as I do in my brethren.

I rejoice in the organization of the Church as it exists today. After we had paid our last respects to our late beloved President, I felt the Spirit in me so strong that I could not rest in my feelings until the First Presidency was organized. I wanted a President of the Church; I wanted him to have counselors, and to see the organization of the Church perfect. I never saw a time in my life when I believed the perfect organization of the Church, with all the strength and power God has given us in the quorums of the Priesthood, was more necessary than it is today. God intimated through His Spirit that it was His mind and will that the organization should be completed. I do not speak of men; I speak

of principle. It was the mind and will of God that these things should be done; and I do not know of anyone, unless it was President Joseph F. Smith, that had more anxiety of mind on this subject than I had. It is now accomplished, and I feel thankful that we behold this day, when the people have come together, in answer to the call, for the purpose of ratifying what the Spirit of the Lord so strongly impressed upon His servants to do. It may seem to some that action has been taken with unseemly haste, but it was the prompting of the Holy Spirit to attend to the organization of the First Presidency and not allow it to linger.

I remember the time when the Latter-day Saints were led by the quorum of the Twelve Apostles, with President Young at their head, and I recollect, when the First Presidency was organized at Kanesville, in the winter of 1847-48, my father saying that he had worked for three years with one hand tied behind him, and that, according to the spirit in him, the First Presidency should be organized. It seemed all right to everybody until the Spirit began to manifest itself through the leaders that this was a necessity. We had gone along from the martyrdom of the Prophet Joseph Smith in 1844. We had passed through those terrible scenes while journeying through the then Territory of Iowa, when it seemed to me as if there was death on every hand. I was but a boy at the time, but it looked to me as if there would not be enough people to last till we could emerge from that dreadful ordeal in the months of February and March. Day after day those who were in the rear part of the train thought they were doing well if they could camp where the head of the train had camped the previous day. If they made in one day a journey of three miles, they thought they were doing excellently, because they had to bridge the streams, and over every swamp they had to build corduroy bridges. I never will forget them. They were like the lives of the Latter-day Saints. We have to journey sometimes in water up to our necks, where we can hardly keep our mouths above the surface. So it was at that time. We would make these

corduroy bridges across swamps every two or three hundred yards, and they would sink till the wagon bed would be partly filled with water on some occasions. We traveled in this manner day after day, and I have seen the tracks of the wagons a quarter of a mile up and down a certain swale in the road, perhaps where they had diverged to cross a grassy place, because if a wagon cut through the sod there was no bottom to the lake underneath. I relate this to give you an idea of our condition in journeying through Iowa. I remember a little playmate of mine died, and was to be buried. In digging his grave as soon as they cut through about twelve inches of grass roots they struck a lake that seemed unfathomable, and they had to bury the child on top of the sod. All who died in that country had to be buried on the sod, and a fence built around to preserve them from the wild animals. It was a condition that appalled the stoutest heart; and President Young and the brethren of the Apostles were laboring day and night to avert the evils that seemed to come upon the people. But when the Spirit came upon them to organize the First Presidency, the whole people sanctioned it, just as they will do on this occasion, and as they would have done years before had the Twelve expressed themselves in that manner. I feel thankful that things have changed. I contrast today with the days of my early youth. If the Prophet Joseph could have stood in a tabernacle like this, with such a congregation, and spoken the revelations of God to them, it seems to me that he would have felt as if he was in heaven. As it was, he frequently faced a body of maniacs in the form of mobs, who thirsted for his blood. At no time, day nor night, within my recollection, was the Prophet Joseph Smith safe from assassination. He could not stand before a congregation like this, as President Smith has done—before his friends, and deliver the word of God. He had to face death at every step he took, and he never saw a moment when he was not liable to be arrested by men who would try to slay him. He scarcely ever stood before a congregation in which there were not some men armed to the teeth

and thirsting for his blood, only waiting the opportunity to kill him and to get away safely. What a contrast today! And what a sea of trouble we have waded through to reach it! Yet how the people have grown and increased! It is like a field of lucerne after it has been cut. Take the harrow and go over the field, tear it to pieces, and you get a better crop. The harrow has been upon this people, and they have thrived under it, because God is at their head. He is engineering this work, and He has preserved the people. So it will continue to be. Today I feel thankful for the blessing, prosperity, union, and the complete organization that God has given us. Thank God for peace that dwells within the confines of the state of Utah. Thank God for the people that are spreading abroad to the north and the south, to the east and the west. They are living in harmony, as a rule, and growing and prospering. Our children, too, are increasing, and crying. Give us room that we may dwell. I am thankful for the opportunity of bearing my testimony to this order which has been established, and to the work that has been done. I am thankful that we all have the privilege of lifting up our hands before God, angels and men, to manifest that we sustain this work and this organization with all the energy and power God will give us from this time henceforth and forever; which may He grant us strength and ability, good health and long life, to do, is my humble prayer in the name of Jesus. Amen.

ELDER JOHN HENRY SMITH.

Importance of maintenance of the organizations instituted by the Lord

My brethren and sisters, I rejoice with you in the privilege of attending this conference, although, with you doubtless, I have my regrets that it has been found necessary, so soon after our late conference, to convene the people for the purpose of considering questions that are of vital interest to us all. I am most happy in saying that the Council of Apostles have been a unit thus far in every action that has been taken by them. I am one of those that believe it is the duty, most sacred, of

the men who have been chosen to officiate as witnesses for the Redeemer, to see that the quorums and organizations of the Priesthood are fully and thoroughly maintained, and that no question is permitted to enter into our organizations that would weaken them in any of their functions. I believe that the methods used to break down the force of the Christian religion as presented by the Redeemer and sustained in the ministry of His chosen Apostles of that dispensation, were due in some measure to the fact that the brethren presumed to take long periods for their deliberations upon the question of the maintenance of the organizations that the Master had established. As a result, there grew up a variety of schisms, which so destroyed the purity and power of the organization that it degenerated into what we now witness in the world.

In the consideration of the questions involved in the speedy establishment of the presiding head in its proper place in the Church of Jesus Christ of Latter-day Saints, there has been no quibble, no contention, but our spirits have been absolutely in unison with each other. There does exist in connection with this organization the necessity for a power that can legitimately and properly transact a great variety of business which no one is virtually in a position to perform until the body of the Church passes upon the question. While I presume no man or woman conversant with the doctrines of the Church and in harmony therewith would question for a moment the action of the Council of the Apostles in pointing the way for the performance of any part in connection with the work of God, there might arise in the minds of the people a question as to whether all the rights involved had been properly and thoughtfully considered by the presiding quorum, in such an exigency as has arisen since our last general gathering.

I endorse to the fullest the remarks made by President Joseph F. Smith, and the doctrine enunciated in the revelation from which he has read. I endorse the sentiments and spirit that have actuated the utterances of President Lund, as also the remarks that

have been made by President Brigham Young. I trust that in the future, as the Lord shall manifest His designs in connection with the development of His work, the power, wisdom and judgment to exercise the functions bestowed will be given to the men who may stand in the forefront of the work, as He has guided and directed the movements of that grand body of men who have wielded the destinies of this people up to the present moment. I believe that it would have been possible, after the martyrdom of the Prophet and Patriarch of the Church, had the Saints seen the necessity of action in connection with the presiding quorum (although it is not for me to cast words of censure), to have preserved the Church from a number of factions that grew out of the circumstances surrounding the people at that time. You can see the attitude in which we would be placed to-day if, as was the case in those days, the Prophet of God was taken by the hand of assassins, and twelve men holding the Apostleship should each one presume to strike out in any direction that he might think proper without regard for the opinions of the others. We recall that Lyman Wight went in one direction, and other bold spirits went off in various directions. Had such examples been followed generally by the Apostles, we would have been a broken, disorganized band, and the power and force of the Priesthood among the people would have been shattered. But when the time was reached that the man whom God selected to guide the destinies of His people and plant them in these mountain vales began to exercise the functions of His Priesthood, in harmony with the wishes of his associates, the few that were dissatisfied withdrew themselves, or, surrendering their views, united themselves with the body and aided in the gathering of Israel and the establishment of the Gospel among the nations of the earth.

My brothers and sisters, these are matters for thought. The union of the people should lie near to our hearts. The development of our beings in harmony with divine rule should be our wish and ambition. It should characterize the actions of the presid-

ing authority in this Church, whether it rest upon a First Presidency of three or whether it falls briefly upon the shoulders of that body of men to whom the Prophet made the remark that where he was not there was no presidency over the Council of the Apostles—not meaning himself personally, but that species of leadership couched in a Presidency of three, who should direct the movements of the Apostles in the dissemination of the Gospel, calling the Seventies to work in harmony with them for the accomplishment of this purpose.

I recognize the fact that our time is far spent; but I say to you that I have never discovered in all my association with this body of men since the death of that eminent leader, Lorenzo Snow, the least thought on the part of him who now stands at the head, or his associates, to do aught than carry out the purposes of our Father in the organization of His Church and in the establishment of that rule of Priesthood given by Him, which is destined to guide the work until it shall accomplish His purpose in regard thereto. I bear testimony to its truth, and to the revelations of the divine will to myself, showing me the positions which Brother Joseph F. Smith and Brother Brigham Young occupy today as the President of the Church and the President of the Twelve Apostles respectively. God gave me a revelation concerning this as clear and explicit as ever came to any man, and it was given to me over ten years ago. I saw then the positions which these brethren would occupy in connection with this work; and yet my associates will credit me with being as modest as a man need be in relation to this; for at no time or place, save on two occasions, have I ever presumed to say that my Father had revealed to me and pointed out the way in which the leadership of this Church would be developed as it stands today. I pray that His peace may abound in your souls, that the knowledge of His truth shall be written upon your hearts, that a comprehension of His purposes may ever be with you, that every movement made for the development of His Zion and the establishment of His righteousness shall find a response in your souls,

that your action shall indeed be in harmony with His holy will. This is my prayer in the name of Jesus Christ. Amen.

The choir and congregation sang:

God moves in a mysterious way,
His wonders to perform.

Benediction was pronounced by Patriarch John Smith.

CLOSING SESSION—2 P. M.

The choir sang the anthem, "Arouse, O ye mortals."

Prayer was offered by Elder Marriner W. Merrill.

The choir sang:

The nations bow to satan's thrall;
He fills with strife the souls of men.
He seeks to blind them, one and all,
Lest they the way of life obtain.

The quorums of the Priesthood were present, in solemn assembly, for the purpose of voting, in that capacity, for General Authorities of the Church. They were arranged in the following order:

The First Presidency, Apostles, First Seven Presidents of Seventies and Presiding Bishopric, in their respective places on the main stand.

On the south wing of the stand, the presidencies of Stakes and High Councilors.

On the north wing, Patriarchs, Bishops and their counselors.

On the south wing and adjacent section of the floor of the hall, High Priests.

On the north lower wing, Bishops.

On the four central and rear sections of the body of the hall were, each in respective order, the Seventies, Elders and Lesser Priesthood.

The remaining portions of the building, including the galleries, were occupied by members at large.

ORDER OF VOTING.

President Joseph F. Smith said that in voting it was expected that each quorum or body of the Priesthood would rise to their feet and raise their right hands, and be seated quickly in order that the business to be transacted might not be delayed. Those wishing to vote negatively were to rise and raise the left hand.

The order of voting by quorums and as a whole was as follows:

First—The First Presidency.

Second—The Apostles.

Third—The Patriarchs.

Fourth—Presidents of Stakes and their counselors, and the High Councilors.

Fifth—High Priests.

Sixth—Seventies.

Seventh—Elders.

Eighth—Bishops and their counselors.

Ninth—Priests, Teachers and Deacons (the Lesser Priesthood).

Tenth—All members of the Church, evidently embracing the whole congregation.

In each instance, successively, President Smith announced the motion to sustain the authorities and called for the affirmative vote. After the response the negative of the question was presented, and those who favored it, should there be any, were requested to express their will in the matter.

The voting was, however, affirmatively unanimous throughout.

The spectacle presented by the immense assembly, especially while the voting was in progress, was indescribably grand and impressive.

OFFICERS VOTED UPON.

Following were the officers voted upon:

GENERAL AUTHORITIES.

Joseph F. Smith—As Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder—As first counselor in the First Presidency.

Anthon H. Lund—As second counselor in the First Presidency.

Brigham Young—As President of the Twelve Apostles.

As members of the Council of Twelve Apostles—Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot and Hyrum M. Smith.

John Smith—As presiding Patriarch of the Church.

The counselors in the First Presi-

dency and the Twelve Apostles as Prophets, Seers and Revelators.

First Seven Presidents of Seventies—Seymour B. Young, Christian D. Fjeldsted, Brigham Henry Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston—As Presiding Bishop, with Robert T. Burton and Orrin P. Miller as his first and second counselors.

Joseph F. Smith—As trustee-in-trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints, and we hereby ratify and confirm all that he has done, as such trustee-in-trust, since his appointment to said office on the 17th day of October, 1901.

As members of the general Church board of education—Joseph F. Smith, Willard Young, Anthon H. Lund, James Sharp, John Nicholson, George H. Brimhall, Rudger Clawson, Joseph M. Tanner and John R. Winder.

DESERET SUNDAY SCHOOL UNION

Joseph F. Smith, as general superintendent.

George Reynolds, as first, and Joseph M. Tanner, as second assistant general superintendents.

John R. Winder, James E. Talmage, George M. Cannon and Horace Cummings, members of the Sunday School Union Board, in addition to those voted upon at the last general conference.

Y. M. M. I. ASSOCIATION.

Joseph F. Smith, general superintendent.

Heber J. Grant and B. H. Roberts, assistants.

RELIEF SOCIETY.

Bathsheba W. Smith, president.

Annie T. Hyde, as first, and Ida Smoot Dusenberry, as second counselors.

Emmeline B. Wells, secretary.

Clarissa S. Williams, treasurer.

ACTION IN THE STAKES.

On the 22nd of October last, the following explanatory letter, which was addressed to the presidencies of all the Stakes of Zion excepting those of Davis, Granite, Jordan and Salt Lake,

to whom it was deemed unnecessary to send it, was read by President Smith:

“As you will have learned through the columns of the Deseret News, we have called a special general conference of the Church to be held on the 10th of November next for the purpose of voting on the authorities of the Church as they were sustained by the Council of Apostles on the 17th inst., and officially announced in the Deseret News of the same date. And being desirous that as full a representation as possible of the Stakes of Zion may be had upon that occasion, and fearing that distance and expense may prevent many of your people from attending, we therefore advise that you call and hold a special conference of your Stake on Sunday, the 3rd prox., for the purpose of voting on the same question; and that the sense of said conference be expressed by resolution, and a certified copy thereof be sent either by mail or special representative to be read at the forthcoming conference in this city. Your brethren,

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND,
First Presidency.

Pursuant to the instructions contained in the foregoing communication, all the Stakes to whom these letters were written have been officially reported (except Uintah) as having held conferences and passed resolutions sustaining the authorities of the Church as at present constituted.

As a sample of the resolutions officially reported as having been adopted by the Stake conferences, the first in alphabetical order is Alpine Stake. It reads as follows:

“American Fork, Utah,
October 31, 1901.

To the First Presidency of the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah.

Dear Brethren:—We the undersigned Presidency of the Alpine Stake of Zion do hereby certify that at a regular quarterly conference of said Stake of Zion, held in Lehi, October 27, 1901, at which there was a very large attendance, the following persons were unanimously sustained to the offices set opposite their respective names, to wit:

Joseph F. Smith—Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

John R. Winder—First Counselor in the First Presidency.

Anthon H. Lund—Second Counselor in the First Presidency.

Brigham Young—President of the Council of the Twelve Apostles.

Members of the Council of Twelve Apostles—Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot, Hyrum M. Smith.

The counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

John Smith—Patriarch of the Church.
First Seven Presidents of Seventies—Seymour B. Young, C. D. Fjeldsted, B. H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin.

William B. Preston—As Presiding Bishop, Robert T. Burton, as first, and Orrin P. Miller, as second counselors.

Anthony H. Lund—As Church historian and general Church recorder.

Joseph F. Smith—As trustee-in-trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

STEPHEN L. CHIPMAN,
President.

JAMES H. CLARKE,
First Counselor.

A. J. EVANS,
Second Counselor.

PRESIDENT JOSEPH F. SMITH.

Duties and responsibilities of the First Presidency.

I desire to make another remark or two before we close our conference. I will call your attention to the fact that the Lord in the beginning of this work revealed that there should be three High Priests to preside over the High Priesthood of His Church and over the whole Church, (Doc. and Cov. 107: 22, 64, 65, 66, 67, 91 and 92.) He conferred upon them all the authority necessary to preside over all the affairs of the Church. They hold the keys of the house of God, and of the ordinances of the Gospel, and of every blessing which has been restored to the earth in this dispensation. This authority is vested in a Presidency of three High Priests. They are three Presidents. The Lord himself so calls them. (D. & C., sec. 107: 29.) But there is one presiding President, and his counselors are Presidents also. I propose that my counselors and fellow Presidents in the First Presidency shall share with me in the responsibility of every act which I shall perform in this capacity. I do not propose to take the reins in my own hands to do as I please; but I propose to do as my brethren and I agree upon and as the Spirit of the Lord manifests

to us. I have always held, and do hold, and trust I always shall hold, that it is wrong for one man to exercise all the authority and power of presidency in the Church of Jesus Christ of Latter-day Saints. I dare not assume such a responsibility, and I will not, so long as I can have men like these [pointing to Presidents Winder and Lund] to stand by and counsel with me in the labors we have to perform and in doing all those things that shall tend to the peace, advancement and happiness of the people of God and the building up of Zion. If at any time my brethren of the Apostleship shall see in me a disposition to depart from this principle or a forgetfulness on my part of this covenant that I make today before this body of Priesthood, I ask them in the name of my Father, that they will come to me, as my brethren, as counselors in the Priesthood, as watchmen on the towers of Zion, and remind me of this covenant and promise which I make to the body of the Church in general conference assembled at this time. The Lord never did intend that one man should have all power, and for that reason He has placed in His Church Presidents, Apostles, High Priests, Seventies, Elders and the various offices of the Lesser Priesthood, all of which are essential in their order and place according to the authority bestowed on them. The Lord never did anything that was not essential or that was superfluous. There is a use for every branch of the Priesthood that He has established in His Church. We want every man to learn his duty, and we expect every man will do his duty as faithfully as he knows how, and carry off his portion of the responsibility of building up Zion in the latter days.

I felt like I wanted to say that much to these my brethren who bear the Holy Priesthood—men who wield influence for the salvation of souls, who set good examples before the people among whom they dwell, who teach them the right way, admonish them for sin, lead them in the path of duty, and enable them to stand firm and steadfast in the faith of the Gospel, wherewith they have been made free from sin and from the grasp of Satan. God bless all Israel, is my prayer in the name of Jesus, Amen.

PRESIDENT JOHN R. WINDER.

Acceptance of high office and its responsibilities.

My brethren and sisters, in all my experience of between fifty and sixty years in the Church, I never felt my weakness as I do on this occasion. I have scarcely overcome the shock that I received a short time since when President Joseph F. Smith made known to me his wishes, and I feel very much my inability to occupy this exalted position. At the same time, in the past I have many times been compelled to seek the Lord in the hour of need, and I want to say today that I never failed to find Him; consequently I feel encouraged at the present. My dependence is on the Lord, and I propose to seek after His Spirit to guide and direct me. Seeing that I have been placed in this position, I propose, with all my might and power, assisted by the blessings of the Lord, to uphold and sustain President Joseph F. Smith in the position to which you have called him; and while I uphold and sustain him, I am willing to share with him the burden and the responsibilities of his high and holy calling. In my humble efforts I will do all in my power to aid him and my fellow counselor, Brother Lund.

Brethren and sisters, I have had very little experience in preaching the Gospel. I have scarcely ever stood before a congregation of this size to talk to them. My duties have been in another direction ever since I have been a member of the Church. But I am thankful to the Lord today that through all these long years He has been so good, and kind and gracious to me, and has thus far sustained me. I hope and pray that you will sustain us in our calling, that we may be able to discharge the duties devolving upon us acceptably to the Lord and profitably to the people; which is my prayer, in the name of Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

A majestic power for good.

In looking at this magnificent body of Priesthood and witnessing the united action of this vast congregation, can you doubt that that which has been done has been in accordance with the

mind of the Spirit and will be sanctified of the Lord for the good of the house of Israel? God bless this body of Priesthood. I see here a majestic power for good rising up in the land. It is the duty of this vast body of men holding the Holy Priesthood, which is after the order of the Son of God, to exert their influence and exercise their power for good among the people of Israel and the people of the world. It is their bounden duty to preach and to work righteousness, both at home and abroad. With this power at work in the earth, how is it possible for the work of the Lord not to roll forward until His purposes shall be consummated? I rejoice in my heart today. This scene that we have witnessed is one that should be indelibly impressed upon the minds of all, that we may carry with us the remembrance that we have this day unitedly sustained the general authorities of the Church by unanimous vote. Now let us carry out, in the acts of our lives, the expression that we have given here, and God will sustain His servants, and people and His work will roll on until it shall be accomplished. God bless you forever, is my prayer in the name of Jesus. Amen.

ELDER HYRUM M. SMITH.

Dependence upon the assistance of God.

I feel, my brethren and sisters, as if there was an intense anxiety in the minds of the people to see me, and perhaps some curiosity to hear my voice; consequently, I feel somewhat embarrassed.

All I wish to say at this time is that I accept the call that has been made upon me, and I thank the Latter-day Saints for their endorsement of it. I feel that the brethren of the Twelve Apostles and the First Presidency are responsible, under the Lord, for this call. It is my desire, inasmuch as I have been called and sustained by the Latter-day Saints, to do everything in my power to sustain my brethren and the Latter-day Saints. I hope I will always be found, in season and out, defending the faith which we all have espoused. A testimony of the Gospel of Jesus Christ was born in me, and it has

grown with me. I have felt it all my life. I have been proud and glad to be counted a member of the Church of Jesus Christ of Latter-day Saints.

Today I have witnessed the most imposing and impressive ceremony I ever saw, namely, the way in which we have done our voting. It seems to have been a confirmation of my testimony. I could not describe the feelings I had while witnessing the voting.

Brethren and sisters, I feel for the first time since I have been called to this position to be firmly and soundly on my feet again. Nobody knows, save those who are called to undergo the same experience, just how I felt and do feel. But I have thrown myself entirely on the will of the people and my brethren: and I have determined in my heart to go forth and to the best of my ability and with the power God gives me, justify my brethren and the Latter-day Saints in calling and sustaining me in this position. I ask for a continuance of your confidence. I hope and feel that all who have voted for me and for my brethren have voted as I

voted myself, not only with the hand, but with the heart, in sincerity and in truth. I purpose, with the help of the Lord, and the assistance of my brethren and sisters, by every word and act, to live consistent with the action of rising on my feet and raising my hand as I have done this afternoon. I pray the Lord's blessings to rest upon you and upon me. May you pray for me and all whom you have sustained this day. I ask it of you and of the Lord, in the name of Jesus Christ. Amen.

A motion to adjourn the conference until next April—to meet on a date to be hereafter announced, was put to the assembly and carried unanimously.

The choir and congregation sang:
We thank Thee, O God, for a Prophet,
To guide us in these latter days.

The benediction was pronounced by Elder Abraham O. Woodruff.

The stenographic work of the Conference report was done by Arthur Winter.

JOHN NICHOLSON,
Clerk of Conference.

FUNERAL

OF

PRESIDENT LORENZO SNOW.

A Great Demonstration of Affection and Respect
on Sunday Morning, Oct. 13th.

The mortal remains of President Lorenzo Snow were borne from the Bee Hive House to the Tabernacle, where the grand old organ, whose tones he so dearly loved, pealed his requiem, and Apostles and associates spoke his praise. But before the beloved form was taken from the historic house forever, thousands of people took advantage of the opportunity to view the features which were known throughout the length and breadth of the nation and indeed in many foreign countries. For one hour and a half a stream of people poured past the bier and many seemed stricken to the heart. No telling how long the people would have continued to come, but at 9:30 the casket was closed and many were turned away disappointed. There was an evident element of sincere regard and in most cases, reverence on the part of those who gathered to the coffin of the late President. As President Snow commanded respect while living, it was freely given to him after death had closed the light from his noble features.

Every feature of the obsequies was in keeping with the exalted station that was held by the deceased. The interest that all classes took in the occasion showed how his kindly spirit had spread its influence over the entire population. The flowers were purchased without any reference to cost, apparently, and woven into emblematic forms and designs until the florist's brightest fancies seemed to be exhausted. The music was sung by voices familiar to the departed, and

the songs were among those that he had loved to hear.

So large a funeral as that of yesterday was perhaps never in the hands of more competent directors. The committees who were charged with various features of the ceremonies never neglected one item, and the services, begun in Salt Lake and impressively concluded in Brigham City, were carried through without a jar. The general sorrow and interest that was felt here was projected ahead of the funeral train and in every village and city between Salt Lake and Brigham City people were standing at the station to see the train go through. The trip to Brigham was the quickest ever made by a Short Line train.

The funeral march from the Bee Hive began at 9:44 and was led by Chief Hilton and a platoon of police. Held's band played the dirge "Dolores," while the sad march was made to the Tabernacle. The casket was borne by three sets of pallbearers, each relieving the other at brief intervals, as it was very heavy. The bearers were Apostles Brigham Young, John Henry Smith, George Teasdale, M. W. Merrill, M. F. Cowley, A. O. Woodruff, Rudger Clawson, Reed Smoot, Oliver G. Snow, Lucius A. Snow, Frank Snow, Lorenzo Snow, Dr. L. W. Snow, Dr. M. W. Snow, Mansfield Snow, Le Roi C. Snow, Seymour B. Young, B. H. Roberts, George Reynolds, J. Golden Kimball, Rulon S. Wells and Joseph W. McMurrin, Prest. Joseph F. Smith walked immediately behind the casket and then came the

members of the family and other mourners. The procession had to pass through a dense throng all the way to the Tabernacle, and the same from the Tabernacle to the depot.

The people of Brigham City and of Boxelder county are entitled to praise for the noble manner in which they responded to the request of the committee for vehicles with which to convey the people to the cemetery. In short there was such a unanimity of action and sympathy everywhere that there was nothing left to be done that should have been done.

FLORAL TRIBUTES.

The catafalque, upon which rested the handsome casket containing the mortal remains of the departed leader presented the appearance of being veritably embedded in flowers. All classes of floral tokens were represented from the handsome pieces, which spoke of the esteem and love of the employes of financial and mercantile establishments, down to the handful of blossoms which had been gathered from the garden of the humblest Saint. The west end of the vast building had been transformed into a regular bower of blossoms, palms and foliage. White and green was the prevailing effect from the casket down in front of the stand to the draperies which hung in artistic festoons from the gilded pipes of the organ. The first four pillars which support the galleries on either side of the building at the west end were covered with white draperies around which were entwined ropes of ivy and sprigs of autumn leaves. The galleries above were also draped in similar effects relieved by cord, tassels and white rosettes. This effect was carried out upon the railings in front of the choir. The same decorative scheme prevailed upon the stand with the addition of cream effects in satin ribbons and potted palms. At the back, above the choir, was the life-sized oil portrait of the departed President. Immediately beneath the portrait was the tribute of the Temple workers in the form of a four-foot square reproduction of the Salt Lake Temple in white and purple flowers upon a solid background of deep green ivy leaves. No less striking floral

pieces were those which flanked the speakers' stand at the top of the stairway. At the right hand facing the catafalque stood the floral design, the token of the Quorum of the Apostles, at the left the piece offered by the Deseret Sunday School Union. The first named consisted of an arc nearly five feet in height wrought in white everlasting flowers and relieved at set intervals by twelve stars comprised of pink carnations with each a cream rosebud in the center. Within this frame stood a Corinthian pillar in white everlastings and decked with cream colored rosebuds, fern leaves and a knot of white crepe. On either side of this pillar stood one broken column entwined with smilax and white carnations, the whole standing upon a base of astors, chrysanthemums and roses; surmounting the whole was a white dove with wings outstretched. The Deseret Sunday School Union tribute consisted of a big bee-hive upon a background of ivy leaves, the hive consisting of yellow astors and chrysanthemums. The other big set floral designs were both numerous and elaborate. Prominent among those which rested on big easels upon the table which stood at the south side of the casket was a large scroll in pink and white roses, dahlies, carnations and other choice flowers. In the center of the scroll appeared the purple letters which read, "As God is Man May Be." Adjacent stood a big lyre of artistic design in half a dozen different kinds of flowers and smilax which bore a card setting forth that it was a token from the employes and directors of Zion's Savings Bank and Trust company.

The Z. C. M. I. also was represented in the form of a big half-moon crescent and a star standing upon an easel which was smothered in fern leaves and smilax. A floral anchor with a crown in the center and a white dove surmounting the easel represented the love of the faculty and students of the Latter-day Saints' University, while Hon. B. H. Roberts laid upon the steps of the catafalque a double-armful of some of the most perfect American Beauty roses, with two foot stems, that it was possible for Utah florists to procure.

Other pieces, which were greatly ad-

mired, were an elaborate lyre from the Elks of Salt Lake; bouquet on easel, from the Utah Light and Power company; basket from Salt Lake Primary association; spray of roses, from John W. Young of New York; spray of roses, from Relief corps; design in chrysanthemums from R. E. Evans and wife; horseshoe of roses and ivy, from the general board of the Y. M. M. I. A.; pillow of roses and chrysanthemums, from the general board of the Y. L. M. I. A.; wreath from the general board of the Primary association; harp with design "Father," from the family; bouquet of roses, from Gov. Wells and wife; piece $2\frac{1}{2} \times 4$ feet, in white and pink roses, carnations, dahlies and chrysanthemums, with sheaves of wheat, from the Priesthood and Sunday schools of Weber Stake. In addition to this there were dozens of smaller pieces and simple bouquets.

AT THE TABERNACLE.

Services at the Tabernacle, President Joseph F. Smith presiding.

The choir sang:

"O My Father, Thou that dwellest,
In the high and glorious place."

The opening prayer was offered by Elder Marriner W. Merrill.

Singing:

"Zion stands with hills surrounded."

ELDER BRIGHAM YOUNG.

It appears to me that we have met frequently on occasions of this kind in this building; still we acknowledge the providences of God in what has befallen us in our bereavement, and also in all our successes and mutations in life. I have been called upon within the last few months to mourn the loss of friends who were as dear to me perhaps as any friends I ever had upon earth. I have looked upon President Lorenzo Snow as a second father. I have loved him as a father, and I mourn his departure; but I feel thankful that he was surrounded with every comfort, that peace prevailed in his home and with the people, and that he passed to his rest in the midst of his loving family and friends. About two hours before his death I laid my hand upon his brow and said, "Presi-

dent Snow, do you recognize me?" He looked at me with his sweet smile and eyes full of intelligence, and said, "I rather think I do." He was intelligent nearly to the last, and he knew that his time had come, for he spoke of it. If the prayers and faith of the people could have saved him, President Snow would be alive today; but God has willed it otherwise, and we are deprived of a man who has been one of the most valiant of those who were raised up by the Almighty to assist in laying the foundations of the great cause which He instituted for the salvation of His sons and daughters.

I have known President Snow since before the death of the Prophet Joseph Smith. I knew him well before the Prophet was martyred, and I knew he was a friend of the Prophet, a friend of the leaders of the Church, and a friend of God. Though but a boy, I recognized in this man a power that was born of the Holy Spirit. I have known his works since 1843, and no man that has lived among us has been more thorough, more diligent, wiser in all positions where he has been placed, and shown more integrity to the work, than the late President Lorenzo Snow. I loved that man, as I loved his predecessors; and the grand work that he has accomplished in the last three years will live in the history of the Church, showing forth the greatness and the executive and financial ability of the man. He will stand among the foremost of those who have inaugurated this great and glorious work of the latter days. Thank God that I was acquainted with him! Though I mourn the loss of his society, I know that he has gone to a reward that is great and glorious. For him there is a crown laid up that shall never fade. I know his family will miss him, and his brethren will miss him; but Lorenzo Snow has done a magnificent work, and his example is worthy of emulation. His life is a monitor to me, an example that I wish to emulate as far as possible in my place and calling in the Church. I am sure that President Joseph F. Smith, who will succeed him, will also emulate the example of this man. When men manifest in their lives that they desire to

obey His laws and keep His commandments, God moves upon them to do the work that He has for them to fulfil, and they do it in a way that is often wonderful to us. Wonderful has been the work of President Snow. God has overruled and shaped affairs so that he has passed along with a serenity, an evenness and a judgment that could only have been born of God. He labored for this all his life. I can look back upon his life and see that he was in training all his days for the very work he has accomplished. So it has been with all our leaders. Those who led us to this country were in training; so were those who have presided since we have dwelt in these mountains. Everything has moved along harmoniously, and each man has seemed to have his labor cut out for him to accomplish in the service of his God.

I rejoice that President Snow has passed away peacefully. We are not now in the midst of mobs; we are in the midst of friends. It seems as if all classes are ready and willing to pay tribute to the remarkable qualities of our beloved leader, and to recognize him as a great man, as the Latter-day Saints do. He has wrought wondrously, under the power of God, for the salvation of this people; and not until the history of his acts for the last three years is laid before us will we know precisely the stupendous work he has accomplished. God has blessed him abundantly. While under the rule of President Woodruff we were robbed and maltreated by our enemies on the right and on the left, under the presidency of President Snow, God has showered His blessings upon the people, and the way has been opened up in a manner that to me is miraculous. It is God's power that has done these things, and we give him the glory; but under Him this man has wrought wondrously for the salvation of Israel.

May God bless his wives and his children. May his sons emulate his example, and seek by every power of mind and body to be worthy to go into the presence of their father, when their time shall come. I have a desire in my heart for all sons to be worthy of their worthy fathers. May this family of

President Snow's be comforted. They have the sympathy and love of the people; for we have all lost a friend, a brother, a prophet, seer and revelator in this man who has gone to his reward. May God help us all brethren and sisters, that when we lay our bodies down and our friends carry us to our last resting place, it can truthfully be said of us, "Well done, good and faithful servant (or handmaiden); enter into the joy of thy Lord." May He give us strength to emulate the example of these worthies that have gone before; for of all things that are in my heart I desire most to stand in their presence in the world to come, in the presence of God, and receive his welcome plaudit. May this be our happy lot, I humbly ask, in the name of Jesus Christ. Amen.

ELDER JOHN HENRY SMITH.

With you, my brethren and sisters, I feel that the Latter-day Saints have some cause for mourning, and yet when I think of the great age to which our chief had attained, it seems to me that it would have been unjust on our part to have desired his continuance very much longer in the performance of the arduous duties that came to him as President of the Church. I was not intimate with President Snow in the earlier days of his ministry in the Apostleship; in fact, not until he became the President of the Twelve Apostles was it my privilege to become extremely intimate with him; but from the period of his presidency over the Council of the Apostles I have learned to esteem him, to love him, for his eminent abilities and for his integrity to the cause to which he had devoted his early life.

Upon a recent visit to the city of Washington I was the bearer of a message from President Lorenzo Snow to President William McKinley; and upon that occasion President McKinley expressed his very great pleasure in hearing from President Snow and receiving his expressions of regard. In our conversation he remarked that he had known President Snow from his boyhood, and gave us to understand that upon a certain occasion, when President Snow was in the heyday of

his young manhood, erect in person, and with a graceful, dignified bearing, he had had the privilege of an introduction to him, and he said he had remembered him very distinctly ever since. He further said: "I desire you, upon your return to your mountain home, to bear to him my kind regards; for I esteem him as a man devoted to the interests and wellbeing of his fellowmen, who loves his God and his country." My brothers and my sisters, these expressions, coming as they did from the chief magistrate of the nation, though not given here probably in the exact language in which they were spoken, made a deep impression upon my mind; and I had little doubt of the possibilities for the accomplishment of good in the interests of the Latter-day Saints through the ministrations and efforts of the man whom Providence had placed at the head of His people and the man whom Providence had placed at the head of our nation. We may not fully sense the position in which we sometimes find ourselves, but there is this sure fact in connection with the work of God: He has provided that that work shall not lack at any time or place in its accomplishment through failure on the part of any of His servants. As the necessities have demanded, the men have been found and raised up for the labor required. Commencing with the Prophet Joseph, along through the administrations of President Brigham Young, President John Taylor, President Wilford Woodruff, down to the life and labor of the grand man whose remains lie before us, it will readily be recognized that each has had the characteristics requisite for the accomplishment of the purposes of his administration. I rejoice that it has been my privilege to personally know all of them, except the Prophet Joseph, with whom I was not conversant in his life time, however much I should like to have been. It was my privilege to mingle in the society of President Young and to be in his companionship under some trying circumstances. The dignity of his character and the strength of his abilities marked him as a man among his fellow men. His mission was fraught with blessing to

the people our Father had selected him to preside over. The same is true of the lives and labors of the heroic men who have succeeded him in this great work, which is designed by our Father to accomplish its wonderful destiny in the regeneration of mankind. They ministered in the interests and wellbeing of their fellow men. Their hearts were given to the accomplishment of our Father's purpose. Their success has been indeed wonderful, and the method adopted by our Father to utilize them in fulfilling His purposes, as remarked by my brother Brigham, is a marvel among the children of men. I remember distinctly the visit of Gen. Thomas L. Kane to this city just following the demise of President Brigham Young. After he had met with the brethren and conversed over the situation as it existed here, it was my privilege to spend some time with him by ourselves, and he remarked to me upon that occasion: "When the word came to me of President Young's demise, I was somewhat concerned in my spirit as to the position in which matters would be placed, looking, as I naturally did, more from a worldly point of view than from the view of faith; but when I met with the brethren, conversed with President Taylor, looked over the men who stood around him as leaders, I said to myself, the Lord has made ample provision for the preservation of that cause which lies near to my heart."

I trust, my brothers and sisters, that each one of us shall receive an inspiration from the life and character of these grand men who laid the foundations of these commonwealths in this intermountain region, who sought to disseminate the Gospel of the Lord Jesus among the children of men, and who in the station they were called to occupy by divine providence betrayed no trust, violated no honorable pledge, broke no faith, but fulfilled their part and ministry with an eye single to the glory of God and the accomplishment of the work that He set their hands to do. When our Father clusters His jewels together in the eternal worlds, among them will be found the heroic man who suffered imprisonment, who offered his

life in the interests and wellbeing of our Father's cause, and who never faltered, no matter what requirement or obligation was laid upon him. The roll has been called, the drums have sounded, and another hero, true to the principles of righteousness, has answered his Father in heaven: Yes, I am here, Father. I accepted the duties Thou didst give me, with the determination that Thy name should be honored, and that Thy truths should be written in the hearts and beings of the children of men. as far as Thou gavest me ability to help in that direction.

In connection with my brother, I pray that the peace of heaven may abound upon his household. May his sons and his daughters be of that sterling stuff which characterized this hero. May their backs never be turned upon the truth; but in every extremity, in every place where our Father shall seek to utilize them, may the heroic mold of that father who gave his life that they might be, ever show itself in their ministry and efforts for the accomplishment of our Fathers' purpose. Before you, my brethren and sisters, is an example of devotion to the cause of eternal truth. Register it deep and thorough in your souls, and by and by, when the Eternal One shall gather His jewels, your names will be registered in the Lamb's book of life. I pray that heaven's peace may abound upon his loved ones, that their hearts may be true and steadfast, as his was. I trust that his associates, upon whom responsibility will fall in his demise, may possess the same heroic mind, the same determination, the same undying courage and faith that has characterized him in his long life among the people of God. His heart was one that enabled him to love the world, to bless Father's children, whether of his own faith or not, to treat them with respect and honor, and to guard them as faithfully and well as he would his own. May that spirit be our spirit; may our faith be as his faith, gentle and considerate as a child when necessity required, but bold and unyielding as the rock of ages when such kind of courage was called for. May our Father bless and prosper His

cause; may the truth extend until it shall encompass the earth; may we love His righteousness, bless His children, and live so that the truth may extend all over the world, is my prayer in the name of Jesus Christ. Amen.

The Temple choir sang:

"Who are these arrayed in white."

ELDER JOHN W. TAYLOR.

My dear brethren and sisters and friends: I have been requested by President Smith to make a few remarks this morning, and the prayer of my heart is that our Heavenly Father will bless me with a portion of His Holy Spirit, that whatever I may say may be in accordance with His mind and will and appropriate to the present occasion. I feel it a very great honor to have the privilege of saying a few words here. Lying before us are the remains of President Lorenzo Snow, who was the prophet, seer and revelator of the Church of Jesus Christ of Latter-day Saints in all the world. He was the fifth man who has been honored to hold this high position among this people.

There were several characteristics in the life of President Lorenzo Snow that always impressed me very strongly, and whenever I think of him they come up in the vision of my mind. I have heard him relate that when he was a young man he received a revelation from God, the Eternal Father. It was soon after the Prophet Joseph Smith came forth proclaiming that He had received a visit from God the Eternal Father and His Son Jesus Christ. President Snow heard the testimony of the Prophet and believed on his words. Afterwards he received a testimony from the Lord himself. On another occasion, while pondering upon some principles that had been taught him by the Prophet Joseph, he heard a voice from heaven, and that voice made known unto him the principle embodied in these words: "As man now is, God once was; as God now is, man may be." President Snow held to those two testimonies during his whole life.

I desire here to emphasize the principles set forth in this sentence. In the first place, he received a revelation from God. Here was the principle of

new revelation. Secondly, it was made known unto him that the sons and daughters of men may attain unto that perfection which the Eternal Father possesses.

Now, these principles are either true or false, and I feel impressed, if the Lord will direct me by His Holy Spirit, to speak a little upon them.

Jesus, referring to this principle of revelation said:

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

In relation to the other principle, He said to His Apostles:

"Be ye therefore perfect, even as your Father, which is in heaven, is perfect."

Paul, in speaking of Jesus, says:

"Who, being in the form of God, thought it not robbery to be equal with God."

Here is set forth in inspired language, what it is possible for the children of men to attain to in the eternal worlds, through their faithfulness and diligence in keeping the commandments of God while they live upon the earth. Just imagine for a moment the idea that through the principle of eternal progression we can ultimately become like our Father and God!

This revelation was given to President Lorenzo Snow in his early manhood, and the principle of revelation was his guiding star to the hour of his death.

This principle of revelation is a strange thing among the children of men. It should not be; for Jesus said to His disciples that when the Comforter should come it should guide them into all truth, it should partake of the things of the Father and reveal them unto them. This was the Spirit that rested upon President Snow, and that gave him a testimony of the truth; and it is exactly in accordance with the promise of our Lord and Savior, who said, as recorded in the 7th chapter of John, 16 and 17 verses.

"My doctrine is not mine, but His that sent me.

"If any man will do His will, he shall know of the doctrine whether it be of God, or whether I speak of myself."

Undoubtedly President Snow, in his youth, relying upon this promise, looked unto God for a knowledge of the

truth. When Joseph Smith declared that God the Father and His Son Jesus Christ had committed unto him the plan of life and salvation for the redemption of the children of men, President Snow put that declaration to the test. The Prophet and his associates made the bold statement that whosoever would believe and be baptized and accept the message which they declared, could know from the Father concerning the doctrine, whether it was of God or whether they spoke of themselves. President Snow, I say, put it to the test, and he received a testimony from God that filled him with joy unspeakable.

Now, my beloved friends, have you ever considered what it means to attain unto that perfection which Jesus referred to? I will read a little concerning the works of our Father, and then you can imagine what possibilities you may attain to by reaching the same degree of perfection. I will read from the "Pearl of Great Price," which contains some revelations that were given by the Lord to the Prophet Joseph Smith:

"And God spake unto Moses, saying, Behold, I am the Lord God Almighty, and Endless is my name; for I am without beginning of days or end of years; and is not this Endless? And, behold, thou art my son, wherefore look, and I will show thee the workmanship of mine hands, but not all, for my works are without end, and also my words; for they never cease; wherefore, no man can behold all my works, except he behold all my glory; and no man can behold all my glory, and afterwards remain in the flesh on the earth. And I have a work for thee, Moses, my son; and thou art in the similitude of mine Only Begotten; and mine Only Begotten is and shall be the Savior, for he is full of grace and truth; but there is no God beside me, and all things are present with me, for I know them all. And now, behold, this one thing I show unto thee, Moses, my son, for thou art in the world, and now I show it unto thee.

"And it came to pass that Moses looked and beheld the world upon which he was created, and as Moses beheld the world and the ends thereof, and all the children of men which are, and which were created of the same, he greatly marvelled and wondered. And the presence of God withdrew from Moses, that his glory was not upon Moses; and Moses was left unto himself. And as he was left unto him-

self, he fell unto the earth. And it came to pass that it was for the space of many hours before Moses did again receive his natural strength like unto man; and he said unto himself, now, for this cause I know that man is nothing, which thing I never had supposed, but now mine eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him."

"And it came to pass, as the voice was still speaking, he cast his eyes, and beheld the earth, yea, even all the face of it; and there was not a particle of it which he did not behold, discerning it by the Spirit of God. And he beheld also the inhabitants thereof, and there was not a soul which he beheld not, and he discerned them by the Spirit of God; and their numbers were great, even as numberless as the sand upon the sea shore. And he beheld many lands; and each land was called earth, and there were inhabitants on the face thereof.

"And it came to pass that Moses called upon God, saying, Tell me, I pray thee, why these things are so, and by what thou madest them? And behold, the glory of God was upon Moses, so that Moses stood in the presence of God, and he talked with him face to face; and the Lord God said unto Moses, For mine own purpose have I made these things. Here is wisdom, and it remaineth in me. And by the word of my power have I created them, which is my Only Begotten Son, who is full of grace and truth. And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. And the first man of all men have I called Adam, which is many. But only an account of this earth, and the inhabitants thereof give I unto you. For behold, there are many worlds that have passed away by the word of my power. And there are many also which now stand, and numberless are they unto man, but all things are numbered unto me, for they are mine and I know them.

"And it came to pass, that Moses spake unto the Lord, saying, Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content. And the Lord God spake unto Moses, saying, The heavens, they are many, and they cannot be numbered unto man, but they are numbered unto me, for they are mine, and as one earth shall pass away, and the heavens thereof even so shall another come, and there is no end to my works, neither to my words."

I ask you, my friends, as intelligent

sons and daughters of God to look back to the time when you were born into the world, think of your condition then, and now consider the improvement that you have made. In the short space of seventy years see what can be accomplished by a man or a woman. Look at the wonderful achievements of men, and how they control the mighty powers of earth. On every hand you can see the greatness and grandeur of the works of men—and all done by men, as a rule, before they are fifty years of age. Think of the increase of intelligence and the development of man in the few years between the cradle and the grave, and then consider the fact that God's plan for the glory and immortality of man reaches into the eternal worlds and comprehends never-ending development and progression. Can you not imagine a day when it will be possible for you to be perfect as your Father in heaven is perfect? when you will have progressed to such an exalted condition that you will be able to do the works of the Father? Such will be the case, whether you can imagine it or not. But there are certain conditions to which we must subscribe in order to attain to this great glory. This perfection can only be reached on the principles of righteousness.

Now I desire to read another revelation that was given to the Prophet Joseph Smith concerning the privilege of men to hold His divine authority upon the earth. Here is a man lying before us who professed to be a prophet, seer and revelator. If he were such, we should look upon it with great solemnity, and investigate it. When the Lord raised up Moses, He talked with him face to face. Joseph Smith, in his message to the world, claimed that God the Father and his Son Jesus Christ had appeared unto him and that they gave him revelations, one of which I am about to read. First, however, I want to impress upon you the importance of men in all the walks of life acting under proper authority. Suppose I should open an office in Salt Lake City and begin to administer the oath of allegiance to men and women who desired to become citizens

of the United States; what would be the result? Why, I would be arrested as an imposter, because I had not the authority to act in that calling. No man can act legally without authority, either in temporal or in spiritual matters. Now I will read what the Lord says in relation to this:

"Therefore, as I said concerning the sons of Moses—for the sons of Moses, and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation, upon the consecrated spot as I have appointed;

"And the sons of Moses and of Aaron shall be filled with the glory of the Lord, upon Mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my church;

"For whoso is faithful unto the obtaining these two Priesthoods of which I have spoken and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies;

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God;

"And also all they who receive this Priesthood receiveth me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him."

Here is a promise that all that the Father hath shall be given unto the man who is "faithful unto obtaining these two Priesthoods of which I have spoken, and the magnifying their calling." Such a man is a prophet, seer and revelator. He holds the Melchisedek Priesthood, which is after the order of the Son of God, and "all that my Father hath shall be given unto him." This is exactly in accord with the testimony of our Lord and Savior Jesus Christ; for He said to His disciples:

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

If all things are added unto you, ultimately you will become like our Father and God. It is true, however, that when you reach the position He occupies today, He will be that much further ahead of you, and it will still be

said to you, "Be ye perfect, even as your Father in heaven is perfect."

President Snow, whose body lies before us today, is entitled to "all that the Father hath." As I have read to you, the creations of God are innumerable to men, and they are all controlled by His own word. Imagine, my friends, the omnipotence of God! Can you comprehend His glory and power? Now, carry your minds ten thousand years hence and try to conceive of the improvement that men will make, free from the limitations of mortality, and enjoying immortality and eternal life! I say unto you, it is possible for men to become like our Father and God. I bear testimony to the truth of the revelation which President Lorenzo Snow received in his youth.

I will read still further from this same revelation:

"For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ;

"And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit;

"And everyone that hearkeneth to the voice of the Spirit, cometh unto God, even the Father;

"And the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world;

"And the whole world lieth in sin, and groaneth under darkness and under the bondage of sin;

"And by this you may know they are under the bondage of sin, because they come not unto me.

"For whoso cometh not unto me is under the bondage of sin."

I declare to this great congregation that President Snow is not under the bondage of sin; for he listened to the voice of the Spirit of God, he yielded obedience to the Gospel, and he attained unto the fulness of these two Priesthoods.

Here is another revelation given to the Prophet Joseph Smith, indicating the glory and exaltation of those who keep the commandments of God:

"And we heard the voice, saying, Write the vision, for lo! this is the end of the vision of the sufferings of the ungodly!

"And again, we bear record, for we

saw and heard, and this is the testimony of the Gospel of Christ, concerning them who come forth in the resurrection of the just;

"They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given,

"That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power,

"And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

"They are they who are the church of the first born.

"They are they into whose hands the Father has given all things—

"They are they who are Priests and Kings, who have received of His fullness, and of his glory.

"And are Priests of the Most High, after the order of Melchisedek, which was after the order of Enoch, which was after the order of the Only Begotten Son;

"Wherefore, as it is written, they are Gods, even the sons of God—

"Wherefore all things are theirs, whether life or death, or things present or things to come, all are theirs and they are Christ's and Christ is God's.

"And they shall overcome all things;

"Wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet—

"These shall dwell in the presence of God and his Christ for ever and ever.

"These are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people.

"These are they who shall have part in the first resurrection.

"These are they who shall come forth in the resurrection of the just.

"These are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all.

"These are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the first born.

"These are they whose names are written in heaven, where God and Christ are the judge of all.

"These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood.

"These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of

all, whose glory the sun of the firmament is written of as being typical.

I desire to bear testimony unto you that God has established the immortality of the soul of man, and that all men who will listen to and keep His commandments can have the privilege of attaining that perfection which will bring them back into the presence of God, the Eternal Father, and crown them with glory, immortality and eternal life. I know that Joseph Smith was a prophet of God; and I say unto you that there is an inspired ministry upon the earth today, authorized to preach the everlasting Gospel and administer in the ordinances thereof. I say unto all who are under the sound of my voice, If you desire to come into the kingdom of God, and to be crowned an heir of glory, immortality and eternal life, repent of your sins, be baptized in water, and you shall receive the Holy Ghost by the laying on of hands, and every blessing that the Father hath in store for the faithful shall be yours, both in time and in eternity; which is my testimony in the name of Jesus Christ. Amen.

Singing by the Temple choir:

"Shall we meet beyond the river?"

PRESIDENT RUDGER CLAWSON.

My brethren and sisters and friends, we have gathered here upon this occasion to pay a last tribute of respect to a great leader in Israel. The death of President Snow is known today in all the Stakes of Zion, and the Saints bow in humble submission to the divine will. We are assembled to mourn his departure, and to weep over his sacred remains. Let me tell you, it is we who weep; he does not weep. I believe that he is a very happy man. His life is an open book. His works are well known to the people. He went down to the grave full of years, and died in the harness; and I repeat that I believe President Lorenzo Snow is a very happy man. Oh, how happy he must be in this great last victory of his life!

A short time since, in looking at an old picture of a group of leading brethren, I was reminded of the mighty changes that are taking place in our

for a moment, we shall scarcely realize midst, and, except we pause and reflect it. Between the faces shown in that group were the following: Brigham Young, Heber C. Kimball, George A. Smith, Orson Hyde, Orson Pratt, John Taylor, Wilford Woodruff, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Joseph F. Smith, Brigham Young, Jr., and Albert Carrington. All of these stalwart men have passed away, except two, and those two are present with us today—President Joseph F. Smith, who now stands at the head, and Brigham Young, who stands next to him. Those who have fallen in recent years are John Taylor, Abraham H. Cannon, Wilford Woodruff, Franklin D. Richards, George Q. Cannon and Lorenzo Snow. All these men who have passed away have gone within the very short period of fifty-four years. But notwithstanding, we do not see their faces in our midst any more, the work of God moves on in majestic power. I want to testify to this vast congregation that it is the work of God, and not the work of man, and God will have the glory.

But I would more particularly speak for a moment of President Lorenzo Snow, whose remains are before us. I was intimately associated with him for some eight or ten years in the Boxelder Stake of Zion, when he was the resident Apostle of that Stake. During that time I had the advantage of his wisdom and experience, and I learned to know his worth, the integrity of his heart, and his devotion to the cause of Christ. My confidence in him was made firm and strong, and I know that with him it was the kingdom of God and His righteousness, and, as has been remarked, all other things will be added to him. I was also intimately associated with President Snow for eleven months in the penitentiary, where he was incarcerated for conscience sake, and I want to say to this great congregation of people that he bore the trial with fortitude and patience, notwithstanding he was a man of refinement and culture. His life in the penitentiary was an inspiration to your humble servant, and also to the members of our Church who were sent to the peni-

tentiary. We looked upon him under those trying conditions, and we loved him. In order to give you an idea, in brief, of his character and how he met the condition, I will mention an incident that happened there, when, upon one occasion, he called the brethren together (there were some thirty-five or forty in all) and said in substance: "We have been sent to this place and are associated together in prison. It will be our privilege, if we so desire, to express our feelings to the Lord by offering up unto Him the sacred shout"—that great and glorious shout which has been led by President Snow upon many occasions, more particularly in the great temple of the Lord standing on this block, at its dedication, and also at Brigham City, and in this Tabernacle. He informed these prisoners for Christ's sake that it would be their privilege to raise their voices to the Lord in the sacred shout, if they felt the spirit of it. An expression was taken, and it was the unanimous feeling of the brethren that they avail themselves of this great and glorious privilege. The sacred shout was then offered up within those prison walls—a great and a mighty shout to God and the Lamb. The foundations of the prison seemed to shake, and the shout ascended to heaven. I testify to you it is my belief that that great shout was acceptable to the Lord and is recorded in the library of the celestial kingdom.

In conclusion, I would like to say that it was my privilege to attend the last fast meeting held by the temple workers in the Salt Lake Temple. President Snow was present, though in feeble health. At the conclusion of the meeting, he requested the choir to sing that beautiful hymn which you have just heard, "Shall we meet beyond the river?" and for his benefit and pleasure it was rendered with great pathos and spirit. After its rendition President Snow arose and said: "I say to you brethren and sisters of this meeting, we shall meet beyond the river. God bless you, God bless you, God bless you." A parting benediction to those devoted temple workers, and very impressive.

I feel interested in the family of President Snow. I pray that God will let His blessings and His favor rest upon

them, that they may be sustained and encouraged in this hour of trial and bereavement, and that all Israel may be comforted, and that we may be able to say, O God, Thy will be done, not ours. In the name of Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

My beloved brethren and sisters, we are under the necessity of moving promptly, and as the time is very limited I will not attempt to make any remarks, except to say that President Lorenzo Snow was the last among the Apostles who were, in their mature years, intimately acquainted with the Prophet Joseph Smith; and with the exception perhaps of the Prophet Joseph Smith himself, there has never stood a man upon the earth in this generation who has borne a more clear-cut, positive and direct testimony of the divine mission of Joseph Smith and the divinity of this great latter day work than President Lorenzo Snow did. I was acquainted with the Prophet Joseph in the days of my childhood. With the exception of Brother Brigham Young and myself, there is not now any member of the quorum of the Apostles who had the privilege and honor of being acquainted with the Prophet in his lifetime. I knew President Brigham Young, and I bear my testimony to the world that not only was Joseph Smith inspired of God and raised up to lay the foundations of this great latter day work, but Brigham Young was raised up and sustained by the power of Almighty God to continue the mission of Joseph and to accomplish the work that he laid out during his lifetime. I have been connected with President John Taylor, and I testify that he also was a man of God. He was indeed God's mouthpiece. He was a martyr with the Prophet Joseph, for his blood was shed with Joseph's and Hyrum's, but the Lord preserved his life, that he might fulfil the mission unto which he was called, to preside over the Church for a season. I was intimately acquainted with President Wilford Woodruff, and I bear testimony to the mission of that gracious, good man. I have also been more or less intimate with President Snow, and I bear

testimony that his work was of God. You who understand what he has done can testify to his good work; but there are some things he accomplished which may never be known or seen; save perhaps in the subdued spirits and increased devotion and faithfulness of those who were immediately associated with him.

I now desire to say just one word to the widows and the sons and daughters of the Prophet Lorenzo Snow. As your husband and father bore the Melchisedek Priesthood and knew whereof he testified—for he was not deceived nor misguided in his knowledge of the mission of Joseph Smith and of the divinity of this great latter-day work, but possessed an absolute knowledge from the Source of all truth—I plead with the sons and with the daughters of President Lorenzo Snow to so shape their course in the future that they may follow in his footsteps in connection with this great work, so that when their mission in this world shall be finished and they shall be called hence to meet their father, they may do so proudly, joyously, and with an upright mien, having an assurance in their souls that they have obeyed his counsel, followed in his footsteps, and to their latest breath have been true to the cause of Zion. That God may grant this to the offspring of President Lorenzo Snow from generation to generation, and that the blessings, peace and consoling influence of the Holy Spirit may rest mightily upon the widows of this good man, to comfort their hearts, to buoy up their spirits, and to open up their way, that they may not lack while they shall remain with us, is my prayer in the name of Jesus. Amen.

MARCH OF THE PROCESSION.

The procession, which formed at the north side of the Tabernacle, moved along the north side of South Temple street to the railroad depot, and had to pass through a vast throng of people, who lined the sidewalk the entire distance.

The procession was headed by Chief Hilton and a platoon of police, followed by Major Young and Bishop Empey. Held's band, with twenty-four pieces,

came next, playing a funeral march, then came President Smith and Apostle Young. At intervals the casket was lowered upon supports to permit the pall-bearers to be relieved by another set. The men who carried the floral offerings marched in front of the Apostles. The smaller tributes were carried by ladies representing the Sunday school and the Y. L. M. I. A.

After the casket came the members of the family, the presiding Bishopric, wives of the General Authorities, presidents of Stakes and missions, Bishopric of the Eighteenth ward, in which President Snow resided, general boards of the Deseret Sunday School Union, Relief Societies, Y. M. M. I. A., Y. L. M. I. A., Primary associations, Church school and religion classes. Then came the business directorates of Z. C. M. I., Zion's Savings Bank and Trust company, Utah Light and Power company, Salt Lake and Los Angeles Ry. company, Saltair Beach company, Grass Creek Coal company and the general public.

There was a large concourse of people at the depot to see the train leave. The casket was placed in the rear car and those who held tickets promptly boarded the train, which began to move in the very minute that was scheduled.

JOURNEY TO BRIGHAM CITY.

The funeral train was composed of seven cars and the journey to Brigham City was made in the shortest time on record. As the cars sped past town and village groups of people could be seen on either side of the track, until it seemed as though the string of groups from Salt Lake to Brigham City were within but a short distance of one another.

The casket was placed in the observation end of General Manager Bancroft's private car No. 5. The coach was modestly decorated with wreaths of flowers in the windows and festoons of smilax and ferns arranged about the interior. The remains were accompanied in the private car by President Smith, Apostle Brigham Young and the pallbearers. In the next car forward were the relatives, and the rest of the cars were occupied by the remainder of the funeral party.

About 750 people were on the train including all the leading authorities of the Church, Governor Wells, and other prominent citizens. There was but one stop made on the trip, and that was five minutes at Ogden, where the train was met by the Sunday school children of the city.

At 3 o'clock the train reached Brigham City, which President Snow had founded and where he had spent the most active years of his life. The reception there was altogether worthy. In response to the request of the committee the citizens of Brigham City and Boxelder county were at the depot with over 100 teams to convey the Salt Lake contingent to the cemetery. The work of getting the people into the carriages was put through with dispatch and the funeral procession began to move in a short time. The line of carriages extended over one mile. Such a funeral, Brigham City never witnessed before in all her history. Every vehicle was numbered and took its place in the procession indicated by the number, and the same vehicles conveyed their respective passengers to and from the cemetery. This greatly facilitated the moving of the crowd and the train was enabled to start on the return trip promptly on schedule time. The column covered more than half-way from the depot to the cemetery, and about 300 vehicles were in the procession. The latter was led by President Kelly of the Boxelder Stake and his counselors, followed by Held's band, and the Apostles, pall bearers and First Council of Seventy. Then came the hearse, drawn by four white horses, with a groom at the head of each. The hearse was followed by the members of the family, the wagon with the flowers and then the long line of vehicles. The procession was under the direction of Bishop Empey, Major Richard W. Young, General C. S. Burton, of Salt Lake, and Mayor Boden of Brigham City, Sheriff Cordon, Marshal White, Wilford Reed-er, Isaac H. Jensen and other citizens of Brigham City. As the procession moved to the cemetery the band played "General Sherman's Funeral March," Beethoven's "Funeral March," and "Dolores." The line of march was east

on Forest street to Main, south to Third South and east to the cemetery, which is at Fourth East. The buildings were draped in mourning, and the sidewalks were lined with people. One of the most beautiful spectacles was the line of Sunday school children, 1,057 of them were stationed along Main from Forest street to Third South.

THE BURIAL.

The hearse proceeded to the Snow burial lot, in the Brigham City cemetery. The casket was taken from the hearse and opened for a brief space to give the people of Brigham City an opportunity to take a last view of the beloved face. During this time the band played, "Nearer, My God, to Thee." The four walls of the grave were built of brick and lined with white broadcloth. Evergreens and

flowers were strewn on the bottom and as the coffin was being lowered into the receptacle the Brigham City choir, under the leadership of S. M. Lee, sang the "Resurrection" hymn. The grave was dedicated by Apostle George Teasdale. Apostle Clawson, in behalf of the family, expressed thanks to the people of Boxelder Stake for their excellent help. The services at the grave ended by the choir singing, "Shall We Meet Beyond the River?"

Three red sandstone blocks formed the top of the grave, and they were cemented to the brick walls, and the grave was thus sealed. The box in which the coffin was encased was made of polished wood with silver screws. When the grave was heaped with flowers and all had taken a parting look at the sacred spot they turned their faces toward their homes.

New Publications

NOW ON SALE BY
THE DESERET NEWS

RISE AND FALL OF NAUVOO,

By B. H. Roberts. Cloth \$1.25.

MISSOURI PERSECUTIONS,

By B. H. Roberts. Cloth \$1.25.

SALVATION FOR THE LIVING AND THE DEAD,

(Liberality of the Mormon Faith), by Charles W. Penrose. A pamphlet of thirteen pages. Price, 3 cents; 2 for 5 cents.

THE GOSPEL,

By B. H. Roberts. Revised and enlarged. Cloth, 75 cents; leather gilt, \$1.25; leather extra gilt, \$1.50.

THE GREAT SALT LAKE,

116 pages, embossed Princess covers, by Dr. James E. Talmage. Price, 25 cents.

LIFE OF D. W. PATTEN,

By L. A. Wilson. 77 pages, bound in board. Price, 20 cents. And

DANISH DOCTRINE AND COVENANTS,

Carefully revised by Apostle Anthon H. Lund, Price, \$1.00.

Special Discounts to Dealers and Agents.

TO MISSIONARIES:

To aid missionaries in
their fields of labor the

SEMI-WEEKLY NEWS

Will be sent to subscribers
sent in by them at

ONE DOLLAR A YEAR



This offer applies only to sub-
scribers in the missionary field.

SEVENTY-SECOND ANNUAL CONFERENCE

OF THE

CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS.

HELD IN THE TABERNACLE,

Salt Lake City, April 4th, 5th, and 6th, 1902

WITH A

FULL REPORT OF THE DISCOURSES.

ALSO AN ACCOUNT OF THE GENERAL CONFERENCE
OF THE DESERET SUNDAY SCHOOL
UNION.

THE DESERET NEWS.
1902.

Profusely Illustrated with Etchings and Half Tones.	A Magazine and a Daily Newspaper Combined.
---	--

The Saturday News

24 PAGES.

Sent to any address for \$2.00 a Year. *****	To regular subscribers of the Semi-Weekly News, \$1.50 a Year.
--	--

SEVENTY-SECOND ANNUAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Seventy-second Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m., April 4, 1902, President Joseph F. Smith presiding.

There were present of the General Authorities: Of the First Presidency, Joseph F. Smith, John R. Winder and Anthon H. Lund. Of the Council of Apostles there were: George Teasdale, Heber J. Grant, John W. Taylor, Mariner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot and Hyrum M. Smith; Presiding Patriarch of the Church, John Smith; first seven presidents of Seventies, Seymour B. Young, Christian D. Fjeldsted, Brigham H. Roberts, George Reynolds, Jonathan G. Kimbal, Rulon S. Wells and Joseph W. McMurrin; of the Presiding Bishopric, William B. Preston, Robert T. Burton and Orrin P. Miller. There were likewise a large number of presidents of stakes, their counselors and other leading men of the Priesthood.

The choir sang:

Come, dearest Lord, descend and dwell
By faith and love, in every breast;
Then shall we know and taste and feel
The joys that cannot be expressed.

The opening prayer was offered by Elder Edward H. Snow.

Singing by the choir and congregation:

Our God, we raise to Thee
Thanks for Thy blessings free,
We here enjoy.

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

Righteousness increasing among the Saints—Purposes of God will be fully accomplished—His kindness and mercy to the Saints—Encouragement and blessings for the people.

It is certainly gratifying to see so many of our brethren and sisters assembled here at the opening session of this the Seventy-second annual conference of the Church of Jesus Christ of Latter-day Saints. Everything seems propitious for a time of rejoicing and profit in instruction and admonition and the outpouring of the Holy Spirit upon the servants of the Lord who may speak and upon those who shall assemble to hear from day to day. The weather is delightful, and I believe that the spirit of the people is good, and that there is an earnest desire in the hearts of the Latter-day Saints to promote all the interests of the kingdom of God in the earth and

the welfare of the Saints of the Most High.

I believe that the desire in the hearts of the people to serve the Lord and to work righteousness in the earth is steadily—although it may be slowly, yet steadily and surely—increasing; and I do believe with all my heart that this desire will be more and more earnest and more and more pronounced in the hearts of the people of God from time to time and from year to year, as we grow in grace and in the knowledge of the truth, until the coming of the Son of Man.

The kingdom of God is here to grow, to spread abroad, to take root in the earth, and to abide where the Lord has planted it by His own power and by His own word, in the earth, never more to be destroyed or to cease, but to continue until the purposes of the Almighty shall be accomplished, every whit that has been spoken of by the mouths of the holy prophets since the world began.

I rejoice exceedingly in the truth. I thank God every day of my life for His mercy and kindness, and loving care and protection that has been extended to all His people, and for the many manifestations of His peculiar mercy and blessing that have been extended unto us throughout all the length and breadth of the land and through all the years since the organization of the Church, on the 6th of April, 1830.

The Lord, about that time or soon after, decreed a decree which He said His people should realize; That they should begin from that very hour to prevail over all their enemies, and, inasmuch as they continued to be faithful in keeping His laws which He had given unto them, it was decreed that they should prevail until all enemies were subdued—not subdued by violence or the spirit of contention or of warfare but subdued by the power of eternal truth, by the majesty and power of Almighty God—and by the increased power of the righteous and of the upright covenanted people of God should be magnified and increased, until the world shall bow and acknowledge that Jesus is the Christ, and

that there is a people preparing for His coming in power and glory to the earth again.

We carry to the world the olive branch of peace. We present to the world the law of God, the word of the Lord, the Truth, as it has been revealed in the latter day for the redemption of the dead and for the salvation of the living. We bear no malice or evil toward the children of men. The spirit of forgiveness pervades the hearts of the Saints of God, and they do not cherish a desire or feeling of revenge toward their enemies or those who hurt or molest them or seek to make them afraid; but, on the contrary, the Spirit of the Lord has possession of their spirits, of their souls and of their thoughts, and they forgive all men, and they carry no malice in their hearts toward any, no matter what they have done. They say, in their hearts, let God judge between us and our enemies, and as for us, we forgive them and we bear no malice toward any.

I sincerely hope that, during this conference, which will necessarily be brief, or at least will last but three days, with the exception, possibly, of some of our Priesthood meetings that may be held later—I trust that this conference will be one signally marked by the presence of God's influence and power, and that it will be one in which all that assemble will rejoice and be exceedingly glad, in which their hopes will be encouraged and strengthened their faith increased and their power for good enlarged, that they may go hence from this conference rejoicing more than ever in the truth of the Gospel, and more and more determined to fight the good fight and keep the faith and establish righteousness in the earth; that it may be like a well of pure and living water, ever springing up unto eternal life.

God bless the people, the Saints of the Most High, wherever they may be, whether in the vales of these mountains and the regularly organized Stakes of Zion or in the missions in the earth, in our own land and abroad in foreign countries, and upon the islands of the sea. May God's blessing

be poured out upon those that yield obedience to the truth throughout all the world, and may the power of truth, the power of testimony, and the witness of the Holy Spirit, rest mightily upon His servants who are sent forth to preach the Gospel to the world.

I have to say this to my brethren and sisters: That I believe conscientiously, from all that I know, that the day never has been when Zion was more thoroughly equipped, more thoroughly furnished in good works, when there was a better spirit or a more united feeling existing among the people of God than exists today. I believe that the people of the Lord are more prosperous today than ever they have been. I believe they are more firmly established in the truth than they ever have been before. I believe, in other words, that we are continually growing and increasing in the knowledge of God and in good works, and in faith, power and determination to carry out and consummate the will and purpose of God in the earth.

I want to say to the people here that there never has been a time, within my knowledge at least, or within my knowledge of the history of the Church of Jesus Christ of Latter-day Saints, when the Saints paid a better tithing than they did during the year 1901. I have this to say as a word of encouragement and congratulation to the people throughout all the Stakes of Zion. You have done better than you have ever done before, and we hope that you will continue to do better in this respect, and that you will continue to do better in all other respects throughout the year 1902, and so continue on and on, from year to year, until we shall be perfect in the sphere in which God calls us to act, as the Father and the Son are perfect in their more exalted and glorious sphere in which they act.

May the Lord bless Zion, and may the Spirit of the Lord rest mightily upon His servants that shall address you during this conference, in my prayer in the name of Jesus Christ. Amen.

ELDER JOSEPH W. M'MURRIN.

Necessity for experienced Elders in the mission-field.—Responsibilities of the Seventy—None should shrink them.

It is rather unexpected to me, my brethren and sisters, to be called upon this morning to address this great congregation; nevertheless, I esteem it a very great privilege and honor to have the opportunity of standing up in this general conference to bear my testimony to the truth of the glorious work that God our Father has established upon the earth in this dispensation, and I sincerely hope that the few moments I occupy I may be directed by the Spirit of the Lord to say something that will be of some advantage to those who are assembled here. I believe that the Elders of the Church of Jesus Christ of Latter-day Saints feel the need of the inspiration of the Lord when they stand up to address the people, and that without that inspiration their words are very weak, indeed like unto sounding brass or a tinkling cymbal; yet, by the blessings of the Lord and the presence of His Holy Spirit, men who may be looked upon as weak are oftentimes led to say things that are of the utmost value. I hope that this Spirit may rest, not only upon your humble servant at this time, but upon all the servants of the Lord who shall stand up during this conference to teach the people the will of the Lord; and I believe that we have it in our own power, to a very great degree, to call down the blessings that we desire at the present time. We have assembled from the north and from the south, from the east and from the west, that we may worship the Lord our God; and if we have come together with the desire in our hearts to be blessed of our Father in heaven, and our prayers ascend to Him that He will be mindful of us, we have a right to hope, from the promises He has made to His people, that He will hearken to our prayers, and that He will pour out His blessings upon us in rich abundance.

I have rejoiced exceedingly in the few words that have been spoken to us by Pres. Joseph F. Smith, and I believe that a feeling of joy has permeat-

ed this entire congregation, and that we feel, as has been expressed by the president, blessed of the Lord, and that there is a spirit of unity and determination to keep the commandments of the Lord resting upon the people. This conference has opened in an exceedingly auspicious manner. I do not suppose there has ever been a conference in the history of the Church when a larger body of the people was gathered together at the opening session than there is today.

My mind of late, brethren and sisters, has been led out a little in relation to the work that is being performed by the Elders of the Church as missionaries abroad, and I feel that if I can have the Spirit of the Lord I would like to offer a few remarks upon this missionary labor, and upon the class of men that are being selected from time to time to bear the message of the Gospel to the people of the world.

I rejoice in the opportunities that are given to the young men of Israel to go forth, clothed with the authority of the Holy Priesthood, and authorized to cry repentance to the people, to teach the children of men the wonderful purposes of the Almighty, and to expound to them the doctrines of the Gospel as they have been revealed anew in these latter times through the great Prophet, Joseph Smith. It is a glorious privilege that the young men of the Latter-day Saints enjoy, to go forth in this manner, to call the attention of the peoples of the world to the purposes of the Lord. In the missionary field they receive an experience that is invaluable; and we rejoice, as fathers and mothers and as servants and hand-maidens of the Lord, in seeing the return of young men from the missionary field who are filled with the inspiration of heaven, and who have gained valuable testimonies concerning the work of the Lord while they have been ministering words of salvation to the people. Many young men go out from our midst who have never had any experience outside of the Church, and who have never been brought in contact with any of the religious denominations of the world; yet when they come in contact with these denominations and meet profes-

sors of religion who have been specially educated to teach the people the dogmas the sects believe in, it in no wise lessens the faith of the Utah-born boys. In fact, coming in contact with the outside world and with the religious ideas that prevail among men seems to strengthen their faith, and they return home a thousand times firmer in their knowledge of the Gospel than they were before they left their homes to preach to the people.

Therefore, I do not wish any feeling to arise in your mind, from the remarks I desire to make, that I am opposed to the sending forth of the young men who are going from day to day to represent the Latter-day Saints. I look back twenty years to the time when the opportunity was given to me, as a boy to go out as a missionary, and I thank God with all the strength of my soul today that that opportunity came to me in the days of my boyhood. I have thanked the Lord for twenty years that I was sent at that time upon my first mission—taken, as it were, as a brand from the burning, and made to understand the blessings that Almighty God had showered upon me in being born in the midst of this people, and in having good and godly parents, who made strong impressions upon my mind favorable to the work of the Lord by their upright lives and by their testimony concerning the truth of the Gospel. And I look forward with anticipations of joy to having sons myself, at no distant day, abroad in the nations lifting up their voices in proclamation of the same truth that I was sent to proclaim twenty years ago.

Nevertheless, my brethren and sisters, I have felt, in meeting with the Council of the Seventy and with the Apostles to set apart missionaries, that there is a lack of men of experience going abroad to represent the Latter-day Saints. I believe that all the missions would be greatly strengthened if, when word is sent out from the Presidency of the Church that a number of missionaries are required, the Bishops and Stake Presidency, in looking over the ground, would turn their attention occasionally to men of experience. It is no uncommon thing to find a com-

pany of young men going out as missionaries who have never had any experience in travelling—perhaps never been outside of the state in which they were born—and not one among them of experience who can be placed in charge, to watch over them, and to give them counsel as they journey to their fields of labor. And in the missions, I know from my own experience in the European mission (and I suppose this condition prevails in other missions) that it is sometimes a difficult matter to find a man to preside over a conference who has had experience. I have the feeling that if we would pay a little more attention to the manner given of the Lord for the calling of missionaries there would be more men of experience selected to perform this labor. The Lord has said, in the revelation concerning Priesthood, section 107 of the Book of Doctrine and Covenants.

"It is the duty of the traveling High Council to call upon the Seventy, when they need assistance, to fill the several calls for preaching and administering the Gospel, instead of any others."

If, when a call goes from the Presidency of the Church for missionaries, the Presidents of Stakes and Bishops would keep in mind this communication from our Father in heaven, I believe there would be more Seventies gathered in from the large number of quorums that exist than are now being called upon missions. I believe that God Almighty has placed the responsibility of preaching this Gospel upon the shoulders of the Seventy; that it is their peculiar calling; that the Lord expects men who have received this appointment to be in preparation for the accomplishment of the labor that specially belongs to them; and I do not think that the Presidents of Stakes and Bishops, when required to furnish missionaries, should look to the young men only, but they should look into the quorums of Seventy and be anxious to fill the calls made upon them from time to time from the ranks of the Seventy to a greater extent than they are now being filled.

In making these remarks I do not have any feeling to shift any responsi-

bility from my own shoulders or from the shoulders of my brethren with whom I am associated in the Council of the Seventy, on to the shoulders of other men. We are anxious in relation to this matter. We are traveling among the quorums of Seventy to a considerable extent, and we are teaching our brethren all the time that God has placed this responsibility upon them, and that they should try to put their affairs in shape that they may be prepared to respond. I realize that the great majority of the Seventies are men of families, who cannot lay down their affairs quite so readily as the young men who are unmarried. It is much easier for the young men to go upon missions than it is for men of families. Sometimes excuses are offered, and men say they cannot go without making sacrifices. I feel to say to the Seventies that if they put off going upon missions until they can go without making sacrifices, the time will never come when they will be prepared to respond to missionary calls. Men who have received the Priesthood of a Seventy should be anxious to be in a condition to discharge the duty that God requires of them. They should read that which the Lord has given by revelation through His Prophet concerning the responsibility that rests upon them. The Lord says:

"The Seventy are also called to preach the Gospel, and to be especial witnesses unto the Gentiles and in all the world. Thus differing from other officers of the Church in the duties of their calling."

The Lord also says, in this same revelation:

"The Seventy are to act in the name of the Lord, under the direction of the Twelve or the traveling High Council, in building up the Church and regulating all the affairs of the same in all nations—first unto the Gentiles and then unto the Jews."

I feel in my whole being that men who are Seventies should have a desire in their hearts to accomplish this labor which God has designated as belonging to them. There should be no disposition in the heart of any Seventy to roll off the responsibility of preaching the Gospel on to the shoulders of the Dea-

cons, or the Priests, or any others; but they should feel, "I am ready; God has called me to be a witness among the nations of the earth, and I desire to bear my full share of this responsibility, that I may enjoy a fulness of the promised blessing. The Lord has clothed me with the authority; He requires the preaching of the Gospel at my hands, and I propose to put myself in a condition to be ready for these appointments." I believe that is the spirit that should actuate the brethren who have been called to be Seventies. I desire to ask the Bishops and the presidents of stakes to look among the quorums of the Seventy, and assist the Council of the Seventy in procuring missionaries from them. I believe that the doing of this will greatly strengthen the hands of the mission presidents, and be a source of strength to all the missions in the world. There are thousands of men and women in the nations who have received the principles of the everlasting Gospel, who understand the first principles of the Gospel, and who are well grounded in the faith. They need some men of experience in their midst, who can counsel them, and who can feed them better oftentimes than a young and inexperienced missionary can. My experience leads me to say that there are a great many men abroad who are as well or better qualified to preach the Gospel than some of the missionaries who are sent into their midst.

As I have said, I rejoice to see the young men being sent forth. I want my own sons to go. I believe every father and mother, who has a testimony of the truth of the everlasting Gospel has the same desire in relation to their sons. But I would feel to rejoice in my heart in the going of my sons, if I knew that there were with them men of experience and understanding, men thoroughly established in the Gospel, and men who could take them by the hand and lead them and act to them in the place of a father. I would feel that they were in safer hands in the company of such men than if they were with the young men altogether. I therefore recommend to the brethren not to overlook the quorums of the

Seventy, but to furnish more missionaries from that band of men who have been designated of the Lord as being especially responsible for the preaching of His word.

I bear my testimony, my brethren and sisters, to the truth of the work in which we are engaged. I know it to be of God. I prize the testimony that the Lord has given me concerning this work above all else in the world. I pray with all my heart that God will help me to retain that testimony, and to labor in the midst of the people, whether it be at home or abroad, as I may be directed by those who preside over me, so that I may fill up the measure of my days in the way that He desires. I pray that this blessing may be upon all the people, that we may be true to God, true to each other, true to the covenants that we have made with our Father in heaven in holy places, and that the accomplishment of the purposes of the Almighty and the building up of His kingdom may be the desire of our hearts; for this will bring to us eternal life in the presence of our Father, the reward that God has promised to the faithful; and the gaining of this blessing should be the very strongest desire of which we are, or can be possessed. God bless us and help us to be true and faithful, help us to honor and respect the authority of the Holy Priesthood, help us to hold up the hands of the men of God who preside over us and to hearken to their counsels, that the purposes of the Almighty may be fully accomplished in the earth, in my prayer in the name of Jesus. Amen.

ELDER GEORGE REYNOLDS.

The growth of Zion—Development of Sunday School work.

My brethren and sisters, realizing that I should have to speak next for a few moments, I have been trembling upon my seat, but asking myself the question, Why should I fear to stand up before my brethren and sisters? Do I not know that this is the Gospel of our Lord and Savior Jesus Christ? Yes, most certainly. Do I not hold a portion of the Holy Priesthood? Assuredly I do. Have I not for many years been a member of the Church, endeavoring to understand the principles of eternal life

and to obtain the spirit of the Gospel? I answer, Yes. Why, therefore, should I, or why should anyone who is clothed with the power of the Priesthood, who loves God, and who is seeking to serve Him, fear to address a congregation of his brethren and sisters? There is something, however, in large masses of people which has an influence that causes us all to feel our own littleness, our own insignificance compared with the body of the Church.

I feel like those who have preceded me, that we can truthfully say and truthfully sing, "Zion is growing." The kingdom of God is increasing in power upon the earth. We see it in our growth numerically; we see it in the increase of our settlements, in the area of country that we are covering, in the extension of the stakes of Zion, and in the growth of our Church schools. We can see it also in the greater obedience of the people to the law of tithing and to other laws that God has revealed. All these things tell us that the Lord is with His people, and that He will fully accomplish all that he has declared; for as we know, He is abundantly able to take care of His people and of His work.

With regard to what Elder Joseph W. McMurrin has been saying, I also know that there is a dearth of experienced men in the foreign ministry of the Church. I know it because of the requisitions that so often pass through my hands from the presidents of missions, asking for more experienced men to be sent to them. I appreciate the diligence and zeal, the singleness of heart and purpose of our young men. Still, the power of the preaching of the Gospel would be manifestly increased if many of them had more experience, or, to put it in another form, if there was a greater percentage of experienced men associated with them in proclaiming the glorious principles of the everlasting Gospel. We know that the Lord is opening other gates in the midst of the nations, that he is prospering His work, that many are listening to the truth and that the Gospel is now being preached in numbers of places, cities, towns and regions where one or two years ago nothing was known concern-

ing it. The demand from abroad is that more Elders be sent. It is very seldom—hardly ever indeed—that any president of a mission says he has too many Elders in the field. The constant cry is for more men, because there are more openings. But as far as my experience has gone, there appears to be no method by which we can gauge the condition of any particular portion of the Lord's work by the increase of the Elders sent there, because there are times of sowing and times of reaping in the missionary fields, as there are in the field of the agriculturist; but, as a rule, the more Elders the more baptisms, though the percentage is not always higher, per capita by reason of an increase of the number of Elders in the field.

I rejoice with you, my brethren and sisters, in these things, because I love the cause of God. I desire to see it prosper, and I know I will.

There is another field of labor in which I am engaged that, I am thankful to know, is growing and doing its part—that is, the Sunday school portion of the work of the Lord. In conjunction with this is the work done by other auxiliary organizations connected with the Church. We find, especially abroad, that additional importance and fresh strength has been given to the Sunday school work. In some places the first foothold obtained in the preaching of the Gospel has been by the organization of Sunday schools in the midst of non-members of the Church, and we know of schools that are flourishing and numerically strong where scarcely one-fifth of those who attend are members of the Church or children of members of the Church. We can make a favorable report in this direction with regard to the growth of the work of the Lord and the increase of knowledge of principle amongst our young people.

May God bless us, strengthen us, and enable us to do His will completely, whatsoever our calling or our duties may be, that we may fulfill the object of our creation, and do all for God's cause that He requires at our hands, is my prayer, through Jesus our Redeemer. Amen.

ELDER C. D. FJELSTED.

It was very gratifying to listen to the remarks of President Smith this morning, that the work of God is growing, both at home and abroad. We feel that it is quite an encouragement to us to do the will of our Father. We certainly have a testimony that this is the work of God. We have not been left to guess at it, or to be in doubt about it, but the Lord has given us a testimony, right from the beginning, that this is the work of the Lord. Opposition to it will never stop it; for it has come here to stay. The kingdom of God will stay here, His work will progress, and the blessings of God will rest upon His people. We will prosper in everything that is good, if we will do the will of our Heavenly Father continually. We are thankful that we have a living Priesthood among us—a genuine Priesthood, not a bogus Priesthood; men that are inspired of God to teach us the way of life and salvation. When we meet together it is the duty of every Latter-day Saint to send up a prayer in silence to our Heavenly Father that He will inspire His servants, that they may be fed with the bread of eternal life and have the word of God, that we may be blessed and renew our determination to stand faithfully in the kingdom of God. For my part, I have enjoyed a great deal of the Spirit of God when I have been out preaching the Gospel in the world; and I can testify to this people that your sons who are sent out to preach the Gospel are doing well. They are intelligent, and they are working hard, and the work of the Lord is progressing. Those that oppose it never have the advantage of the servants of God. The servants of God are assisted by the Spirit of God, because this is His work, and He sustains them.

I feel to say, the Lord bless Israel. The Lord bless all His servants. May we rally around them, listen to their counsels, and do the will of our Father as it is delivered to us through His servants from time to time, in my prayer for Christ's sake. Amen.

ELDER J. G. KIMBALL.

Special work of the Seventy—More home missionary work needed—Dangers to which our young people are exposed.

I feel, my brethren and sisters, that life is too short and our time is too brief to be spent in making apologies or excuses, or for expressing myself as being surprised. I think we ought to educate ourselves not to be surprised at almost anything happening that pertains to our calling in the only holy Melchisedek Priesthood, for we never know where lightning will strike. We are not acquainted with those that will be released, or with those that will be sent to the nations of the earth; but we believe that it comes from God. I do know and testify that when a man is appointed to fill a place, notwithstanding the fact that he may not have all the qualifications, nor be endowed so richly as some other man may be, and the people may be surprised at the appointment, yet the Lord is able to qualify him. It is marvelous in my sight how men that are called by divine authority increase in wisdom and knowledge, how they progress, and how well they fill their positions when they have the spirit of their office and calling. Now, brethren, I know what my Priesthood and calling is. I am young in experience, but I know that I am a special witness of the Lord to the nations of the earth, under the direction of the traveling High Council; if I fall short in some directions, if I exhibit weaknesses, I ask the Lord to cause that my integrity and my loyalty and patriotism to the Church of Jesus Christ shall never wane. I do not want to be afraid of man. I want to open my mouth and use the talent which the Lord has given me. What I say may not be in harmony with some men. Those that it is in harmony with, there being a congeniality and an affinity between us, I may be able to reach their hearts.

It is difficult for the First Council of Seventy to talk of anything else but missionary work, because that is our special calling. I desire to call the attention of the Presidents of Stakes

and the Bishops of wards to the fact that 50 letters were sent out yesterday, under the direction of the First Council of the Seventy, asking that the first 50 quorums in the Church each furnish two Seventies to fill missions. I think we were explicit enough in telling them the kind of missionaries we wanted, and I hope they have them. While we acknowledge that you cannot grind men over, neither can you ~~sla~~ their heads, we have asked for men of a certain kind. There are seven presidents to every quorum of Seventy in the Church, and there are 142 quorums, numbering 9,500 Seventies; and if they cannot find 284 missionaries out of the 142 quorums, then I suggest that they sell out and let someone else run the business. We desire them to be careful about their morals, about their spiritual, their physical, and financial condition. I wish we could strike out that word "financial;" but we cannot; for if Seventies are in debt, in bondage, they will have to stay home and pay their debts. That is one of the greatest difficulties we have to meet in calling for missionaries.

Our Brother McMurrin has talked to you about the foreign missionary work, and I desire to corroborate what has been said. There is not an Elder that has ever presided over a mission who would not prefer a young man to a man who is old; but I want to tell you that two young boys can do a lot of mischief in a short time. They intend to do right, and they try to do right, and the Lord blesses these young men most wonderfully; but where you put two of them together, they are not acquainted with the customs of the people, they are not experienced, and it takes a great deal of wisdom and courage to go among the children of men and have the finger of scorn pointed at you and be as unpopular as a "Mormon" Elder is. Educated as we are, and breathing this mountain air for 20 years, it takes a little training before you can turn the other cheek and treat those kindly who spitefully use you. It takes a little education to learn how precious are the souls of the children of men in the sight of God. So we need some older men to put their hands on us younger

boys and hold us down. We are a good deal like Peter. I was that way. I would have cut more than one of their ears off, if there had been someone to stick them on again. That is the spirit of young men at first; but after awhile they moderate. You will be surprised how I will moderate in the next ten years; I will be as mild as a summer's morn, because I will commence then to look for death. But I expect to live a number of years yet, and I hope the fire won't entirely burn out of me. I had one of the Apostles tell me, "Brother Kimball, if you don't quit making so much noise, you will burn out." "Well," said I, "I want to burn out, and give room for somebody else, as I believe some men live too long."

I desire to call your attention to a revelation, and I have tried to understand the part which I shall read:

"Remember the worth of souls is great in the sight of God;

"For, Behold, the Lord your Redeemer suffered death in the flesh; wherefore He suffered the pain of all men, that all men might repent and come unto Him.

"And He hath risen again from the dead, that He might bring all men unto Him, on conditions of repentance;

"And how great is his joy in the soul that repenteth.

"Wherefore you are called to cry repentance unto this people;

"And if it be so that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with Him in the kingdom of my Father?

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me?

"Behold you have My Gospel before you, and my rock, and my salvation."

Now, my brethren and sisters, I feel to testify. I believe fervently, after giving it a moment's consideration, the testimony that was borne by President Smith regarding the onward progress of this great work. I believe that it has been established upon the earth, never to be thrown down, nor given to another people. I believe with you, my brethren and sisters, who have a testimony, that your feet are planted upon the rock of salvation, and that you know that Jesus is the Christ. I believe that you will

be saved in the kingdom of our Father. I believe that a greater part of you will be true, will be steadfast, will be firm, immoveable and unshaken. You are not dazzled nor bewildered by these allurements that are finding their way among this people. You have got past that. You no longer have on your shoulders young heads; you no longer care for society, worldly society; you no longer hunger after the things of the world. You have been able to stamp under your feet these appetites and these weaknesses that young men have not yet overcome. When you came into the world men were not so bewildered with the things of the world. These things have come with luxury and riches, and you, as has been stated, are becoming rich. I declare to you that we, the sons and daughters of those old pioneers, are becoming effeminate, and we no longer believe that we can do the things our father did. It would be almost a crime to ask me to do the things my father did. I do not think I would do them, though I might if I were called upon to do so. Why, to preach the Gospel without purse or scrip, by some it is believed it cannot be done, even in countries where custom will permit of it. We are being impoverished in order to send our sons upon missions; and if you send some of these married men, who have kept the first commandments of God, which is to multiply and replenish the earth—well, the Bishops do not want them to go, because it means the support of a wife and perhaps thirteen children, if it is in a good healthy country. I do not blame the Bishops, because it is a great responsibility; and there are mighty few men in the country, and less in the cities, that have money in the bank. I have interviewed some of the Seventies of Salt Lake City, and I have seen thirty men in one evening, every one of whom said, in substance, "If I go on a mission, I lose my position, there is no income, and my family are helpless." These things have to be met, and I realize it. I think there is a wonderful missionary work to be done. They have over 1,300 missionaries in the world and among them some very bright young men, with great faith, and they will do a great work, and will speak the

languages of the earth by the inspiration of God.

Now, after having referred to you older brethren, how you are fortified and fastened, how faithful you are to keep the commandments of the Lord and pay your tithing, what about your sons and daughters? Are they converted? Are they fastened? Can you handle them? Are there any of you Presidents of Stakes and Bishops that feel about to falter and say that they are getting beyond your reach? We are doing a great missionary work at home. In every stake of Zion home missionaries are sent out among the people to preach, and we preach, and we preach, and we preach most eloquently. But these boys are not there. Possibly not twenty per cent of them are at your meetings when the home missionaries talk. Of course, there are some exceptions. Now, what are you doing about them? We preach day-times, and I believe ardently that we sleep too much nights. I remember Brother Lyman saying, "Young man, how old are you?" "I am over forty." He said, "I thought so, because you commence to hunt for an easy chair even now." At forty we commence to hunt for an easy chair; and so when night approaches, it seems that we parents all go to bed, that we may rest. I rather believe the idea that if the presidents of Stakes and Bishops of wards would appoint missionaries to walk the streets at night, there would be a marvelous work done in Zion. The devil does not do his dirty work in the daytime, when the sun shines; but he is getting so he does some here under the blazing electric light. Are we going to watch our children? I remember being in a far-off settlement not long ago, where they see few if any of the leading brethren, and yet they number over twelve hundred. They have a great many young people, and when I retired to my bed after the meeting I was kept awake all night long by the boys and girls running the streets of that settlement. I got up towards morning, looked at my watch, and it was then 4 a. m., and they were still roaming the streets. While it may have been harmless and they may have been pure in their intentions, I tell you

in the name of Israel's God it is one of the criminal things that are going on in this land. The devil is breathing in the hearts of our young people, and the very air is stagnated in some of our larger cities with the spirit of immorality, and no greater sin can find its way in the hearts of our young people. I tell you, it is your duty and it is my duty to go out as missionaries; not to preach these things from the pulpit, not to talk to our sons and daughters publicly, but privately, and point out to them in a proper way, the great and abominable evil of secret sin. Some of you in your far-off districts are not burdened with what we call civilization and the things of the world; but you are menaced, and the greatest danger that menaces you today is immorality, and secret sin. You know how we guard our missionaries. The Elders yesterday pled with a number of missionaries till tears came to my eyes. Oh, brethren, avoid wine and women as you would the gates of hell. Don't allow any woman to take your honor. Don't allow any woman to take your arm. Keep them at arm's length; and as you expect to honorably fulfill your mission and have the Spirit of God burning in your hearts, see to it that there are no courtships, that there are no arrangements made of any kind to enter into matrimony; but come home clean and pure and sweet before the Lord." As one missionary said, when he returned home from his first mission, he was about to step over his mother's threshold and his mother said, "Hold on, my son, have you come back to me as pure and as good as when you left?" He was able to say, "Mother, I am pure, I am clean and sweet before the Lord;" and she threw her arms open and took her son in her embrace.

Brethren and sisters, are we going to fortify the youth of Israel and the daughters of Zion, that they can withstand these men who seem to think it is their special mission and that they are justified in coming among our people and ruining our daughters and leading away our young men? God bless you. Amen.

ELDER RULON S. WELLS.

Every gift and endowment brings responsibility—
The use and abuse of wealth.

My brethren and sisters, I trust that I may enjoy the Spirit of the Lord while I shall stand before you this morning. I feel to rejoice in the privilege that I have in bearing my testimony before so large a congregation. I wish to endorse with all my heart the remarks that have been made by my brethren who have preceded me. I rejoice in the progress that has been made in the work of the Lord, in the growth of Zion, and in the extending of her borders. I rejoice in the advancement that is being made by the people of God.

While the brethren were speaking this morning upon the responsibility of the Seventies in being the special witnesses of our Lord in the nations of the earth, I thought what a great thing it would be if all the people, and particularly all those who hold the Priesthood, would only realize the responsibility that rests upon them as individuals, and if each man would feel that he, for one, was determined to discharge himself of that responsibility. When a man is ordained to the Priesthood, it matters not to what office, with that ordination comes a responsibility; and it were better for him that he never had received that ordination, unless he magnifies the calling whereunto he has been called. If a man is blessed with wealth and with the good things of this world, with that comes responsibility; and it were better for him that he had remained in poverty all his days than to possess riches and not give a proper account of his stewardship. Every man who has been endowed with a gift, whether it be the gift of intelligence, the gift of oratory, the gift of song, or any other gift, with that endowment comes responsibility, and he will be held accountable for every gift and talent that has been placed within his reach. And to whom much is given, from him much will be required. While visiting one of the wards not very far from Salt Lake City I heard of a

young man who had been appointed a Teacher upon one of the blocks, and he was complaining. He said he could not afford to go out teaching every month, because every time he went it cost him \$1.50. I thought then, how little that man appreciated the responsibility that had been placed upon him. He actually begrudged \$1.50 worth of his time in magnifying the Priesthood to which he had been ordained by the authority of our Heavenly Father! There should be in every man a burning desire to fulfil the obligations that are placed upon him. Every man should seek to enjoy the spirit of his calling. If he be a Seventy, he should enjoy the missionary spirit. If he be a Teacher, he should enjoy the spirit of going out among the people and teaching them their duties, and seeing that there is no iniquity in the Church. Once a young man was being interrogated as to his being in a position to fulfil a foreign mission, and he told the brethren who were making the investigation that he was in debt, and on that account he was excused for the time being. As the young man went out, he made the remark, "I got out of that pretty slick. I told the brethren I was in debt; and what is more, I propose to be always in debt." I am happy to say there are only a few cases of this kind, but there was a young man, holding the Priesthood of a Seventy, who did not enjoy the spirit of his calling. I want to say that it were better for him, unless he repents of that feeling, that a millstone were hung around his neck and he were sunk to the bottom of the sea. Every man that has been called as a Seventy should enjoy the spirit of a missionary. He may not be called at the present time to go into the nations. He does not need to go and ask for an appointment in the missionary field. But there should be a desire in his heart to lift up his voice and cry repentance unto this generation. If he does not have that feeling in his heart, he does not enjoy the spirit of his calling. We ought not to be glad to get out of the opportunity of going into the world to proclaim the Gospel message unto those who know not God.

If I were to be asked what it is that arouses in men and women the greatest amount of energy, and that causes all this activity that we see in the world, my answer would be, it is money. Men and women are struggling after the riches of this world. They will work from early morn until late at night, they will wear out their bodies, in trying to obtain money. Not only will they do that, but they will lie, they will cheat, they will steal, they will kill for money! It is the desire for riches that is calling out the greatest amount of energy from men and women in the world today. But among Latter-day Saints the thing that ought to call out the best life forces that we have, the greatest amount of energy and activity, is to do the will of the Father. Once, a missionary, who was the son of a wealthy man, said to me, "Brother Wells, the Bible says that money is the root of all evil, but give me a little of the root." I talked to the young man for a few moments, and contradicted the statement. I told him that money was not the root of all evil, and that the Bible did not say it was; that money is a great blessing, when people know how to utilize it, and can be made the means of accomplishing great good. Temples can be erected for the worship of the Most High, buildings like this Tabernacle can be constructed, the poor can be fed, and suffering can be alleviated, through the application of money. Money itself, I said, was a blessing in the hands of those who knew how to use it. The Bible did not say that money was the root of all evil, but it did say that the love of money was the root of all evil. When men give their hearts to gold, and worship mammon rather than God, then it is that it becomes the root of all evil, and leads men and women away from the paths of truth and righteousness into the paths of evil.

May the Lord bless the Latter-day Saints; may He fill us with an ambition to magnify our callings and to discharge ourselves of the responsibility that rests upon us. If we are wealthy, may He put it into our hearts to do something for the progress of His work here upon the earth and for the establishment of the kingdom of God. May

He fill us with the desire in our hearts that when we leave this sphere of action, we may not leave immense fortunes for our families to apostatize over, but may He put it into the hearts of our well-to-do brethren and sisters to endow the institutions of Zion. May God bless us. Amen.

The choir sang:

Guide us, O Thou great Jehovah,
Guide us to the promised land.

Benediction by Elder Lewis W. Shurtliff.

AFTERNOON SESSION, 2 P. M.

The choir and congregation sang:

Redeemer of Israel,
Our only delight,
On whom for a blessing we call.
Our shadow by day
And our pillar by night,
Our King, our Deliverer, our all.

Prayer by Elder Anthony Ivins.

The choir sang:

Though deep'ning trials throng your way,
Press on, press on, ye Saints of God!
Ere long the resurrection day
Will spread its light and truth
abroad.

ELDER B. H. ROBERTS.

Futility of opposition to hinder progress of the Church—Prospective gathering of the Jews—
Expansive character of the work of God.

My brethren and sisters, I rejoice this morning in being present at this conference, and was happy in the reflection that the attendance upon the opening session was the largest I had ever witnessed. I was also happy in the testimony of President Smith concerning the spiritual condition of the Saints of God. It is indeed a glorious truth, when it can be said that the Latter-day Saints are in a better condition spiritually, morally and financially than they have ever been in before. I rejoiced to think that, notwithstanding all the efforts that have been made to retard the progress of God's work, it is larger, more prosperous, better established in the earth now than at any former period of its existence.

This afternoon, when the choir sang this beautiful hymn they have just

closed, I almost regretted that the desire for brevity would not permit them to go on with at least one or two of the other verses; for this song of Zion seems particularly adapted to the present condition of the Saints and the spirit of this conference. Listen to two or three of the other verses of this hymn:

What though our rights have been assailed?
What though by foes we've been despoiled?

Jehovah's promise has not failed,
Jehovah's purpose is not foiled.

His work is moving on apace,
And great events are rolling forth;
The kingdom of the latter days—
The "little stone"—must fill the earth.

Though Satan rage, 'tis all in vain;
The words the ancient Prophets spoke,
Sure as the throne of God remain,
Nor men nor devils can revoke.

I say that I am happy in the reflection that the work of God, notwithstanding all the storms of opposition it has met, moves on apace in the earth, with a force that is irresistible; and I cannot help but rejoice just a little—the brethren must excuse me if there is just a little worldliness in my makeup, enough at least to rejoice in the failure of those who have assailed the work of God. Truly, it must be just a little humiliating to them when they see all their purposes thwarted, and every storm they start passes over the Saints only to leave them the stronger and the more confirmed in their faith. I cannot help but exult just a little at this condition of things.

I rejoiced in the testimony of the brethren when they declared that the work of God was more prosperous in the foreign missions than it had ever been before, and that new doors were being opened for the proclamation of the Gospel. All these reflections made this forenoon a happy day to me, and I rejoiced in the glorious work of God and in the contemplation of its greatness and its stability, and especially since I received renewed assurances that it would remain in the earth until all that has been decreed concerning it will be realized.

But these reflections, brought to my mind by the remarks of the brethren,

caused me to extend my thoughts a little beyond the limits of their remarks, and I contemplated some of the movements that are taking place outside of the lines of our Church membership. I called to mind the promise of the Lord that He would bring to pass His great purposes among all the nations of the earth. And while the Church of Jesus Christ of Latter-day Saints is given a prominent part in this great drama of the last days, it is not the only force nor the only means that the Lord has employed to bring to pass those things of which His prophets in ancient times have testified. I desire to call your attention to a prophecy found in the Book of Mormon:

"And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall also become a delightful people.

"And it shall come to pass that the Lord God shall commence His work among all nations, kindreds, tongues and people, to bring about the restoration of his people upon the earth."

These are the words of the First Neph. I wish to read, in connection with them, the words of the Lord Jesus Christ to the Nephites on the occasion of His visiting them after His resurrection from the dead and departure from His disciples at Jerusalem. After portraying the blessings that would be granted unto the Gentiles that should inhabit this promised land—the land of America—He refers to the promises that have been made to the house of Israel, and says:

"Verily, verily, I say unto you, all these things shall surely come to pass [namely, the gathering of Israel, and especially the restoration of the Jews to the land of Palestine], even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people, be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance.

"And, verily, I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion.

"And when these things come to pass, that thy seed [referring to the seed of the Nephites and the Lamanites] 'shall

begin to know these things' [namely, that Jesus is the Christ, and that the Gospel is the power of God unto salvation] 'it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel.'

"And then shall the work of the Father commence at that day, even when this Gospel shall be preached among the remnant of this people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem.

"Yea, the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name;

"Yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby His people may be gathered home to the land of their inheritance."

Now, I have said that I rejoiced in the reflections that the remarks of the brethren called to mind in reviewing the conditions of the Church of Christ; in its growth at home, and in the increasing opportunities for proclaiming the truth of God abroad. But I rejoice also in those events that are taking place among the nations, in which a people enlightened by the revelations of the Lord through this Book of Mormon may see the hand of God and receive the assurance that the work of the Lord, not only within the boundary lines of the Church, but among all nations, is going on to its glorious consummation.

Let me call attention to just one of these movements. The civilized world was thrilled with horror some five or six years ago by the atrocities perpetrated upon the Jews in Russia; and because of the oppression inflicted upon them a world of sympathy was called forth for that suffering people. Civilization cried out against the conduct of their oppressors. Various questions were agitated concerning the Jews, and various movements were spoken of to bring to pass their deliverance out of that land. One man suggested that it might be a propitious time to establish the Jews in the ancient land of Palestine—a mere sug-

gestion from Dr. Theodore Herzl. A short time ago—namely, in the month of December, 1901—we were surprised to learn that the suggestion had been acted upon and the movement it inaugurated had grown to such proportions that at a conference held in the City of Basle, Switzerland, there were more than one thousand representatives of the Zionist movement, which has for its object the colonization of the Jews in Jerusalem, and the re-establishment of the Jews as a nation; in fact, it is the ambition of this organization to have the Jews resume the broken thread of their national existence. At this conference, at which Dr. Herzl presided, he reported that the Sultan of Turkey, within whose dominions the land of Judea is now enclosed, was friendly disposed towards the colonization movement on the part of the Jews, and regarded them as desirable colonists, and intimated very clearly, so this man reported, that there would be no serious obstacle presented to the attainment of the ambition of this organization. So far as his government was concerned, Israel Zangwill, in the month of October, announced that out of several millions of dollars that would be necessary for the purchase of the land of Palestine, more than one million had been subscribed by three or four donors. At a conference of this same organization, held in the City of Chicago, at which there were representatives from ten states, and more than 2,000 people present, it was represented that there were more than 134,000 shareholders in the colonization trust that proposed the settlement of the Jews in Palestine. I remember noting some few years ago, from the British consular reports, that there were but from 10,000 to 15,000 Jews in the land of Palestine; but later reports state that there are from 60,000 to 80,000 located in the land of Judea now. More than 134 societies, whose chief aim is the accomplishment of this purpose, exist within the United States alone, and the movement is gaining impetus and growing larger, and it begins to look like a settled fact that Judah's face is turned toward the land of his fathers.

It would be interesting, if time would permit, to go into further explanation concerning this movement; but all I can do upon this occasion is to thus briefly call your attention to it, and also to the fact that the promise of the Father to that people begins to take the form of fulfillment.

The passage I first read to you includes these words:

"And it shall come to pass that the Jews which are scattered, shall also begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall also become a delightful people."

The change of sentiment that seems to be taking place among the Jews concerning Jesus of Nazareth, is indeed remarkable. It is true that they refuse to regard Him as the Son of God; but if they have not yet brought their faith up to that high point, they have at least begun to honor Jesus Christ as one of the first of their race, and to be proud of the great peasant-teacher of Judea, as is evidenced by the expressions of many of their leading men. But to this other point in the passage under consideration:

"And it shall come to pass that the Lord shall commence his work among all nations, kindreds, tongues and people, to bring about the restoration of his people upon the earth."

One thing connected with the great latter-day work that has always had a wonderful influence upon my own mind has been the largeness of it, the greatness of it. I recognize in "Mormonism" one of the great world-movements for the accomplishment of the mighty purposes of God. It is connected with all the other great world-movements that are bringing to pass the revolutions now going on in the earth; the uplifting of one nation and the putting down of another; the enlightened policies of administration of governments by which the liberties of the people are extended; the destruction of isolation which has hitherto separated great empires of people from the commercial and social contact with other nations are all movements which have connec-

tion with "Mormonism." The work of scientists and inventors resulting in making the earth a network of railroads and telegraph lines, and converting the oceans, once a terror to man, into merely convenient highways of commerce, together with the establishment of those systems of communication which bring all parts of the world into immediate touch with one another. All these things, I repeat, have a relationship to "Mormonism," in that they are means by which physical conditions are being brought into existence that will co-ordinate with those spiritual and moral conditions which "Mormonism" will yet establish, and will bring to pass, the realization of the world's hope for that reign of peace and righteousness called the millennium.

I thought perhaps that by calling your attention to things outside the lines so far reached by the remarks of my brethren, might increase your joy and lift up your hearts in gratitude to the Lord for allowing us to be connected with a work so glorious, so immense; a work that reaches backward into the past, that fills entirely the present, and that will shape the destiny of the human race. I thank God for the bigness of His work, for its successes at home and abroad, and for the indications to be seen in the revolutions going on about us that God's spirit is working among all people, to bring to pass the accomplishment of His great designs.

May the Lord bless you, Amen.

ELDER SEYMOUR B. YOUNG.

The work of training prospective missionaries—How the Elders are called—Appeal for personal purity.

My beloved brethren and sisters, I have listened today with joy and satisfaction to the remarks of my brethren, and with you I rejoice in the testimony they have given and the pleasant influence that has prompted them, and that especially rested upon President Smith in his introductory remarks this forenoon.

As has been remarked by my brethren of the Seventies, many missionaries are being called and sent into the field. We have at the present time

between 1,300 and 1,400 young men scattered throughout about twenty missionary fields. While there are less at the present time than we have had in times past, we believe that as a rule the Elders are better equipped now than formerly; for they have better opportunities to school themselves and to gain the information that will qualify them to meet the vicissitudes and the obligations that missionaries have to face in the midst of an unbelieving world. Looking to this better equipment, the Presidency of the Church have established missionary classes in most of the leading institutions of learning in the various Stakes of Zion. In Arizona there is a Latter-day Saints academy in the St. Joseph Stake, which Stake is presided over by Pres. Andrew Kimball, and it seems to have been his ambition and determination to make that institution, with the aid of his brethren and the Latter-day Saints of that Stake, an institution where the young people can be educated and advanced along the lines of proper education, thus fitting and preparing them for missionary labor and for the duties that will devolve upon them as they grow to riper years. In the Brigham Young Academy at Provo is established another missionary class; also one in the Snow academy, of South Sanpete Stake, and another large class in the Latter-day Saints University of the Salt Lake Stake of Zion, and still another in the Weber Stake Academy and in the Brigham Young College at Logan. In these missionary classes the young men are taught the principles of the Gospel. They are also taught good manners. They are introduced to a system of study, and required to prosecute it, along particular lines, so as to prepare them for the duties of missionaries, and fit them to meet the people of the world in a proper manner and spirit. It is enjoined upon these missionaries, when they go out into the world, that they not only bring to bear the power that they may gain by having a knowledge of the Gospel and a witness of the Holy Spirit in regard to its truth, but that they shall approach people in a proper, gentlemanly manner, and never be guilty of tearing down or

vouling to pieces other people's religious faith. They are shown how to make friends with strangers, and how to induce people to receive them kindly, by creating a friendly feeling in the hearts of those whom they approach. About thirteen weeks ago it was proposed in this stake of Zion that there should be a night school for missionaries established. President Paul, of the Latter-day Saints University, had an interview with the Presidency of the Church, and they assigned the management of this class to the Council of the Seventies. Immediately the class was organized, and teachers were chosen to give this night class instruction. Brother Ben Goddard was chosen as instructor for the first six weeks; Bishop Iverson of the Second ward was chosen for the next six weeks; and those two brethren are just closing their labors with this night class. I wish to say in their behalf that they have manfully, earnestly and profitably conducted this class; they have been devoted, and they have done a good work among the youth of this stake of Zion. They are worthy of great praise and commendation for the devotion they have exhibited in this work. Brother J. M. Tanner, superintendent of Church schools, and a professor of marked ability in the education of the youth of Zion, is going to take charge of the class for the next six weeks. We see already good results from the training of these brethren.

In regard to the young Elders that have recently gone out on missions, I want to say that they, like other Elders who have been called and sent into the missionary field, have been called by the voice of the Lord through the Prophet, Seer and Revelator of the Church of Jesus Christ of Latter-day Saints. While I state this I agree with my brethren that in the future possibly some brethren of greater experience might be added to this corps of young men that are being constantly sent out. On the first of the month we set apart 26 young Elders: on the second, four more, and yesterday, 18 more, making 48 young missionaries that have either been ordained and set apart and are ready to start. Some of them have already gone, while the rest are ready to

go into the different parts of the world. These are mostly young men, some of them quite boyish in their appearance; and yet they have come here at the call of the Presidency of the Church and offered a sacrifice, to devote their time, their lives, and all that they have, to the service of the Master, at the call of their leader. When we look upon these young men we feel to bless them. As the presiding quorum of Seventy have considerable of this labor to do, we rejoice exceedingly when we see the willingness with which these young men respond to the call; made upon them; and we contemplate with a great deal of satisfaction the advance that they have made in the past few months during which they have been students in these missionary classes, thus fitting and preparing themselves for usefulness and beginning the labor of their lives; for this is only the beginning. As we have been informed by our presiding officers, other missions will be opened, and more numerous will the calls be. Therefore, the Seventies need to prepare themselves for this great labor, by earnest and faithful study of the principles of the Gospel; and when the call comes to them, let the feeling be universal in the quorums of Seventies that there is no chance to shirk, no loophole for them to get out, and that they must respond to the call; for when a man is ordained a Seventy he becomes a "minute man," and the Lord and His servants expect that he will be ever ready, for that is what the term means.

I saw a notice not long ago that Harvard university was calling from its advanced classes for volunteers to go to foreign lands to preach the Gospel—to be soldiers of the cross and follow the Divine Master. It was stated that some had answered that they were ready to go to any part of the world, but not any very great number. Then I asked myself the question, How are they going? Are they going out as Elders, or Priests, or Seventies, or High Priests? What kind of a calling do they get, and who calls them? I am not going to pass any opinion upon them, nor upon the call that they received; but I have learned of the Gos-

pel this much, that for a man to be called of God by prophecy and by the laying on of hands and to be authorized to go forth to preach the Gospel, he must be ordained and set apart under the hands of an Apostle or by his direction. This is the way that the missionaries of the Church of Jesus Christ of Latter-day Saints are sent out. This is the way the servants of God have always been sent out, in every age of the world. The missionaries that preach the Gospel of the Lord Jesus Christ are always sent out under a divine call, by direction of the Apostles, with the Lord Jesus himself at the head.

Recently I read part of a column in the Deseret News from which paper I gain much valuable information in regard to things that are transpiring in the world; and of interest to the people of this Church. I noticed that a Prof. Hite had made a great discovery pertaining to the cliff dwellers along the Colorado river. In speaking of one cliff dwelling he stated that he had traced it along the surface of the cliff down near the bank of the river, and had measured the distance as accurately as he could, and that one dwelling, he said, was more than a quarter of a mile in length and four stories in height, and the lower story was 600 feet up a perpendicular cliff, out of reach, and the rocks projecting as they did some 100 feet out from the cliff overhanging the dwelling prevented anyone from being let down from the rock above to reach it. This learned professor gave it as his opinion that this structure must have been erected more than 12,000,000 of years ago, because the erosion of that rock could not have been accomplished in less time than that. I want to call your attention to III Nephi in the Book of Mormon. We find there that great upheavals took place on this continent during the crucifixion of the Savior. Many cities were destroyed, and great inland seas were formed; great fissures and caverns were made through solid rocks, and lakes and rivers drained. By reading an account of this great upheaval we may readily conclude that it has not taken 12,000,000 of years to

change the face of nature since these cliff dwellings were erected. The Prophet Joseph, through the inspiration of the Almighty, brought to light the Book of Mormon. By the same power he introduced the Gospel of the Lord Jesus Christ, and instituted the organization of the quorums of the Holy Priesthood in the perfect form that we see them today.

These young Elders go out with a testimony in their hearts that in the latter days the Lord has raised up a Prophet, who has brought life and light and immortality to the children of men. They have received a knowledge that Jesus is the Christ, and that by Him and through Him mankind may be redeemed, through faith and obedience to the Gospel. The resurrection of the dead is brought to light through the resurrection of our Redeemer, and Jesus lived and died for the salvation of the human family. These young Elders have this testimony, which they go out to proclaim, after being ordained and set apart under the inspiration of divine authority, through the Apostles of the Lord Jesus. Those who volunteer to go in response to the call made upon them, go forth fearlessly, trusting in the power that called them; relying not on their own strength, but on the strength of the power of God. We say to these young Elders, "When you go into a house where they give you entertainment, conduct yourselves as gentlemen; be clean and pure in your deportment and in your conversation; hold the honor of that house and that family as sacred, yea, more sacred than you do your own life, and do not permit anything to be said or done by you that shall bring suspicion upon you or shall tarnish your good name. You go out to represent a good people, who are virtuous, honest, and upright before the Lord. Do not let your actions tarnish that good name. Do not do anything that shall prevent you, when you return, from receiving the embrace of that loving mother that Brother Kimball mentioned this morning; but be in that condition that when you look your loved ones in the face you can do so without your cheeks

burning with shame, or without your eyes quailing through a consciousness of misconduct."

This is some of the instruction that the Elders receive prior to their departure for missionary fields. We want to say to our young men who are still students in these missionary classes, and to all our young men and maidens throughout Israel, Be ye pure and clean; observe the laws of perfect chastity in all your associations, knowing and realizing that the eye of the Almighty Father is upon you, and that your parents and the pioneers of this great work expect from you that you will conduct yourselves in a way that shall bring credit to this people, not only while you are abroad, but when you are at home also. Let your conduct be all that it should be, and do not infringe upon the rights of your fellow men. Let your lives be garnished with purity of thought and action. The Jewish maidens were taught by their mothers, many generations before the coming of the Messiah, to be pure and clean and to keep their persons from everything that would bring a taint or a blemish upon them, for the reason that their Messiah, the king of Judah, was coming to reign upon the earth, and He would come through the loins of a Jewish maiden. Hence the Jewish mothers impressed upon their daughters the necessity of keeping themselves virtuous and sweet, so that they might be worthy of the honor of bringing forth the Messiah. Such was the lasting impression made upon the Jewish maidens by these teachings that the same purity of thought and action characterizes them even to this day. The Messiah came through a beautiful Jewish maiden, but they did not receive Him; and many of them still look forward to His coming. As you were informed today, many of the Jews now look upon the Savior as a great and good teacher, and one worthy of the esteem and fellowship of the Jews; and in this connection I am reminded of a little circumstance that was called to my mind in witnessing a play called "The Wife." In one scene there was a meeting of the directors of a bank at midnight. Their cashier had been embezzling the funds of the bank, and

his wife came in to plead for mercy for him. She found, however, that she could not touch the hearts of the bankers. The president of the bank was a Jew, and she, seeing a picture of the Messiah on the wall of his study where they were assembled said, in the name of that holy being whom you worship, I ask for mercy." He said, "Madam, I do not worship that being." Why, then, said she, do you have His picture in your house. Because, he replied, he was a Jew, and the greatest Jew that ever lived, and why should I not have his picture in my house? This evidences the very thing that Brother Roberts said, that the Jews are learning to look upon Jesus, whom we worship, as the greatest of the Jews, as a great teacher, and are honoring Him as such. The time has not yet come for them to acknowledge Him as the Messiah of their nation, but it will come; and He will come, for He has promised that He will come and reign upon the earth with His people. It is the duty of His people, therefore, to prepare for His second coming, that they may be found ready to receive Him, and not be like the unbelieving Judean nation—refuse to recognize Him when He does come; for it is by the faith of the Gospel and the witness that we have in our hearts that we know that He is the Savior of the world, and that He is coming to reign on earth with His people. May the Lord bless you, and fit and prepare you for His coming, is my prayer, in the name of Jesus Christ. Amen.

ELDER HYRUM M. SMITH.

The value, a quietment and possession of truth—
Prayers that are heard not always answered—
Evidence of divine origin of the Church.

I, too, am filled with the spirit of rejoicing today, in being permitted to gather in conference with the Latter-day Saints, and in listening to the testimonies of the servants of God as they are borne. In looking over this vast congregation I have felt to offer in my heart a prayer of thanksgiving to my Father in heaven that He has done so much for His people. Nearly all things that the Latter-day Saints need are given to them. Whenever they ask, their prayers are heard and answered.

Truth is what they have wanted, and truth is what they have, and is the link which welds them all so closely together.

It was written in Salt Lake City a short time ago that all religions have some truth, but that no religion has all truth, for that could only be gained through infinite progression. While that statement is true, yet the Latter-day Saints have the assurance and the knowledge that all they have is true. Every principle, every rite, every command that has ever been given to the Saints of God in these days, from the time of the Prophet Joseph Smith till now, is true, because it came from God, and therefore must be true. While we have not all the truth, still we are in that line of eternal and infinite progression which eventually will place in the possession of the faithful Latter-day Saints all the truth. The Latter-day Saints can have any and every truth that others have. I cannot have perhaps the same object that you have, but I may have a truth that you have. If you have the knowledge that the sun first makes his appearance in the east, I, too, may have that identical knowledge. Therefore, whenever the Latter-day Saints see a truth, whenever one is made known, no matter where or by whom it is possessed or found, they can possess it also; and they do usually accept gladly every truth that is brought to light. It makes no difference to them whether it be Christian or pagan, or heathen, who under God has been permitted to show forth that truth.

My brethren and sisters, here we are gathered together in a multitude. Thousands of us can stand up and before all men declare that this is indeed the Church of God, and that we have a knowledge—not a mere belief, but a knowledge—that once more the Lord has set His hand to establish a people of His own in the earth. Because we know this, we have gathered together today to listen still further to the truths that God may have to transmit to His children here. The Latter-day Saints gather in their meeting houses every week and there bear testimony one to another of the goodness of God. They testify that they know that God lives, and that He indeed did con-

descend to answer the humble prayer of the Prophet Joseph Smith; and they call attention to many of the gifts and blessings of God that have been made known to them since their connection with the Church. Many of them will tell of the healings of the sick which have been made manifest in their midst. They acknowledge the hand of God in the raising of their loved ones from disease and affliction. They say they know their prayers have been heard. And while that is one of the evidences of the truth of the Gospel unto us, there are, in my judgment, many other evidences, greater than the healing of the sick, that God lives and is at the head of this work. It is true that many prayers are heard and answered in behalf of the sick. We know that we are given that for which we ask. We have received that for which we sought. Yet how many parents are there who have prayed earnestly and long, and with all the power of their souls, that God would give them back one who was at the point of death, and still their prayer has not been answered? How many children have also offered such prayers in behalf of parents, and yet their prayers have not been answered; but those for whom they wept and prayed have been taken away. Prest. Woodruff often used to say that he had passed the allotted time of man and was kept alive by the faith and prayers of the Latter-day Saints. Here Apostle Brigham Young comes back to us almost from the point of death, and testifies that God raised him up, and that he knew the prayers of the Latter-day Saints were ascending to Him in his behalf. Yet the time came, my brethren and sisters, when all the prayers of the Latter-day Saints, earnest though they were, and accompanied by the faith of the people, did not save President Woodruff from death. The time has come when our prayers in behalf of many of our loved ones have not been answered, but those for whom we have prayed have been taken away. But, my brethren and sisters, because they are taken away, is that any sign that our prayers were not heard by our Father in heaven? Not in the least. It is but an evidence that God knows best, that His will is not

our will, and that the time had come when He saw it wiser not to answer that prayer. How often do parents have to deny the prayers and petitions of their own children. Notwithstanding the child desires a thing greatly, and can see no reason why he should not have it, yet in the greater wisdom of the parent his request is denied and the supposed blessing is withheld. But that is no evidence that the prayer was not considered by the parent; it is simply an evidence that the parent knows best when to give and when to withhold.

The healing of the afflictions of physical man by the power of God is one of the evidences of the Gospel of Jesus Christ; but it is a greater evidence to me, that there are, as has been mentioned, thousands of young men, Elders in Israel, filled with the power and spirit of the Holy Ghost, going abroad in the world, clothed with the Holy Priesthood and power of Almighty God, equipped with the pure and unadulterated principles of the Gospel of Jesus Christ, healing the nations of their spiritual and soul-destroying ailments and afflictions. These Elders go forth, taking the Gospel with them, and after they have healed men of the errors and falsehoods they have been traditioned in from their youth up they bring them home to Zion. Here we are, a people from almost every nation in the world, men and women of different tongues, different customs, different beliefs, different gods; brought together, through this glorious panacea for the ills of all men, and made one in Christ Jesus, with one Lord, one faith, one baptism, knowing each other, knowing the principles of the Gospel as they have been revealed, and testifying to the truth of them—all by the power of the Holy Ghost. This is a testimony to me, greater indeed than the healing of the sick or the taking away from this life of any individual. Gathered together in the vales of the Rocky Mountains, in fulfillment of prophecy, are the people of God, and here they are established as an evidence that it is futile for the world to raise a hand against the Latter-day Saints to retard their progress or check their advancement. They cannot be stopped; they must go

on; for God is their leader. As Brother Roberts said he must exult a little, I often exult a great deal because of the goodness of God to His people in thwarting the efforts of unrighteous men to check the progress of and to bring reproach and ignominy upon the Saints of the Most High. I rejoice in this, and I love to see the Church grow, in spite of all they can do. I love to see the people live near unto God, obey His commands, accept the leaders of the Church as men chosen of God, hearken to their counsels, and meet together with smiling countenances.

All of us may have a knowledge that this is the one and only religion in all the wide world of which it can be said, "all they have is true." Yet how gladly we would extend it to everyone else! How gladly we would give to others that which we have received, and how assiduously are we working for the salvation of men, as is evidenced by the hundreds upon hundreds of Elders sent forth to proclaim repentance and salvation to the world!

Another evidence of the truth of the Gospel—a very strong one to me—is the organization of the Church. Look at it, my brethren and sisters. Men in the world have wondered and could not understand how it was that God could be omniscient and omnipresent, and the teaching of this doctrine has led them into all kinds of error as to who and what God is. Now, look at the Church of Jesus Christ of Latter-day Saints—a church composed of nearly four hundred thousand people, divided into stakes and wards and missionary fields, presided over by men holding the holy Priesthood. Think of all that number of souls, and then bear in mind that the President of the Church can within a few hours, get in touch with the remotest parts of the Church, and become acquainted with almost every individual member. His knowledge concerning any part of the Church, scattered throughout the world, becomes almost omniscient. All he needs to do is to communicate with the president of the stake, whom he knows, and that president may communicate with the Bishop of a ward, the Bishop may inform his teachers that he desires in-

formation concerning a family or an individual in his ward, and the information is received, and transmitted right back to the head of the Church. In this way the President of the Church is brought in touch with all the Church, in all its branches, however remote they may be. If, then, one man, in a finite condition, can become so thoroughly acquainted with a people numbering four hundred thousand, can we not understand how easy it is for God, who is infinite, to receive all knowledge concerning all the works of His hands? The organization of the Church is as perfect as it can possibly be in our present state. All has been given us that we are capable of receiving. And Oh! how we rejoice in it, my brethren and sisters, and in the knowledge, too, that eye hath not seen, nor ear heard, neither hath it entered into our hearts, what God has in store for us as we march on in that infinite progression and advancement. All things will be given to us—all power, all glory, all knowledge, even as our Father in heaven possesses it—in due time, as we are capable of receiving them.

My brethren and sisters, ought we not to rejoice in the testimony of the truth, and ought we not to give glory to God? After He has done so much for us, ought we not to do all we can for Him, and for His children all over the world, no matter who they are, where they are, or what they are? Should we not love our enemies, and be willing to do all we can for them, even though their hand be raised against us? God has done so much for us that if we do all we can and live to the age of a tree, we will never be able to repay Him for His goodness to us.

Now, my brethren and sisters, we have the truth. The Prophet Joseph Smith said that the truth was a knowledge of things as they were, a knowledge of things as they are, and a knowledge of things as they are to come. Is not that a beautiful definition of truth? Does it not embrace all truth? And indeed, according to that definition, have not the Latter-day Saints more truth than all the other peoples of the wide world, because they

have a greater knowledge of the dealings of God with men in the past, of man's condition in the present, and of the destiny of mankind, than any other people or denomination? And how have we received this, my brethren and sisters? Why are we thus placed above others? Because we have been willing to humble ourselves and accept the testimonies of the truth as they have been brought to us by those Elders who found us in the world without a knowledge of the truth. The Lord indeed has been merciful unto us, and I trust that He always will be, and that we will ever be worthy of the trust which God has reposed in us; that we may stand on the foundation of the principles of the Gospel as they have been made known to us and as they may yet be made known, and never deviate, never sacrifice a principle, no matter what consideration may be brought to bear upon us to do so. Stand firmly upon the foundation of the truth, you Latter-day Saints. Seek for more truth; put yourselves in a position to receive more truth; and God stands willing and anxious to still pour out upon us a knowledge of greater truths than we at present can conceive of. Let us make the truth known to others. All that the Lord has given—and He has given freely—let us be willing to give to others. Let us seek for the salvation of the souls of men. And while we are working in the world for the salvation of those who are yet in unbelief, let us work also for the salvation of the souls of our children, and bring them up to maturity in the fear and admonition and knowledge of the Gospel of Jesus Christ.

May God bless us; may we still prosper; may we still be blessed, and may we never, because of the goodness of God and the blessings He has bestowed upon us freely, imagine in our souls that we are better than the other children of God. We have been more favored; we ought to be better; but never let us exalt ourselves above others. Let us be humble. Let us seek the truth, and receive it when it is made known to us. Continue on in this path of righteousness, and then indeed can the powers of the adversary not pre-

vail with us. The Lord bless the Latter-day Saints, bless His work, bless the children of God in all the wide world. May He hasten the day when sin and wickedness, error and corruption shall be put down, and when adulterated truth may be no more retailed and wholesaled to the children of men as true religion, by those calling themselves doctors of divinity, but when all men may dispense the truth for the

love of the truth and for the love of seeing men come unto the Lord out of the obscurity and darkness of error and unbelief, is my prayer in the name of Jesus Christ. Amen.

The choir and congregation sang:

How firm a foundation, ye Saints of the Lord,
Is laid for your faith in His excellent word.

Benediction by Elder Wm. T. Jack.

SECOND DAY.

Singing by the choir:

All hail the glorious day,
By prophets long foretold,
On Zion's hill His praise proclaim,
And shout hosanna to His name.

Prayer was offered by Elder E. D. Woolley.

The choir and congregation sang:

For the strength of the hills we bless,
Thee,
Our God, our father's God.

ELDER REED SMOOT.

People should be fed with the bread of life—
Prophecy fulfilled—Progressive character of
the community—World afraid of the truth—
High moral status of the Saints—Missionary
work and proper training of children.

In looking upon this multitude this morning I can assure you, my brethren and sisters, that I feel my weakness in standing before you; but I rely upon the prayers that have been offered during this conference in behalf of those who shall speak, to guide my utterances. I sense the responsibility that rests upon the servants of the Lord as teachers, to give to the people the word of the Lord. I indeed rejoiced yesterday in listening to the testimonies that were given of the growth of this people. Zion is growing, "Zion kept by power divine." I also rejoiced in hearing the Prophet of the Lord speak to the people and say that they were increasing in good works, in the payment of their tithes, and in numerical strength, and that God was blessing them both temporally and spiritually. I noticed in the Deseret News, on Wednesday, a statement from the president of the

Mexican mission that 30 members of the Church had come from Mexico to attend this conference, costing them something over \$7,000 to make the trip; and I thought to myself, how important it was that every speaker should speak by the power of God, that those faithful Saints should be repaid for so great a financial sacrifice. It is certain every one of them will attend every meeting during this conference, because they came here for no other purpose than to be fed with the word of God. What a responsibility it is upon those who are called upon to teach people with such faith in God and such devotion to His work, and, as I have said, I feel my weakness in doing so; but I shall claim an interest in the prayers that have been offered, that the spirit of Almighty God may be with me, so that I may by the grace of God feed the people the bread of life.

I also noticed in that same report that in far-off Mexico there were at least 3,000 people who had taken upon them the name of the Lord, who had bowed the knee to the God we worship, who had acknowledged that Jesus is the Christ, and who were members of the Church of Jesus Christ of Latter-day Saints. When Pres. Joseph F. Smith was speaking of the wonderful progress of this work, it was brought to my mind that the prayers of Saints in asking that Zion's Stakes be strengthened and her cords lengthened, have been answered. Not only are we growing in the Rocky mountains, but we are spreading all over the face of the earth. While I was think-

ing of these things it called to my mind a revelation that was given to the Prophet Joseph Smith in the year 1829, a short time before the Church was organized. Joseph Smith was only 23 years old then, and I ask you today to see if the words that were revealed to the boy Prophet at that time have not been verified in the history of this people.

"1. Now behold, a marvelous work is about to come forth among the children of men;

"2. Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day;

"3. Therefore, if ye have desires to serve God, ye are called to the work,

"4. Behold the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul;

"5. And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"6. Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humanity, diligence.

"7. Ask and ye shall receive, knock and it shall be opened unto you. Amen."

Even before this revelation was given, the world was worried over the statement made by this same Prophet, that God and His Son Jesus Christ had appeared unto him; and all the Christian denominations were up in arms against him as soon as he made the statement. They have been trying to block the wheels of this work ever since, and have stopped at nothing to bring about its destruction. I tell you God will not allow this Church to be overthrown or given to another people. If it was possible for Satan to destroy this work, he would have accomplished it in its infancy.

When we look at the marvelous growth of the Church of Jesus Christ of Latter-day Saints, and read the prophecies of the Prophet of God who was chosen to open this last dispensation, it seems to me that it leaves no room to doubt that the hand of God has been over this people from the day the Church was organized up to the present time. It is true that we have been tried and tempted; it is true we have

been persecuted, and all manner of falsehoods have been circulated against us, and retailed and wholesaled the world over; but let me say to you, be faithful to the God that has watched over this people and to His commandments, and just as sure as we have increased to what we are today, just so sure will the little stone that was cut out of the mountain without hands roll forth and fill the whole earth, as the Prophet of God foretold. The time is not far distant when men and women from among this people will be wanted all over the world. I want to testify to you today that this people, who have been chosen of God, will yet teach the world the way of life, and the only way to get back into the presence of God. The world may not believe it, and they may hold out against it as long as it is possible; but the word has been spoken that this people, governed by the revelations of the Almighty, shall yet be a light unto the world and teach them the way back unto eternal life. Why, today the world look upon us in wonder. It is true, they are trying in various ways to break down the power that this people is wielding in the earth; but I want to say to you, it cannot be done. As we advance and increase in knowledge, they will fight it harder and harder; but God has said that it would roll on, and it will go on and on. Today we command the respect of the honest and respectable portion of all classes who know us. Whatever we undertake to do, whatever is placed upon us by the authorities of the Church, is fulfilled and accomplished. There is scarcely a colonization scheme proposed but those interested in it ask for the "Mormon" people to become interested in it and carry it on to success. Have you not noticed that wherever the Mormon people have put their hands to accomplish a thing, and the Prophet of the Lord has said it would be a success, no matter how hard or difficult it may have appeared, it has always been successfully accomplished. We are spreading abroad into all the adjacent States and Territories, and our influence is felt for good wherever we go. In Mexico, in Arizona, in Wyoming, in Idaho, in Canada, and in every country where the people are called to

go, those interested in that section of country and in its development say, "Let the Mormon people come and teach us how to make a new country." There are always two sides to a question, and while you hear some people claiming that Mormonism is on the wane, there are others who look upon it as a menace, and a growing one at that. I have here a clipping taken from one of the great New York papers, and it states:

"The danger of Mormonism is underrated, not overrated. When the public realizes that there are two Mormon Churches in Brooklyn, one in Manhattan, one in Philadelphia, a strong and growing Mormon settlement on the borders of Pennsylvania, and New Jersey, and that the strongest Church in a section fifty miles from Jersey City is Mormon, it may be understood that the situation is menacing."

This statement, which startled the women's executive committee of the domestic missions of the reformed church at its eighteenth anniversary in this city, was made by Miss Elizabeth V. Vermilye, a member of the committee, in an address upon Mormonism in the east. She said further:

"It was predicted that in fifty years the Mormons would control a belt of States cutting the country in two from northeast to southwest. The prediction has been verified in twenty years instead of fifty. They own land from the Rocky mountains to the Sierras and are spreading east as I have told you. They control four western states and at the present rate of progress in others will soon have supremacy."

I say to you my brethren and sisters that as God has predicted that this people shall grow and increase the work will go on and on until every word that has been uttered by the Prophets of the Lord shall be fulfilled in every particular. What if we did control four western states? What if we controlled all the western states? I testify that if it were so there would be no man or woman living within the borders of those states but would have absolute liberty. No authority in this Church would ever take one whit from them of their rights. No priesthood that we

hold would ever interfere with a man's citizenship. If these states were controlled by the Mormon people, they would be controlled in righteousness, honesty and honor.

A few years ago there was a Congress of religions at Chicago, and every known religious denomination of the world was invited to be represented. The Anglo-Saxon, the Latin, and all other known races, the semi-civilized, and even the uncivilized nations were asked to be present by representation. The Latter-day Saints, desirous of presenting the truths as revealed through Joseph Smith the Prophet, sent a representative and you all know the result, they would not receive him. I was impressed that the reason we were not allowed representation was that they were afraid of the light and truth that would be given to them from the representative of the Church of Jesus Christ of Latter-day Saints. His testimony would condemn them all. One thing the matter with the world today is: They do not want the light; they do not want the truth; they want to live as they are living; but just as sure as the sun will rise tomorrow morning, just so sure will the truths of heaven as revealed to Joseph Smith condemn or save the world. It may be slow; truth always moves slowly, but it will be triumphant in the end. So will the Church of Jesus Christ of Latter-day Saints triumph over all opposition.

In this revelation we are admonished to remember faith. I do not believe that there is a people upon the face of the earth with more faith than the Latter-day Saints. Every act of their lives, every move that has been made by the Authorities of the Church, goes to show that they have had unbounded faith in God. And we will continue to have faith in that same God who directed us to this land, who has watched over us at all times, and will do so as long as we serve and honor Him.

The revelation also says, remember virtue. My brethren and sisters, as far as my travels have extended—and they have been in a great many countries of this world—I testify to you in the name of the Lord Jesus Christ, that

there is not a people upon the earth that holds so sacred the law of virtue as do the Latter-day Saints. True, it was reported here yesterday that some of the vices of the world were creeping into our midst, and as a result in some instances, there is a loss of virtue among our youth. As long as there is one case of this in the Church it is too many; but for all this I know there is no people on the earth who are as virtuous as a whole as are the Latter-day Saints.

The remarks that were made yesterday about our missionaries and the qualifications required for a missionary, I fully endorse. The other day I had one of the Elders, who had presided over a conference in a mission, tell me that he did not think there was much difference between the missionary that came into the field unprepared and the one that came prepared; for, he said, God makes up to the one unprepared and it was but a short time until the one that came unprepared was just as fully qualified as the one that came prepared. I took issue with him on this, for I know, when I was in the missionary field, the men that came from our Church schools, where they had been taught the principles of the Gospel, were ready to go to work at once, while most of the others were not. But, said I, grant that what you say is true; I want to tell you that there is something more than that. I said to him, and I say to the mothers and fathers here, that missionaries whose associates are bad before going on a mission may go and fulfill a satisfactory mission, and receive an honorable release, with the blessing of the President, but if they have been wayward before they leave, and their companions have been unfit for an Elder of the Church to associate with, in almost every case as soon as they return they go right back into the same company and fall into the same evil habits as they had before they went. It is nothing but natural that they should do so. The result is, in too many cases, they are not home from their mission three months until they are in almost the same condition spiritually as they were before they went. I have thought many a time that if I had a son called upon a mis-

sion who had had bad associates before going, I would want him on returning to go to some other place to live, and take up with new associates, get away from the influence of his old companions and start anew in life. I believe that the surroundings and associations our young men are taken from have a great influence upon them when they return from their missions, and it is the cause of many of them falling back into the old rut. I want to ask the Bishops to look after the boys who come from missions. Perhaps you ask them to speak on their return, and never think of them again. Keep them in the harness; put them to work in the Priesthood; for if they are kept at work they will enjoy the spirit that they had while in the missionary field. Let them return and do nothing at all, and they soon become cold and lose the testimony they sacrificed so much to obtain. I felt like saying this much upon the missionary question.

In a revelation given through the Prophet Joseph Smith to Sidney Rigdon, Parley P. Pratt and Lemmon Copley in the year 1831, it says:

"But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose.

"Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed.

"Behold, I say unto you, go forth as I have commanded you—repent of all your sins, ask and ye shall receive, knock and it shall be opened unto you:

"Behold, I will go before you and be your rearward; and I will be in your midst, and you shall not be confounded;

"Behold, I am Jesus Christ, and I come quickly. Even so. Amen.

I want to call the attention of the people to the fulfillment of this prediction. Has not Jacob flourished upon the mountain? Is not Zion surrounded by hills? As stated in the beautiful hymn that was sung this morning,

"For the strength of the hills we bless Thee,

Our God our fathers God."

I am most thankful that God my Father allowed me to be born in Zion, surrounded by the grand old hills, and

under the everlasting covenant. I am thankful that he gave me such noble parents, and I hope to live so that I may merit the blessings that have been conferred upon me by my heavenly Father. Children are given to us, my brethren and sisters, as a blessing. The world today do not believe in having families, for they seem to think that children are a burden; but the first great law that God gave to man was, multiply and replenish the earth. Thank God that this people practice and believe in this commandment. Our children are a blessing to us, or they bring sorrow and trouble upon us. Let us watch and take care of them. Let us realize that they are placed in our care by the Father; that they should be jewels in our crown in the world to come. I promise the mothers and fathers here, if they do not watch their children, there will be many of them making the same statement, wrung from the anguish of their souls, as one father made, according to last night's News: "My boy has been the victim of the baneful influence of a depraved moral degenerate and the evil effects of dime novel reading." I hope to God that every mother and father in Israel will watch carefully their sons and daughters. Be a little suspicious of them, if you can do it in a way that they will not realize it. Examine what they read; learn where they go, and who their associates are. There are so many fathers and mothers who think that it is some associate of their children who is the bad one, while perhaps it may be their child that is the bad associate of others.

I ask the fathers and mothers of Israel to not only watch, but pray with your children. Make them your confidants; salute them with a kiss; keep them within your love; make them feel that no soul that lives has such an interest in them as you have; make the home just as happy and comfortable as possible for them, and keep them around home and under home influence as much as you can. There is no greater comfort to you in this life than a worthy son or a pure daughter. There is nothing that brings more comfort to a father or a mother than to have dutiful children; and there is nothing that

brings more anguish and distress than a child that is wayward and commits some awful crime.

My brethren and sisters, I feel to ask God's blessings upon you. I leave with you this day my testimony, that Jesus is the Christ, and that God lives. I know that this is the work of God. I know that Joseph Smith was a prophet of God. I know that this work is destined of God to roll on and fill the whole earth. Do not get discouraged, my brethren and sisters, no matter where you live. I remember going down to Millard Stake of Zion some six months ago, and the people were quite discouraged. Many of them felt like moving away and going to some new country. I remember praying while there fervently to my heavenly Father that He would send them rain, and they would be blessed with more water the coming year. Every man I met from Millard Stake for some time after I asked as to the conditions there, and the same reply came: "Dry and dusty." The people as a whole offered their supplications to our heavenly Father for moisture, and I believe their prayers have been answered. The very sections that were parched most in this fair state of ours, today have a good prospect for more water and consequently better crops the coming season. In speaking to some of the brethren from Millard Stake the other morning, they told me that the earthquake that visited the southern portion of our state recently, had increased the streams of water, and the Sevier river had been filled as it had not been for years before at this time of the year. Their little reservoir just east of Deseret, with all the water that reached it during the whole of last season was not filled; but this season it was filled in eight days, and the people have taken heart again. I say to you, my brethren and sisters, even if things look gloomy to you at times, do not get discouraged, but trust in that God who led you to this country. This is a promised land. God will bless it, and do not forget that he can increase the waters and make your lands productive. May the peace of God be with the people as a whole; may His blessings be upon the Church; may it grow and increase until it fills

the whole earth, as has been predicted by the Prophets of God, is my prayer in the name of Jesus Christ. Amen.

ELDER RUDGER CLAWSON.

Restoration of the Priesthood—Its powers, functions and duties—None exempt from its influence and authority.

If President Lorenzo Snow had lived until April 3rd, he would have been 88 years of age. He was a very active, energetic and progressive man. He died "in the harness," and passed into the spirit world; and the great work of the Lord moves on without let or hindrance. I am sure that he would have been very happy to be present with us upon this occasion, to have listened to the testimonies of the brethren, and gazed into the faces of this vast congregation.

Brethren and sisters, notwithstanding the servants of the Lord fall from time to time battling for the truth, Zion must be redeemed. While sitting on the stand listening to the discourses of my brethren, I have greatly marvelled at the wonderful providences of the Lord unto us; for when He uttered forth His voice and said that His Church must be established in the earth and His work must be accomplished, He furnished to the children of men the means to accomplish it. As early as the year 1823, the Lord made use of this language.

"Behold I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord."

A dreadful day; A day of pestilence, of famine, of earthquake, of tempests, and a day of burning, designated here in very impressive language as "the great and dreadful day of the Lord!" When that day comes, the power of the Priesthood must be upon the earth to protect and deliver the people of God from destruction; for the righteous and those who keep the commandments of God, including those who are tithed, shall not be burned.

The priesthood has been restored to the earth, and is composed of two grand divisions—the Melchisedek and the Aaronic. The Aaronic Priesthood was restored to the earth and bestowed upon Joseph Smith by the hand of

John the Baptist, in May, 1829. The Melchisedek Priesthood was restored and conferred upon the Prophet Joseph in June, 1829, by Peter, James and John. The authority and power of the Melchisedek Priesthood is to hold the keys of all the spiritual blessings of the Church, to have the privilege of receiving the mysteries of the kingdom, to have the heavens opened unto us, to have communion with the general assembly and church of the firstborn, and to enjoy the communion of God the Father and Jesus the Mediator of the new covenant. The power and authority of the Aaronic Priesthood is to hold the keys of the ministering of angels, and to administer in outward ordinances the letter of the gospel—the baptism of repentance for the remission of sins, agreeable to the covenants and commandments. Thus we see, brethren and sisters, that the Priesthood connects this Church with the heavens, and the channel of communication is open. Oh! how weak indeed would we be without this authority; and oh! how weak indeed are we except we honor it, for if we do not we come under condemnation. The president of the Melchisedek Priesthood is a High Priest, and is designated in the revelations of God as a presiding High Priest over the High Priesthood of the Church, and is also President of the Church. His Counselors are High Priests; and these three constitute the Presidency of the Church, and have authority over all its affairs, to regulate them throughout the world. The president of the Aaronic Priesthood is a Bishop, who is called to preside over the quorums of the Lesser Priesthood.

Let me say to you, brethren and sisters, (I say it to the sisters as well as the brethren, for I feel that it is a good thing for the sisters to hear something regarding the Priesthood) there is not a living soul connected with the Church that is exempt from the authority and influence of the Priesthood; for the reason that the Priesthood holds the keys to all the spiritual blessings of the Church. It is true that the sisters do not receive the Priesthood, but they receive its blessings in connection with their husbands and fathers. The

Priesthood continues in the Church of God throughout all generations, and is without beginning of days or end of years. We are told—and oh, how impressive is the thought!—that without the Priesthood the power of godliness cannot be made manifest to men, and without it no man can see the face of God and live. What a sorry plight the world is in, if that statement be true, that no man can gaze upon the face of God and live, without the Priesthood! We must needs take it to them; we must needs preach the Gospel to them.

In these two great Priesthoods that I have mentioned are various orders or grades. In the Melchisedek Priesthood we have Apostles, High Priests, Seventies and Elders. In the Aaronic Priesthood we have Bishops, Priests, Teachers and Deacons. So that every age and condition in the Church is provided for; and no man, be he young or old, is authorized to exercise authority in the Church of God, except he bears some portion of the Priesthood. Wonderful thing! A church of Priesthood! The duties of these several orders of Priesthood are well and clearly defined in the revelations. There need be no confusion, or misunderstanding. The High Priest is under no necessity to run to the Seventy and ask what his duty is; the Seventy need not go to the High Priest to learn what he should do; and the members of the lesser Priesthood need not be uninformed as to what their duties are. God has laid down the rules and defined the duties pertaining to these two Priesthoods so clearly and so strongly that they cannot be misunderstood. The Apostles are to officiate under the direction of the First Presidency, and build up the Church and regulate its affairs in all the world, agreeable to the covenants and commandments. The High Priests are standing ministers in Zion, to administer in spiritual things, and to be taught, instructed, and qualified, that they may hold the office of President of Stakes, High Councilors, and other important appointments in the Church. The duty of the Seventy is to act under the direction of the Twelve Apostles, to build up the Church, to regulate its af-

fairs in all the world, first to the Gentiles, and then to the Jews. The duty of the Elder is to be a standing minister in Zion, to administer in spiritual things, to administer the sacrament, to baptize, to lay on hands for the reception of the Holy Ghost, to take the lead of all meetings when no higher authority is present, and to conduct them under the influence and power of the Holy Ghost. No Elder or High Priest is to conduct meetings in this Church by any other spirit than the spirit of God. Heaven-delegated authority to man! The duty of the Bishop is to preside over the Lesser Priesthood and the quorums thereof. The duty of the Priest is to preach, teach and expound the scriptures, to baptize, to administer the sacrament, to visit the homes of the people, to pray with them vocally, and to teach them all family duties. The duty of the Teacher is to watch over the Church, to be with the Church constantly, and strengthen it, to see that iniquity doth not abound, to see that there is no evil-speaking, or backbiting, and to preach, teach, exhort, and expound; and he is to be assisted in his duties by the Deacon; but the Teacher and the Deacon have no authority to baptize, or administer the sacrament. They do have the authority, however, to preach the Gospel, to show forth a good example, to warn the people and invite all to come unto Christ. There is no confusion in all this that I have told you. Every duty is well expressed and clearly defined in the revelations.

I have had some thoughts relative to the great responsibility resting upon Presidents of Stakes, who are High Priests in the Church, called to preside over the Stakes of Zion. O how great—almost unlimited authority, you might say, is exercised by the Presidents of Stakes, presiding as they do over all the affairs of the Stake! Then, how great the authority and responsibility resting upon the Bishops of wards, who are called to preside over all the organizations and Priesthood of the ward! We are sometimes told that the High Priests over there are not magnifying their Priesthood; the Seventies over here are not doing their duty; the Elders are slack, and do not attend their quorum meetings; the Priests in that

ward over there are not being used; the Teachers fail to visit the families of the Saints, and the Deacons are careless and indifferent. The question arises, where is the fault? Where shall the responsibility be placed? Upon the High Priests? Yes. Upon the Elders? Yes. Upon the Seventies? Yes. A great responsibility rests upon these men who have received the Priesthood. But let me say to you, there is a further responsibility, a responsibility resting upon the presiding authorities in the stakes and wards. I do not believe that it is the duty of the president of a stake to spend his whole time in preaching the Gospel. I look upon the presidency of a stake as executive officers. You will find in every stake of Zion scores of preachers, eloquent men, who can edify and strengthen the people, and it is not needful for the presidency of the stake to spend very much time in preaching the gospel. But it is their duty to see that others magnify their calling; to see that the presidency of the High Priests' quorum honor the Priesthood; to see that the presidency of the Elders' quorum are active, diligent and faithful men, and to watch over these quorums of the Priesthood and see that every man does his duty. Then I conceive it to be the duty of a Bishop, not so much to preach the gospel at length, or to occupy much time in the pulpit, but to be the executive officer of the ward, to deal in temporal affairs, to be a common judge in Israel, and to sit in the Bishop's court and adjudicate and regulate the affairs of his ward, with his counselors. It is the duty of the Bishop particularly to see that the presidencies of the quorums of the Lesser Priesthood are active and faithful. Let him see also that the presidencies of the auxiliary organizations are faithful in the performance of their duty. The great responsibility resting upon him is to see that others do their duty, and let the preaching of the gospel be done by the brethren and sisters of his ward. Our Church is full of good preachers. Every man that bears the Priesthood is called to be a preacher of righteousness, to be a minute man, and to be on hand

when called out of the congregation. I venture to say, that Prest. Smith, who presides here, could find hundreds of men in this congregation who are eloquent preachers of the gospel, well informed men, who have preached the word in foreign lands with great power, and they could come to this stand and edify and strengthen the people. Time would not permit of this, and it might not be appropriate at a general conference, when we come together to hear from the Presidency of the Church and some of the leading authorities upon matters of moment; but the spirit of the conference can be taken by the presidents of stakes and Bishops of wards into all Zion.

I rejoice in this work. I rejoice in the Priesthood, and marvel greatly at the wisdom, power and greatness of the Almighty, and I must needs ascribe to Him the honor and the glory for the wonderful things that are being accomplished in His Church. It is the Spirit of God, even the Holy Ghost working in the hearts of the people that brings to pass the purposes of Jehovah. God bless you. Amen.

ELDER A. O. WOODRUFF.

All who know the truth should testify to it—
Wrongfulness of an unforgiving spirit—
Wonderful growth of the Church.

My beloved brethren and sisters, the desire that shall prompt my remarks this morning to this congregation will be to say something by way of testimony to the divinity of the mission of our Lord and Master, Jesus Christ, to the divinity of the mission of the Prophet Joseph Smith, and in support of the established and recognized authority of God our Eternal Father upon the earth. I feel a natural spirit of timidity in standing before this vast congregation, but I have an unshaken confidence in God, and I know that by His help and the aid and the sympathy and prayers of my brethren and sisters, I may be able to say something that will be of benefit to the Latter-day Saints who have gathered here in this conference for the purpose of being fed with the bread of everlasting life. I desire to read to you a few verses from the 39th Section of the book of Doc-

trine and Covenants. They are the words of our Lord and Master:

"Hearken and listen to the voice of Him who is from all eternity to all eternity, the Great I Am, even Jesus Christ.

"The light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not:

"The same which came in the meridian of time unto my own, and my own received me not;

"But to as many as received me, gave I power to become my sons and even so will I give unto as many as will receive me, power to become my sons.

"And verily, verily, I say unto you, he that receiveth my Gospel, receiveth me; and he that receiveth not my gospel receiveth not me.

"And this is my gospel: repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom."

This is the Gospel of the Lord Jesus Christ; and it is perhaps scarcely proper to say that in Zion there are only 1,300 or 1,500 missionaries, for there are over 50,000 men in this Church who bear the Priesthood of the Son of God, and there are over 300,000 souls in this Church that have their names upon the records of the Church; and inasmuch as we have received light concerning the value of the souls of men, every one of those who have a standing in the Church of Christ ought to have a testimony regarding the divinity of this work in which we are engaged, and be a witness for the Church and for Jesus Christ. So, instead of there being 1,300 or 1,500 missionaries, we all should be missionaries for the gospel of the Lord Jesus Christ; and indeed no one who bears a portion of the Priesthood of the Son of God ought to be satisfied with his life's work unless he has been an instrument in the hands of God of bringing some other soul to a knowledge of the truth. We are told in this same book of Doctrine and Covenants that this is a day of warning, and not of many words, when every man who receiveth the light and truth should warn his neighbor. The trouble is, we do not do this. We feel that unless we

are specially called to labor in one of the missionary fields we have not the right to make known our testimony of the Gospel of the Lord Jesus Christ. This is a mistake. Everyone who has received a testimony that this work is of God is at perfect liberty to bear that testimony to his or her neighbors; and indeed, I feel that we will come under some degree of condemnation before God if we fail to do this. If we have received the pearl of great price, let us not hug it to ourselves and say that we do not want others to receive it, for fear it would diminish our joy and satisfaction to see them enjoying a like blessing. This is not the spirit of the Gospel. Every member of the Church of Christ, whether male or female, ought to be continually anxious that a knowledge of the Gospel shall be spread to every creature upon the earth. We are as a light set upon a hill, a beacon to the world; and we ought not to hide this light, but strive to let it so shine that people seeing our good works may be led to glorify God. This is the desire that should prompt us in our lives. We would then seek after eternal riches, even the bringing about of the salvation of the souls of men, more than we do other things.

I want to read you a few verses from the 64th Section of the book of Doctrine and Covenants:

"Wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin.

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men;

"And ye ought to say in your heart, let God judge between me and thee, and reward thee according to thy deeds."

I do not desire, by reading this, to offer any plea of justification for wrong-doing; for the Lord has said that He cannot look upon sin with the least degree of allowance, neither will the Gospel of Jesus countenance sin. At the same time our mission is to save the souls of men; and where the authority of the Holy

Priesthood is conferred upon men, and it has a right effect upon them, it will make them more humble and more childlike. It will not puff them up and make them great in their own estimation. The greater the authority or calling that is placed upon men, the more humble they should be, and the greater in their own estimation. The greater desire they ought to have to save mankind. The whole need not a physician, but those who are sick. Those who are spiritually sick are the ones that need the aid of the servants and handmaidens of God. Those who know that Jesus is the Christ, those who know that Joseph Smith was sent of God, those who have implicit confidence in the leadership of this Church today, need no particular laboring with. They will labor for the benefit of others, to bring about much righteousness, although they may not be especially commanded to do so. But we want to look after some of those who have not this faith and this testimony. Many of the men who were the pioneers of this work, and who aided in laying its foundation, I am sorry to say that some of their sons and daughters have drifted away from the Church of Christ. People may say that these men devoted so much of their time to the Church that they neglected their families. Be that as it may, these men were good men. They enjoyed the spirit of the callings whereunto God had called them; and if on account of their devotion to the work of the Lord some of their sons and daughters are not doing as they ought to do today, there should be a spirit of charity and of love manifest on the part of stake and ward officials toward them, to try and bring them back, and not to cast them off. I believe as I believe that I stand here, that in the resurrection of the dead, there will be some stake and ward officials come under sore condemnation before men that have stood as leaders in this work, because their sons and daughters have not been sought after and labored with as much as they ought to have been—where this spirit of forgiveness has not been exhibited. No matter what authority a man may hold in this Church, it does

not exalt him to that degree that he is justified in not forgiving the repentant and those who desire to do better, and who will come and supplicate for forgiveness. Men who have taken this stand will come under the condemnation spoken of in the verses I have read, and in them will remain the greater sin. Thank God, there are not many unforgiving men in this Church; but occasionally we have found men who have been unforgiving to those who have sinned and then repented and sought forgiveness. Where do you suppose we would be if God should deal with us in this way. It is not right. I tell you that the stake or ward official who will take this stand will receive sore reprimanding at the hands of the fathers of these sons and daughters that have thus been dealt with, when they meet them in the resurrection. An unforgiving spirit is by no means an evidence of strong character; it is quite the reverse. A man of strong character, who understands the Gospel of the Lord Jesus Christ, would ask his own little child to forgive him, if he had wronged that little one; and he would not feel, even if he had received some great calling in the Priesthood, that it was beneath his dignity to go to the one he had wronged and make it right. As a result of this spirit of unforgiveness, which has been exhibited in the past in some of the stakes of Zion, though, I am happy to say, to a very small degree, we occasionally find men who are not doing anything in the Church, because they have some grievance against the president of the stake or the Bishop. Can not the man who is called to be the shepherd of that flock afford to go a little more than half way in order to save some member of his flock? Can he not afford to go to the one who feels offended at his action, although he may not be in the wrong, and say, "Brother, I want to straighten this matter out with you?" But why is it that some of our brethren, instead of doing this, will feel like beating them over the head and keeping them down; and if they manifest any desire to do right again and to take an active part in the Church, instead of holding their arms out, as

Christ would, to welcome them back to the fold as they should do, they continue to drive them forth and to cast them out, and to keep them down, so that they never have any chance to do better, unless they move out of the confines of that stake or ward.

My brethren and sisters, in these things all that is required of any man who presides over a stake or ward is to follow the example of the men who stand at the head of this Church. The Presidency of the Church will never require anything of the Presidents of Stakes that they would be unwilling to do themselves. They are anxious for the salvation of the souls of men, and that none should be cast out; that those who are weak and sore in their spirits should be healed and brought back, if possible, into full fellowship with the Church of Christ. We do not want to lose any of those that are committed to our care. If God will help us, we do not intend to do it. If He has made us the shepherd, the watchman upon the tower of a Stake; if He has made us the shepherd of a ward, or the watchman upon its towers, let us guard that flock well, and strive with all the power that God has given us to save all those who have been committed to our care. We spend hundreds of thousands of dollars and give the time and the lives of our Elders to spread the Gospel abroad, and why should we not be just as anxious to save those at home who have drifted away or have become cold in the Gospel? Why should we not be just as anxious to bring them back to the fold and awaken the spirit of God within them, as we would be to go to Japan or other parts of the earth, to make the Gospel message known there? One is quite as important as the other; and I am sure that a president of a Stake, a Bishop of a ward, or any other man holding a responsible position in the Church will not feel happy in the resurrection if a son or a daughter of one of the prominent men of this Church, or of any other man, comes up and says, "Brother, I did wrong when I was in the flesh. I went to you, as my Stake President (or as my Bishop) and asked you to forgive me, and you would not." I feel that that man will

occupy a most unenviable position, and will have sorrow until that son or daughter is saved and enjoys that degree of glory that he or she would have enjoyed, had he done his part to help the erring one along life's pathway.

I rejoice exceedingly in the spread of the work of God. I rejoice that wherever the Gospel tree has been planted it has not been uprooted, although our people have had much to contend with, and have had to perform a work that could not have been performed by any other people upon the face of this earth. Read the words of Isaiah as contained in the 8th chapter of II Nephi, as follows:

"Hearken unto me, ye that follow after righteousness: Look unto the rock from whence ye are hewn, and to the hole of the pit from whence ye are digged.

"Look unto Abraham, your father, and unto Sarah, she that bare you: for I called him alone and blessed him.

"For the Lord shall comfort Zion: he will comfort all her waste places: and he will make her wilderness like Eden, and her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody."

Are we not, as a whole people, witnesses unto God our Eternal Father and all men this day that this prophecy has been fulfilled under our eyes? It is peculiar that, although this is the chosen people of God, they have been called to settle the desert and barren spots of this earth? It is peculiar in one sense, and yet it is quite natural in another, when we take into consideration that through the conversion of the desert wastes into gardens and thus fulfilling the prophecies, the Lord has had a chance to prove His people, to develop a superior type of manhood and womanhood, and to bring out the best qualities of their natures. I rejoice in the work our people are performing. I rejoice that the Lord has aided and befriended us, and that He has raised up many friends from those who are not of our faith to assist us in getting our rights and to aid us in establishing the Gospel of the Lord Jesus in various parts of the world. I rejoice in the faith that the people have manifested in converting these waste places, in their colonization work, and in the ef-

fect that this labor has had upon them. If they had never accomplished anything by way of making homes, they have benefitted themselves and been rewarded for their labors in the spiritual advancement that they have made while engaged in such work, by the development of faith and seeing the promises of God fulfilled upon their heads. And we are not through with this work yet. Calls are made from time to time for our people to go to this or that place, and the only trouble is, we have not colonists enough to meet the demand. I shall welcome the day when the gathering, without which the Gospel is not complete, shall be more thoroughly carried into effect than it has been during the past few years. It has been rather discouraging on account of the lack of labor and the conditions which have surrounded us, and I shall rejoice when these barriers are removed and the gate shall again be open; when the people of the Stakes of Zion shall exhibit that liberal spirit which was exhibited by the people in the early days here, in taking in the newcomer and assisting to get him employment, so that he might establish himself in Zion. We do not have as much sympathy for the people who accept the Gospel abroad as we ought to have, for the reason, I think sometimes, that we forget their situation. We forget that if they remain where they are, although they may be able to do much good in assisting the Elders and in spreading the Gospel, their children will naturally intermarry with those not of our faith, and therefore they will not have the joy or the satisfaction which the Gospel in its fulness carries with it where the people are gathered and enjoy the blessings of Church organization. I would ask the Stake presidents to encourage a spirit on the part of the people to be willing to say to the Presidency of the Church, "If you will send us ten families (or twenty or thirty, as the case may be) into this Stake, we will see to it that they are aided in making homes, so that they may establish themselves in the borders of Zion." I believe that great good could be accomplished in this regard by the Stake presidents and Bishops getting together to exchange ideas in relation to this mat-

ter, so that there may be a more thorough looking after the new converts who come into the Stakes of Zion, that they may not feel friendless and that there is no one to receive or welcome them, but that someone may look after them and nurse them until they are able to go alone. If this is done, how grateful they will be to us in after years. It may take some of our property, it may mean some sacrifice on our part to do it, but how they will bless us when they themselves have good homes in Zion, with their sons and daughters around them, married in the Church of Christ and having a numerous posterity. This is an individual work that we are engaged in. It is not the work of any one man, or any quorum of men; the responsibility rests upon the shoulders of any individual in the Church, and it becomes us all to feel an interest in these things. If we will do this, the Lord will bless us, and He will make us happier. We must not simply strive after dollars and cents; but let us do some good to others as we go along, by assisting them to enjoy the comforts and blessings which we enjoy.

I rejoice exceedingly in this conference. I thank God that He has permitted our Brother Grant to return home and visit with us. His mission has been a success. If he never accomplishes any more, he has gone and turned the key in the Gospel door to the nation of Japan, and the Gospel has been established there; at least, the seed has been sown, and has partially taken root. This will bring joy and satisfaction to the many Latter-day Saints who have upheld and sustained him by their faith and prayers, just as we uphold and sustained Apostle Lyman in his presidency over the European mission. Every Latter-day Saint feels a personal interest in the labors of these brethren and their associates in the mission field, as well as in every other mission president and every Elder who is laboring for the spread of truth upon the face of the earth. I rejoice in the advancement of the work of God, in the numerical strength that we have gained, and in the prosperity which God has sent to us in answer to the prayers of the people and in fulfil-

ment of His promises if they would obey His law. I rejoice in a testimony of the Gospel of the Lord Jesus Christ; that I have a knowledge that this is God's work, and not the work of man; that I have a knowledge that Joseph Smith was a Prophet of the true and living God, and that Joseph F. Smith and his counselors are the men that God has called to preside over this Church at this time, and that they hold every key, every gift and authority which was conferred upon the Prophet Joseph Smith; that this people have come to the vales of Israel in fulfillment of the prophecies which were made by the Prophet Joseph, and have established villages, towns and cities throughout this intermountain region, and that the work will roll forth until it fills the whole earth. God grant that we may be faithful, in connection with our brethren and sisters, in this great latter day work, that our hearts may be filled with sympathy, and that our education in this life may not be wholly of the head, but of the heart also; which may God grant, for Christ's sake. Amen.

ELDER JOSEPH E. ROBINSON.

My very dear brothers and sisters, I have been asked to speak a few moments in relation to the California mission. It is most gratifying unto me to report that the same Spirit that actuates the Saints in Zion is felt by those who reside in the state of California. I do not know that there is a more cosmopolitan people in these United States than the people of that great state. They are liberal-minded; there is very little prejudice existing in their minds; but there is an indifference in relation to all things pertaining to the Gospel of Christ. They are a pleasure-seeking people, and a money-making community. But for that, we are received well, and many open their doors and their hearts to receive us. They say they believe that we have within our organization and in the very genius of the Gospel we teach that which will uplift and benefit mankind and will do more to bring about the fraternal spirit that characterized the efforts of Christ and His Apostles than

that taught by any other people. From a very few members some eight or ten years ago, the branches have increased in the largest cities of the coast to number about 600 souls. Last year they paid a tithing of upwards of \$5,000, and about \$600 in fast offerings. Many of them are desirous of coming to the house of the Lord to receive their blessings, and the spirit of gathering is upon them, despite the fact that we advise them to stay at their homes and at their various employments, and build up the branches in the State. It seems, however, that so soon as they have been born into the kingdom by baptism and the laying on of hands of those in authority, a yearning and a longing comes into their hearts to be within the Stakes and borders of Zion, to partake of the blessings which their more fortunate brothers and sisters enjoy.

The recent visit of the Tabernacle choir to the coast will no doubt give a wonderful impetus to the cause. It has broken down the barriers of prejudice in the minds of many, and we are being felt after and enquired about. The secretary of state and the mayors of San Francisco and Sacramento were most kind and courteous in receiving us, in keeping open public buildings, in guaranteeing and giving us police protection, and welcomed us with a spirit of fraternal brotherhood that was very pleasing and satisfactory. I believe, to all our visitors, and especially to us who are laboring in that state.

Thousands of tourists go to the summer land, as it is called, to spend their winter, and they enquire after us. They hear us on the street corners, receive our tracts, attend our meetings, and are frank enough to admit that in the east, where they reside, they would hardly do it, for fear of losing caste; but many of them have gone home with a broader idea and a better knowledge of our work and of our people, and are more kindly disposed towards us. Many of them, upon hearing our choir, left their addresses in the east with the Elders, saying that if there were any Elders in their neighborhood they wanted them to call, so that they might hear more of what little they had seen and heard of us in California.

My brothers and sisters, I know that

the Gospel is true, and that it is leavening the whole lump and modifying the sentiment of the Christian world. We hear it, we feel it, we see it, in what is being said and done today upon the coast, where their churches are being emptied and their pleasure resorts are being filled by the doctrines of men as they are now taught. It brings joy and satisfaction to my soul to know that I have been born of goodly parents, and have received and do participate in the Gospel of Christ, which will bring men to a full salvation and an exaltation in His presence; and that that may be our happy lot is my prayer in the name of Jesus. Amen.

The choir sang the anthem:
Light and Truth.

Benediction by Elder Jesse N. Smith.

AFTERNOON SESSION, 2 P. M.

The choir sang:

Glory to God on high;
Let heaven and earth reply;
Praise ye His name.

Prayer by Elder C. R. Hakes of Maricopa stake.

Singing by the choir and congregation:

Praise to the man who communed with Jehovah.

ELDER M. F. COWLEY.

Work o' God not dependent upon the world—The only way to please the Lord—We should act with a view to futurity—Parents should be exemplars to their children.

My brethren and sisters, it is very gratifying to see so many in attendance upon this conference, and I feel that there has been a pleasing variety of instructions given unto us, and that it would be a good thing for the Latter-day Saints as a whole, and for the Priesthood especially, to make a little note, if not in a notebook, in their minds, of the items of instruction that are touched upon, so that we may act upon it in our various wards and stakes when we return. It is not in glittering generalities that we accomplish much; it is in taking down the details and working at them in such a way as to bring good fruits out of them. I do not remember of attending a conference

where I felt that the Spirit of the Lord had more thoroughly and in a more appropriate way actuated the brethren, touching upon those subjects which are especially adapted to our wants.

I have felt impressed with one idea while listening to my brethren, and that is that the whole history of this work has gone to show that we do not need the help of the world to sustain it. I do not mean by this to depreciate any kind assistance, sentiment or support that may be accorded unto us by honest and upright men who, from time to time, defend the rights of the Latter-day Saints, and who have sufficient of the light of truth to see the purity and power of the doctrines that are taught by this people; but I mean to say that it all goes to show that God has established this great work, and that He has sustained it in every sense of the word. When I heard Brother Smoot this morning talking and reading a little about the Ideas of men concerning the effect of "Mormonism," as it is termed, more especially in the eastern states, some of them entertaining the idea that it was a great menace to the people, I thought to myself that the world had got the nightmare. I heard Sol Smith Russell once read an essay on the horse. He said that the horse was a noble animal. It would live on oats and sawdust, he said. Then he went on to describe the various kinds of horses there were in existence. He said there was the sawhorse, and there was the horse-radish, and then there was the Colt's revolver, and then there was the night-mare. He said, "the nightmare is a horse that is born in the night, and my Aunt Jane has lots of them." I think sectarianism has the nightmare over this work, and possibly it is all right that they should have. It makes me feel that there are not only prophets among the people of God, but there are some prophets in the world. I heard one of our local politicians a few years ago stand up before a public audience, when the question of dividing on national political lines was agitated among this people, and some doubted the propriety of it. They wanted to hold the old anti-Mormon party together, and more thoroughly crowd us to the wall, and

use their power with the great parties of the nation to distress and oppress this people by inimical legislation. One of the speakers that stood up to address that audience made this statement: "The Mormons will come out on top, no matter what you do." He said he did not believe in dividing on political lines; he believed in keeping the hand over the Mormons just as long as possible, because, said he, they will come out on top. To illustrate his prophecy he told an anecdote about Gen. Mahone of Virginia, and one of his negro slaves, and he compared us to the general and themselves to the slave. He said this poor slave had a dream. He dreamed that he died and went to the gates of heaven, and there he met the Apostle Peter. Peter asked him who he was. "Why," said he, "I am the slave of Gen. Mahone of Virginia." "Well," said Peter, "are you mounted, or are you on foot?" "I'm on foot," he replied. "Well," said Peter, "you can't come in here." So the poor nigger started down the steps, and he met his master at the bottom, and he said to him, "General, whar d'ye think you're gwine?" "I'm going to heaven," said the General. "No, you're not," he said; "you can't get in dar, unless you're mounted." At this a happy thought struck the nigger, and he said to the General: "I'll tell you, General, I'll git down on all fours, and you git on my back, and when Peter ask you if you're mounted, say, yes, and we both ride right in." So the General got on his back, and when they got up to the gates of heaven, Peter asked who he was. He replied that he was General Mahone, of Virginia. "Are you mounted or are you on foot?" "I'm mounted," said the General. "Well," said Peter, "tie your horse on the outside, and come in." This great politician that was opposed to the Latter-day Saints being identified with the national political parties said, "They will walk right in whether they are mounted or on foot." And I thought to myself, he has got the key to the whole thing; he understands it just about right. And why is it, my brethren and sisters? It is because God has established this work.

I want to read just a little. The

brethren have been reading the Scriptures, and I believe it is all right to have a little Scripture reading on these occasions. The Lord says, as recorded in section 1 of the Book of Doctrine and Covenants, that this is "the only true and living Church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the Church collectively and not individually." While God has established this work, and He is pleased with it because it is His work, we ought not to lose sight of the fact that He is not pleased with every individual in it, only to the extent that that individual conforms his life to the principles and spirit of this Gospel. The only safe thing for a Latter-day Saint is to be found in the discharge of every duty, to be found absolutely free from sin and complying with every principle, as far as possible, that the Lord our God has revealed. A great deal has been said at this conference and at our meeting last night respecting evils that creep in among the Latter-day Saints. While we speak of them from this stand and warn the people, while President Smith gives unto us the word of God, it is the bounden duty of the local Priesthood in every stake of Zion and in every ward to see that iniquity is rooted out from among the people of God, that the day may come when the Lord shall say that He is not only pleased with the Church collectively, but individually also, it having been purified and sanctified from every sin.

I started to tell you the one thought I had in mind, and another thought connected with it: that as the work of God has been established and promoted in the earth without the support of men, without their financial assistance, without the popularity of the world, in a religious sense, so I say that God will sustain this work from a temporal point of view, and make the Latter-day Saints a united people, a people of absolute unity in regard to all things, provided we do just the same in temporal things as we have done in spiritual things—that is, listen to the voice of God, enjoy the inspiration of the Holy Spirit, and be guided and controlled by the direction and counsel of the holy Priesthood. By

doing so we can become one in all things. We ought not to consider that there is anything of a carnal nature, or, if you please, of a temporal nature—something that pertains in its effects to this life only; for there is nothing associated with the work of God upon the earth but has its effects, not only here, but throughout the countless ages of eternity. As we live near to God in all respects, so shall we be entitled to the companionship and, according to our faithfulness, a greater measure of the Holy Spirit, that will give us a better understanding of the things of God, qualify us to live nearer unto God, and consequently to secure unto ourselves a greater exaltation in His presence. There is nothing of a temporal or transitory nature connected with the work of God. One of the ancient prophets said, "I know that that which God doeth He doeth forever." What He does, eternal effects are realized therefrom. The Prophet Joseph Smith made this statement: "Whatsoever you do, you ought to do with an eye to futurity." It ought to be done with reference to the effects that will result from our action in the future.

I was very much impressed with a remark made by President Lund affecting our conduct and conversation in the presence of our children, wherein he said that some were in the habit of making remarks that were depreciatory in their nature concerning their brethren, concerning the Bishop of the ward, or the President of the Stake, or the authorities of the Church, and some, perhaps, were given to making remarks that were disrespectful to some of the principles of the Gospel, in the presence of their children. Where this is done, it ought to be repented of and discontinued; for it will have a telling effect in the hearts of the youth of Zion. I remember a most striking illustration of this in the case of one of the leading brethren in the Church. I have heard him stand up time and time again and declare the word of God to the people. I have heard him give counsel to the saints of God, that they should never speak disrespectfully of the authorities of this Church, and especially in the presence

of their children. That same man was guilty of that which he warned the Saints against, and today he has lost his standing and posterity, following the example that he practised in private but declared against in public, have fallen into his habits and disrespect the servants of God. My brethren and sisters, it is salvation we are after. It is to establish and ground our children in the faith. We ought to live and labor to this end, that they may not turn aside, and afterwards say they turned aside because their parents set them a bad example. You know, President Kimball once prophesied to this people, and especially to the mothers, that if they spoke disrespectfully of a certain principle of the Gospel and fought against it, the day would come when their daughters would turn aside and lose their virtue, and become objects of immorality upon the streets of Salt Lake City. I want to say that that prediction, sorrowful though it may seem, has had its fulfillment. I want to endorse the instructions of my brethren that we ought to look carefully after the conduct of our children who are running the streets of Salt Lake City, and, for that matter, the streets of all the cities and towns throughout Zion. I know that evil habits creep in among us. I know there is an influence brought to bear upon the minds of the little ones to learn and to practise evil, which goes to destroy their force of body and of mind, and to grieve the Spirit of God from them. Now, the responsibility is especially upon those who bear the Holy Priesthood. The teachers who go out to visit the saints from family to family ought to be men endowed with the spirit of revelation from God. They ought to study the principles of the Gospel, and to so live that they may enjoy the inspiration of the Holy Ghost in their instructions, so that their instructions may be understood and be attractive to the children; that they should not go simply to carry out a routine, to ask certain questions, just to be able to say that they have made their monthly visit. They ought to be men inspired with the spirit of revelation from God, that they may touch the hearts of the families, and especially of

the children, where they visit. While it has been said here that there is a sentiment among the people, to some extent, which does not respect the Priesthood, referring to the authorities of the wards and stakes, and of the Church, I want to say that we do not respect the Lesser Priesthood as much as we ought to do. We ought to respect every Deacon in the Church, and encourage every Deacon to perform his duty. We ought to respect every teacher, and make him welcome, and sustain him in his administrations in our homes. I know that those who understand the Priesthood best, and who have the greatest respect for it, are the men that will call their families together when the Teachers pay them a visit, and will sit down and listen to what the Teachers have to say. When I was a boy, in the Fourteenth ward, with Brother John W. Taylor and other young men, I used to visit President John Taylor as a Teacher. I used to visit President Wilford Woodruff in the same capacity. I will admit that I was glad when they were away from home, because I was so frightened; but when I got through and left the house I was glad they were at home, and that they had been there to receive me as a Teacher in his Church of Christ. They treated us with more respect, they made us feel more at home, and they encouraged us more in the discharge of our duty than any families that we had to visit upon the block. This was because they had the spirit of the Gospel and understood the responsibility of the Holy Priesthood. I remember that many beautiful lessons I enjoyed on the principle of faith came from the sweet instructions of President John Taylor when we visited him as a Teacher; for when we would get through with our duties, he would say, "Now, boys, you have been teaching me, I would like to teach you a little;" and he would tell us anecdotes to increase faith in our minds; tell us how he had asked God to open up his way while declaring the Gospel abroad, to give him a little money, just what he needed to pay for pamphlets or something of that kind, and the Lord answered his prayers in a most remarkable manner. He told us many incidents of this

character, and they tended to create and encourage the principle of faith in our hearts.

My brethren and sisters, may God enable us to remember the glorious instructions which we have received; remember what President Smith has said, that we are in a better condition, as a whole, than ever before. Let us all see to it that he shall not be disappointed in this sentiment of encouragement concerning this people. Let us remember the instructions of Brother McMurrin and the Seventies in regard to our duties and obligations in the selection of missionaries to send the Gospel abroad to the ends of the earth. Let us remember the admonition concerning our tithing, and our moral deportment, and every obligation that the Gospel of Jesus Christ enjoins upon us. If we do this, all is well with us. Every Latter-day Saint knows that to be found in the discharge of his duty makes him a happy man, and when he is not in the discharge of his duty there is an uneasiness about him which makes him feel that something is wrong. May God bless you, my brethren and sisters; help us to keep the commandments which He has given unto us, and to perform the duties enjoined upon us, to be ready at all times to go abroad and declare the Gospel, or to work in the Gospel of Jesus Christ at home. The best kind of a Latter-day Saint is the man or the woman that is ready for any kind of labor, whether at home or abroad, and has no hobby, no special desire in a certain channel, to the depreciation of everything else. God bless you, in the name of Jesus. Amen.

ELDER M. W. MERRILL.

Duties of the Saints—Should be reminded of them—A prosperous community—Result of the blessing of God—Answers to prayer—About colonization—Importance of Temple work.

I have listened with a great deal of interest during the meetings of this conference, and I believe it is the largest conference I have ever attended in the Church. Fifty-one years ago the 9th of April I was baptized, when the ice was about three feet thick, and had to be cut away, and I have not lost interest in this work yet. I remember I was quite zealous when I was first

baptized. I was soon ordained a Priest and sent out to teach. I acted two years in that capacity. When I came to this valley I was appointed a Teacher in the North Canyon ward, and labored in that capacity for eight years; and then moved to Cache valley, under the counsel of Apostles Orson Hyde and Ezra T. Benson. I was appointed Bishop there, and acted in that capacity 18 years. Subsequently, I was appointed to labor in the stake presidency with Brother W. B. Preston and acted in that capacity for 10 years. Since that time I have labored in the quorum of the Apostles. But I want to say that there never was a time when I felt that I was really qualified for the position I was called to occupy. I feel the same way yet. There is no disposition in me to boast. I am thankful to the Lord that I have been preserved in the Church for over 50 years, and I hope to continue in it as long as I am alive. I know this work is from the Lord. I know that Joseph Smith was a great Prophet, raised up to usher in this last dispensation of the Gospel. I had evidence of this even before I was baptized, and it has never departed from me. I want to bear record to my brethren and sisters here that there is no other way of retaining the spirit of this work and the fellowship of the Holy Ghost than through faithfulness and diligence in observing to keep the commandments of the Lord. The individual who will be humble all the day long and strive to keep the commandments of the Lord will never apostatize or become dissatisfied, but he or she will be preserved in the truth, and by and by will sit down in the mansions of the Father, to enjoy the blessings of eternal life. People who are spiritually-minded are devoted to the work. They pay their tithes and their offerings; they go to the ward meetings and to the stake meetings, and they are willing to devote their time, their talents and their all for the building up of the kingdom of God on the earth.

We have had credit from the President of the Church during this conference of doing very well in paying our tithing. We have done well, there is no question about that; but let every

individual ask himself if he has come up to the standard. I think we shall be led to conclude that we have not quite got there yet. No doubt, a great many brethren and sisters pay their tithing in full, and if they were to sit in judgment upon themselves they would not need to be judged of others; for they would be able to say in all sincerity, "I have done the best I could." But there is another class who, if they were to sit in judgment upon themselves, would be forced to say they had not come up to the standard. The Lord expects us all, as His servants and handmaidens, to come up to the standard. He expects us to pay our tithing and our offerings in full. The giving of offerings is associated with the payment of tithing—offerings for the benefit of those immediately around us who need our help, to obviate the necessity of the Bishop having to make application to the Church for funds to support the poor. If we were to observe this law strictly, we are amply able in all our wards to support the poor. There are many people in the Church, I have discovered, who are willing to support themselves rather than receive offerings, if they could only be given employment. Even the aged can do something, unless they are maimed or disabled; and this is a matter for the Bishops to look after, to see that people have employment, as far as possible, and to encourage the payment of offerings as well as tithing.

If tithing is never mentioned in a ward from one month's end to another, neither by the Bishop nor the Priests and Teachers, that ward will not come up to the standard. There are lots of people who would come up to the standard if their minds were stirred up by way of remembrance. I am not one who believes that it is proper for the Bishop to be always talking about tithing; but I believe it should be kept before the people. They should be encouraged to pay their tithing when they get it, and not wait till the end of the year. If your salary is paid to you each month, pay your tithing each month. I want to bear testimony that that is the easiest and the best way to pay tithing. Pay it when you get it, and let it be the first

thing. Let us pay our tithing first, and then distribute the rest as far as it will go. If we will do this, we shall find that tithing is easily paid; and when the end of the year comes we shall be glad, and prepared to settle with the Bishop with a cheerful heart.

Take us as a whole people, we are better off than other people, after all, though there are too many of us in debt, with mortgages on our homes. The Lord has blessed us. He has blessed and sanctified our land, and it has brought forth in its strength, in the season thereof.

There is a great deal of faith exhibited among the Latter-day Saints, and that faith, no doubt, will increase as the Saints grow older and get more experience. In the last 50 years I have seen many things that have given me a great deal of joy and increased my faith. I have seen the prayers of the brethren answered. I have seen the prayers of little children answered in the homes of their parents. I remember a few years ago in Cache valley we had a drouth for some years. There was very little snow, and lots of grasshoppers to eat our crops. I remember Apostle Orson Pratt coming to visit us. He went to every settlement in the valley, and he prayed everywhere that the Lord would send moisture upon the mountains and valleys. I traveled with him, and he never forgot this. He always prayed himself in the family circle, and he prayed every time that the snows might come. In fulfillment of his prayers the snows did come, and we had more that year than we had had for years before; the mountains were filled with snow. I have seen evidences of this same thing recently; when prominent Elders of the Church have prayed that the moisture might come, their prayers have been answered and the moisture has come. I do not know of any reason why our prayers should not be answered, if we will pray in faith believing, and not ask amiss or for anything that we ought not to have. Do not let us be discouraged. This is the Lord's work, not ours. We did not place ourselves in position. None of you Presidents of stakes, or Bishops, has ever sought for office or wanted office, so far as I know.

The Lord has called you all. He has opened the eyes of our understanding, that we have been enabled to comprehend the truth in part, and we are supposed to make some progress. I have thought since coming to this conference, that we are making improvement all the time. I do not remember the time when we could see all the presidents of stakes right in front here as we can now, for they have been scattered among the congregation. It is an improvement having the prominent Elders seated where they can hear everything. I have been reminded of the necessity of this in visiting stake conferences and seeing the Bishops and leading Elders scattered among the people. This here is an ensample. Bring your leading Elders to the front, where they can hear and take part in the labors of the conference. This is a grand thing, and a sign of progress and advancement.

My brethren and sisters, I am aware that there are a number of people among us who want to move somewhere, and they are asking about different parts of the country. I have brethren enquire of me frequently, some since I have been here. I want to say this about it: It is all right to go if you are counseled by the authorities of your ward or stake, or by the authorities of the Church. Get good advice, and then, if you go, you will feel that you go with the blessing of the Lord. Do not let any of our people, no matter how desirable a country may be, run off on a tangent, without the advice of the presiding brethren. Go under the direction of the Priesthood, with their consent and good feelings, if you want to go. It may be all right for you to go just where you want to go, but get counsel from the brethren. Do not let us be running up and down the country simply to better our condition, but let us be satisfied to labor under the advice of the Priesthood, and if we will do so, we will come out all right.

Another subject I want to touch upon, and then I will close; it is with regard to temple work. Brethren and sisters, do not forget your temple work. Do not leave your kindred dead who have slumbered in the grave for years, and

perhaps for ages, without going to their rescue and giving them relief, as their Lord has ordained and appointed. Here are the temples of the Lord in this state, wherein you may go and administer for your kindred that have passed away. Do not be so swallowed up in the cares of the world that you will neglect your kindred dead, because we will meet them by and by, and we will have remorse and sorrow if we have not done what we could for them. Remember this, and talk of it in your homes. Let us prepare our records and labor in the interest of our friends who have passed away. Of course, the people are doing very nicely in this matter; but there are many that have not given it consideration yet.

God bless you. Let us be true, faithful, and humble; let us attend to our prayers in the morning and evening, invoking the blessings of the Lord upon us and upon our brethren. Pray for your Bishops and Presidents of Stakes; pray for the authorities of the Church, that they may be guided by the inspiration that comes from God, so that all may be well and prosperous with Israel. God bless you. Amen.

ELDER JOHN W. TAYLOR.

Graduation in the gospel—Blessings the result of obediences to law.

My dear brethren and sisters, I pray that the Spirit of the Lord may direct me in all that I shall say, even that Spirit of truth and righteousness which comes from our heavenly Father. I desire to bear testimony to all that I have heard during this conference. I was very much impressed with a remark made by President Smith, testifying that the people were more faithful and were performing their duties a little better today than they were several years ago. There is no one so well qualified to judge of the Latter-day Saints in the aggregate as President Smith. What impressed me particularly about his remarks was the statement that the growth was a gradual one. It made me think of the word of the Lord unto the Prophet Nephi, when He said, "I will give you line upon line, and precept upon precept, here a little, and there a little, that you may know my

mind and will concerning all things." When we plant a tree in the garden, though we should stand by it day and night we could not perceive its growth, because it is so gradual; but go to that tree at the end of six months or a year and you will find that it has made remarkable development; and so on year after year until the tree is fully matured.

I feel strongly impressed in my remarks to touch a little upon the importance of having the Spirit of the Lord with us day by day, to perform the duties of the day. While that which we are doing may not appear to be of any great importance at the time, it will be very evident at the end of a term of months or years that we have made marked progress. Like the tree, the growth will have been gradual. I desire to read some scripture, my brethren and sisters, to show you how our Lord and Savior Jesus Christ attained the perfection which He reached during His lifetime. I will read from the 33rd section of the book of Doctrine and Covenants:

"1. Verily, thus saith the Lord, it shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am,

"2. And that I am the true light that lighteth every man that cometh into the world;

"3. And that I am in the Father, and the Father in me, and the Father and I are one:

"4. The Father because he gave me of his fullness, and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men.

"5. I was in the world and received of my Father, and the works of Him were plainly manifest;

"6. And John saw and bore record of the fullness of my glory, and the fullness of John's record is hereafter to be revealed:

"7. And he bore record, saying, I saw his glory that he was in the beginning before the world was;

"8. Therefore in the beginning the Word was, for he was the Word, even the messenger of salvation,

"9. The light and the Redeemer of the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men.

"10. The worlds were made by him: men were made by him: all things

were made by him, and through him, and of him.

"11. And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us.

"12. And I, John, saw that he received not of the fullness at the first, but received grace for grace:

"13. And he received not of the fullness at first, but continued from grace to grace, until he received a fullness."

It is this last verse which I desire to emphasize, setting forth the fact that Jesus Christ received not a fullness of glory at first, but He received grace for grace. It is in this way, my brethren and sisters, that we shall receive a fullness. It will not come all in a day, nor all in a month, nor all in a year; but it will come as the reward of the righteous, through faith and diligence in keeping the commandments of the Lord, at the end of our career upon the earth, when we shall be brought before the judgment seat of Christ, to be rewarded or condemned, according to the deeds done in the body.

"14. And thus he was called the Son of God, because he received not of the fullness at the first.

"15. And I, John, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying, This is my beloved Son.

"16. And I, John, bear record that he received a fullness of the glory of the Father;

"17. And he received all power, both in heaven and on earth, and the glory of the father was with him, for he dwelt in him.

"18. And it shall come to pass, that if you are faithful you shall receive the fullness of the record of John.

"19. I give unto you these sayings that ye may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fullness,

"20. For if you keep my commandments you shall receive of his fullness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace."

In other words, we shall receive strength according to our day, and the Lord will bless us with wisdom pertaining to all things committed to our care, according to our faithfulness in keeping His commandments; for we are

told, in a revelation contained in this great book of revelation given to the Prophet Joseph Smith, that the Priesthood is inseparably connected with the powers of heaven, and that the powers of heaven can only be controlled upon the principles of righteousness.

I desire to draw your attention to a peculiar characteristic of our Lord and Savior Jesus Christ. I never remember of reading where our Lord and Savior ever made a promise unto the children of men without giving with it a law for them to obey in order to obtain the blessing, and he always placed the law first and the blessing after; and thus you can see how the powers of heaven are inseparably connected with the Priesthood, Jesus being the great High Priest. To illustrate what I say, let me quote a little from the 5th chapter of Matthew. Jesus said:

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled with the Holy Ghost."

Here is a condition, a law to be obeyed, namely, that we shall hunger and thirst after righteousness; and the promise is, we shall be filled with the Holy Ghost. In the holy Bible it says, "for they shall be filled;" but the more perfect translation, as given in the Book of Mormon, is, "Blessed are they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost."

Again, He says:

"Blessed are the peacemakers; for they shall be called the children of God.

"Blessed are the poor in spirit; for theirs is the kingdom of heaven."

He gave many laws, and many blessings He promised unto the people through their obedience to those laws. Take, for instance, the case of the rich young man who came to Jesus and wanted to know what he should do to be saved. Jesus told him to keep the commandments. The young man replied, "All these things have I kept from my youth up: what lack I yet?" Jesus said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." The young man turned away sorrowful, "for he had great possessions." The same principle is manifest in the Ten

Commandments. Take, for example, the fifth commandment: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." This is a law of long life. If you wish to live a long time, my young brethren and sisters, honor and obey your fathers and mothers, and the Lord will bless you with this desire of your heart; but if you disobey your parents, you are not entitled to a long life; you are not entitled to the blessings of God upon you and upon your posterity. On the contrary, the Lord says in another of the commandments, that He visits "the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."

My beloved brethren and sisters, I rejoice in being present with you today. I am glad to see you congregated together to receive the word of God from His servants, and I have greatly rejoiced in the remarks that have been made. I am going to take the liberty of reading a little more before I close: -

"21. And now, verily I say unto you, I was in the beginning with the Father, and am the first-born;

"22. And all those who are begotten through me are partakers of the glory of the same, and are the church of the first-born.

"23. Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth,

"24. And truth is a knowledge of things as they are, and as they were, and as they are to come;

"25. And whatsoever is more or less than this, is the spirit of that wicked one who was a liar from the beginning.

"26. The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying—He received a fulness of truth, yea, even of all truth,

"27. And no man receiveth a fulness unless he keepeth his commandments.

"28. He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things.

"29. Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.

"30. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence.

"31. Behold, here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light.

"32. And every man whose spirit receiveth not the light is under condemnation,

"33. For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy;

"34. And when separated, man cannot receive a fulness of joy.

"35. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple."

I desire now to testify unto you that I know if you will keep the commandments of God the Spirit of the Lord will increase within you, and you will have grace for grace, day by day and year by year, as it shall be necessary in your endeavors to keep the commandments of the Lord.

I wish to say a word or two to our brethren the Patriarchs. I would feel it to be a good thing when they place their hands upon the heads of this people to bless them, if they shall feel so impressed, to conclude their blessings something like this: "I seal these blessings upon your head, according to your faith and your diligence in keeping the commandments of the Lord." The Patriarchs have the gift of being prophets, seers and revelators, to reveal the mind and will of God and portray unto the faithful their future lives, and I believe it would be pleasing unto the Lord if they would seal all blessings that they give in a manner similar to the one I have suggested, as they shall be led by the Holy Spirit. Then there can be no disappointment on the part of the family or friends of those who shall, after receiving a patriarchal blessing, turn from the truth and fight against God; for they will see that these blessings are conditional upon their keeping the commandments of God.

May the Lord bless you, my brethren and sisters, and bless every man who shall speak at this conference, that he may speak by the gift and power of the Holy Ghost, and that we may receive light and knowledge and be fed with the bread of life, that we may be filled with joy and peace, and that our determination may be to serve God and keep His commandments.

I desire to add a testimony to what

Elder Smoot has said in reference to Elder B. H. Roberts going to Chicago to attend the Congress of Religions, and being rejected by them. What did they do when Jesus Christ came in the meridian of time? All the sectarian world turned against Him. He said that the builders had rejected the chief stone of the corner. When they rejected Elder Roberts in that Congress of Religions, they rejected the chief stone of the corner; for the cornerstone of the kingdom of God has been laid, and the building will be completed, according to the mind and will of God. Zion will spread from state to state, and from nation to nation, until this Gospel, which was revealed unto the Prophet Joseph Smith, will be preached unto all nations, all kindreds, all tongues, and all people; and out of every nation God will bring the honest in heart up to the land of Zion, that they may be redeemed, and that they may redeem their dead; for the day is coming, and now is, as we are told in the scriptures, when they that are dead shall hear His voice. Men will hear His voice, for His coming is near at hand. I know that our Lord and Savior Jesus Christ lives, and that He is the Redeemer of the world, and that through the shedding of His blood and the atonement He offered up for the sins of the world all mankind may be saved through obedience to the laws and ordinances of the Gospel. God bless you, and sanctify this testimony to your good, as well as all that you have heard and may hear during this conference, is my prayer in the name of Jesus. Amen.

ELDER HEBER J. GRANT.

The Japanese mission—First converts in that nation—Evidences of sincerity and devotion—Other applications for baptism—A wonderful work anticipated—Conversion of the people—A valiant and able defender of the Saints.

I am very much pleased indeed to be present at this conference. I have rejoiced beyond my power to tell in listening to the testimonies of those who have spoken thus far. I do not know whether I can occupy the balance of the time this afternoon or not. I find that I cannot take a long breath without its paining me in my lungs. Whether it is the change from the sea level to

this high country I do not know. I am feeling very well indeed, and unless I try to take a long breath I am in no pain. I desire, however, to mingle my voice with the voices of my brethren, and to give you my testimony as to my knowledge of the divinity of the work in which we are engaged.

As I remarked last night at the Priesthood meeting, I hesitated for some little time, after the spirit came upon me to attend this conference, before writing for permission to do so. I thought my desires might be misconstrued, and that there would perhaps be a feeling that I was homesick and desired to shirk the responsibilities resting upon me in a far-off land; but after having once thought of the idea of being with you and partaking of the spirit of this conference, I could not, hard as I tried, get rid of the desire to come. I finally wrote the letter, and when it reached here permission was given to me. Although I have had to travel a little over seven thousand miles to come to this conference, I am glad to be here, and I was happy when the word came that I was to have this privilege. Only those who have been in the habit of feasting on the teachings of the servants of God under the inspiration of the Spirit of God from their childhood up, and have ever been meeting-goers, can appreciate how hungry I became to listen to the servants of the Lord, when I tell you that for eight months I did not have this privilege, except in the little council meetings held with my associates upon our mission in Japan.

Knowing that the people will be interested to hear from that country and from my associates, I desire to say that Elders Ke'sch, Ensign and Taylor are well, that they are faithful, diligent and true men, and that we have been exceedingly happy from the time we reached our field of labor—in fact, from the time we were called—until my departure from that land. I am pleased to tell you that I had letters from them yesterday, written ten days after my departure, and they are well. They tell me that the two men whom we baptized and ordained Elders are meeting with them constantly, studying very dili-

gently, and making memoranda to assist them in defending the principles of the Gospel. In one of the letters, Brother Ensign refers to a man by the name of Gaburo Kikuchi, the second convert, and to his exclaiming in an impulsive manner every once in awhile, "That is true, the Bible says so," as he is reading and studying the principles of the Gospel; and Brother Ensign, after making this remark, says, "Can't you hear him?" and I can almost, because I know how he would explode, so to speak, all the time we were teaching him prior to his baptism. This man for a number of years has separated himself from the Christian sect to which he belonged, because, he said, they did not teach the Bible, and he has been teaching the people the truths of the Bible in the parks in the city of Tokio, having audiences of from 500 to 1,500 people. He seems to be a very sincere, determined man, and I have enjoyed my conversations with him. The day I baptized him, before attending to that ordinance, I told Brother Kelsch to try to discourage him from becoming a member of the Church, and that I would do the same, because I told him I desired him to study more and to comprehend more before he was baptized. But it seemed that with all the words of discouragement that Brother Kelsch and I could utter, he was determined to be baptized. He came to the hotel before I was out of bed in the morning and insisted upon baptism. When I told him that he had better study more and get a better comprehension of the Gospel, he said, "It is true, I believe it, I want to be baptized, and I can understand it better after I have been baptized and confirmed a member of the Church." I knew this was true; so I told him he would be persecuted, and he quoted the scripture, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake." Brother Kelsch and I went on in this line, trying to discourage this man. I referred to the drivings of our people, to the killing of the Prophet Joseph Smith and his brother Hyrum, and to the fact that many men

had to give up their lives for the truth; and I wanted him to be thoroughly converted. He said, "It is true; and if I die and am the first martyr in Japan, it would be the best thing that could happen to Japan." "That's enough," I said, "I'll baptize you."

I have the assurance in my soul that there is to be a wonderful work accomplished in Japan; that there will be many, yea, even thousands of that people that will receive the Gospel of Jesus Christ. We have made no effort whatever to try and baptize people. Many have come and applied for baptism—ten young men at one time; many have written us letters and asked to be baptized into the Church; but we have realized that they did not understand the Gospel, and we had no desire to baptize and seal the Holy Ghost upon a person who would be likely to lose the Spirit and turn around and fight the Church. We have had no desire whatever to baptize people just to make a showing. We prayed earnestly every day for the guidance of the Spirit of God. We fasted and prayed often. We had a delightful time. Time passed very pleasantly and did not hang upon our hands. I never spent an hour in sightseeing. I did make one little trip through the country, on the cars, to get some knowledge of it; but I never went away for the sake of seeing the sights and enjoying myself in that city. I was busy all the time, talking with those that called upon me, answering letters, and in studying the language. The Lord granteth unto men according to their desires, whether it be for life or death, joy or remorse of conscience; and the only desire that I had was to fulfill my duty in that land from day to day, and if I should return after three or five years without converting or baptizing one soul I would be satisfied. However, I have been exceedingly grateful to my Heavenly Father that He saw fit to impress with His Spirit a couple of men who, I believe, are honest. They may not prove faithful, but I believe they are honest today. The other man was a Shinto priest, who could not speak a word of English, and we had to talk to him through an interpreter. This

man was cast out from his congregation of 1,500 by his superiors, and told that he would be reinstated in his office, provided he quit calling upon the "Mormons." He said, "I believe that there is some truth with them; I am not yet convinced, but I will not stop calling on them." Finally he was cast out. He continued to call upon us, and was baptized.

In that country it is very difficult for a person to earn much money. It is incomprehensible to me how people can live and clothe themselves and apparently be well and healthy, on the limited amount of money that they make. You can hire hundreds, and even thousands of men that are married and have children, for 15 yen a month, which is \$7.50 in our money, and they will live on that amount. You can hire a man to carry you around in one of their vehicles (jinrikishas, they call them), and that man will work for you, if you buy your own vehicle, for 15 yen a month. True, there are men that get 20 yen, because they are superior runners, and there are others that will get as high as 25, because they are very swift in running, but you can get a man that will trot along three or four hours at a stretch, for 15 or 20 yen a month! He must get enough food to eat, or I do not think he could stand it. It is remarkable to me the industry and the frugality of that people, and the way they get along. I saw perhaps half a dozen beggars all the time I was there. In the crowded city of Tokio I never saw but two beggars and they were afflicted with leprosy, lying on the ground by a bridge. It is a city of 2,000,000 of people, and I traveled around many, many hours, and they were the only beggars I saw. The people are almost like bees in a hive, and they all seem to be busy. They are a very remarkable people, and I feel to say to you that I believe and know that God will do a mighty work in that land. The Lord has raised up friends to us. Many influential men have called and visited with me. I am told that a certain man there by the name of Goro Takahashi is by far the strongest writer in defense of Christianity in the nation of Japan. This man, before I ever met him, wrote

an article in one of the leading magazines of Japan in which he criticized the newspapers and the people of Japan, for opposing the "Mormon" religion. My interpreter interpreted this for me, and I afterwards read it to the man. He laughed, and said, "He has not interpreted my article." He said, "The very first line says, 'The people of Tokio welcome with loud Huzzahs Lamanism, which is polyandry, or a plurality of husbands,' and I did not say any such a thing. I said, 'The enlightened people of Tokio.' The whole sarcasm is lost by your interpreter. It was not the common people, it was not the laboring people, but it was the enlightened people of Tokio that was crying out against the 'Mormon' people." I asked him if he would not translate the first page for me himself. (I had about 10 pages of it.) He said he was very busy, but he would translate the first page, as near as I can remember, the first page was as follows: "The enlightened people of Tokio have recently welcomed a sect from Thibet that preaches Lamanism, polyandry, a plurality of husbands, and scarce have they welcomed them with extraordinary enthusiasm and the huzzahs died away before they are condemning, with absolute ignorance, the 'Mormon' religion! And these people who are condemning the 'Mormons' and polygamy are believers in concubinage! Can there be under the sun a greater inconsistency than this? We might say something about the emperor and his concubines, but perhaps it would be considered disloyal, and therefore we will keep quiet."

This gives you a little idea of this man. I afterwards told my interpreter what he said. "Well, Mr. Grant," he said, "I told you that I could not interpret the article. I told you that it was like a rugged mountain. I told you it was so full of force and fire that I could not put it in the English language." The minute I read this article I sent the writer an invitation to come and dine with me at the hotel. He came there, and afterwards he wrote and said, if I would furnish him items of history regarding our people, he would gladly write a book in our defense. He said, "I feel that you are

honest, I feel that you are misunderstood, I feel that the Spirit of the Lord has come upon me, and I want to defend you, and if you will give me the materials I will do it; for I feel that I am called to this work." I immediately told him that it would give me pleasure. I furnished him the History of Joseph Smith by Brother Cannon, the History of John Taylor by Brother Roberts, and A Brief History of the Church by Edward H. Anderson. The latter is published by the Juvenile Instructor, and does not give Brother Anderson the credit of being the author, but he is entitled to it; and if I had the ability to write such a work I would not let them publish it if they did not put my name upon it. I furnished him Mormon Doctrine by Brother Penrose, The New Witness for God and The Missouri Persecutions by Brother Roberts, and the Book of Mormon. He already had the Book of Mormon and was pretty well posted on it. I also furnished him, among other documents, a tract by Colonel Thomas, of London, that impressed him very much. He has written a book of some 200 or more pages, about the size of the Improvement Era. He has illustrated it with pictures from the little pamphlet entitled "In and Around Salt Lake City." There is a picture there of the five presidents of the Church, also of the Temple block, a view of Salt Lake City, of Saltair, of the Salt Palace, and of some Indians, with their children on their backs—exactly the same as the Japanese. And, by the way, there is a wonderful resemblance between the American Indian and many of the Japanese. The pictures of Pres. Smith, of my family, and of some others will be published in this book. He says that these pictures will dispel at a glance the popular idea that the "Mormons" are an ignorant and degraded people. He has put in a picture of the Lehi sugar factory, and he was wonderfully impressed with what our people had accomplished in a material way. He said, "I may, of course, make a mistake in some of your doctrinal items. I would not like to do that. I may make a mistake in some of your historical items. I would not like to do that, either; and I shall submit to you the

doctrinal and historical items before I publish my book." I invited him to dinner regularly every Sunday for about two months, and afterwards he said he did not wish to show me anything in the book, because, he said, "people will say you told me what to write, and it will not do you the good I want it to do. I am writing in your favor, and I know you will be pleased with the book." He had read all Dr. Talmage's articles published in the Era on the "History and Philosophy of Mormonism," and he said that if he quoted the doctrinal and historical items from what I have given him he could not make any mistake, and that was what he had done.

I am sorry I did not bring with me the contents of that book. It will contain 10 chapters, and the first is entitled "The Greatest Problem of the World." This will give you some idea of what the man thinks. In the article he wrote about the "Mormons" before I ever met him, he wound it up by saying, "I will ask some questions. Was Joseph Smith a deceitful hero, who deceived the world, and was punished by the Almighty for his wickedness? Or was he, like Jesus Christ, a martyr for the truths of heaven?" I believe that this man became convinced that Joseph Smith was a martyr. Here is a list of the headings of the ten chapters:

Chapter I. The Greatest Problem in the World.

Chapter II. Mormonism—What is It? Early History of Joseph Smith.

Chapter III. The Book of Mormon, and American Antiquities; Archaeology and Comparative Philology.

Chapter IV. The Spaulding Story, and other Stories.

Chapter V. Exodus—Miracles—Chosen People.

Chapter VI. Phoenix-like, risen out of the ashes.

Chapter VII. Loyal or Disloyal.

Chapter VIII. Polygamy. What is it?

Chapter IX. Social Conditions. Social Christianity without running into Communism.

Chapter X. Success and Prosperity. Religious and Commercial.

Not one word that is in this book have I suggested; but I believe that I could not possibly pick out ten chapters and arranged them any better than this man has done. He is a highly educated man. He translated five-sevenths of the Bible into the Japanese language when it was done. He speaks the English language well; he speaks the Hebrew language, he understands some Egyptian, and he reads the French. He has a two-story fire-proof building adjoining his dwelling, full of books, where he studies. I have always looked upon Orson Pratt as the great student of the Latter-day Saints, and I remarked to my brethren that Goro Takahashi was the Orson Pratt of the Japanese nation. I feel that God touched this man's heart, and made him friendly towards us; and he has written a book that I believe will do us a world of good. I remarked to him that I would like him to translate it into the English language and send it to me, and I would publish it at home, with the same illustrations, so that the people could see what he had written; that I knew it would have a good sale at home, and it would give me delight to let him have any profits that there might be. I told him that I realized it would take him a long time to translate it into the English language, because he would not write as rapidly in our language as he could in his own. "You are very much mistaken," he said; it won't take me very long, because there are so many exact quotations from the pamphlets and books you gave me. I have translated them into the Japanese language verbatim; therefore it won't be difficult to put them back into English." I feel that this man was raised up of God to do this, and although he may have made some mistakes I believe his book will do us a great deal of good.

I rejoice to be here. I rejoice in the testimony of the Gospel of Jesus Christ. I rejoice in the increased testimony that my mission has given me. I never expected that it would be possible for a

man of my temperament and disposition, who from a boy of 14 years of age has been actively engaged in business, to forget it, and that I could content myself in a foreign land studying a language that put me to sleep nearly every time I tried it, and yet be happy. But I was. There was the sweet Spirit of God with us, and many times in our little meetings we shed tears of joy, because of the outflow of the Spirit of God. If I had the privilege of picking the Church over for three companions I could not be better satisfied than with those that I have. I had my choice, and I have not been disappointed. I say to you, my friends, that I am happy to be here. All of the officers that have been chosen during my absence, my head and my heart have been pleased and satisfied with. It is a sorrow to me to come home and not receive the handshake of my beloved President Snow, whom I loved as dearly as life itself; but I rejoice that the son of one of the two martyrs for the cause presides over the Church of Christ. I rejoice in the knowledge that the work of God is onward and upward, and that each and every one of us who are true and faithful will be saved. I rejoice that this Gospel is going to all the nations of the earth. I rejoice in being a messenger of the plan of life and salvation. God has blessed me with a knowledge. I know that He lives. I know that Jesus is the Christ. I know that Joseph Smith is a prophet of God. I know that I shall live forever, and that if I am faithful I shall be exalted. I know that this same blessing will come to all of you, if you are faithful; and that you may be, and obtain the blessing, is my prayer, and I ask it in the name of Jesus. Amen.

The choir and congregation sang:

Now let us rejoice in the day of salvation,
No longer as strangers on earth need we roam.

Benediction by Elder Byron Sessions.

THIRD DAY.

OVERFLOW MEETING.

April 6th, 10 a. m.

ASSEMBLY HALL.

The Tabernacle being inadequate to accommodate the immense concourse of people in attendance, an overflow meeting was held, at which Elder Heber J. Grant presided.

The Temple choir sang:

Guide us, O Thou great Jehovah.

Prayer by Elder John T. Caine.

Singing by the choir and congregation:

How firm a foundation, ye Saints of the Lord,
Is laid for your faith in His excellent word.

ELDER CHAS. W. PENROSE.

It is a great pleasure to be permitted to assemble with the Saints in this general conference. During the meetings that have been held in the Tabernacle, and this morning, in looking upon this congregation, I was reminded of a revelation, given through the Prophet Joseph Smith before the organization of the Church, which was alluded to by one of the speakers during our services in the Tabernacle. The Lord said that a great and marvelous work was about to come forth among the children of men. This thought is also conveyed in the Book of Mormon, and was taken from the prophecy delivered through the Prophet Isaiah many hundreds of years ago. You will find it in the 29th chapter of the book of Isaiah. The Lord gave one of the reasons for the coming forth of this marvelous work. He said, "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men: Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous

work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." But the Lord said that the meek among men should rejoice in the Lord, and the poor among men should increase their joy in the Holy One of Israel; but that the scorner should be brought to nought. The eyes of the blind were also to be opened and the ears of the deaf unstopped, and they should hear the words of the book that was to be brought forth; for the word of the Lord was to come out of the ground, and to speak, as it were, "low out of the dust."

Now we are witnessing the fulfillment, to a very large extent, of these predictions of the Prophets of the Lord. This work with which we are associated is indeed a marvelous work and a wonder. When we look upon the people assembled in the Tabernacle and at this overflow meeting, and realize that we who are gathered here are but a small representation of the Church of Jesus Christ of Latter-day Saints, which forms the majority of the people of this region—when we realize this, we are led to exclaim, "What hath God wrought!" It was "a marvelous work and a wonder" when the Book of Mormon was translated by the power of God into the English language, from the hieroglyphics made on the metallic plates. Nothing of the kind had ever occurred, so far as we are aware, in the history of the world. In all the developments of science and in all the gifts and blessings which God bestowed upon His servants in ancient times, I do not know of anything to compare with the marvelous work and wonder of bringing forth those plates and translating the characters which were upon them. It is so marvelous and wonderful that the people of the world will not believe it. But we, my brethren and sisters have been led to believe in the truth of this book which the Lord has given us in

the last days. Through our faith in the word of the Lord and the testimonies that have been borne unto us we have been led to receive the Gospel as taught in that book and in the New Testament, through the labors of the servants of God in the latter days. We have also received the Holy Ghost as a gift from God to us, to enlighten our minds, to lead and guide us in the ways of truth, and to bear witness to us concerning every truth that the Lord has revealed, that He is revealing and that He will yet reveal. Through this glorious gift which the Lord has given us our minds have been led upward from the things of earth to comprehend, in some degree, the things of heaven—from the things of time to those of eternity.

In contemplating that which God has already accomplished in this marvelous work that He has commenced on the earth, we can look forward to that which is to be. The Gospel is to be preached to every nation, kindred, tongue and people. The nations that sit in darkness are to see the marvelous light. The people that know not God are to be brought into such a condition that they can learn of His laws, walk in His ways and keep His commandments, and the barriers that have been builded up by the powers of darkness, through the craft of men, will be broken down, in the due time of the Lord. They will be removed from the way, and this Gospel of peace, this marvelous work that God has commenced in the earth, will spread over all the globe, and there will not be a corner of this earth wherein the Gospel will not be preached. Now, this lies in the future, but the Lord will accomplish it. This is part of the work that He said He was about to bring forth among the children of men.

The preaching of the Gospel by the Elders of this Church is a marvelous work. Where will you find among the differing religions a man like the Elders of Israel, who is willing to go to any part of the world, without money and without price, who is willing to sacrifice all the temporal comforts of home and its surroundings and carry the message of life and salvation to his fellow-creatures? It is marvelous in

the eyes of the preachers of the various Christian sects. They can scarcely believe or comprehend it. When they see how our boys, without training, go out in the world, and face an opposing people, the traditions of men and the influences and powers that are against them, trusting wholly in God, and preaching the Gospel without purse or scrip, they are amazed and confounded. It is something marvelous, something unique in the world's history, aside from the labors of the Apostles of the Lord Jesus Christ and their associates in the early days of the Christian Church. The fact that many people of the nations of the earth, wherever this Gospel is proclaimed, bear testimony that they receive a witness from God concerning its divinity, is marvelous. It matters not where those men or women were born, or what their traditions or language may have been, when the light of the Gospel, through the testimony of the humble servants of God, penetrates their souls they are brought to a unity of the faith. When they come together they may not be able to understand each other's languages, but they understand the spirit that permeates their minds, and understand the influences by which they are led, and rejoice together. The same light is in all their souls, the same warmth in all their hearts, and they can fraternize and feel that they are brothers and sisters in very deed.

It is a marvel when we look at it naturally, to behold how this influence spreads throughout the whole Church, to see what a bond of union is formed by the power of the spirit and teachings of the Gospel. When we come to think how the way has been opened up for the people who have been brought from the various nations of the earth to these mountain vales, is it not wonderful? Most of them were raised in what are called the lower ranks of society. I do not mean the lowest classes, or the criminal element of society, but the working people, the bone and sinew of the nations of the earth. Most of the people who have come up here into these mountain vales were not from among what is called the upper classes, the learned

and wise after the wisdom of this world, but were from among the plodding class. The Gospel has reached them and the Lord, in a marvelous manner, has opened the way whereby they might gather here in these mountains by the thousands. They have come away out here, across the bleak and barren plains, up into these mountain vales, to worship the Lord, to learn of His ways and walk in His paths. This was also predicted by the Prophets Isaiah and Micah. Is it not marvelous in our eyes, when we think of what God hath wrought, bringing these people from afar, from the north and from the south, from the east and from the west? He has said "to the north give up, and to the south keep not back. Bring my sons from far and my daughters from the ends of the earth." They are gathered here, and we see them spreading out over the face of the land, and still they say, "Give us room that we may dwell." They are overflowing into Canada on the north, and away down into Mexico, Arizona and New Mexico, on the south, and into Colorado, Idaho and Wyoming. We are spreading out, and the influence that we carry is a marvel in the eyes of the world, and many are warning the people against "the menace of Mormonism," the peril that is to come to the nation because of the wonderful increase of the Latter-day Saints, or "Mormons."

Some years ago President Brigham Young sent missionaries to China, Siam and the East Indies. The brethren accomplished but little in Siam and China, but a few converts were made in India, and some of them came here to these mountains. We might think the trip was a failure, on the whole. Sometimes, when people go into a new country to found settlements they make big mistakes in the beginning. They flounder away and have a hard time, and sometimes forsake the spot where they were sent to live; but, in most instances, they go ahead, and, after a little experience, the way is opened up before them, the barrenness is taken from the soil, the elements become propitious, the water is increased, and the blessing of God comes upon the land,

and flourishing settlements are built up. When the Lord, through His servant Brigham Young, sent men into Arizona, on the first expedition, they did not succeed in founding any settlements, but returned and gave a bad report of the land. But Pres. Young had seen it by the power and gift of the Holy Ghost, and knew the way was to be opened up in that southern country; so he did not give up. When at first they did not succeed he was determined that they should try, try again. Now we learn that settlements are flourishing in Arizona, New Mexico and Old Mexico, and we have a good representation of Saints from that country attending this conference. Even so the Lord moved upon His servant Brigham to send missionaries to the Orient. If their mission accomplished no great good, it did, at least, help to prepare the way, in a small degree; and now, the servants of the Lord, Apostle Heber J. Grant and his associates, through God's assistance, have been successful in opening up the work in the Japanese empire, and persons have been brought to a knowledge of the truth, and others are enquiring. We shall find, I believe with all my heart, that the opening of the Japanese mission will prove the key to the entrance of the Gospel in the Orient. We will find that an influence will go out from Japan into other oriental nations. The ice has been broken, and the barriers will be removed from the way, and the Gospel will spread into other eastern nations. If we only succeed in getting a few converts, who can open the door of the kingdom for their ancestors in the spirit world, what a wonderful work will be accomplished!

When the Prophet Joseph and his brother Hyrum were slain for the testimony of Jesus it was in the providence of God; it was with His permission. They went to open the door of the kingdom in the spirit world, and thus a marvelous work and a wonder has begun there also. When we get there we will find out the magnitude of it; for we will see that the Elders of Zion who have tabernacled in the flesh are laboring there, under the direction of him who holds the keys of the last dispensation, and the Gospel

is being preached to millions upon millions of spirits, and a far greater work is to be accomplished there than among men in the flesh. We have but just begun the work here, for there are many millions upon the earth that have not heard the Gospel, and know nothing of this marvelous work and wonder; but they will yet hear the Gospel message, and the way will be opened everywhere and the purposes of the Lord will be accomplished.

The great thing for us, my brethren and sisters, is to know, to have a full understanding, a firm conviction and real knowledge that this is God's work, and that it is not the work of man. We can reason this out when we look at what has been accomplished, and can reasonably come to the understanding and conviction that a superior Power has been at work with this people, with the Elders of this Church and with our leaders, and that it has not been done by human wisdom. Human wisdom has perished before this work; the understanding of the wise has come to naught before it, and we can reasonably come to the conclusion that a stronger Power must have been at the head of this work to accomplish what has been done, in the inspired preaching of the Gospel; the gathering of God's people, the building up of Zion and the establishment of this great State. There is also an influence of oneness and union among the Latter-day Saints that cannot be found anywhere else. The sects and societies have great gatherings in different parts of the world—religious gatherings, political gatherings, scientific gatherings and educational assemblies—but where will you find among any of them such a spirit of union, brotherhood and enthusiasm as is found in the gatherings of the Latter-day Saints? There is a kind of enthusiasm among the people of the world in their religious revivals. They get spiritually intoxicated and sometimes indulge in various spiritual gymnastics, but what does it amount to? There is no light or intelligence in it; it is merely a feeling worked up by human oratory and energy. Where do we find that spirit and influence that are experienced in our gatherings? Look at the great con-

gregation in the Tabernacle and in this building today! Where can you find such an exhibition of union and spiritual light and enthusiasm as we feel and experience here in these assemblies? There is nothing like it in the world. Well, reviewing these matters, we may come to the conclusion that there is something more than human about it, a Power greater than that of man. But, my brethren and sisters, we need something greater than these conclusions as a foundation upon which to build. We need the testimony of Jesus, the Spirit of prophecy, the witness of the Holy Ghost in our hearts; not only a reasonable conviction, but a knowledge of the truth, and it is our privilege to have this.

All those who have repented of their sins and been baptized in water, by immersion, by one having authority, are entitled to receive the Holy Ghost, as a gift from God, to enlighten their minds and to bear witness of the things of God, and to open up a channel of communication between them and the Eternal Father, through Jesus Christ, the Son. Now, have we that blessing, you and I? If we have not we should get it; we can all have it. There is nothing in the way but ourselves. God has promised the gift to us, and if we have not received it let us seek for it. We need not look for some wonderful spiritual exhibition of power, something different from the ordinary. What we should look for is the light to our souls; that we may know that it shines in our hearts, so that we have no dubiety in this thing. It is our privilege to have this. I hope you all have it this morning. I am very thankful that I have received it, and have had it for a great many years. I received it when I received the Gospel; it began to glimmer in my soul when I first heard the truth. I had a place for it in my heart when I was a boy. No one else belonging to the family I was connected with received it. When I obeyed the Gospel and was baptized I received the gift of the Holy Ghost, a witness from God that this work is true; and I am very thankful this morning that it has always been with me from that time until the present. I have been in this Church a little over

fifty-two years, and was called, shortly after embracing the Gospel, to go and preach the glad tidings to the world. O how glad I am that I responded to that call, in spite of all the discouragement and influence brought to bear upon me not to do so! The Lord has been with me from that time until now. It is marvelous in my eyes, "A marvelous work and a wonder," and I can bear my testimony to you, my brethren and sisters, that I do know that this is the work of God. This is the work of the Father, and, of course, it is the work of the Son and of the Holy Ghost; for they three are one in all things—not one in person, but one in purpose, and their efforts are for the uplifting of the children of men, not only on this little globe, but on others also; but we will confine ourselves to this globe, for it is ours and will be in the future. I know that God has commenced the great latter-day work and will cause it to continue to grow and spread until it fills the whole earth. It will never be overcome.

One thing we should have inscribed on our memories in connection with this knowledge is, that when the Lord commenced this work He commenced it "for the last days and for the last time." It will not be thrown down or given to another people. It is to endure and abide forever, and, instead of being overcome by the things of this world, it is to overcome them. My brethren and sisters, it will conquer, it will endure. It matters not what may be brought against it, it will prevail; for it is the work of the Lord, and it is "a marvelous work and a wonder." Let us not turn to the right or to the left through the influences of that Evil One, who deceives the nations. Many people will fall; many persons will turn aside, and they will endeavor to lead others astray. But this work will continue onward, and it will overcome everything that arises in its path; it will revolutionize the world. It will turn things upsidedown, or rather rightsideup, for they have been turned upsidedown already. This work will rectify the evils that exist in the world. But, before that is accomplished we must rectify every evil among ourselves. If there is anything in

our hearts that is contrary to the word of the Lord, let us eradicate it; let us pull the weeds from our own gardens and remove every root of selfishness, every seed of bitterness and everything that is not good, and live together, as brethren and sisters, as the Lord has commanded, in love and humility, and in obedience to His laws and commandments. Let us attend to the little duties as well as the big duties. They are all big enough when we understand them properly. Let us attend to every duty in the Gospel and live according to the laws of God, and the testimony of the truth will abide with us forever.

Now, I rejoice in what has been done, and I can see a great deal that will be done; but I will not take time to enter upon such a subject as that, as there are others to speak, and I will bring my remarks to a close.

Brethren and sisters, I am with this work with all that I have and am, and I am in it for "keeps." I want to be with this people and labor for the cause of humanity, for I know that this is God's work and that it will prevail. I know this Gospel will go to every nation, and that the Lord will gather from the nations His sons and daughters, to labor in His cause, that His work may be perfected in the redemption of the human race, both the living and the dead. It will not be fulfilled until every soul of Adam's race that can be redeemed in some degree of glory is saved. The Captain of our salvation will overcome, and the Adversary of our souls will eventually be discomfited, and will gain none but those who are called the sons of perdition.

May God help us to understand the truth and to labor in this great work for the salvation of mankind, with all our hearts, that we may never falter or fail, but finally be prepared to go into the presence of the Lord and inherit a fulness of glory in His kingdom, through Jesus Christ. Amen.

ELDER JOSEPH W. McMURRIN.

I have rejoiced, my brethren and sisters, in the testimony and remarks of Elder Penrose. I wondered, when he

bore record that he was in this work with all that he had and was, and that he was in it for "keeps," whether or not there was that same feeling and testimony in the hearts of all present here this morning. We should all be in this work with all that we possess. It is a very great mistake to become associated with the Church of Jesus Christ of Latter-day Saints and be possessed of anything that is not in the work of the Lord that we do not hold in readiness to be used for the establishment of the purposes of our Father. I hope that we have this testimony, and that we feel in our hearts that, with the assistance of God, we will be true and faithful to the covenants we have made, and that we will always be found under the direction of the authority that God has placed upon the earth, laboring faithfully for the establishment of His holy purposes.

I feel in my heart to bear record to the fulfillment of the scripture referred to by Brother Penrose, concerning the marvelous character of the work that has been established on the earth by the Lord, through the Prophet Joseph Smith. In looking over this congregation, the thought came to me that there were, perhaps, quite a number of men and women here who were born before the Church of Jesus Christ of Latter-day Saints was established. Such men and women have, within the span of their own lives, witnessed the wonderful growth of the Church established in 1830 by the Prophet. They are witnesses to the fulfillment of Joseph Smith's predictions, and must know from their own experience and observation, that Joseph Smith was an inspired man. The Prophet Joseph Smith, as has already been announced, in the very inception of this work, before its organization had been effected, made the announcement, more than once—for God had given him revelations, respecting this—that a marvelous work was about to go forth among the children of men. I wonder if it is possible for any one here present, who has testified of the inspiration of the Holy Ghost, to look upon the condition that now prevails, the great work that has already been accomplished, and not say the

words of the Prophet have been fulfilled.

In 1842, the Prophet Joseph Smith declared that there was a time coming when the people of the Lord should go up into the Rocky Mountains, and he also made the prediction, at that time, that many of the Saints who were then living should live to see the people gather in this land, which was then a desolate barren waste; and become a great and mighty commonwealth. Who is there in this congregation, or among the people of the Latter-day Saints, who is lit up by the inspiration of heaven, who cannot see, in this wonderful growth and in the development that is still taking place, that the word of the Lord has not failed? Who is so callous in his feelings that he cannot say, with all his heart, that the power and inspiration of the Almighty will not fail? Who can doubt that there will be still greater developments and still greater things brought to pass, under the direction of the Priesthood of the Almighty, than that which has already been accomplished in the history of the Church? That which has been accomplished is truly marvelous. The future, however, must be full of remarkable events, for it is the decree of God, that this work of the latter days shall forge to the front, and be more marvelous than all preceding dispensations. I beg of you, my brethren and sisters, to bear in mind the solemn fact that the same divine authority, the same inspiration that came from God, our Father, which enabled the Prophet Joseph Smith to speak of the future history of this work, is with the Israel of God today. A Prophet of God stands in the midst of the people now, clothed upon with every gift, key, power, and authority, that was given to the Prophet Joseph Smith, and that same inspiration, that same power to penetrate the future, to comprehend the purposes of the Almighty, is with the Priesthood that is in our midst today. We should honor that Priesthood; we should be true in our feelings to the authority that God has placed upon the earth, and feel in our hearts that we will sustain it, and that we will stand under the arms of

the men who preside over us, and hold up their hands, that all may be accomplished that God has promised. There should be no questioning of the wisdom of the counsel that is imparted by the servants of the Lord; but, rather, we should look back over the history of this people and endeavor to understand what has been accomplished under the direction of this authority, and when we comprehend the marvelous character of that history, we will feel in our hearts to trust the God of heaven, and in trusting our Father in heaven, we honor His Priesthood on earth, and faithfully strive to carry out the counsel of that Priesthood.

I have thought, my brethren and sisters, that I would like to offer a few words upon a matter that I feel is of very great importance in the midst of the Latter-day Saints. I have felt the importance of this subject greatly, and this feeling has been increased within me during our meetings because of the trend of the counsel that has been given by most of the speakers at this conference. Nearly all of the brethren have referred to the great necessity that exists for the Latter-day Saints to give special care to the rising generation. The announcement was made, not long ago, in a convention of ministers held in this city, that nothing could be done with the aged Mormons, and that they were to seek after the children and try to impress upon the minds of the youth of the community that the religion of the Latter-day Saints was false. There are many persons already scattered around among our people, who are not looked upon as ministers or missionaries, who are exerting an influence, as far as they can, over the youth of the Latter-day Saints, to poison their minds, in order to win them from the faith, and, I suppose, many parents have observed it. It is very necessary that there be an influence on the part of parents and officers in the Church to counteract those influences that are at work among the youth.

An organization has been established in the Church known as the Religion class, but, I am sorry to say, there is a lack of interest on the part of many of the people in relation to the Religion

classes of the Church of Jesus Christ of Latter-day Saints. Sometimes Bishops question it; sometimes Stake presidents question it. Occasionally some of these men and others in authority in the Church, stand up in opposition to that which has been established by the Council of the Apostles and of the Presidency of the Church, and say there is no room for this organization. I want to say to this congregation that it is the duty of fathers and mothers, and of all Church officers to lend an influence in favor of Religion classes. The Bishopric of every ward, with the Sunday school superintendent of the ward, constitute a board of education in each ward, and they should seek to build up and sustain these classes. This Religion class movement is a part of the Church educational system. It is under the direction of the Presidency of the Church, and one of the First Presidency, Anthon H. Lund, is the general superintendent of the religion classes of the Church, and Apostle Rudger Clawson and J. M. Tanner the superintendent of Church schools, are his assistants, and it is the duty of the stake and ward authorities, as well as the parents, to give their support to this movement in all the wards of the stakes of Zion. The aim and object of the organization is the blessing and salvation of the rising generation. I was sent, a few days ago, to examine a class of missionaries in one of our Church schools. Questions were asked of forty young men, concerning their understanding of the principles of the Gospel, and I made the discovery that, in almost every instance, those young men were graduates of public schools, high schools, colleges and universities; but, in almost every case, they made the announcement that all the study that they had given to the Gospel had been while attending their missionary class. They were graduates in other branches of learning, but were in the primary department, to a considerable extent, so far as a knowledge of the Gospel was concerned. If these young men had attended a religion class during the time they were going to school, instead of being without an understanding of the Gospel, they would have been just as

full of knowledge concerning the purposes of the Almighty, as they were of other matters to which they had given attention. Latter-day Saints should guard against stuffing their children with worldly learning, and leaving them without faith in God. Let us educate our children in art, science and literature, but above all else in a knowledge of God. Remembering that to know God and Jesus Christ is life eternal. The religion classes are to be feeders to our Church schools, as well as to our missionary fields, and all the other organizations in the Church, and they are a necessity in the midst of the people. Every father and mother, it seems to me, ought to know this. We should not hesitate to ask the school trustees, those men appointed by the people to manage the educational affairs of the ward, for the use of the public school buildings, which have been erected mainly by the means of the Latter-day Saints, for holding our religion classes. We have a perfect right to ask for the use of these buildings for half an hour or an hour, as the case may be, once or twice a week, or oftener, if necessary, for the purpose of religious instruction, which, of course, is to be in no way connected with the general work of the school. We should also be perfectly willing for the Catholics, Presbyterians, or any other religious denomination, to have the use of these school buildings to instruct their children in their religion, should they desire to do so. The school teachers, those of them who belong to the Church of Jesus Christ of Latter-day Saints, and who are filled with zeal for the Gospel, should also be pressed into service, to act as teachers in the religion classes, and to instruct the children in the principles of the Gospel after school is dismissed, and before the children leave the schoolroom, as it will be almost impossible to get them back after they have once left the building.

I thought I would like to say these few words in favor of the religion classes of the Church, and if a few men and women go from this meeting to their homes throughout the various stakes of Zion, with a determination to foster and encourage and build up religion classes, I will feel very

thankful. God bless you, in the name of Jesus. Amen.

ELDER RULON S. WELLS.

My brethren and sisters, I rejoice in the opportunity of standing before you here this morning, and I also feel in my heart to endorse the excellent remarks that have been made by the brethren who have just addressed you.

I, too, like Brother Penrose, feel that I have come into this work for "keeps," and I propose to devote my talents in helping to establish the kingdom of God upon the earth. I rejoice in the testimony of the truth, and in the magnitude of this great and marvelous work which our Father in heaven has set his hand to do in the day and age in which we live. Of all the things yet to be accomplished in connection with this great work, nothing has been referred to that is greater, to my mind, than the one referred to by Brother Penrose, when he spoke about the work that was to be accomplished with us as individuals—the purification of our own selves. If this work will accomplish the purification of the Latter-day Saints and cause them to be better men and women and cause them to advance and grow in the knowledge of the things of God, what a great and marvelous work it is in very deed.

During the few moments I shall stand before you, I wish to call your attention to one particular thing, whereby the Latter-day Saints and their children can become better men and women. If we were to labor for years and accomplished nothing else, what a great and glorious thing it would be. That one thing to which I refer is the keeping of one of the commandments which the Lord thundered down from Mount Sinai in the days of ancient Israel, when it was written upon those tablets of stone, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." In my own observations, both here at home and in the various settlements in the different Stakes of Zion, in fact, almost every place, I have heard, in a greater or less degree, the name of the Lord is being profaned by the rising generation, and, sometimes,

by those who have advanced in years, who are old enough to know better. I wish to emphasize with all the stress I am capable of the necessity of the Latter-day Saints overcoming this evil. Many have not a sufficient reverence for the things of the Lord and in using the names of Deity. We ought to cultivate reverence among us, and whenever the name of the Lord is taken upon our lips it should be done in reverence and respect. We ought to remember that He is our Creator, that He is the Father of everyone of us, the Creator of the heavens and the earth, and all things that in them are. We ought to remember that He has commanded us that we should not take His name in vain. I do not wish this congregation to become impressed with the thought, for a moment, that this people is given to swearing more than any other people; but I wish to say this: That the people in these western states, in the midst of these mountain districts and throughout the mining districts of this intermountain country, especially, use more profanity than is used in the more thickly settled portions of our country. In my travels in foreign countries I have never heard so much profanity as I have heard right here in Zion. I do not mean to say that it is the Latter-day Saints themselves that are given more particularly to profanity; but, on the contrary, I wish to say that it is more frequently heard among those that have not received the Gospel. Nevertheless, too much profanity is used among the Latter-day Saints also. We, as a people, have entered into covenants with the Lord, have exercised faith in Him, have repented of our sins and have gone down into the waters of baptism, and for what purpose? That we might obtain a remission of sins, that we might be forgiven for all things that we may have done that was displeasing in the sight of God, that when we are summoned before the Great Judge of all we might stand faultless before Him. I want to bear testimony here today that it does not matter how many times we may have repented and been baptized, or whether we have been baptized at all, for when the time shall come, and we

are brought up before the judgment bar of God, if we have indulged in the habit of profaning His holy name—I want to bear testimony that we will not be found guiltless when we stand before the judgment seat. That was the way it was thundered down in the time of ancient Israel, and delivered to that people, through the Prophet Moses, and this commandment is equally binding upon the Latter-day Saints, for it has not been done away with. Therefore, if we want to stand spotless before the throne of God, we must eradicate this evil from our midst and exercise all our power and influence to do so, that it may no longer be said, as some declare, that the Latter-day Saints are not reverential in using the names of Deity.

Brethren and sisters, a reformation in this respect is very needful among the Latter-day Saints, and if we labor to this end and accomplish our purpose, what a great and grand thing it would be. What utility can there be in profaning the name of the Lord? Will it distinguish a man among his fellowmen or gain him respect? Is there a boy here who has received any more respect from his companions by profaning the name of the Lord? No. They would not respect you a bit more for committing this wrong act; such a boy would not even gain the favor of his own clique, by so doing, to say nothing of the opinion others would have of him. A person that indulges in this bad habit is almost sure to offend somebody; there is one who sits on high who will also be offended, and what will be the consequence of this, of offending our Father in heaven? Our young men go to the various colleges, and some become graduates of great institutions of learning; but they are no more accomplished in swearing than the most ignorant among us. It is no mark of culture, and has no merit whatever. It does not even enable us to express our ideas with any more force. If we desire to obtain a good knowledge of the English language, it is not necessary that we learn to profane the name of the Lord. We are admonished not to swear at all. It is an idle use of words and a thing we ought to abominate and avoid.

I do not feel justified in occupying any more time this morning, for there are several Apostles here, from whom you no doubt wish to hear. I know this is the work of God, and that the Prophet Joseph Smith was sent of God to usher in this great and glorious dispensation. I know that the influence of this Gospel is to help us purify ourselves and overcome the evils that are in our midst, and that we may devote our energy to endeavoring to overcome these evils is my prayer, in the name of Jesus. Amen.

ELDER HYRUM M. SMITH.

My brethren and sisters, there is an item I would like to speak of, for the benefit of some of the Latter-day Saints. Many words of instruction have been spoken, and I like to speak them myself; but, somehow, I cannot always get through a conference or meeting without hearing a word or two of condemnation.

I well remember the remarks of Brother John W. Taylor here, while out in one of the missions. There was quite a congregation of outsiders present, and he was endeavoring to teach them the Gospel of Jesus Christ, and was telling them what the Latter-day Saints believed in. He was speaking on the first principles of the Gospel, and was telling them that it was necessary to yield obedience to the commandments of the Lord and be baptized for the remission of sins, and have hands laid upon them, by those holding the proper authority, for the reception of the Holy Ghost. While he was thus speaking two or three of the congregation, as I remember it, arose to their feet, and, with a look of contempt on their faces, started to leave the room. Brother Taylor then added, "We also believe that every man and every woman who enters a house of worship ought to have enough good manners and breeding to remain until the services are concluded." I thought that was pretty good doctrine, and I hope the Latter-day Saints believe and accept it; but in case that some of us had forgotten it, I just mentioned it for our benefit.

I was delighted with the testimony of Brother Penrose, and, in listening to

the same I was hoping that when I got to be as old as he is I would also have the same testimony to bear, and that I shall have passed the most of my life in preaching the Gospel and trying to do what good I can in my calling. (Turning to Brother Penrose). How old are you Brother Penrose? Over 70 years of age, and yet Brother Penrose does not look to be so old; but he could yet make many young men perspire freely, were they to accompany him in a walk. He has a testimony of the truth and has been faithful all the days of his life, thus far, and, evidently, will be the remainder of his life. May God grant him many years of life, that he may still defend, in his champion way, the Latter-day Saints. He spoke of the union of the Latter-day Saints. They adhere together; they all cling around one standard, because they receive their inspiration from one source.

My brethren and sisters, God is at the head of this great work, and He is exalting His people. Look at the multitude here and in the Tabernacle to-day who have gathered together to hear the word of the Lord. It is with the spirit of envy that some of those not of our faith witness our unity in assembling together to be instructed in the ways of the Lord. We are Latter-day Saints, brethren and sisters, we are one people, no matter where we are or how we may be scattered, and there is only one kind of "Mormons," only one kind of Latter-day Saints.

I have a clipping here from a newspaper, with reference to a paper which was read by a minister in a religious convention, or convention of ministers, which I will read. It says:

"The paper of the day was by Rev. Charles J. Goddard, pastor of the Presbyterian Church at Auburn. His subject was 'The Essential Unity of the Christian Church.' He named the different varieties of churches: Six kinds of Adventists, seven kinds of Catholics, twelve kinds of Presbyterians, thirteen of Baptists, sixteen of Lutherans and seventeen of Methodists, with 100 separate entities of churches besides. The speaker deplored this condition of things and looked upon it as contrary to the Scriptures. He maintained, however, that there was a real, deep union of all beliefs, notwithstanding this outward variety. The paper was well received."

How many of them realize that this condition of things is entirely contrary to Scripture? And of those who did realize this how many were there who had the moral courage to say that it was wrong and contrary to scripture, that in such a condition of separation and disunion there could be no real union in the Gospel of the Lord Jesus Christ? They dare not come out and stand on the principle of the thing and say that it is entirely contrary to the will of God. The Latter-day Saints dare do it, because they know it and they are one people and have not divided into a dozen or more sects, there being but one kind of Latter-day Saints.

My brethren and sisters, as I said, God is exalting us, and I would like to caution you not to seek to exalt yourselves, but to leave that to God, who will exalt us quickly and grandly enough, inasmuch as we seek to keep His laws and commandments.

One word to the young men and young women. Much has been said with reference to the rearing of children and teaching them the principles of the Gospel. In relation to the Religion Classes brethren and sisters, I would add, there ought to be a Religion Class in the home of every Latter-day Saint. Every member of the Church ought to have a Religion Class, where the children are being taught the principles of the Gospel. I want to say to you young men and young women of which this congregation is, in the main, made up, that belief in the Gospel of Jesus Christ is the very first step; and the only way you will ever come to a knowledge of the truth is by first believing the testimony of your parents and of the servants of God, no matter who or where they are. You have first got to believe their testimony and have faith in their words; then you will come to a knowledge of the truth. The Lord will not condescend to come down in person to each of us to convince us that this is His Church; not by any means. We must believe the words and testimonies. So it has been from the beginning. The sons of Adam had to believe the words of Adam and to put into practice the things taught

them before they could know. You young men and young women who may not have a testimony must put into practice what you are taught before you can obtain a witness of the divinity of this work.

May the Lord bless you and cause you to desire a knowledge of the Gospel of Jesus Christ above all else, which I ask in the name of Jesus Christ. Amen.

ELDER HEBER J. GRANT.

I am very pleased indeed to have the opportunity of meeting with the Latter-day Saints, and I have listened with pleasure, interest and attention to that which has been said.

Brother Taylor requested Brother Penrose to occupy his time. Some people are always inclined to criticise, and, as Brother Penrose talked a little longer than the rest of us, some may go away and find fault with his talking so long. I have given much advice to the Latter-day Saints in my time, and one of the principle items was never to criticise any one but ourselves. I believe in fault-finding for breakfast, dinner and supper, but with our own dear selves.

I endorse all that has been said here this morning. I am delighted to see this building full of Latter-day Saints. It is a testimony and a confirmation of the remarks of our Prophet yesterday, that Zion is growing, and that the Latter-day Saints are increasing in faith and good works and are laboring for the advancement of the kingdom of God. I rejoice exceedingly in being here with you today to lift up my voice in testimony of the divinity of the work of God in which we are engaged. I rejoice that the testimony of the Gospel grows and increases within me day by day; for every day of my life it seems as though the Lord blesses me with additional knowledge. I rejoice, as I said the other evening in Priesthood meeting, that we stand as a united whole. I rejoice that the adversary, who inspired the men to kill our Prophet and Patriarch, has been routed. I rejoice in thinking that a son of the martyred Patriarch stands at the head of this Church. I rejoice that a love has al-

ways existed in the hearts of the Latter-day Saints for all the Prophets of God since the organization of the Church down to the present time. I rejoice in the love and confidence the Latter-day Saints have for the First Presidency of the Church, and for the Apostles. I rejoice in the testimony that is borne in my heart that all of the authorities of the Church—the First Presidency, Apostles, Seventies, Stake presidents and ward authorities, as well as the presidents of the various auxiliary organizations—are seeking for and desiring the advancement of God's work. I rejoice in seeing the barriers broken down whereby the Gospel may be carried to all the nations of the earth. I rejoice in the testimony in my heart that, as was stated by Brother Penrose, the opening in Japan will prove the opening of the oriental world, not merely the opening of the little islands that form the nation of Japan, but it shall also lead to the Gospel being preached in China and other oriental nations.

One of the pleasures I had recently was the privilege of baptizing a gentleman who speaks the Korean language. His wife also speaks that language, and I expect she will also soon join the Church. I believe this man will soon be an instrument in the hands of God in preaching the Gospel in Korea. I also met a man that has written considerable in a paper in our favor, stating, among other things, that we are the only people that teach as the Bible teaches. This man has, for many years, been taking trips into China, trying to advocate improvements in that country. He looks different from the ordinary Japanese. He is a very large man, and looks like an oriental. He wears his hair long, and forms it into a cue when he takes his trips to China. I think he, among others, will also come to a knowledge of the truth. Brother Snow, our late President, who passed away since I left Salt Lake City last year, said, when I was called to go to Japan, "I feel in my heart that this will be the opening wedge for the Gospel in that country." Brother Penrose was just saying he believed this would be the case, and I want to say to you that I believe it, and I believe it with all my heart.

I rejoice in the Gospel of the Lord Jesus Christ, and in the knowledge that God lives, that Jesus is the Christ, and that Joseph Smith is a Prophet of God. I rejoice in being permitted to attend the first general conference presided over by the son of the martyred Patriarch.

May God bless each and every one of us, that as we grow and increase we may grow in the knowledge of the Gospel, and that we shall have a determination to serve God and carry out in very deed the teachings of the Savior; to let our light so shine that men seeing our good works shall glorify God. If we set an example worthy of imitation it is sure to have its effects. I received a letter from a man in London, stating that the Latter-day Saints were the only people, so far as he knew, who carried their daily beliefs into their daily life, as though they believed what they taught. Well, God bless you, one and all; I ask it in the name of Jesus Christ. Amen.

The choir and congregation sang:

The time is far spent, there is little remaining.

Benediction by Elder John W. Taylor.

IN THE TABERNACLE.

Sunday, 10 a. m.

The choir and congregation sang:

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel,
To lighten our minds with its rays.

Prayer was offered by Elder William Budge

Singing by the choir:

Ye simple souls who stray
Far from the path of peace.

ELDER BEN. E. RICH.

(President of the Southern States mission.)

It has been my privilege for some little time back to labor in what is known as the Southern States mission. The field covered by the Southern States mission is rather large, including the states of Ohio, Virginia,

North Carolina, South Carolina, Florida, Alabama, Georgia, Mississippi, Tennessee and Kentucky; so that it reaches from Lake Erie on the north to the Gulf of Mexico on the south, and from the Mississippi river to the Atlantic ocean. Since I have been there, from 1,050 to 1,100 Elders have labored in the Southern States mission. I believe that I have traveled 140,000 miles. I have not the exact number, but between 3,500 and 4,000 baptisms have taken place during that time. We have published and distributed among the people 1,500,000 tracts, 70,000 of the Voice of Warning, 10,000 Orson Pratt's Works, 7,000 Books of Mormon, 55,000 of a little work called Durant, besides about 20,000 miscellaneous works bearing upon the principles of the Gospel. I believe there is not a house, outside of the larger cities of the south, where the Mormon Elders have not tapped at the door. As a rule, the Elders are happy in their labors; all of them are who have the spirit of their mission, and it is only occasionally that I have found an Elder destitute of that spirit. The Gospel has been preached, many people have rendered obedience to the principles of the same, and in return they have borne testimony to their relatives and neighbors that God has given them a testimony concerning the divinity of this work. The people of the south are a good people. As a rule, they are a religious people. They are not a hypocritical people. If they are your enemy, they let you know it. We have made some very strong and influential friends in the south; and, as is the case wherever the Gospel is preached, we have also made some very strong and influential enemies. I believe that I have three invitations there now to be killed, but I have been so busy that I have not had time to fill any of them yet. We have lost four Elders by death during the last four years; and considering the large number that we have had laboring in the south, and the difference there is between the climate in the valleys of the mountains and down around the everglades of Florida, I think the Lord has blessed us exceedingly in not allowing more of our Elders to lay down their lives in the south. The most of our

trouble comes from the ministers. If they would remember the commandments of God, and stop their lying and stop bearing false witness against their neighbors, we would have less trouble in the south. Probably the ministers of Salt Lake would be surprised if I should tell them that I have a book, almost the size of a family Bible, containing an account of all the mobbings of the Mormon Elders in the south, and 85 per cent of the mobs have been headed by ministers. When our Elders go into the large cities to preach the Gospel without purse or scrip, these ministers go to the officers of the law and remind them that there are laws against beggars, against vagrants, and they ask that our Elders be arrested when they have no visible means of support. They went so far in one of the legislatures of the south as to influence a man to introduce a measure making it a crime to preach the Gospel without a salary! I think if Christ and the Apostles were to come back and meet some of these pretended representatives of Jesus, He would not labor three years before the cry would go up, Crucify him! Crucify him!

I rejoiced in listening to the testimonies of the Elders yesterday. I want to refer briefly to the remarks of one of them concerning the Congress of Religions, held during the period of the World's fair, when the representative sent by the Church of Jesus Christ of Latter-day Saints was rejected. It is the first time in the history of this world when the representatives of all the religious faiths of the world came together in a Congress. The pagan, the Jew, the various denominations throughout Christendom, the heathen priests—all were there. There was one, and only one, who did not receive of their courtesies. There was one who was not of the world! Jesus Christ said concerning His people, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." If ever I had cause for rejoicing, it was when it was demonstrated, the only time in the history of the world when these words of Christ had a chance to be verified, that we were

the people who were not of the world. We are the ones who claim that God has revealed His Gospel anew from the heavens, and that it is builded upon the rock of revelation from God. Those who were instruments in causing the word to go forth 1800 years ago to crucify the representative of modern revelation are the ones today who are engaged in the same cause. I have often said that the devil does not care how many dead prophets the people of this or any other generation believe in; but when God reveals His mind and will anew, then it is the devil's business to blind the eyes of the people and stop their ears against the prophet of God who comes to deliver that message to mankind. It was unbefel in modern revelation anciently that was the curse of the generation to whom Christ came, and He told them that their condemnation was that they would build synagogues to the memory of the dead prophets, but stood ready to crucify the living ones; and I believe that if Christ came again He would have the same message to deliver throughout the length and breadth of Christendom.

I rejoice in the work of the ministry. I have enjoyed my labors. I thank God for the testimony He has given me concerning the divinity of this work. I know that if I am faithful to that testimony to the end of my days I will be saved and exalted in the celestial kingdom of God. That we all may be faithful to the end of our days, and reap this great and everlasting reward, is my prayer in the name of Jesus. Amen.

ELDER JOSEPH A. McRAE.

(President of the Colorado Mission.)

My brethren and sisters, I desire an interest in your faith and prayers for the few moments that I shall speak to you, that I may be under the inspiration of our Father in heaven. It has been my pleasure to labor for a short time in the Colorado mission, and the time that I have been there has been the pleasantest of my life. The Colorado mission embraces a great deal of territory. Many of the Latter-day Saints do not realize its extent. We go from Canada on the north to Mexico on the south, and from the Missouri river

to California, including the states of North Dakota, South Dakota, Nebraska, Wyoming and Colorado, and the territories of New Mexico and Arizona. The people who live in this locality are comparatively a new people. The country is also comparatively new—about the same as Utah. The people who have settled it came there for the benefit of their health or for the purpose of making money; and there is a great indifference among them with respect to the Gospel of Jesus Christ. We have no persecution to meet. I sometimes wish we had; for I believe if we had a little it might cause the honest in heart to look at us and see what we really are teaching. As it is, it requires a great effort on the part of the Elders to get the people to take any interest in us whatever. We have a very healthy climate. I do not think there has been an Elder taken home dead from the Colorado mission, and, so far as I know, there has only been one case where an Elder has died within a few weeks after his return. We have eight stakes of Zion situated within the borders of our mission, and it is a difficult mission to preach the Gospel in, for we find so many people who have drifted away from the Church, and who have denied that they ever had a testimony. This class of people do us a great deal of injury. On the other hand, we find people who have drifted away from the body of the Church, having forgotten their covenants, but who are brought back into the fold by the labors of the Elders, and they rejoin the stakes of Zion, pay their tithes and offerings, and become active members. In this way we are trying to do some good; but in some instances the efforts of the Elders are not realized because their labors are among this class of people. We find many of our young sisters who have married outside of the pales of the Church. They come to us with tears in their eyes, and say they wish they had their life to lead over again. In my experience in the mission field I have got the first woman to see yet who was happy in this kind of a union, and I have met hundreds of them. We have between forty and fifty Elders doing the work in these five states and

two territories, and they are kept busy. Some parts of our mission have to remain without Elders, because we do not have sufficient to preach the Gospel there. There are no Elders in North and South Dakota, nor in Wyoming, at the present time. There are thirteen Elders in Nebraska, where we ought to have at least twenty-five or thirty; but we realize that it is difficult to get the number of Elders to preach the Gospel that should be sent out into the mission fields. It would be a difficult thing for me to estimate the number of conversions, or the amount of literature that has been distributed, as I have not the figures with me. It is difficult to estimate the number of conversions, for the reason that so many have been brought back into the Church, or have been led to renew their covenants.

I know that this is the Gospel of Jesus Christ, and, like the Apostle Paul, I know it is the power of God unto salvation. I have joy and satisfaction in my labors in preaching the Gospel unto the people of the world, and in bearing my testimony wherever it is possible for my voice to be raised. I wish to give my life to the service of the Lord. The only desire of my heart is to do what good I can for my fellowmen, and to preach the Gospel unto those who know not Jesus Christ. I have been very much interested in the conference thus far, and to me it is a feast. I can appreciate the words of Apostle Grant, when he said that no one but those who are deprived of these blessings can realize and understand to the fullest extent the blessings that are bestowed upon them by having the privilege of attending these conferences. I know that I am spiritually fed. I know that it does me good when I return to my mission field, and I feel that the Elders who are laboring with me partake of the same spirit and are actuated by the self-same testimony that has been given at this conference. They write to me, "Attend all the conferences, and do not miss any of them; for we feel that when you return to the mission you will carry the same spirit with you." I pray that I shall, and I pray that we will all carry the spirit of this conference with us to our homes, that it may be a blessing

to us and our children and to those who have not the privilege of attending the conferences. I ask it in the name of Jesus Christ. Amen.

ELDER J. G. DUFFIN.

(President of the Southwestern States Mission.)

My brethren and sisters, I feel grateful to my Father in heaven for the privilege of meeting with you in this annual conference, and I trust that the Spirit of God will enable me to briefly report the work of the Lord in the Southwestern States mission. That mission is one of magnificent distances and of liberal-minded people. The people who live in the great majority of the states embraced within the territory that we cover have come from the various states of the Union and from almost every nation under heaven. They have come from among the best classes of the people, and have drifted westward, largely, I believe, because of the liberal spirit that prevails in the western part of the United States. On this account we meet with but little persecution, and wherever our Elders go they are treated well, as a rule. The people generally are religiously inclined. We are meeting with fair success in that mission, not alone measured by the number of baptisms, though they are reasonably satisfactory, but the people are purchasing our publications, and during the past year we have placed in their hands nearly 10,000 of our books, including the Book of Mormon, the Book of Doctrine and Covenants, and the Life of the Prophet Joseph Smith. We have also distributed nearly 5,000 of the Voice of Warning and hundreds of an excellent little book written by Pres. Ben. E. Rich, of the Southern States mission. We have emphasized in our labors the truth that God has spoken from the heavens, that He has raised up in these latter days prophets, and that through them is He giving His word unto all nations of the earth.

If there ever has been a time when it has been necessary or prudent to dwell almost exclusively upon the four fundamental principles of the Gospel, and to say but little about what God is doing today among His children,

that time we have felt impressed, does not now exist in the Southwestern States mission. Because of that we have been led to impress upon the Elders in that mission the importance of studying the revelations of God given to-day, and to bring before the people that word of God in its purity, to let the people know that God is doing a work today, and not be forever dwelling on the past centuries. This is creating a wonderful impression for good among the people, and their minds are being drawn to the great work that God is doing now. We have felt the importance of getting our literature into the hands of the people, so that it might be read and impressions for truth be made upon their minds, in place of their reading all the time those books that have been written against the work of God. We have been greatly favored in the past year in getting out a ten thousand edition of that sacred book revealed from God by one of His heavenly messengers, the Book of Mormon. While some of the brethren have been speaking during the conference that we are afraid to attempt what our fathers did, I want to say to you, my brethren and sisters, that your sons have been led to contribute of their means to that work, knowing that if they would do it God would bless them therein; and that book has been published, half of the expense being borne by the Elders of that mission and by a few others. We feel very grateful for this privilege and we know that it is going to accomplish a great amount of good.

The headquarters of our mission is located in what is termed the land of Zion. We are in Kansas City, ten miles only from Independence, the spot where the temple will yet be erected. I have been very much impressed during the last year with the very favorable sentiment that is exhibited in that land toward our people. It is only a few days ago since I received a letter from the city engineer of Independence, stating to me that a portion of the original temple lot was now for sale, and if our people desired to get hold of that we could do so by paying the purchase price. The original temple lot, according to the

plat on the records, contained about 63 acres, and it is now possible for this people, if they desire, to purchase the greater portion of it. I state this by way of encouragement to the Saints—not that I am particularly impressed that the time is here just now to do that work, though it may be, but to show the sentiment in that land, from which our fathers were driven, and where our mothers and sisters were abused so shamefully. There are thousands of people today who would welcome you back with open arms, and do all in their power to assist in the building up of the work of the Lord in that country, from a worldly point of view.

One word more before closing. A few days ago I had business to transact in Kansas City with a leading manufacturer. After we had got through our business, the question of our people going back to that country came up, and he said to me, "Mr. Duffin, it appears to me almost improbable that your people will ever accomplish the work that I understand has been predicted." I said to him, calling him by name, "You have done business with my people; you understand their integrity. Now, let your mind go back to the year 1847. The pioneers went into the Salt Lake valley on the 24th of July of that year. A few days after they reached the place where Salt Lake City now stands, Brigham Young struck his cane on a certain spot, and said, 'Here we will build the temple of our God.' Today the Salt Lake temple stands upon that spot. The idea was never lost sight of that that temple would be erected upon that spot; and never has the idea been lost sight of that the City of Zion will be built where Independence now stands, and the temple of our God will be erected there." "Well," said he, "it may be so; but if it is, your people will exert a wonderful influence for hundreds of miles around." This is the sentiment of the people. I want to say that God is preparing the way for His work to be accomplished. The words of our beloved Prophet at the opening of this conference are true. I know that Zion is growing, and her borders are extending. I know that

the work of God is established upon this earth, and that it will ultimately prevail. I know that God lives, and that Jesus is the Christ. I know that Joseph Smith is a true Prophet of God, and those who have succeeded him have been and are the oracles of God, His prophets and through them has come His word unto the nations of the earth. God bless you. Amen.

ELDER GEORGE TEASDALE.

God's message to the world—All the faithful entitled to a testimony of the truth.

In listening to the testimonies and the instructions that have been given at this conference my heart has been full of thanksgiving and praise to God, our Eternal Father for His loving kindness and tender mercy unto us His children. It is wonderful the knowledge that has been brought to the earth in the restoration of the everlasting Gospel, which was rejected 1800 years ago by the Jews and by the Gentiles. How highly we are favored to have the privilege of living upon the earth in the dispensation of the fulness of times, which was spoken of by all the prophets who foresaw the wonderful work that was to be done in the last days in the establishment of the righteousness of God upon the earth! "Believe on the Lord Jesus Christ, and thou shalt be saved," is the message that we have been carrying to the people, with signs following the true believer. The restoration of the Priesthood of the Son of God and the authority to preach His Gospel and to administer in the ordinances of His house, has made it possible for all the children of our Father to obtain light and truth, if they desire it; for we are equal before the Lord as His children, and we all have the privilege of understanding the principles of life and salvation, no matter what our circumstances or position may be in life. The Lord hath said, "Look unto me, all ye ends of the earth, and be ye saved; for I am God, and beside me there is no Savior."

The Latter-day Saints are called by the world "Mormons;" the Church of Jesus Christ of Latter-day Saints is called the "Mormon" Church. Why it should be so is a question. Mormon

had nothing to do with the organization of this Church. The Lord Jesus Christ organized it. It is not the "Mormon" Church; it is the Church of Jesus Christ of Latter-day Saints. Those who embrace the doctrine of the Son of God are called Saints. Eighteen hundred years ago the members of the Church of Christ were called Saints. The Apostle Paul wrote to the Saints in Rome, to the Saints in Corinth. How came they to be Saints? Simply because they accepted Jesus Christ and believed in His doctrine. The Lord Jesus himself said: "My doctrine is not mine, but his that sent me. If any man will do His will, he shall know of the doctrine." It has been manifested at this conference, in the testimonies that have been borne by these living oracles, that they know that God lives, that Jesus is the Christ, and that He has commenced His marvelous work and a wonder. I am not surprised that the wisdom of the wise perishes and the understanding of the prudent is hid, when they call the Church of Christ the "Mormon" Church. Please tell me where is the justification for calling the followers of the Lord Jesus Christ in this dispensation "Mormons," and the doctrine taught by the Latter-day Saints "Mormonism." I have never heard a justifiable reason why it should be so. It is done, under the influence of anti-Christ, for the purpose of impressing upon people that this is not the Church of Christ. Those who embrace the Gospel are called Saints, because they are true believers in the Lord Jesus Christ and in His doctrine.

We worship the living and true God, our glorious Creator, in the name of Jesus Christ. We have accepted of the atonement; we have repented of our sins, and have been baptized by immersion for the remission of sins, to fulfil all righteousness, and that we might be born of the water; we have been sanctified in the precious blood of Christ, which follows the water, and we have received the gift of the Holy Ghost by the laying on of hands, and we have obtained a living testimony. This makes us peculiar. We have come out of the world and taken up the cross of Christ; we advocate His doctrines, and we know that they are true, for we

have tested them. Every man and every woman who has ever accepted the doctrine of Christ in all humility and meekness, seeing light and truth from our Father in heaven, and has lived the principles of the Gospel, has obtained a living testimony that it is true. It shows us that the Lord is no respecter of persons, but every member of the Church of Christ has a right to knowledge, light and intelligence, and to know that the doctrine of Christ is true, by the revelations of Almighty God. We know that the Lord has established His Church upon the rock of revelation, and we know, as Daniel of old knew, that there is a God in heaven that revealeth secrets. We know that the spirit of prophecy is in the Church, because we are continually hearing prophecies and seeing them fulfilled. The Apostles, under the direction of the Presidency of the Church, set apart missionaries to go and preach the Gospel to the nations, where they themselves have already been, and where they have given their testimony concerning this people and the restoration of the everlasting Gospel; and the predictions they utter upon the heads of those who are thus set apart are verified. The missionaries come back like the ancient seventy, who returned rejoicing in the power of God that had been made manifest in their administrations, even devils being subject to them. The Lord Jesus Christ told them not to rejoice so much in that as that their names were written in the Lamb's book of life. To have our names written in the Lamb's book of life is everything to us. But it is necessary that individually we work out our own salvation, and be in harmony with the eternal principles of the everlasting Gospel of the Son of God. The Lord Jesus Christ said unto His disciples anciently, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved." Believeth what? Believeth in the Lord Jesus Christ, in the atonement, in the resurrection, in holding communication with the heavens, in the spirit of revelation, in putting our trust in God, in doing good, in fulfilling our individual missions, and being in obedience to the

principles of the Gospel. This is the only way by which we can obtain a knowledge of the truth. The Savior said, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whom the Son will reveal Him." We are living testators that the Lord has restored to the earth this knowledge and made it possible for us to understand the things of God, because we have the fellowship of the Holy Ghost. We declare these glad tidings of great joy to the people, calling upon them to repent, to worship the living and true God, and to obey the Gospel of the Son of God, that they may be put in possession of this priceless knowledge, that they may be delivered from ignorance, priestcraft, error, superstition, and the darkness that covers the earth and the gross darkness the minds of the people, by having the fellowship of the Spirit of God and being taught of His ways, that they may walk in His paths.

After fifty years experience in the Church of Jesus Christ of Latter-day Saints, I do know most assuredly that God lives. I do know most assuredly that Jesus is the Christ. I do know most assuredly that the signs follow the true believer, and that the doctrine of the Father, taught by the Son is true. No man has ever accepted this Gospel and lived its principles, but has been satisfied and has obtained a knowledge that it is true. This is a glorious opportunity for mankind. The Lord Jesus Christ is coming in flaming fire, with ten thousand of His angels, to take vengeance on them that know not God and obey not the Gospel of the Son of God. This Gospel is being preached by His authority. It is not the work of man, it is the work of God. This wonderful gathering that has been brought to pass has been accomplished by our Father in heaven, who is doing His own work. I thought the other day, when Apostle Grant was telling us of two being baptized in Japan, that is the way the Lord generally commences His work, the Lord Jesus Christ and John the Baptist in their dispensations, and in these last days Joseph Smith, Jr., and Oliver Cowdery, in the dispensation of the

fullness of times. Jesus declared that no man could come unto Him except the Father drew him. All glory to God our Eternal Father that we have been drawn into His fold; that we had the moral courage to come out of the popular religions of the world and to take up the cross of Christ. We have been rewarded. The Father has given unto us a living testimony concerning this work, and we know that these principles are true. We say to all the world, Repent, obey the Gospel, receive the remission of your sins, become sanctified through the precious blood of Jesus Christ, receive the gift of the Holy Ghost, and be one with us in our glorious brotherhood in Christ Jesus, adopted into the family of our Father in heaven. God bless you, my beloved brethren and sisters. Let us be encouraged; for I can bear testimony to the truth of the expression of our beloved President, that the Saints are improving, increasing in righteousness and in good works. I know it from my labors among the people. The power and Spirit of God rests upon me when visiting the Stakes of Zion under the direction of the Presidency, and I know the freedom we enjoy and the hearty reception we receive. I say, God bless you forever; and all glory, power, might, majesty and dominion be ascribed to God and the Lamb forever! Even so, amen.

ELDER JOHN HENRY SMITH.

Pro rebelling made in different missions.—Favorable change of sentiment in the East toward the Saints.

My brethren and sisters, it is indeed a pleasure to me to meet with you in this conference, although I failed to be with you upon the first day and regret that I did not hear the remarks that were made by the brethren who spoke during that day.

It has been my privilege during the past thirty days to visit in various parts of the East. I met with the Elders in Chicago, and had a very pleasant and agreeable time with them. President Woodruff of that mission regretted very much that he could not attend this conference, for the reason that appointments had been made and

the conditions were such that he felt it unwise to leave his field of labor. I also had the privilege, in connection with President Ben E. Rich, of attending a meeting in Richmond, Virginia, and mingling with the Elders there. I found that the spirit of inquiry is manifest in that capital city of the Old Dominion. From there it was my privilege to visit the states of New York and Massachusetts and, in connection with the Elders in those fields hold meetings. I believe the work is developing fairly well in Boston. The Elders seem to be hopeful, and the officers of that municipality seem to be quite fair. The Elders are now allowed to hold their meetings upon the Boston Common—a privilege that was denied some little time ago; and they feel that the chances for success in that field are very good indeed. They have a very nice branch of the Church there, and the spirit of inquiry is manifesting itself among the people. President McQuarrie of that mission is indeed an active, intelligent and devoted Elder. His heart is given to his work, and he is doing everything consistent to extend and spread the Gospel among the people over whom he is called to preside. His conferences were also being held, which prevented him from coming here to attend the general conference. In the city of New York the spirit of inquiry is quite manifest. The Elders are very devoted to their work, and are holding meetings constantly upon the street corners, upon vacant lots, or wherever opportunity may offer within the confines of that great city. Fair treatment is accorded them generally, and many are inclined to investigate the doctrines of the Church. The recent baptism of a few choice people in that city has awakened some interest, and is causing others to investigate the principles of the Gospel. I had the pleasure, in connection with the Elders in the city of New York, of attending six meetings. At two of them representatives of all the leading papers of New York City were present, and their notices of our meetings, taken as a whole, would be regarded as very fair, considering the spirit that sometimes actuates the reporters in their idea that they must cater to a

prejudice that exists in the minds of the people. The feeling manifested by them in conversation was also fair, and indeed quite generous upon the part of most of them.

My own observation, in my brief visit to these fields of labor leads me to believe that the feeling of the people is undergoing a change, and that while the spirit of investigation may not be all that we could wish it to be, the people generally are inclined to treat us fairly. The American people, to a great degree, are not inclined to have much to do with religion. While they attend the churches and display their good clothes in their visitations there, there is an evidence of an indifference to the doctrinal views presented by the religious world at the present time. During my absence in the East I attended a Catholic service in the cathedral at Baltimore, and while I did not have the privilege of listening to Cardinal Gibbon, I heard a very fine discourse given by Father O'Gavin. In his effort before his congregation he sought to establish among them an understanding of the reason that the Catholic Church in the world hold in respect and reverence images, and he made the argument, fully and explicitly upon his part, that it was not the images that they worshiped—they did not worship idols—but that it was simply to impress upon their minds the nature of the Catholic faith.

This, I believe, gives you in brief some idea of my visit to the East. During the trip I attended ten meetings among the Elders and Saints, and found them, in every part where it was my privilege to go, actively engaged in the accomplishment of their work, devoted and true; and everybody whom I met in connection with them gave them a good name and spoke well of their devotion to the cause that they had gone forth in the world to represent.

With you I rejoice in the privilege of being in this conference, and in listening to the remarks that have been made by our brethren touching the many questions upon which they have spoken. The work of the Lord has been established, never more to be thrown down, nor given to another

people. The Holy Priesthood, with its rights, its powers and its privileges, has been given to man in the day and age in which we live. It is the purpose of the Master that the world shall be warned in regard to this matter, that the truth shall be preached among the children of men, and that the spirit of this work shall be felt in every land, in every tongue, and in every nation. To this end the best efforts of the lives of thousands of men and women have been devoted in the past, and for the future the possibilities of their accomplishments can alone be told by the spirit of revelation. But our duty in this respect is as full and clear, I trust, before our eyes, and before the eyes of the Presidency of the Church, today, as it was when in the beginning the Lord revealed His will and declared that this message of eternal truth must be taught to every nation of the world, and that mankind must be warned of the truth and of its re-establishment. Today we are better equipped for the accomplishment of that mission than at any time in our past history. We are becoming more fully established in our homes; better opportunities are furnished for the education and training of the young; and the schools that have been established in the Church, together with the various organizations and associations that have been builded up, are all aiding in that preparation which shall qualify the young men and maidens of our communities to go forth under the inspiration of the Divine Spirit, equipped for their ministry, and relying upon God their Father for the accomplishment of His holy will. I trust that in every home among the Latter-day Saints the foremost thought will be that, so far as lies within their power, the members of that household shall be fully equipped for the performance of their part and the discharge of the obligations which they took upon themselves when they entered the sacred waters of baptism. The world is not warned. Its sons and its daughters by millions are not conversant with the truths that have been revealed through the ministrations of the prophets of these later days. They have heard bad words spoken of the Elders of the

Church of Jesus Christ. Thousands of them have believed, and are believing, that the people called Latter-day Saints are of the worst possible stripe among men and women. While thousands have heard the truth, and while thousands are from time to time visiting our mountain homes, and thereby changing their spirit and thought in regard to us as a people, there are thousands whose ears have never been saluted by the testimony of the truth, but who have been impressed with the thought, presented by someone as lacking in knowledge as they themselves, that the mission and purpose of the Latter-day Saints is simply to do evil among their fellowmen. But these thoughts are giving way. The proud and the mighty, conversant with the conditions of our own land, are not inclined to avoid the companionship of a "Mormon" Elder. Those possessed of wealth, and standing in comfortable positions, as they are thrown in contact with the Elders of the Church are surprised at their character and deportment, and they bear witness to their honesty and uprightness. But a short time ago, in the home of a Methodist family in the State of Massachusetts, the lady of the house expressed her dislike of "Mormonism," as the world calls it, but, said she "the people around us do not understand Mormonism. A few days ago, in the chapel where I was worshipping, a person from your section of country made a representation of the conditions among your people that I knew was not true, and I told her so. I said that while I was not a believer in the doctrines taught by Joseph Smith, the Mormon Prophet, I knew her statements were not true, because I had mingled among the people and knew the conditions that existed among them." Thus in the towns and cities of our own land and in every part of the world may be found upright men and women who will not tolerate the suggestions that go forth from the lips of the unwise and imprudent, the disgruntled and the dissatisfied because of the failures that have come to themselves, who are belittling the cause of Christ, and seeking to trample beneath their feet and dishonor the system that the Almighty has established

in the world. These honest people who mingle with and are in the companionship of the Elders of the Church raise their voices in testimony of their good character, and are inclined to defend them by giving forth what is the truth, so far as they have been made conversant with it.

I desire to say that in my brief visit to the Eastern States, it has been all that I could have wished. In associating with the missions, in talking with the Saints, in visiting with strangers and expounding the doctrines of the Church, in mingling with men in exalted stations, the same spirit of fairness and of justice seems to manifest itself as you converse with them in regard to the character of the work which the Latter-day Saints represent in the world.

My brothers and my sisters, the work of the Lord is onward and upward. The spirit of truth is disseminating itself little by little. There are, perhaps, millions of people within the confines of the United States who believe in the mission and ministry of Joseph Smith, and the day will come when, in the providences of Almighty God, they will link their destinies with that cause and aid in its development and growth among the children of men. They are convinced in their souls, but they are restrained from an acceptance of it by the pride that exists and the feeling that it would be unwise for them to link their destinies with it. In their hearts, however, the seed has been sown, the light of truth is springing up, and the day will come when they will be humbled and will receive the truth. I have no more doubt of this than that I stand before you as a witness for that self-same truth and for that great God and His Holy Son who introduced the Gospel in this dispensation and taught the boy Prophet the way of life and the means by which the human family can be reclaimed.

My brothers and my sisters, I pray that the blessings of heaven may abound in your hearts and homes. May the spirit of inspiration be in the mind and heart of every father and every mother. Let every boy and every girl be impressed with the sacredness of this mission that has been given to

them—the sowing of the seeds of truth, the calling to repentance of the children of men, the pointing of the way of life to all who will listen. They that will listen, their hearts will be touched; for as the days go by and we meet men upon the right hand and upon the left, they say, "I heard upon such an occasion the testimony of a Mormon Elder. It unsettled my life, it changed the trend of my experience, it turned me from the course I was pursuing, and it brought me to sense that there is something in the world aside from the struggle for wealth, or for affluence, or for place and station among men." The Gospel is true. Jesus is indeed the Redeemer of the world. God in heaven is our Father. He has restored His Priesthood and placed it upon the shoulders of men, and, as He promised, it will never be taken from the earth again, nor will it ever be given to another people. The key, the power, the authority, the dominion, is here; and Almighty God is ratifying His promises by His still small voice in its declaration of truth among His children. To this end I trust that we may be faithful to the promises we have made to the Almighty, that we may reap the reward promised to the just, and that we may eventually stand in His presence, having been reclaimed and brought to a perfect knowledge of the principles of everlasting life, is my prayer in the name of Jesus, Amen.

The choir sang the anthem:

Rouse, O ye mortals,
The dawn is near.

Benediction by Elder Lewis, of Benson stake.

AT THE ASSEMBLY HALL,

Overflow meeting, Sunday afternoon,
April 6.

The choir and congregation sang:

We thank Thee, O God, for a Prophet.

Prayer by Elder Robert Morris.

Singing by the choir:

Lead me, my Savior.

ELDER MATTHIAS F. COWLEY.

My brethren and sisters, by request of Brother Grant I arise to say a few words, and I greatly desire to be assisted by your faith and prayers. I always feel my excessive weakness when standing in the responsibility of a teacher to the Saints, or to the world; for I realize that we are not sent to teach our own opinions, nor to advance any theories that have not come to us by revelation from God, and that we are not sent to teach even the revelations of God, except as we are directed and inspired by the Holy Spirit. This is a condition and obligation that is not only required of the authorities of the Church, but is a positive commandment to all who bear the Holy Priesthood, who administer in the word of the Lord among the people. Neither is it confined to our administrations in the way of public speaking alone, but every man who officiates in any responsibility in the work of God should be actuated by the Holy Spirit, so that his administrations shall be recognized of God, and, being recognized of God, shall be attended by that power which shall make them effective among the children of men, that if you are rejected by the people it shall stand to their condemnation just as much as if they had rejected the Savior himself. The Savior taught this doctrine most distinctly. He said: "He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me." The responsibility of this work is of such a nature that we ought to be endowed with that superior spirit which belongs to the Gospel of Jesus Christ; in other words, we ought to enter into that spirit of solemnity, in considering the responsibilities that devolve upon us in this work, and treat the things of God with that sacredness that attaches unto them.

I believe a disrespect for the things of God is creeping in among the Latter-day Saints, a tendency on the part of the young people to speak lightly of sacred things, and, in some instances, to profane the name of Deity. These are evils which ought to be corrected by the parents in the exercise of their influence in the home circle. It ought

to be taken up by those connected with the Mutual Improvement associations, and those in authority in the various wards.

There is a statement in the Doctrine and Covenants regarding our responsibility to our children, which I believe I will read a few verses of. You are all familiar with it, but it is a responsibility which I feel we are derelict in meeting, and that is respecting the teaching of our children the principles of the Gospel in their early childhood, so that when they shall attain unto the years of accountability and be called upon to enter into the waters of baptism, that they shall do so intelligently; not because they are coerced by their parents, but because they have an intelligent understanding of the sacredness of that ordinance, because they have come to be imbued with the spirit of faith in the Living God, that they believe that God lives and that He will answer their prayers when they approach Him in supplication, and, in short, because they have an understanding of the first principles of the Gospel. I will read from the 68th section of the Doctrine and Covenants respecting this obligation which devolves upon the parents:

"And again, inasmuch as parents have children in Zion, or in any of her Stakes, which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sins be upon the heads of the parents."

He enunciates it a sin to thus neglect the sons and daughters that have been committed to our care. I take this to mean exactly what it says, that it is the duty of every father and mother to so enlist the interest and attention of their children that they may call them around the family fireside and indoctrinate them in the principles of the Gospel, the doctrine of repentance, and the ordinance of baptism, by immersion, by the time they are eight years old, and also the sacred ordinance of the laying on of hands for the gift of the Holy Ghost, and that they shall understand it, to a very great extent, so that, being thus pre-

pared when they enter the sacred waters of baptism, they are prepared to receive the Holy Ghost, and to enjoy His administrations, His whisperings and His power, that they may grow up in the fear of God and in an understanding of His ways. Now, my brethren and sisters, the Lord says:

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized."

This revelation was given when they were about to seek the establishment of the City of Zion, concerning which we heard something in the Tabernacle this morning by President Duffin. From this city, the New Jerusalem, the stakes of Zion were to expand, from the north to the south and from the east to the west, until they should occupy this broad land of Joseph, from one end of it to the other. This obligation, or law, concerning which I have been reading, was to be a standing law of Zion and to all her stakes upon the earth. I leave you, my brethren and sisters, to ask yourselves the question as to the extent you have met this obligation, and to what degree you are prepared to stand before God and say that you have taught your children to exercise faith in God, and have taught them the principles of the Gospel specified in the revelation. The Lord says, in continuing the revelation:

"And they shall also teach their children to pray and to walk uprightly before the Lord."

It has been complained of to us, from time to time, that some of our children are becoming very indifferent and disrespectful to the arrangements of their parents, and that they are found engaged in hoodlumism on the streets at night, and that they stand upon the corners of the streets learning to blaspheme the name of the Lord, especially in this city, the central city, so to speak, of the stakes of Zion, as now organized. Little boys, even, are blaspheming the name of Deity. One of them stood out here as the congregation passed out yesterday, and witnessing some of the people going to some of the restaurants for dinner, and, taking the name of the Lord in vain, said, "Look at the 'hay-seeds.'" These are

the expressions they are learning, and I believe, where this state of affairs exists, that the parents are not fulfilling the obligation enjoined upon them by the revelation of God contained in the Doctrine and Covenants; for it says:

"And they shall also teach their children to pray and to walk uprightly before the Lord.

"And the inhabitants of Zion shall, also, observe the Sabbath day to keep it holy."

Now, a statement is given further over in this volume concerning the presiding authorities of the Church, and it is a very positive statement, expressing the disapproval of the Almighty, because the Presidency of the Church did not see to the education and training of their children in the principles of the Gospel as they should have done. Brother Taylor read from this revelation yesterday, showing how we might grow from grace to grace in the knowledge of God, even as did the Messiah, by listening to the words of God and being controlled and directed by the inspiration of the Almighty in our duties in life. Now, the Lord said to the Presidency of the Church, concerning our children:

"Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again in their infant state, innocent before God.

"And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers.

But I have commanded you to bring up your children in light and truth;

"But verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation:

"You have not taught your children light and truth, according to the commandments, and that wicked one hath power, as yet, over you, and this is the cause of your affliction."

Now, my brethren and sisters, let us be practical, and ask ourselves whether we have taught our children light and truth or not. We should not be satisfied with the Mutual Improvement association, the Sunday school, the Primary, and other institutions which the Lord, in His great mercy, has established in the Church for the benefit of our children; we cannot justify ourselves in allowing

these institutions to do all that we should feel obligated to do in the education of our children in the principles of the Gospel. It is the duty of every man and woman to see, just as far as possible, that their children are taught light and truth, that they are taught to pray in their infancy, that they are taught to observe the Sabbath day to keep it holy, that they are taught the doctrines of virtue and honor before God, as being dearer than life itself, that they are taught to respect the holy Priesthood, that the Priesthood of God committed to man upon the earth is, as it were, the representation of God in the flesh; for God has given the authority that whatever His servants shall do in His name, actuated by the inspiration of the Holy Ghost, shall be just as binding among the children of men as if He had done it Himself. This is a great work, my brethren and sisters, a great responsibility to fulfill these obligations in regard to our children. It strikes me that, if we do our full duty and seek to instruct our children and to bring them up in the ways of the Lord, there is no time for us to join the institutions of the world, that there is no time for us to join the secret orders of society and look after the duties and obligations placed upon us by some lodge that has been established by the instrumentality of men, no matter what their ideas may be, for the obligations which are placed upon us as Latter-day Saints are so broad and extensive that they demand all our time and attention and all the talents which God has given unto us.

The Lord extends, in this commandment, concerning which I have just read, these injunctions and reproofs to President Sidney Rigdon, and also to President Joseph Smith, because they had been under some condemnation in this respect. This being the case with them, then, what must be the condemnation resting upon many of us who are guilty of neglecting to train and teach our children in the principles of the Gospel. I do not say that those who do their full duty will always have the greatest success, for some are rebellious, even as Laman and Lemuel were rebellious to the commandments of God, given through their father Lehi; but

inasmuch as Lehi did his full duty, his garments are clean, and he is under no condemnation for their infidelity and rebellion against God, the Eternal Father.

We have been commanded, in these last days, to study from the best books, to acquire information upon all useful subjects, themes that have a tendency to qualify us for usefulness in the community and in the Church and Kingdom of God here upon the earth. We are to seek for wisdom out of the best books; and we have been equally enjoined, by the living oracles of God upon the earth, that we must be careful as to the character of the literature that falls into the hands of our children. What they read has its effect upon them, whether it be for good or for evil. We have learned of a recent terrible occurrence in this city, where a little boy was influenced to commit murder by a wicked man, and the testimony of his friends was that it was brought about through reading dime novels and falling into diabolical habits, taught by the wicked and ungodly among the Latter-day Saints. We have the scriptures to read, the revelations of God. There is nothing so edifying as they are, or so instructive. We have histories, and works treating upon various subjects of usefulness that will occupy all the time our children have to devote to reading and informing their minds; and it is a good thing for us, my brethren and sisters, to occasionally read the things that are written, from time to time, by those not of us, concerning the faith and achievements of this people in these mountain valleys.

I was pleased, the other night, that the works of Mr. Charles Ellis, a series of pamphlets, were recommended to the people. Mr. Ellis, who is not of our faith, has been in this city for about 12 years, and has had the courage to stand up and defend the rights of this people, from time to time. When he first came to Salt Lake City, he stood up in the Salt Lake Theater, and defended the rights of the American Indians against the impositions heaped upon them by the emissaries of the government. He is a man who sympathizes with the weak and downtrodden.

Brother Grant, yesterday, in his interesting report of the Japanese mission, stated that God had raised up men in that land to defend him through the press, to write articles in defense of the doctrines, history and character of the Latter-day Saints. We ought to be sufficiently broad-minded and liberal, in our associations with men, to give those credit who stand up in our defense, or say a good word in defense of the rights, and the doctrine and character of the Latter-day Saints.

It would not be becoming in me to occupy more of your time, but I wish to bear my testimony to the truth. I wish to testify that I know that God lives, and that Jesus Christ is the Savior, and that He visited the earth in these last days and restored the Gospel in all its fulness and power, and that I know that Joseph Smith was and is a Prophet of God, standing at the head of the most glorious of all dispensations. I also desire to testify that Joseph F. Smith is a Prophet of God, and that he is guided in his administrations by the spirit of revelation from on high.

I felt to rejoice at this conference that the opportunity has been extended to the Stake Presidents and some of the Bishops to take part in the proceedings of this conference; also in listening to the remarks of the Seven Presidents of the Seventies, who are men of God, filled with the inspiration and power of the Holy Ghost, as well as in listening to what has been said by the Presidents of the missions of the United States, who have made such glorious reports of their labors among the inhabitants of this great land. I rejoice in all these things, my brethren and sisters, and desire to be thankful.

I ask an interest in your faith and prayers, for while we are called upon to stand in responsible positions, we desire and need to be sustained by your faith and prayers. We are weak, and are mortals, and I know that there is power in the hands of the people of God to draw out the blessings of the Almighty upon His servants; and I do not know but there is power in the hands of the people to close up those blessings.

I desire to refer to a verse or two in the 29th chapter of the Book of

Aima, and then I will sit down. He said:

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people."

I want to say to you that the most important doctrine to be taught to the people, both among the Latter-day Saints, and those who are not Latter-day Saints, is the doctrine of repentance. The Prophet continues:

"Yea, I would declare unto every soul, as with the voice of thunder, repentance, and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth."

"But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me."

"I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he alloteth unto men, according to their wills; whether they be unto salvation or unto destruction."

"Yea, and I know that good and evil have come before all men; or he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires; whether he desireth good or evil, life or death, joy or remorse of conscience."

"Now seeing that I know these things why should I desire more than to perform the work to which I have been called?"

"Why should I desire that I was an angel, that I could speak unto all the ends of the earth?"

"For, behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word; yea, in wisdom, all he seeth fit that they should have; therefore, we see that the Lord doth counsel in wisdom, according to that which is just and true."

Now, my brethren and sisters, God bless you, and help us to remember these things and to put them into practice, and that we may say, as Joshua said: "As for me and my house, we will serve the Lord."

ELDER JOHN W. TAYLOR.

My brethren and sisters, the order of the day is short speeches. I pray that while I am standing before you I may enjoy the spirit of the Lord also.

During one of my recent visits to one of our Stake conferences a very remarkable circumstance happened, which I desire to refer to this afternoon. One of our brethren there, who held the Holy Priesthood, thought he had discovered a power that was greater than the Priesthood, and had begun to exercise this power among the people. He called this power which he had graduated in, hypnotism. He went to the Bishop of his ward and suggested that he take lessons from him, for, said he, "Bishop, you can just cast a spell over the people and make them do just as you please." I desire to talk a little this afternoon with reference to this evil. It would astonish you to know, my brethren and sisters, how many of the Latter-day Saints are taking up with this principle of hypnotism, with Christian Science, and how many are following after wizards and those that have familiar spirits, and going to palmists to get their hands read, and all this sort of thing. Now I will tell you why I came to talk upon this subject. It was the remark of Brother Cowley, that we teach nothing but what is given by revelation from God, the Eternal Father. I am going to read a little to you from the 13th Chapter of Deuteronomy.

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

"And the sign or the wonder come to pass, wherof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

"Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.

"Ye shall walk after the Lord your God, and fear Him, and keep His commandments, and obey His voice, and ye shall serve him, and cleave unto him.

"And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in: So shalt thou put the evil away from the midst of thee."

Notice the severity of the punishment to be given to this class of people; for they were to be put to death.

"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

"Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth;

"Thou shalt not consent unto him, nor hearken unto him; neither shalt thine eye pity him, neither shalt thou spare, neither shalt thou conceal him;

"But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

"And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.

"And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

"If thou shalt hear say in one of thy cities, which the Lord thy God hath given thee to dwell there, saying,

"Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

"Then shalt thou inquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you;

"Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.

"And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the Lord thy God: and it shall be an heap for ever; it shall not be built again.

"And there shall cleave nought of the cursed thing to thine hand: that the Lord may turn from the fierceness of His anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as He hath sworn unto thy fathers;

"When thou shalt hearken to the voice of the Lord thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the Lord thy God."

This was a revelation given to Moses the Prophet, by the Lord our God, concerning those who would go after

idolatry and after those having familiar spirits, who would seek to turn them away from the Lord our God. I want to tell you that the Lord has not revealed a principle of hypnotism among the children of men. Hypnotism is simply a power by which a man can exercise an influence over his fellows, an unrighteous dominion, which is contrary to the commandments of God. There are a number of men and women among this people today who are exercising an unrighteous dominion, in this manner, among the Latter-day Saints. I want to life up my voice and say, that it is an abomination in the sight of the Lord our God. I may read, to advantage, a few words from the Doctrine and Covenants. Speaking of satan, it says:

"Wherefore he maketh war with the Saints of God, and encompasses them round about.

"And we saw a vision of the sufferings of those with whom he made war and overcame, for thus came the voice of the Lord unto us.

"Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth and defy my power—

"They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born."

That includes those who seek to exercise unrighteous dominion over the souls of the children of men, who have been overcome by evil influence and evil spirits.

Now, this person to whom I referred, stated to the Bishop that he had discovered something that would help him, that was beyond the power of the Priesthood which he held, and that, if he (the Bishop) would take lessons in this art of hypnotism, as he called it, he would be able to cast a spell over his congregation and they would do what he wanted them to do. Supposing this Bishop had done what had been suggested to him, he would have come under condemnation in the sight of God, because he would have been exercising unrighteous dominion, and would have permitted himself to have been overcome by the power of the devil, and would, therefore, become a son of perdition, as I have

read to you. Now, in conformity with this principle Brother Cowley has just given, that we teach nothing but that which is given by revelation from God, let me ask you, has any such principle as hypnotism been given by revelation, or has it been approved of by the Presidency of the Church? No, it has not, and it is not right for us to engage in the exercise of these powers, or in anything of that character that is not authorized by the Gospel of Christ; for the Gospel, as Paul says, "Is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written, 'The just shall live by faith.'"

I will read a little further from the Doctrine and Covenants, concerning these sons of perdition:

"For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity;

"Concerning whom I have said there is no forgiveness in this world nor in the world to come."

My brethren and sisters, one-half of the world today is filled with idolaters, for the reason that men, in the various ages of the world, permitted themselves to be led by those having familiar spirits, and they wandered away from the truth. Here is Elder Grant, who has just come from Japan, a nation of idolaters; there is that great empire of China, containing over 265 millions of people, who are worshipers of idols. How did they get into this condition? Because they wandered away from the teachings and revelations of God. There is nothing that can break through this darkness of ages and enlighten their minds, excepting it be a new revelation from the Eternal Father.

We have had a number of young men go east to study medicine and other branches of knowledge, and some of them have come back, not only as graduates in the science they studied, but as professors of hypnotism. I say it is not of God, and is an abomination in His sight, and if they do not repent of their sins, as sure as God lives, the judgments spoken of in the revelation, from which I have read, will come upon them, and they will wander away in-

to darkness, and will not be acknowledged of the Lord. I want to advise the young ladies, while upon this subject, not to follow after peep-stone women, fortune-tellers, or those claiming to have a familiar spirit, to get them to tell you the kind of a husband you will marry, or you young men the kind of a wife you will get. I will tell you where to go; go to the Patriarch of the Church, who holds the blessings of God's people in his hands, and whatever he seals on earth will be sealed in heaven. If you will keep the commandments of God and live your religion, the Lord will bless you.

Elder Cowley desires me to read the following upon this subject, (Isaiah, Chap. 8)."

"And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God for the living to the dead?"

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

"And they shall pass through it hardly bestead and hungry; and it shall come to pass, that, when they shall be hungry, they shall fret themselves and curse their king and their God, and look upward."

"And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness."

Now, my brethren and sisters, this has been literally fulfilled upon the idolatrous nations of the earth. Let us not be deceived, my brethren and sisters, or lead astray by those who are muttering and seeking to give the people a little temporal satisfaction, for it will result in incurring the displeasure of God upon us.

I will read a little more from the book of Doctrine and Covenants. I want to say that any theory or doctrine that brings destruction upon the souls of the children of men is not from God, but is from satan, the father of all lies from the beginning. In the beginning he suggested a plan whereby he would oblige the children of men to keep the commandments of God; but the Savior wanted to do the will of the Father, and the Father wanted His children to have their free agency and to work out their individual salvation, through

obedience to the laws and ordinances of the Gospel; and the Father has said, as contained in the Doctrine and Covenants:

"That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness."

Is a man acting in accordance with the laws of the Gospel in endeavoring to cast a spell over the people? No, it is not of God. It says:

"That they may be conferred upon us, it is true, but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, amen to the Priesthood, or the authority of that man."

We read, in the papers, almost weekly, of people being accused of casting spells over our sons and daughters and leading them astray. Is it not time that someone was standing up and speaking in plainness regarding these evils? I will read a little further.

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile."

This is the spirit of the Gospel. It says:

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever."

God bless you, my brethren and sisters, that you may walk in the straight and narrow path, and not yield to the influences of evil spirits, but that you shall be guided by the influence and inspiration of the Holy Spirit, which will lead you unto eternal life. May God

grant that this may be our lot, in my prayer, in the name of Jesus. Amen.

The General Authorities were presented and unanimously sustained by vote of the assemblage.

The choir sang:

Zion stands with hills surrounded.

ELDER ABRAHAM O. WOODRUFF.

My beloved brethren and sisters, I thought I was quite a rapid speaker myself, but Brother Grant (who has just presented the general authorities of the Church) has so outdistanced me that it has made me a little nervous.

I have rejoiced exceedingly in the spirit of this great conference, which is now drawing to a close.

Much has been said, during the general meetings of this conference, in regard to looking after the young of our community. As I am a young man myself, and have the same feelings, to a great extent, that other young men in our midst have, I desire to say a few words to the Latter-day Saints in regard to the way they approach their sons and daughters with reference to some of these matters that have been mentioned, and, in doing so, I do not wish to declare, or to be understood as proclaiming, that there are conditions existing among our people that ought not to exist; for I believe we are freer from the vices, crimes and evils which exist in the world than any other people to be found on the face of the earth. I am not inclined to take a pessimistic view of humanity, and, thus far, have been able to recognize some good in the efforts and acts of men. I believe, as Elder Douglas M. Todd expressed himself at one of our conferences lately, that we ought to preach the Gospel using ten words of commendation and instruction where we would use one of condemnation. I also think it is not a good thing for the Latter-day Saint parents to doubt the integrity or honesty of their children. Personally, I cannot conceive of anything that could have shaken my faith more in my parents or associates, when a boy, than to have had them ask me something regarding myself, or regarding anything, and then

have them doubt my answer. I believe it would be better for the parents to enquire of their sons and daughters in regard to their habits, and, in nine cases out of ten, they will tell you the truth.

My brethren and sisters, I believe that, in the vast majority of cases, where fathers or mothers will sit down with their sons and their daughters and question them in regard to their past conduct, they will be honest and frank with those fathers and mothers, and tell them the truth. I have that much faith in humanity, and I do not want anyone to be suspicious of me; if they want to know anything regarding my past life, I want them to ask me, and, with the help of the Lord, I will tell them the truth. I believe there are a number of young men in the Church who feel exactly the same way, and that they are not afraid to have their fathers and mothers become acquainted with their past; but the trouble is, or has been, in many instances, that the parents have not been as companionable with their sons and daughters as they ought to have been. They have pushed them away, rather than drawn them to them.

I feel doubly interested in this matter, my brethren and sisters, for I believe that we have a good young people, and I do not wish to magnify their faults, which exist, perhaps, to a greater degree than they ought. I believe that the burden of the responsibility for the secret crimes and vices, which it is reported are making headway among our people, rests upon the heads of the fathers and mothers, from the fact that they have not cautioned their sons and daughters against such things. If the parents want to rid themselves of this responsibility, let them remember, and put into practice, the passage Elder Cowley read in your hearing here, placing the responsibility where it belongs, at least until children come to be of that age that they are able to judge between good and evil. My brethren and sisters, if you cannot teach your children and bring them up in the knowledge of the Gospel in the spirit of kindness, as stated in the revelation in the Doctrine and Covenants, from which Elder Taylor has just read—if you cannot turn

them from evil with the spirit of kindness and persuasion, and by reasoning with them, you cannot do it by force.

I firmly believe that ignorance is the mother of crime, and that if any one who has sinned knew the results of wrong-doing, they would not have done so with their eyes open; for I believe it is due to our ignorance of the results of wrong-doing, our ignorance of the consequence that will surely overtake us for committing wrong. Inasmuch as the glory of God is intelligence, let us see to it that we try, in an intelligent manner, and in the spirit of love and kindness to make plain to the young men and young women of Zion the terrible consequences of wrong doing, and see to it that they are warned; then if they go astray, their blood will not be required at the hands of their parents.

God bless you, brethren and sisters. I know that you are all anxious to hear from Brother Grant; he may not be with us at our next conference. I pray God's blessings upon you and all Israel, in this matter of which I have spoken; may we go at it in the proper way, and not do more harm than good in endeavoring to follow out what has been said, but that we may be governed always by the spirit of the Gospel of the Lord Jesus Christ. I ask it for Christ's sake. Amen.

ELDER HEBER J. GRANT.

I am delighted, as I stated here this morning, and yesterday in the Tabernacle, to be with you. I have rejoiced, beyond my power to tell, in the rich outpourings of the Holy Spirit upon those who have spoken.

I endorse all that has been said here this afternoon. I also bear my testimony, in connection with that of Apostle Cowley, that if we will study the section of the Doctrine and Covenants, from which he has read to us this afternoon, and get the spirit of the Lord, and teach our children in their youth, that God will bless us with influence, and that our children will grow up with a love for the Gospel. Let us teach our children by example as well as by precept. When we earn a dollar let us pay ten cents as tithing; when

we give the children a dollar tell them to pay ten cents to the Lord. Let us see that they go regularly to their Sunday Schools, their Primaries and their Mutual Improvement associations, and, in this way, they will get interested and learn to love the work of the Lord; their time and talents will be occupied, and they will have no time to waste with those things that are of no good. I have heard men and women say that they were going to let their sons and daughters grow to maturity before they sought to teach them the principles of the Gospel, that they were not going to cram the Gospel down them in their childhood, before they were able to comprehend it. When I hear men and women say this, I think they are lacking faith in the principles of the Gospel and do not comprehend it as they should. The Lord has said it is our duty to teach our children in their youth, and I prefer to take His words for it rather than the words of those who are not obeying His commandments. It is folly to imagine that our children will grow up with a knowledge of the Gospel without teaching. Some men and women argue, "Well, I am a Latter-day Saint, my wife is a Latter-day Saint, and we were married in the temple, and were sealed over the altar by one having the Priesthood of God, according to the new and everlasting covenant, and our children are bound to grow up and be good Latter-day Saints; they cannot help it; it is born in them." I have learned the multiplication table, and so has my wife; but do you think I am big enough fool to believe that our children will be born with a knowledge of the multiplication table? I may know that the Gospel is true, and so may my wife; but I want to tell you that our children will not know that the Gospel is true, unless they study it and gain a testimony for themselves. Parents are deceiving themselves in imagining that their children will be born with a knowledge of the Gospel. Of course, they will have greater claim upon the blessings of God, being born under the new and everlasting covenant, and it will come natural for them to grow up and perform their duties; but the devil realizes this, and is therefore seeking

all the harder to lead our children from the truth.

I endorse, with all my heart, the remarks made here by Brother Taylor. In talking to the Latter-day Saints, there is no revelation in all the Doctrine and Covenants that I have quoted from so often as that contained in section 121, from which Elder Taylor has just been reading: That "No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned." There is no danger of a Priesthood of this kind—gentleness, and meekness, and love unfeigned. But when we exercise the power of the Priesthood, as Brother Taylor has read, to "Gratify our pride, our vain ambition, or to exercise control, or domination, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man." These are the words of God. I am reminded of a man that lost the apostleship. Time and time again he quoted the above to the people, but he did not abide by it himself. He failed to sustain the Priesthood and exercised unrighteous dominion over those under him.

My brethren and sisters, if we will study the Scriptures, the plan of life and salvation, keeping the commandments of the Lord, all the promises that have been made will be fulfilled upon our heads, and we will grow and increase in light, knowledge and intelligence. There is no such thing as standing still. The Church is not standing still; we have the evidence today of its growth, of its increased tithes, the increased results of the missionary work all over the world, and the increased efficiency of the work in the colleges, the Latter-day Saints' university and academies. There has also been a wonderful growth in the Sabbath schools. The work of God is progressing, and the power and influence of the adversary and those who are working against us are waning. We find, for instance, that the forces that used to work against us in Wash-

ington, seeking to take from us our rights and liberty, have disappeared; and many of the men that were active and full of bitterness toward the Latter-day Saints have learned to respect and honor them, and are willing to speak a good word for them. I want to say to you that I never enjoyed a little speech more in all my life than that of Robert N. Baskin, one of the supreme court judges, at Saltair, on the birthday of our late Prest. Brigham Young, last June. I rejoiced exceedingly to hear Judge Baskin paying a high tribute to the pioneers and to Prest. Brigham Young. He is not the only honest, straight-forward man who was once very much opposed to the Latter-day Saints, who today takes pleasure in bearing testimony as to the honor and integrity of the Mormon people.

I rejoice in the great growth of the Church, in fulfillment of the prophecy of the Prophet Joseph Smith, that the Latter-day Saints should be driven, and many put to death by their persecutors, and others lose their lives in consequence of exposure and disease; and that some should live to go to the Rocky mountains and assist in building settlements and cities, live to see the Saints become a mighty people in the midst of the Rocky mountains. I rejoice that we have become a mighty people. The growth of the Latter-day Saints, in view of all the opposition and persecution against the people, is simply marvelous, and we are being looked upon in wonder and amazement by intelligent people.

Elder Grant referred to the necessity of the Latter-day Saints listening to and following the inspiration of the Lord, as it came through the head of the Church. Gave as an illustration the wonderful success of the Utah Sugar company. Mentioned the fact that the stockholders of this company had recently sold a half interest on a basis of a profit of over a million dollars above the original cost. Spoke of the discouragements at the time the industry was being started, before the factory was built; that

he and his associate Apostles felt that the industry would not be successful, and begged President Woodruff to pay the agreed forfeit of \$50,000, rather than to build the factory. President Woodruff said that he had followed the light and inspiration of the Spirit all his life, and that there was light ahead in building the factory, but that it appeared dark to him to abandon the enterprise; and, notwithstanding the financial distress of the Church, and many of the leading members of the Church, at that time, he insisted that the enterprise should be carried out. To Wilford Woodruff, because of the inspiration of the Lord to him, more credit is due than to any other man for the success of this enterprise, and the people can thank him that they are now dividing over a million dollars of profit. to say nothing about the wonderful increase in the value of farming lands in the vicinity of the factory, and the benefits derived because of the erection of other factories, which probably would never have been built had it not been for the success attending the Utah sugar factory. After President Woodruff had given his opinion, under the inspiration of the Lord, the Apostles labored with all zeal and energy to promote this industry, many of them borrowing large sums of money to invest, having confidence in the inspiration of the Lord through the Prophet of God. Their example is worthy of the emulation of the Latter-day Saints.

God bless you, my brethren and sisters. God bless all the institutions of Zion, and help us, one and all, to be true and faithful, to be diligent in the performance of our duties, and to set an example worthy of the imitation of the world. May God help us to do this, and to teach our children, that they may be exalted with us in the Celestial kingdom of God, is my prayer, in the name of Jesus Christ. Amen.

The choir sang:

A home on high.

Benediction by Elder Henry Beal.

AT THE TABERNACLE.

Closing session, 2 p. m.

The choir sang the anthem:

Praise the Lord, all ye nations.

Prayer was offered by Elder David John.

The anthem:

"Hark! hark! my soul!

was sung by the choir.

PATRIARCH JOHN SMITH.

My brethren and sisters, it is with peculiar feelings that I stand before you. For one reason, I was not expecting to occupy this position; but I trust, by your faith and prayers I may say something which will be of benefit, not only to you, but to myself. I can bear testimony to the truth of that which we have heard thus far during this conference. I can bear testimony that the Spirit of the Lord has been with us, and has guided those who have spoken to us. I trust that we as Latter-day Saints, will treasure up in our minds that which we have heard, and carry it with us to our homes, that it may abide with us and guide our actions in the future. I can bear testimony that this is the work of God, and that we are His people. So far as we will follow the instructions we receive from those who are set to preside, and be guided by our Father in heaven, I know that His blessings will rest upon us. If we will strive to do our duty, live our religion, and conduct ourselves in that way that shall be pleasing unto our Father in heaven, all will be well with us. I know that my Redeemer lives, and that Jesus is the Christ, and that if we will do our duty as Latter-day Saints we will reap the reward which our Father has in store for us. I feel to exhort my brethren and sisters to faithfulness and to diligence; for we understand that every Latter-day Saint has certain known duties to perform. We realize that it is our duty to remember our prayers, to pay our tithes and offerings, and to do unto others as we would wish them to do unto us under like circumstances. But if I have a hobby, it is what I have said in times past: I feel to exhort my young brethren to faithfulness, to diligence of

duty, to prepare themselves by study and by attending the Mutual improvement associations, and striving to inform their minds at home, that when they are called to labor in the ministry they may go forward enabled to perform that duty unto which they may be called; for I realize, from many circumstances I have seen, that oftentimes our boys, although they are honest and willing to do their duty, have neglected to prepare themselves for the ministry, so much so that when they get into the field they are at a loss, and it takes them sometime before they can commence to do that amount of good that they would do from the start if they informed their minds before they left home. I feel to strive to know my duty and to perform the same in that way and manner that shall meet the approval of my Father in heaven. I desire an interest in the prayers of the Saints, that I may be able to fill my mission in honor and accomplish the work whereunto my Father in heaven has called me. May the blessings of our Father rest upon all Israel, and guide us in the true path, that when we have finished our course we may be worthy of the blessings which He has promised us, in my prayer in the name of Jesus. Amen.

PRESIDENT BRIGHAM YOUNG.

The time to favor Zion come—Prophetic declarations fulfilled—Evidence of God's hand over the Saints—Martyrdom of Joseph and Hyrum

This is a day of rejoicing, and I feel to bless the name of my Redeemer for the privilege that I have of meeting with the Latter-day Saints in this conference. It is not often that we behold so many of our people assembled together as we witness this day, beneath this roof. God is exceedingly merciful unto the Latter-day Saints, and I am satisfied that prosperity and peace will dwell in their midst, as long as they observe to keep His commandments. The set time has come to favor Zion. Zion has been favored all the days that I remember in this life. Though driven and peeled by our enemies, God has sustained us, and we have grown, and enlarged, and built up the country, and become a great people. I have often heard the brethren prophesy of the day

which we now behold—that the few who were gathered here upon a ten-acre block would multiply, others would gather in, and a great people would be established in these mountains. How speedily have these words been fulfilled! God is blessing the people. We witness it upon every hand; and if we continue to grow in grace and in the knowledge of the truth as it is in Him, this people will soon be the head, not the tail; for virtue, uprightness, honesty and continuity of purpose will bring the honest and the pure to the head of the whole world. I know something about the condition of the nations, our own nation included. The wickedness that is abroad in the land is a reproach to the United States. It is a reproach to us that wickedness should prevail to the extent that it does. But as true as there is a God in heaven, the Latter-day Saints—not the latter-day sinners, but the Latter-day Saints—and the pure who do not claim to be Latter-day Saints, will rise up and be the head of this nation. I do not say that we are a government within a government. We are one with our parent government. But purity, excellency and honesty are sure to bring a people to the front. God designs it, and it will come to pass.

I feel to bless this people with all my heart and soul. I feel to bless every man and woman, of whatever land or religious denomination they may be, who feel to exalt Christ and Him crucified, and who preach this doctrine for the salvation of the human family. God help them; God help us. When the record is written and published that this people have made, under the guidance of inspired men, it will equal if not surpass any record that the people of God have ever made on this globe. It is a testimony in and of itself that should convince all men who are acquainted with it, that the people are guided by the hand of Jehovah. But there is something beyond this to the Latter-day Saints. Who is there in this congregation that has the living testimony and the fire of the Spirit of God in them? Brethren and sisters, answer that yourselves. Have I that testimony in me? Have you that testimony in you? It is the priceless gem that God

bestows upon His anointed, and upon His sons and daughters who seek Him with undivided hearts. I know that this people have it, because I see and feel it. The inspiring influences of that Spirit are in the midst of this people; and we are bound to succeed, because there is no power that can resist the influences of that Spirit and the revelations of God. Never in the history of this people will evil come upon them, unless they forsake their Redeemer. Never will sickness, death or anything come in your homes, but what God designs it for the benefit, the upbuilding and enlarging of the dominion of the Latter-day Saints. We have control over sickness—how far? Are there any deaths among us? There are, and good people die; but there is something in this that is far beyond my understanding; for I remember the time well when our Prophet Joseph Smith and our Patriarch Hyrum Smith—two of the noblest men that ever stood upon the earth—rode to their death. They went to death at Carthage. What for? To leave the people without a shepherd? To leave us there in the midst of our enemies, trembling and like lost sheep? Oh, no! They went to seal their testimony with their blood, which cannot be refuted by all the world. They gave their lives to sustain this work, and it was necessary, according to the revelations that we have received. Are we any better than they? Are we any better than Christ? No. If God permits a thing, shall we complain at it? But I do testify to you this day that nothing will come to me, nothing will come to you, to your families, or to anything that God has given you, but what you will acknowledge His hand in it, and it will be for your salvation and the salvation of your families. I know it because God is doing this work. He has the issues of life and death in His hands, and I know that when these things occur, His hand is in them, if we are living right before Him; and there is no power beneath the earth nor above the earth that can check this handiwork of the Almighty for the uplifting, guiding and consolidating of His people. These things are hard to bear; but, brethren and sisters, I say to you as I say to myself; in my pray-

GENERAL CONFERENCE.

ers every day I acknowledge His hand in all things, because I know He has my welfare at heart, come life or death, poverty, riches, persecution, or whatever it is. The Church of Christ will rise; the kingdom of God will burst forth, His purposes will be accomplished, and the exaltation of the faithful will be assured, and no one can hinder it.

I testify of these things unto you. I would like to talk a little longer, but there is no time; indeed I am not able to talk more. But I want to bless the people. I want you to hear my voice, for it is not stilled yet. I want you to hear me say, God bless you, brethren and sisters, and all the Latter-day Saints, from the center to the extremities. God be with the people. He is with them, and He will continue to be. We need not to fear famine, nor drouth, nor grasshoppers, nor insects of any kind; we need not to fear any foemen, nor any weapon. Fear God, and Him only; for He will bear us off victorious under all circumstances. We will live and grow and become better, and rise higher and become nobler and more efficient in our labors, if we serve Him with undivided hearts. God grant that this may be the case with all of us; that we may never shirk a duty, nor turn pale nor our knees tremble before our enemies. May He give us the Spirit of the Lord, and much of it, to send the Gospel forth to the nations, open up new missions, go to those who sit in darkness, preach the Gospel by the power of the Spirit to the poor and the destitute, to those who are not civilized as well as those who are. May He give us the power to accomplish this great work, and build up His kingdom, labor in His Temples, and accomplish a work for the living and the dead, that all may rise together, and that we may become a power in the earth and fill the whole earth, is my prayer in the name of Jesus. Amen.

The choir sang the anthem:

Let the mountains shout for joy.

PRESIDENT JOSEPH F. SMITH

presented, to be voted upon by the conference, the

GENERAL AUTHORITIES OF THE CHURCH,

as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as First Counselor in the First Presidency.

Anthon H. Lund, as Second Counselor in the First Presidency.

Brigham Young, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot and Hyrum M. Smith.

John Smith, as Presiding Patriarch of the Church.

The counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

First seven presidents of Seventies: Seymour B. Young, Christian D. Fjeldsted, Brigham Henry Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston, as Presiding Bishop, with Robert T. Burton and Orrin P. Miller as his first and second counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, James Sharp, John Nicholson, George H. Brimhall, Rudger Clawson, Joseph M. Tanner and John R. Winder.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, O. F. Whitney, A. M. Musser and Brigham H. Roberts, assistant historians.

John Nicholson, as clerk of the conference.

All of the voting was unanimous.

PRESIDENT JOSEPH F. SMITH.

Ennobling rules of conduct—Man's indebtedness to God—The only pathway to exaltation—Good-will toward all men—Unity a principle of power—Parental care of the family.

I desire to express my sincere gratitude to God my Heavenly Father and to all the Latter-day Saints assembled here for the unanimity of faith and feeling which exists among them, and for the confidence that they have shown in the presiding authorities of the Church, and also in observing the laws of God as far as they have done. There are laws which we do not observe as we should; there are principles of the Gospel which are perhaps too pure and exalted for us to live them as we should; but I believe with all my heart—I can consistently believe otherwise—that we are growing in grace and in the knowledge of the truth, and that the day will come, and I pray that it may be hastened, when the people of God will not only be faithful in keeping the law of tithing, but that they will be faithful also in observing the Word of Wisdom, which is a law of God, and that we will be faithful in observing that most sacred and most important law of God—the law of chastity, wherein we may preserve the purity of our own persons and the chastity of our neighbors and associates as we would preserve our own lives. I would to God that the time may come, and that it is not far distant, when the Latter-day Saints will live up to the golden rule taught by the Son of God, (than whom none so perfect has ever sojourned in the flesh upon the earth,) to do unto others as we would have others do unto us; and in this way stop all fault-finding, all bickerings, all jealousies, all contentions, and all strife, and, as far as practicable, remove every possible chance for misunderstanding amongst us, that we may see as we are seen and know as we are known, that we may be true men and women in the cause of Zion and of human redemption, that God may put His holy name upon us and we bear that holy name acceptably before Him. The object of our being here is to do the will of the Father as it is done in heaven, to work righteousness in the earth, to subdue wickedness and put it under our feet,

to conquer sin and the adversary of our souls, to rise above the imperfections and weaknesses of poor, fallen humanity, by the inspiration of Almighty God and His power made manifest, and thus become indeed the Saints and servants of the Lord in the earth.

Let us sustain the cause of Zion. Let no man speak lightly of the principles of the Gospel. Let no one treat lightly the ordinances of the house of God. Let no one hold in derision the Priesthood that the Lord has restored to the earth, which is the authority that He has given unto men. Let no man look contemptuously upon the organization of the Church of Jesus Christ of Latter-day Saints as it has been established in the earth through the instrumentality of the Prophet Joseph Smith, whom the Lord raised up when he was but a child to lay the foundation of the same. Let no man treat these things lightly or doubtfully; but let ever man seek earnestly to understand the truth and teach his children to become familiar with those truths of heaven that have been restored to the earth in the latter day. I believe with all my soul in God the Father of our Lord and Savior Jesus Christ. I believe with all my might, mind and strength in the Savior of the world, and in the principle of redemption from death and sin. I believe in the divine mission of the Prophet Joseph Smith. I believe in all the truth that I know, and I believe that there are many principles of eternal truth that still lie hid from me and from the understanding of men, which will yet be revealed by the power of God unto His faithful servants. I believe that the Lord has revealed to the children of men all that they know. I do not believe that any man has discovered any principle in science, or art; in mechanism, or mathematics, or anything else, that God did not know before he did. Man is indebted to the source of all intelligence and truth, for the knowledge that he possesses; and all who will yield obedience to the promptings of the Spirit, which leads to virtue, to honor, to the love of God and man, and to the love of truth and that which is ennobling and enlarging to the soul, will

get a clearer, a more expansive, and a more direct and conclusive knowledge of God's truths than anyone else can do. I tell you this, because I know it is true. The Lord Almighty lives; He made the heavens and the earth, and the fountains of water; and we are His children, His offspring, and we are not here by chance. The Lord designed our coming, and the object of our being. He designs that we shall accomplish our mission, to become conformed to the likeness and image of Jesus Christ, that, like Him, we may be without sin unto salvation, like Him we may be filled with pure intelligence, and like Him we may be exalted to the right hand of the Father, to sit upon thrones and have dominion and power in the sphere in which we shall be called to act. I testify to this doctrine, for the Lord has made me to know and feel the truth of it from the crown of my head to the soles of my feet. I love good, honorable men—even men who may be mistaken, as far as their judgment is concerned, but who try to do right; I love them for the reason that they are my brethren, the sons of my Father, and I would that they might all see the truth as it is in Christ Jesus, and accept it, and receive all the benefits of it, in time and throughout all eternity. If the Lord has revealed to the world the plan of salvation and redemption from sin, by which men may be exalted again into His presence and partake of eternal life with Him, I submit, as a proposition that cannot be controverted, that no man can be exalted into the presence of God and attain to a fulness of glory and happiness in His kingdom and presence, save and except he will obey the plan that God has devised and revealed.

My brethren and sisters, I feel in my heart that we have had a time of rejoicing during this conference. I wish we had a place big enough to hold the Latter-day Saints at conference. I do not know but we will have to build some boweries or something else on this temple block, to accommodate by overflow meetings the multitude of people who come to conference in the performance of their duty, many of whom cannot be accommodated in this Tabernacle. But we will visit you; we will

come to you who cannot come to us, and we will carry our spirit and testimony unto you and exhort you in your homes, if the Lord will give us the strength to do it. Provided my strength holds out and my brethren do not object, I propose, the Lord being willing, to visit the Saints a little, and encourage them in their homes; let them know what we are, what we believe in, and how much we love them for Christ's sake, that they may receive His truth, and be exalted by it and eventually return into His presence. We want to visit St. George, and all the settlements between. We want to visit the northern settlements, as far as we possibly can, and see you in your clies. When we come, brethren and sisters, we hope that you will receive us in the same spirit that we take to you—the spirit of love and of earnest desire for your welfare and happiness and for the happiness of all mankind. We have no ill feeling in our hearts toward any living creature. We forgive those who trespass against us. Those who have spoken evil of us, and who have misrepresented us before the world, we have no malice in our hearts toward them. We say, let God judge between them and us; let Him recompense them for their work. We will not raise a hand against them; but we will extend the hand of fellowship and friendship to them, if they will repent of their sins and come unto the Lord and live. No matter how malicious they may have been, or how foolish they may have acted, if they will repent of it we will receive them with open arms, and we will do all we can to help them to save themselves. I cannot save you; you cannot save me; we cannot save each other, only so far as we can persuade each other to receive the truth, by teaching it. When a man receives the truth he will be saved by it. He will not be saved merely because someone taught it to him, but because he received and acted upon it. The Gospel is consistent; it is common sense, reason, revelation; it is almighty truth from the heavens made known to man.

The Lord bless you. We propose to do our duty according to the light we possess, by the help of the loving Father. I propose to do nothing that I

have not the most positive assurance is right, through the unanimity of my counselors, our seeing eye to eye, and our understanding alike together with as many more of the leading brethren as possible. I do not propose to do anything, or suffer anything to be done or sanctioned which will affect the kingdom of God in the earth, except by common consent, or unless we can see eye to eye upon it, then I know we shall have strength behind us, that the power of God will be with us, and the Saints will uphold and sustain our hands. Now, I want to hear from Presidents Winder and Lund. God bless Israel. May peace and prosperity goodwill and holy love for the truth abide with you and be multiplied upon you, is my earnest prayer. And oh! my brethren, be true to your families, be true to your wives and children. Teach them the way of life. Do not allow them to get so far from you that they will become oblivious to you or to any principle of honor, purity or truth. Teach your children so that they cannot commit sin without violating their conscience. Teach them the truth, that they may not depart from it. Bring them up in the way they should go, and when they get old they will not depart from it. If you will keep your boys close to your hearts, within the clasp of your arms; if you will make them to feel that you love them, that you are their parents that they are your children, and keep them near to you, they will not go very far from you, and they will not commit any very great sin. But it is when you turn them out of the home, turn them out of your affections—out into the darkness of the night into the society of the depraved or degraded; it is when they become tiresome to you, or you are tired of their innocent noise and prattle at home, and you say, "Go off somewhere else." It is this sort of treatment of your children that drives them from you, and helps to make criminals and infidels of them. You cannot afford to do this. How would I feel to enter into the kingdom of God—(if such a thing were possible)—and see one of my children outside among the sorcerers, the whoremongers and those that love and make

a lie, and that because I had neglected my duty toward him or had not kept the proper restraint upon him? Do you think I shall be exalted in the kingdom of my God with this stain and blot upon my soul? I tell you, No! No man can get there until he atones for such crime as this—for it is a crime in the sight of God and man for a father to carelessly or wilfully neglect his children. This is my sentiment. Take care of your children. They are the hope of Israel, and upon them will rest, by and by, the responsibility of bearing off the kingdom of God in the earth. The Lord bless them and keep them in the paths of righteousness, I humbly pray, in the name of Jesus. Amen.

PRESIDENT ANTHON H. LUND.

Past and present status of the Church—Work of God spreading wherever it has reached—Authenticity of the Book of Mormon.

We have had a great many instructions given us during this conference, and I believe all who are present have rejoiced in what they have heard. When I look upon this vast assemblage I ask myself, what would the Prophet Joseph have thought, 72 years ago to-day, if he could have beheld what we see—this large Tabernacle filled, the Assembly Hall full, and still hundreds of people on the grounds? When they met on the 6th of April, 1830, to organize the Church, it was accomplished with six persons, and there were not more than that number of members of the Church at that time. Those who met on that occasion rejoiced in their meetings; and experienced a rich outpouring of the Holy Ghost.

Even at that time the principle enunciated by our President today, that all things should be done by common consent, was carried out. Joseph Smith and Oliver Cowdery had received the Aaronic Priesthood under the hands of John the Baptist. Afterwards they received the Melchisedek Priesthood under the hands of Peter, James and John. This, no doubt, was in the summer of 1829. We do not know the exact date, but the Prophet Joseph tells us that the Lord commanded him that when the Church was organized he should ordain Oliver Cowdery an Elder, and Oliver

Cowdery should ordain him an Elder. Mind you, they held the Melchisedek Priesthood, but the office of an Elder was to be given them when they could be sustained by the Church. Before they were ordained, they laid this matter before the members of the Church, who sustained them by their votes; then they ordained each other to this office in the Melchisedek Priesthood. They held the Melchisedek Priesthood before, but to be the presiding Elders of the Church they must have the consent of the members, and it was granted.

From that little beginning 72 years ago, this has come to pass! Thousands have heard the name of the Prophet Joseph. In Europe, on the islands of the sea, in America, and in Asia, messengers bearing glad tidings, are proclaiming that God has revealed Himself, and that Joseph Smith was His prophet. Many who hear their testimonies believe and join the Church, while many others have not the moral courage to do so. We feel encouraged to look back on the work of last year. Wherever the Elders have gone success has attended their labors. In England they have baptized more this last year than they have done for a number of years before. We thought that the work was nearly done there, but still the Elders have been baptizing hundreds in that land. In Germany there are good prospects. The Elders there are laboring faithfully and gaining the ears of the people. This morning I read an account of a Sunday school at Koenigsburg, in East Prussia, very close to the Russian empire. The school is composed of children of Saints and of outsiders; in fact, four-fifths do not belong to our Church. These children go to the school, and sing our songs. They sing them, too, in their homes; and other children are falling in love with the songs of Zion. It has been said, "If I can have the making of the songs of a nation, I will mold the sentiment of that nation." If we can get the people to sing the songs of Zion, the Spirit will go with them, and it will draw the hearts of the people to us. In other places likewise they have had success in the Sunday school movement, and also in preaching. In Saxony—a place where the cradle of

the Reformation stood—we have had the most success as a conference; over 100 were baptized there last year. In the Netherlands our Elders have had more baptisms to the Elder than in any other mission in Europe. In Scandinavia the work is progressing as usual. The members of the Church are trying to build a meeting house at the capital of Denmark, which I hope they will finish this summer, so that our good Copenhagen Saints may have a suitable house of worship to which they can invite their friends and be proud to take them. On the islands of the sea the Gospel is also spreading.

The Book of Mormon has been translated into Tahitian and Samoan, and it is already printed in the Maori and Hawaiian. You have heard the good report from Apostle Grant concerning Japan. There a Shinto priest has joined the Church. In Turkey a leading Mohammedan has been baptized—something very unusual. When the Lord begins the great work of touching these nations, many will accept the truth. His work will grow in the earth. He has commenced it, and He will see that it is carried forward triumphantly. The Book of Mormon has also been translated into the Turkish language, by Brother Hintze. Gradually the word of the Lord contained in that book will be translated into the leading languages of the earth, so that all men can read it. The external and internal evidences in favor of it are many. Any one who will read the Book of Mormon with a prayerful heart will feel that he is reading what has been written under the inspiration of the Holy Ghost. Men have doubted the origin of it; they knew that Joseph Smith could not write it, and have therefore tried to give the honor to others. The theory that Spaulding was the author of it has been exploded by the discovery of the Spaulding manuscript, though I hear that the argument is being put forth now. "Who knows but he wrote some other manuscript, if that which has been found and given to the world is not the origin of the Book of Mormon?" If such arguments as that may be used, when can anything be refuted? Others have said that Sidney Rigdon was the writer. Sidney Rigdon did not

see the book till it was printed and delivered to him by Parley Pratt and others who visited him. Anyone who will read what Sidney Rigdon has written may know that Sidney Rigdon was not the author of the Book of Mormon. His style was totally unlike the style of that book. The style of the Book of Mormon is plain and simple. Sidney Rigdon's style was diffuse and labored, often lacking in clearness. He was a great preacher, and when he was moved upon by the Spirit he could enthuse his hearers; but he could not have written the Book of Mormon. Who that has seen a man's handwriting and become familiar with it, that cannot tell it when he sees it again? Men show their individuality in their writing, and one does not write like another. If you have studied style, you will readily see that Sidney Rigdon is not the author of that book.

The Prophet Joseph did not pretend to be a writer; still he had a clear and forcible style. When I read his little daybook from 1832 to 1834, I am struck with his ability to express his thoughts.

Notwithstanding all that the Lord had done for him he was a humble man. Yet he was by nature an able man, and when the Lord endowed him with the Holy Spirit and gave him revelations from on high, he became a great man—the one chosen to usher in the dispensation of the fulness of times, and by the help of our Heavenly Father he laid the foundation broad and wide.

Brethren and sisters, let us do our duty in helping to carry on this work. You have received a testimony of the truth; let it continue to burn in your hearts. Do not feel to stop your work or to lag in your diligence; but continue zealous for the cause. Remember what you have received, and how the Lord has blessed you in giving you the truth, and remember the duty that rests upon you to make it known unto others. How thankful I am when I see the response our brethren give to the calls to go upon missions! Daily we receive their letters, and generally they contain these words: "We are ready to go." We commend the brethren for this readiness, and hope that in all other duties devolving upon them they will show the same readiness. God

bless you, and help us to serve Him, to do our duty while opportunity is given us, that at last we may be saved, in my prayer in the name of Jesus. Amen.

PRESIDENT JOHN R. WINDER

Importance of Temple work—Vicarious labor for the dead—Responsibility attached to this duty.

My brethren and sisters, there is one principle connected with the Gospel of Jesus Christ that has a very warm place in my heart, and that is, our temple work. It was referred to yesterday by Apostle Merrill. I desire to emphasize the remarks made by Brother Merrill concerning this, and I know no better way to do it than to read a few remarks made by the Prophet Joseph Smith in relation to this principle. We find in section 128 of the Book of Doctrine and Covenants an address to the Latter-day Saints by the Prophet. He starts out thus:

"I now resume the subject of the baptism for the dead, as that subject seems to occupy my mind, and press itself upon my feelings the strongest, since I have been pursued by my enemies."

In the 15th paragraph of the same address, we find the following:

"And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead, and the living, that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary, and essential to our salvation, as Paul says concerning the fathers, 'that they without us cannot be made perfect;' neither can we without our dead be made perfect."

This address was given in April, 1842, not very long previous to his martyrdom. Again, in April, 1844, he preached a sermon at the funeral of King Follet, and in that sermon the following appears:

"The greatest responsibility in this world that God has laid upon us is to seek after our dead. The Apostle says, 'They without us cannot be made perfect;' for it is necessary that the sealing power should be in our hands, to seal our children and our dead, for the dispensation of the fulness of times. It is necessary that those who have gone before and those who come after, should have salvation, in common with us; and thus hath God made it obliga-

tory upon man. Hence, God said, 'I will send Elijah the prophet, and he shall turn the hearts of the fathers to the children,' etc. I have a declaration to make of the provisions which God hath made to suit the conditions of man, made before the foundations of the world. He made a provision that every spirit in the eternal worlds can be ferreted out and saved. He has wrought out salvation for all men, unless they have committed the sin against the Holy Ghost, and every man who has a friend in the eternal worlds can save him, unless he has committed the unpardonable sin. And now you can see how far he can become a savior."

Again, in the Prophet's last sermon but one, delivered on the 12th of May, 1844, just about one month previous to his martyrdom he said:

"It is not only necessary that you should be baptized for your dead, but you will have to go through all the ordinances for them, the same as you have gone through to save yourselves. There will be 144,000 saviors upon Mount Zion, and with them an innumerable host that no man can number. Every man who has been baptized and belongs to the kingdom has a right to be baptized for those who have gone before."

This is the point that I want to call your attention to particularly:

"And as soon as the law of the Gospel is obeyed here by their friends who act as proxy for them, the Lord has administrators there to set them free."

I could think of no better way, brethren and sisters, to emphasize the remarks made by Brother Merrill yesterday in relation to this subject than to read to you these few words from the Prophet of God. We have spent millions of dollars in building temples and preparing for this work. The doors are open to all of the Latter-day Saints, male and female, provided always that they are worthy and can receive recommends from their Bishops and Presidents of Stakes. While a great deal of work has been done already, at the same time a great deal more might be done, with the same expense that we are under now. All of the temples are open, but they are not all the time filled. It is true, our temple here is pretty well patronized. I could name a few individuals who have done a grand work in this direction. I have in my

mind now one dear old German lady, who commenced work in this temple soon after it was dedicated. She spent her means, obtained assistance, and had work done for 1,800 persons—her relatives and friends. The last time she was there she came to me and said, "Now, I have finished my work, and I would like to put my record in the archives of the temple." In a very short time—only a few weeks—she passed away to the other side. What a glorious time she would have with those 1,800 persons that she had released from prison! How many are there of you in this congregation that have relatives and friends on the other side waiting for you to do the work for them? Take this matter into consideration, and try to make an effort to carry on the work and to release those who are waiting for you. Since the dedication of this temple there have been 685,966 ordinances performed in it; and in all the temples there have been 2,409,128 ordinances performed. When I reflect on this, my brethren and sisters, I am inclined to think that there is a large congregation on the other side. Many of our Prophets and Apostles have gone there, and I have read to you that there is an organization there, so that as soon as the ordinances are performed here the parties are informed of it. I believe it, brethren and sisters, and that there is a host there.

Now, you have kindly voted to sustain me as a counselor to the President. I wish to tell you that the aim and object of my life from this time on will be to stand up and sustain my President. As the Lord will give me strength and ability, I propose to do that thing. I pray that the blessing of the Lord may attend His people. God bless you all, brethren and sisters, and may we be faithful and true to our covenants, is my prayer in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

I hope that the congregation will be patient just a few moments more. We have a little matter of business to bring before the conference by way of a notice for action in the future, probably at the next October conference.

The Latter-day Saints generally are familiar with the book called the Pearl of Great Price. The old edition of it has been accepted by the Church as an authentic doctrinal work. It has now been re-published, with some improvements. It has been divided into chapters and verses, with references on the bottom of the pages. This has been done, under the sanction of the Presidency of the Church, by Elder James E. Talmage. We have eliminated from the Pearl of Great Price those revelations it formerly contained which are to be found, and always were, in the Book of Doctrine and Covenants, believing that it was unnecessary to publish revelations in the Pearl of Great Price that were included in the Book of Doctrine and Covenants. These changes have been made in the book,

and it is now ready for the use of those who desire to obtain it; and at the coming October conference the book will be presented to the conference for their acceptance in its revised and changed form.

The choir sang the anthem:

Hosanna.

The benediction was pronounced by Patriarch John Smith.
Conference adjourned for six months.

Note:—The attendance at this conference, throughout, was larger than on any other similar occasion in the history of the Church.

The stenographic work, in taking a full account of the proceedings, was done by Arthur Winter.

JOHN NICHOLSON,
Clerk of Conference.

DESERET SUNDAY SCHOOL UNION.

Annual General Conference.

At the conference of the Deseret Sunday School Union, held in the Tabernacle, Sunday evening, April 6th, there were present of the general superintendency: Joseph F. Smith, George Reynolds and Joseph M. Tanner, nearly all the members of the Sunday School Union board, the stake authorities then in the city, and the largest attendance of Sunday school workers ever gathered. All of fifty stakes of Zion were represented except Alberta, Blingham, Big Horn, Maricopa, St. Joseph, San Luis, St. Johns, Snowflake and Teton.

The meeting was presided over by General Superintendent Joseph F. Smith, and commenced by the choir singing the hymn, "High on the mountain top." Opening prayer was offered by Elder John B. Maiben of Mantt. This was followed by the hymn, "Zion stands with hills surrounded."

Following the calling of the roll secretary George D. Pyper read the 1901 annual statistical and financial report of the Sunday schools throughout the Church, which gives the following gratifying showing:

Number of Sunday schools in the organized stakes of Zion, 716—an increase of 37 over the report of 1900.

Number of schools in missions, 339, an increase of 38. Total schools throughout the Church, 1,055—an increase of 75 schools.

Number of officers and teachers in organized stakes, 13,576—increase, 1,102; In missions, 1,622—increase 39. Total officers and teachers, 15,198—an increase of 1,141.

Number of pupils in the organized stakes, 50,992 males, 53,413 females. Total, 104,405. Increase, 4,077.

Number of pupils in mission schools, 4,335 males, 5,185 females. Total, 9,520. Increase, 773.

Total pupils, 55,327 males, 58,598 females. Total, 113,925. Increase, 4,850.

The report shows that there are 3,271 more girls than boys in the Sunday schools.

Number of Sunday school officers and missionaries not on the ward rolls: In organized stakes, 338; in missions, 121—total, 509; an increase of 157.

Total of officers, teachers, Sunday school missionaries and pupils: In organized stakes, 38; in mission, 121; 263. Grand total of 129,632, and a total increase over 1900 of 6,148.

The report also shows for 1900 an average attendance of 69,474, and for 1901, 75,683, an increase of nearly nine per cent.

The Sunday schools have collected \$23,182.81, and expended, \$18,423.21, having a balance on hand of \$4,759.60.

Out of 118,369 officers, teachers, and pupils, the report shows that 87 per cent, or 102,881 keep the Word of Wisdom.

The general authorities of the Sunday schools were presented and unanimously sustained.

REMARKS OF APOSTLE HEBER J. GRANT.

Our Sunday school interests are not very extensive in Japan, as yet. I will simply say that we live in hopes of having, in the providence of the Lord, Sabbath schools in that empire, by the time the next conference is held.

I have always enjoyed my labors in the Sabbath school and the Mutual Improvement Association, and I rejoice in

the wonderful growth of the Sunday School interest among the Latter-day Saints, and in the remarkable advancement that has been made. I feel that there is nothing in which we can take more pride and satisfaction than the increased knowledge, as to the principles of the Gospel, and the plan of life and salvation, that our children have today, in comparison with what many of us had when we were children.

I remember that, when I was made the president of the Tooele stake of Zion, I had never had any experience whatever in public speaking; never had I spoken ten minutes at any one time, and I was then nearly 24 years of age. I imagine now, with our Church schools, religion classes, Sabbath schools and Mutual Improvement Associations, that it would be a very difficult matter to find, among the intelligent young men and women that have attended these institutions, one who could not stand up and speak intelligently, for fifteen minutes or a half hour on the principles of the Gospel. I rejoice when I realize that this is the case, and that there has been such an advancement among our children in the knowledge of the Gospel and their ability to explain the same and to give a reason for the hope that is within them.

I remember being selected as one of the officers of the first Mutual Improvement Association that was organized under the direction of our late President Brigham Young, and, as I contemplate the growth of the Sabbath schools, Mutual Improvement Associations and Church schools, my heart is filled with gratitude and thanksgiving to my heavenly Father.

I realize that the destiny of the Latter-day Saints is very great. I realize that the prophecies that have been made with reference to this people will all have to be fulfilled; that the little stone cut from the mountain without hands is to roll forth and fill the whole earth. I realize that it will be necessary that our children be fitted, qualified and prepared by education by study, and also by faith in God, our heavenly Father, and in His Son Jesus Christ, if they successfully fulfill their destiny. That the Saints will fulfill

their destiny, that they will accomplish all that God desires them to accomplish, I have no doubt. Whether we, as individuals, shall do all that is possible for us to do is a personal matter. I have often said in my remarks to the Saints, that each and every one of us are the architects of our own lives; that God will bless us in proportion to our faithfulness and diligence. I rejoice in the statement of the Prophet Joseph Smith, that there is a law irrevocably decreed in heaven, which was decreed before the foundation of this world, upon which all blessings are predicted. He says that if we receive any blessing, it is by obedience to the law upon which it is predicated. Our children today in the Sabbath schools, the Mutual Improvement Associations and Church schools are fulfilling the law whereby they are entitled to have ability and knowledge and capacity to proclaim the Gospel and to give a reason for the hope that is within them. God will bestow the blessing if we will do our part, for He will not fail to do His. He has said that if we keep His laws and commandments that He is then bound to bestow the blessing.

I rejoice in the growth of the Sabbath school work. I remember that the first trip that I took, after being called as one of the Twelve Apostles, was to the Stakes of Colorado, San Juan and to Arizona. I went with Apostle Brigham Young. I remember thinking that he was an aged man; but I am as old now as he was then, lacking but a few months, and I well remember hearing him say that he was only a boy in the Gospel, and it sounded strange to me; but I feel that I am very young yet in the Gospel. I remember while on that trip, that I bought a North American Review, while on the train, and read an article on Sabbath schools, (written by a man that had been engaged in the Sabbath school work in New York City for many years,) bewailing the condition of affairs in that great city. He said fifteen hundred high class Christians attending one fine big church in that city could not muster one hundred children. He said the only way that they could make a respectable showing at all, a showing that was not a disgrace to them, was to go out into

the slums and hire children to attend their Sunday school. When I realize that there are over 130,000 engaged in the Sabbath school work of the Latter-day Saints, that there are over 100,000 Sabbath school children, and that the Latter-day Saints only number about 400,000, including these 100,000 children, then it is that I realize that we, as a people, are fulfilling the first great commandment that God gave to our father Adam and mother Eve, to multiply and replenish the earth. We are not drying up the fountains of life, but are keeping that great commandment, and, therefore, we are fulfilling the law that was irrevocably decreed, whereby we shall become great and mighty. God bless you. Amen.

A quartet, "Refuge," was sung by Elders Pyper, Whitney, Patrick and Spencer.

ELDER JOS. W. SUMMERHAYS.

We have established in this city a Sunday school that is known as the University Sunday school. We secured accommodations for the school in the Latter-day Saints' University. The school, however, is open to all those who come into our city to attend our institutions of learning, who do not belong, directly to the ward in which they reside while in Salt Lake City. We are informed that there are a few who are now attending our institutions of learning that do not attend this Sunday school. We ask you, my brethren and sisters, when you go home, to see the parents of those attending schools in this city, and ask them to write to their children requesting them to attend the Sunday school and the university; and if these parents will also address a letter to Supt. Milton Bennion, he will see that they are visited and labored with and that an effort is made to get them to attend the University Sunday school. Of course, it is intended that those who attend school at the State University and other institutions, whether they are of our faith or not, shall be made perfectly welcome. We shall be glad to have them come, and feel certain that they will be benefited by so doing.

Some time ago a Sunday School His-

tory was issued. It contained an account of the doings of our Sunday schools for the first fifty years of their existence in these valleys. It was proposed as we had a number on hand that these histories be sent around to the different stakes pro rata, and that they should pay for them. All the stakes have now received their quota but two. We have still outstanding on this account about \$1,300, and we would like to have the stake superintendents see to it, when they return to their homes, that these accounts are settled and the proceeds forwarded to our office.

We are distributing to the Sunday schools, this season, last years' volume of the Juvenile Instructor. This, of course, is free. Most of the stakes have received their portion of these volumes but we have learned that there are one or two stakes that have not distributed them to their respective schools. Now, brethren, we would like to have them distributed to the schools. They are bound, as you are aware, and we want the schools to have the benefit of them, as there are many things in them that will be of advantage to the schools. We would like to have the superintendents of those stakes who have not yet received these books call on our business manager, Brother T. C. Griggs, and get them, or make arrangements for their delivery.

The Sunday School Treatise, as you are no doubt aware, recommends that, in opening the schools on Sunday morning, you have roll-call, singing, prayer, then singing again, after which the minutes are to be read. Application has been made to the Board to change this, on the ground that the Sacrament can be more properly administered after the singing of an appropriate hymn than immediately following the reading of the minutes or the giving out of notices. Some of the superintendents feel that it would be better, after the morning prayer, to give out the notices and read the minutes, and then, after singing again, to administer the Sacrament. Now, the Deseret Sunday School Union Board has no objection to this change, where desired by any of the schools.

Some of the Stake Sunday School authorities have sent to the Union Board, for literature, stating that they would

see that it was paid for. The literature, has been sent, and some of the stakes are still owing considerable for the same. We need money badly just at present, and would be glad if you would close up these accounts. Let us have the means that you have in your hands, and then sell what literature you have left on hand and remit to us for that also.

We have been trying, as a Sunday School Union Board, to introduce into our schools better methods, and to get, if possible, teachers that have had more training. Now some have imbibed the idea that no one should teach in the Sunday School that is not a graduate from an institution of learning. We want to correct this.

Thirty years ago, next October, the first Sunday School statistical report was sent in to the Sunday School authorities. We then numbered, all told, 14,007 souls, if my memory serves me correctly. You have heard, this evening, that we have in the fifty organized stakes of Zion, seven hundred and sixteen Sunday Schools. Several of these schools number hundreds of pupils. One, at least, numbers nearly 1,200. Some of them have a membership of over six hundred, and many have five hundred. The work is growing very fast. People who do not travel through the stakes of Zion cannot understand how we are increasing; but, perhaps, you will be able to form some idea of the scope of country these seven hundred and sixteen schools cover when I tell you that the distance from the farthest Sunday School in the North to the farthest in the South is nearly as great as that from Salt Lake City to Buffalo, New York. We are spreading out; we are increasing in a wonderful manner, but not as fast as we might. There is one reason why we are not increasing as fast as we might; I do not want to say much about it, but I want to give it as my opinion, that if some of our young men would marry, we would increase a little faster. It has been my privilege to travel among some of the missions, and I find that about seventy-five per cent of the missionaries are not married; but most of them ought to be. There is something else I want to tell you: In the fifty or-

ganized stakes of Zion there are some wards that have over sixty marriageable young women that have no chance to marry because the young men are not willing. This is all wrong, and it is not a healthy condition. I would like to say to every young man that can marry, it is your privilege to get married, and give the girls a chance to get married also. In one of these wards I spoke to a young woman who is over thirty-two years of age, and asked her why she did not marry. Her reply was, "If you will send in some good Latter-day Saint young men, there will be no trouble about the young women marrying." There is another reason why our Sunday schools are not increasing as fast as they might. Quite a proportion of our Sunday school population are not identified with us yet. Most of these are boys, and we should look after those who are not in the Sunday school and take a deep interest in their welfare.

To go back to my subject again, I want to say that the increase in our Sunday schools during these last 30 years has not been brought about by college-bred men; therefore, my brethren and sisters, those of you who have not graduated from some institution of learning need not be discouraged. In saying this, do not think for a moment that we do not uphold education. We want everybody educated; but it is wrong to think that a person cannot teach in a Sunday school except he has a first class education. What is wanted in every Sunday school teacher is a testimony of the Lord Jesus Christ and a knowledge of the Gospel and a love for God's work, coupled with the ability to impart that knowledge and infuse that love in others.

I pray God to bless the Sunday school interests, and to bless you, my brethren and sisters, so that, from the far north to the far south we shall keep spreading out and organizing new Sunday schools, and keep making Latter-day Saints of our boys and girls, that they may become men and women after God's own heart. I ask it in the name of Jesus Christ. Amen.

Elder George Hamlin recited a beautiful little poem, entitled, "The Combatant."

ASST. SUPT. JOS. M. TANNER.

It must have been very gratifying to-night to all present, when Secretary Pyper read the report of our Sunday schools. There has been indeed a very remarkable increase. You will notice that the increase is largely in the number of teachers, and I am pleased to say that our Sabbath schools now have enlisted in their work some of the best and most devoted talent in the Church. Many of our young men and young women, who have taken time and means to educate themselves, are today loyally supporting, by their aid and instruction, the great Sabbath school work. This increase in the number of our young people in the schools, in my judgment, is not the most important report that we have to make to you tonight. Those who are familiar with the work generally of the Sunday schools throughout the Church, know very well that there has been a very wonderful improvement in the character of the instructions given; that greater skill and better methods have been brought into our Sunday schools, and, in very many instances, they have been quite revolutionized.

It is also gratifying to note, this evening, that we have in this work the co-operation and sympathy of the presiding authorities; the presidents of the Stakes and Bishops are proud of their schools; they are enthusiastic regarding every improvement that is made, and, altogether, we have great occasion for rejoicing tonight.

Perhaps some of you noticed, some time ago, an item in the Deseret News, that a Sunday school worker, not of our faith, from the state of Ohio, was attending a Sunday school convention in the city of Washington, and that he declared there that the "Mormon" Sunday schools were the best in the world. That was indeed a compliment, and I have no doubt but that it was deserved. Yet there are still opportunities for improvement.

I desire to call your attention tonight to a subject that I believe is one worthy the consideration of the authorities of the Church, and especially of the Sunday schools. That is the question of our amusements. I am associat-

ed with the Church schools, and the question of the religious education of our young people comes to me from that source, as well as from the Sunday schools. In visiting these schools I have had occasion to ask the principals what, in their judgment, was the greatest obstacle today to our school work, and the very general answer has been that there is too much dancing. I want to say to you tonight that where our young people are out to a dance once or more every week, it has a tendency to demoralize them, in a religious and in an intellectual sense. It is not only the time that is devoted to it, but it is the excitement that precedes and follows it that is so harmful to our school work. In some places it becomes absolutely necessary to regulate the attendance of our students in the dances and require that they get the permit of the principal before they attended any balls. Only a year or two ago I was riding through Salt Lake City in company with some of the leaders of the National Education Association. They were considering Salt Lake City as a suitable place for some future convention of that great body of educators. As we were passing the Salt Lake Theater it was pointed out, and one of these national educators took occasion to remark that President Young was indeed a man of great foresight and wisdom, whatever people might think of his religious belief. Said he, he (President Young) recognized that pleasure enters into the life of man, and he proposed, as far as he could, to guide the whole man. The physical man, the man in quest of pleasure, as well as the man devoted to religion and worship. And, said he, the man that today can control the amusements of the people and restrict them in their excessive pleasure, and can make their amusements proper and suitable, must certainly be a great benefactor to his fellow-men. I take it that these words are very true. Indeed, I realize that it is possible for the amusement-maker in all communities to undo much of the good that is accomplished in the Sunday school by turning our children loose to excessive pleasures. It has a tendency to demoralize them; it makes them seekers after pleasure rather than

after the love of God and after knowledge and information; and it is to be hoped that our Sunday school officers will, as far as they can, control the amusements of the children. We want to enter into their entire lives; we want them to feel that we are interested in all that they do, that we are with them in the schoolroom, that we are with them in the dance, in the concert, and in all those necessary and proper amusements which our young people ought to have; and we ought to guard, on the other hand, against a spirit of excessiveness. It would be gratifying, indeed, if the spirit of the Sunday school could control in the ballroom as it controls in the meeting house or schoolroom. We would be glad if those men whose example is before the children in the classes could be with them occasionally in the ballroom, that there might always be some representative of these school workers and officers at all the amusements. Let us control the lives of our young people in their entirety. Let us not surrender the pleasures to the professional amusement makers, but let us see to it that our children are under our control in all the affairs of life. I want to say to you tonight that when ever you go into a community that is given to excessive pleasure, having dances once, twice, and sometimes three and four nights a week, you may depend upon it that they have not a first class Sunday school. We have discovered that our Church schools are worse off in those communities where there is no restriction placed upon the amusements, and the young people go at will. I take it that this is something worthy the consideration of our people. Years ago our amusements were controlled more than they are today, and the dances and amusements were opened by prayer. That was the good old-fashioned custom among us. I want to say to you that if we can start our young people out in the ballroom under the spirit and influence of devotion to their God, after having listened to a short prayer, they are not so likely to be guilty of that giddiness, and, oftentimes, impropriety that characterizes some of our dances.

We ought to look after the dress of

our young people, also. We are not seeking the fashions of the world; we are a sober God-fearing people, devoted to our religion. We need recreation, but only as a matter of relaxation. We must not be controlled wholly by the spirit of pleasure. Let us control our amusements and keep them subject to the influences of the Church of Jesus Christ of Latter-day Saints; and then if the amusements are within the keeping of the religious organizations of the Church in the various wards, we will gather to us into the Sabbath Schools a great many young men that are very indifferent today. If they find that the Sabbath School and other organizations are controlling all the life of the people, the pleasures as well as the devotions of the young, then they will be brought under that influence, and it will only be a question of time before there will be created in their hearts a love for the Sabbath School.

God bless you, my brethren and sisters. Let us rejoice in the work that we are doing, and let us remember also that there are matters that need our attention, and that it is our duty to go on and improve. God bless the officers of our Sunday Schools, these men and women who are teachers, who are devoting, unconsciously, perhaps, their lives for the blessing of the youth of Zion, who are some day to be the glory of God, is my prayer, in the name of Jesus. Amen.

The choir sang "Let the Hills Resound."

GENERAL SUPERINTENDENT JOSEPH F. SMITH.

I have been requested to make a few remarks, and I shall certainly try to be brief.

There is one point that has rested upon my mind in relation to the Sabbath Schools, and it is this: I think there is nothing in the Sunday School work more necessary or essential than that all the teachers of the Sunday Schools should win the love and the confidence of their pupils. I believe that greater good can be done in the Sunday Schools by the teachers where they have the absolute affection and

confidence of their pupils than under any other conditions. You may teach them, you may drill them in concert, and you may have them commit to memory, and labor in every other way that you possibly can to accomplish the good that you desire with your children, but in nothing, in my opinion, can you succeed so well as when you possess their undivided love and confidence. If a child thinks a teacher is harsh with him or her, or unkind toward him, or does not feel a real, genuine love for him, if he feels that the teacher is not taking a real interest in him as one who loves him, he can never be led to possess the right spirit; but when he feels that the teacher loves him, is trying to do him good and to teach him that which will be for his everlasting welfare, then you have an influence over that child, that when he studies he will study with a purpose and with an earnest desire to be benefitted and to please the teacher; because he knows and feels in his little heart that the teacher loves him and is seeking to do him good. I have entertained this sentiment from the beginning and in relation to the instruction of little children. It is a principle that obtains at the home as well as in the Sunday School. If you can only convince your children that you love them, that your soul goes out to them for their good, that you are their truest friend, they, in turn, will place confidence in you and will love you and seek to do your bidding and to carry out your wishes with your love, or are harsh or speak concerning them. But if you are selfish unkindly to them, and if they are not confident that they have your entire affection, they will be selfish, and will not care whether they please you or carry out your wishes or not, and the result will be that they will grow wayward, thoughtless and careless, and although you may drill them, like a parrot, to repeat verses and to speak in concert, and all that sort of thing, they will do it mechanically, without affection, and without its having that effect upon their souls that you desire it should have.

I felt to say that much, in relation to the influence of the Sunday School teachers. Be good and kind to the

children; win their affection. You can do more that way than you can with the rod; you can do more than you can by tyranny or by any forceful means.

May the Lord bless the teachers of the Sunday Schools, and give them the spirit of meekness and kindness, that they may be able to convince the children entrusted to their care that they love them and are seeking for the welfare and happiness of their souls, and the children, in turn, will love them and strive to learn and to do good. God bless you. Amen.

ELDER L. JOHN NUTTALL

The program for our work during the present year has been gotten out by the Sunday School Union Board, and copies have been forwarded to the different Stake superintendents. If there are any who have not received these programs, we desire to have you call at our general headquarters and obtain enough for the different schools of your Stake. In connection with this, the time for holding the conferences of the different Stakes has been provided. We have, however, since learned that, in three of the Stakes, at least, our appointments interfere with the quarterly Stake conferences; therefore, it has been necessary to make changes in those Stakes. The Sunday School Union Board, early in the season, sent out letters to the different Stakes, asking if more than one day for holding the Sunday school conference would be desired. We have only received answers from four desiring more than one day for their conference services. Those four are the Jordan, Cassia, Summit and Star Valley Stakes. There may be others also that desire to hold two days' conference, and the program is sufficient to enable them to do so. Therefore, if any desire more than one day, we will ask you to make it known to our secretary, so that proper arrangements may be made therefor.

Dates for holding annual Stake Sunday school conferences, 1902:

Boxelder, Sunday, April 20.

Utah, Sunday, April 27.

Malad, Nebo, Cache, Sunday, May 11.

Jordan, Saturday and Sunday, May 17 and 18.

Alpine, Juab, Woodruff, Sunday, May 18.

Bingham, St. George, San Juan, Sunday, May 25.

San Luis, Sunday, June 1.

Bannock, (first district) Granite, Parowan, Sunday, June 8.

Beaver, North Sanpete, Sevier, Sunday, June 15.

Millard, South Sanpete, Sunday, June 22.

Bear Lake, *Cassia, Sunday, June 29.
Star Valley, Saturday and Sunday, July 5 and 6.

Union, Wayne, Sunday, July 6.

Oneida, Panguitch, Pocatello, Sunday, July 13.

Summit, Sunday and Monday, July 13 and 14.

Alberta, Kanab, Wasatch, Sunday, July 20.

Big Horn, Hyrum, Sunday, July 27.

Benson, Teton, Morgan, Sunday, Aug. 10.

Bannock (second district), Uintah, Sunday, Aug. 17.

Tooele, Emery, Sunday, Aug. 24.

Salt Lake, Sunday, Aug. 31.

Davis, Fremont, Sunday, Sept. 14.

Weber, Sunday, Sept. 21.

It is desirable, my brethren of the Stake superintendencies, that those of you who have not received your quota of the questions to be answered by the ward superintendents, will secure them, and that you will see to it that these reports, after being filled out by the various superintendents of the schools of your Stake, are in the hands of your Stake secretaries at least three days before your conference, so that the visiting brethren of the union board, when they meet with you, may have the opportunity of looking them over and ascertaining the conditions of the schools in your Stakes without having to ask the superintendents to arise and make their reports verbally.

You will note in the program that there is provision, where we only have one day's services, for but one ward superintendent to make a verbal report. All others will have to be made in writing. We also desire that you will have

your last year's report, and also the reports of your ward superintendents, as made at the last conference, on hand at the coming conference, so that comparisons may be made in regard to the work that is being done, to the end that all that is desired may be accomplished in the interests of the youth of Zion, that our organization may fill its place—the nursery of all the organizations in the Church. The grand object that we have in view in the Sunday school organization, being to make Latter-day Saints of our children.

May God bless us, and let the power of His spirit attend us as officers and workers in the Sunday school, in the faithful discharge of the labors devolving upon us, to the end that we may accomplish our mission on earth, in the name of Jesus. Amen.

PRESIDENT ANTHON H. LUND.

I congratulate the congregation on the good order which has been kept here tonight.

I have been pleased to see such a large attendance of Sunday school workers. I hope that you will remember the excellent lesson President Smith gave us. If you want influence over the children you must reach their hearts. While we desire them taught in the principles of the Gospel, and wish them to obtain knowledge, still we want to reach their hearts; and instill in them a love for virtue. We want to make them see the beauty of virtue and to make them love it. We want to make them understand how odious vice is, and teach them to detest it. That is the great mission we have to perform every Sunday morning, when we meet with our precious little ones. Make the school attractive; gather all that can attend into a school and try to get their love, as our President has counseled us tonight.

May the Lord bless you in the good work in which you are engaged.

I also feel to thank the Tabernacle choir for their presence here and their beautiful singing. I would say let our Sunday school children learn singing. When they grow up, the boys especially, and become missionaries, what a blessing it is to them to be able to sing.

*Cassia will hold two days' session, superintendent to decide for second day.

I was struck when I read the statement in the Juvenile that our songs are being sung amongst the children of the outsiders in Germany, through the presence and labors of our Sunday schools. When our Sunday school children learn to sing the songs of Zion, they will love to come together and partake of the spirit present in the

school and make it attractive to others. May the Lord bless the Sunday school cause.

"Our God we Raise to Thee" was sung by the choir and congregation.

Elder John Henry Smith offered the benediction.

GEO. D. PYPER, Secy.






TO MISSIONARIES:

To aid missionaries in
their fields of labor the

SEMI-
WEEKLY
NEWS

Will be sent to subscrib-
ers sent in by them at

ONE DOLLAR
A YEAR.  

This offer applies only to
subscribers in the mission-
ary field.     

JUST ISSUED

The New and Revised
Edition of the ❁ ❁ ❁

Pearl of Great Price

Cloth - 35 cts.
Leather - 60 cts.
Leather Gilt \$1.00
Morocco Extra
Gilt \$1.25
POSTPAID.

Divided into Chapters and
Verses with References, by **James E. Talmage**

Paper - 25 cts.
Cloth - - 75 cts.
Leather - 50 cts.
Leather Gilt \$1.00

Brief History of the Church

SECOND EDITION.

Revised, enlarged and
brought down to date, by **Edward H. Anderson**

DESERET NEWS BOOK STORE,

6 MAIN STREET, SALT LAKE CITY, UTAH.

Oct: 1902 CONF 1637

A. 9 83

SEVENTY-THIRD

SEMI-ANNUAL CONFERENCE

*HISTORIAN'S OFFICE.
OF THE
CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS.*

CHURCH OF JESUS CHRIST OF LAT-
TER-DAY SAINTS,

Held in the Tabernacle, Salt Lake City, October 4th, 5th and 6th,
1902, with a full report of the discourses.

ALSO AN ACCOUNT OF THE GENERAL CONFER-
ENCE OF THE DESERET SUNDAY
SCHOOL UNION.

THE DESERET NEWS.
1902.

Profusely Illustrated
with Etchings and
Half Tones.

A Magazine and a
Daily Newspaper
Combined.

The Saturday News

24 PAGES.

Sent to any address
for \$2.00 a Year.



To regular subscribers
of the Semi-Weekly
News, \$1.50 a Year.

GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

HISTORIAN'S
Church of Jesus Christ
of Latter-day Saints.

The Seventy-third Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m., on Saturday, Oct. 4, 1902, President Joseph F. Smith presiding.

There were present of the General Authorities: Of the First Presidency, Joseph F. Smith, John R. Winder and Anthon H. Lund. Of the Council of the Twelve Apostles there were: John Henry Smith, George Teasdale, Marriner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot and Hyrum M. Smith; Presiding Patriarch of the Church, John Smith; first seven presidents of Seventies, Seymour B. Young, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin; of the presiding Bishopric, William B. Preston, Robert T. Burton and Orrin P. Miller. There were likewise a large number of presidents of Stakes, their counselors and other leading men of the Priesthood.

The choir and congregation sang the hymn, which begins:

Our God, we raise to Thee,
Thanks for Thy blessings free,
We here enjoy.

Prayer was offered by Elder Collins R. Hakes.

Singing by the choir and congregation:

Redeemer of Israel,
Our only delight,
On whom for a blessing we call;
Our shadow by day,
And our pillar by night,
Our King, our Deliverer, our all.

OPENING ADDRESS.

PRESIDENT JOSEPH F. SMITH.

Greeting—Causes for thanksgiving—God's blessings increase through faithfulness—More Temples to be built—Great responsibility resting upon the Saints.

My beloved brethren and sisters, I greet you heartily this morning in your attendance at this the 73rd Semi-annual Conference of the Church. I am pleased to see such a good representation here this morning. Especially am I pleased to see so many of the presiding authorities of the Church—the Apostles and the presidents of stakes, and also many of the presidents of the various missions of the Church. It is indeed gratifying to see these our brethren assembled here, on whom rests so great a responsibility, they having been entrusted with the proclamation of the Gospel to the nations of the earth and with the care of the flock of Christ in the various Stakes of Zion.

During this conference we desire, as far as the time will permit, to give an opportunity to as many as possible of the Elders who are presiding abroad, and of the presidents of the stakes o*

Zion, to express themselves; and in order that we may reach as many as possible, we desire that the brethren who speak shall have that portion of the Spirit of God that will enable them to speak clearly, pointedly and briefly upon those subjects that may come to their minds.

We have here the Apostles, the Presidents of the Seventies, and the Presiding Bishopric, who are practically traveling Elders in the Church, visiting the stakes of Zion and the various mission fields, from time to time, and they are especially posted in relation to the condition of the work of the Lord in the various fields that they have visited and will be able to speak to us in relation to those subjects and matters that will be most interesting and necessary for the general enlightenment of those who have come to the conference, and to the edification of the whole people.

We desire to say to the people that we feel very grateful to the Lord for His continued mercy unto us, and, notwithstanding the drouth of the past season, which has been almost unprecedented in many parts of the country, we feel that the Saints have been greatly blessed, and that there will be no necessity for any great lack or want among the people in consequence of the drouth, but we feel that all will be blessed with sufficient for their needs. In many parts of the country we have been exceedingly blessed. There has been an abundance of water, and in some sections our people have been visited by unprecedented rains, resulting in great floods, which have done more or less damage to the people; but this, of course, is not to a very great extent.

We feel in our hearts that Zion is prospering, and that all is well with the people of God at large; still, we realize that there is great room for us to improve, and that the opportunities for advancement are very extensive. We hope that all the Latter-day Saints will continue their diligence and faithfulness before the Lord in the work in which they are engaged, that Zion may continue to flourish in the tops of the mountains, and that the purposes of

God Almighty concerning His people and His work in the latter days may be consummated and fully realized. We feel that the Lord will bless His people, and the earth, for their sake, in the future more abundantly than in the past. In proportion as we renew and redouble our diligence and faithfulness before the Lord in keeping His commandments and walking in all righteousness and acceptableness before Him, so will His blessings be increased upon the people, and upon all their substance, and upon the earth which they inhabit.

We congratulate you, brethren and sisters, on your appearance here this morning, and we pray God to pour out upon you and upon all of us His Holy Spirit during this Conference, that we may have a time of rejoicing, and that we may be able to act intelligently and wisely on all matters of business that may be presented before us; that we may have the spirit of union, love and devotion to the cause of Zion abiding in our hearts; that we may have no feelings of dissension, but that we may be one, that we may be indeed the people of God.

It is not my purpose to prolong my remarks this morning, but I desired to express my gratitude to my Father in heaven for all His mercies and blessings unto us.

We will say to the people that we have no reason to complain of the diligence of the Saints, so far as we are able to judge, in keeping the law of tithing. We believe that the Latter-day Saints are observing that law as faithfully as they have ever done, and we beseech of you that you will continue to do this until our hands shall be freed from all obligations, and until we shall have means in the storehouse of the Lord with which to accomplish greater works, which may be necessary to be done. We feel there is much that can be done and much that ought to be done in the interests of Zion and for the benefit of the people of God.

We feel that an effort should be made to preserve the Temples of God, those houses that have been erected for the purpose of administering the ordinances of the Gospel therein for the

living and the dead. We desire that these buildings shall be preserved and kept in repair and in a wholesome condition, so that the Spirit of the Lord may dwell in them, and that those who minister therein, may feel the presence and influence of His Spirit. We also feel that when the time shall come and our hands shall be free from the obligations that now rest upon us, other places should be prepared for the convenience of the Latter-day Saints in more distant stakes, in order that those who are living at great distances from the center may have the privilege of receiving the ordinances of the Gospel without being put to the great expense and loss of time that is necessary now in journeying from 500 to 1,000 miles in order to reach the houses of God. We hope to see the day when we shall have temples built in the various parts of the land where they are needed for the convenience of the people: for we realize that one of the greatest responsibilities that rest upon the people of God today is that their hearts shall be turned unto their fathers, and that they shall do the work that is necessary to be done for them in order that they may be joined together fitly in the bond of the New and Everlasting covenant from generation to generation. For the Lord has said, through the Prophet Joseph, that this is one of the greatest responsibilities devolving upon us in this latter day.

God help us to do this work and help us to be faithful, one and all, that we may have means with which to accomplish it, is my prayer, in the name of Jesus. Amen.

ELDER JOSEPH E. ROBINSON,
(President of the California Mission.)

My very beloved brothers and sisters, when I heard the voice of the Prophet of God say that all is well in Zion, the words of one of the Prophets of old came to my mind:

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

In the California Mission we are not always blessed by the presence of those who bring good tidings of good; we often hear the people of Zion villified and spoken of evilly. It fills my heart with joy to know that those whose interests are our interests, and who have done so much for our common weal in fostering our industries, can say that all is well, and they have no complaints in regard to the law of tithing and other matters relating to the Saints of God.

In our mission we have the same spirit that characterizes the saints of God in all the world. The hearts of the Saints there turn to you in these valleys, and deep in their souls they have a desire to come to the Temple of the Lord and receive their blessings, and some few have been so privileged. They feel a pride in all your successes. When they hear of any great thing you do or any good thing that is said of you, they rejoice, and feel that they are entitled to do so, because they are of you, though not with you. When the Tabernacle choir visited us it feasted our souls. We sensed again that the prophecy was being fulfilled wherein it was said that in Zion there should be the voice of thanksgiving and melody. When we lifted up our voices together this morning and sang in unison, it brought to my mind this saying of old:

"Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."

The Saints of the California Mission have been valiant and earnest in the payment of their tithes. They feel that they are adding to the glory of Zion and to the wealth of their own souls by the practice of self-abnegation and self-sacrifice. Though we number but about six hundred souls, and quite a percentage of them, I am sorry to say, are not the most faithful, yet to date we have paid something over \$3,000 in tithes, besides liberal offerings. The Elders are valiant, earnest, and God-fearing; many of them are boys, several being under twenty years of age. Among them are some most promising speakers, humble, childlike,

feeling their dependence upon the Lord, and knowing that it is not sufficient to be able to quote scripture to substantiate our belief, but that they must live in accordance with the Spirit of the Lord to gain favor with the honorable of the world. I often tell them that it is not enough to be able to quote scripture; for many of the people of our cosmopolitan state know but little of the scriptures, and many of those who have a knowledge of them do not believe them, and they ask for more material results. "Show me," they say, "wherein the Gospel which you teach has benefited and helped you to do better. What has it done for your commonwealth? Show me the logic or the philosophy of the Gospel which you preach." How soul-satisfying it is to be enabled to say that it has made a peace-loving people, a patriotic people, a people that live in their own homes to a very great extent, a people that have not mortgaged themselves, a people that are tolerant, a people that have been gathered out from almost all lands and climes, with one purpose, one ambition, and have dropped their national antipathies and animosities, and in their children have become one. When I heard of the reply that Ambassador White had made to Count Tolstoi, that when the youth of Zion grew up and began to assert their individuality, then the fabric which had been woven and the building which had been constructed by Mormonism would fall to pieces, I thought how little he knows of us. I can remember when our fathers, who had been gathered from many lands, had differences with each other. Having been brought up under different environments and training, they had different methods of gaining a livelihood and varied ideas as to what should be accomplished, and sometimes they clashed one with another. But now we find that their sons have dropped the differences of nationality, and enjoying the same testimony that their fathers have borne in relation to the truth of the Gospel they are one in intent and purpose, and I trust are more fixed, if possible, upon the one object of upbuilding the kingdom of God than were their fathers and mo-

thers. This to me is a testimony of the Gospel of Christ.

Our Elders meet with the same experience that they do in other lands. During the last five months we have met with a great deal of opposition, especially on the streets. Some few men have apparently dedicated themselves to the purpose of driving us out of the state, exposing our fraud, as they term it, and the life of hypocrisy which they accuse us of leading. They have met us on every street corner and in every way imaginable. When they have learned that we had some friends, they have sent people to them to embitter their minds against us; and in one city they have gone so far as to print a little tract about us, signed by the ladies of three leading religious organizations. This tract has been distributed broadcast. They did not pass by the house of the Elders even, but left us a copy. We feel that this is in part due to the visit of the choir and to the attention it attracted toward us in that state, and to our renewed efforts to be heard and seen. I have found it necessary to call upon the mayor and the chief of police of some of the cities, and express to them the wish that they would see that we, as American citizens, should not be villified beyond endurance; and I am glad to state that they have accorded me a most kindly hearing and given me the protection asked for, so much so that some of the most pernicious speakers have been told that they could no longer speak upon the streets. By the way, one of them has since been welcomed into the pulpit of one of the leading churches and is now preaching there.

We have not had many baptisms so far this year. It has not been a season of harvesting. But our hearts have been filled with joy because of the thousands of strangers who have heard our testimonies. In that land of golden sunshine there are thousands of people from the east, who come there for the sake of the climate. Many of them come to hear us, perhaps in many instances where they would have nothing to do with us at their homes, because of the same spirit that Nicodemus manifested when he came to the Savior by

night. We have visited the homes of 3,000 strangers, and re-visited over 4,000, as well as holding the Saints together. We have distributed something like 38,000 tracts, besides loaning a number of books. We do not have the success in selling our literature that some of the brethren report in other parts of the United States. The people do not seem to care to buy from us, or else we are not very good canvassers along that line. But we have given away a goodly number, and are trying to place the Book of Mormon, in particular, in a way that the people will take hold of it, because of the price that the book is now held at and the gracious donations given to us by the Presidency of the Church.

I do not feel that it would be proper, my brethren and sisters, for me to take more of your time; for you have come to hear the words of the prophets of the living God; but my testimony is that God lives, that His work is advancing, that we are beginning to be known as His people, and that the people of the world sense the fact that there is something in the very genius of the Gospel we teach which has more to do with this life than any of their plans or schemes. They see, too, that it is beneficial, and they would rather have something that is practical, and that does not deal alone with the dead past. Many friends have been raised up unto us who have said that they knew we had more to offer than any other religious denomination, but that they cared nothing for any church. We have been fortunate in becoming acquainted with some of the leading citizens in the state, and among the medical fraternity we have friends who have cared for the Elders and do care for them without price, and who have told me to send the Elders to them if they ever needed any consultation. I think sometimes, because of the reputed good climate of California, that several Elders have been sent to me that were not the soundest in health. This season I have had six or eight who have had to be cared for nearly the whole season.

May God bless and prosper you in your labors, increase your love for the Gospel, help you to subjugate your pas-

sions, wean yourselves of improper desires, correct your judgment, peace attend you in your homes and joy await you at your gates, is my prayer in the name of Jesus. Amen.

ELDER EPHRAIM H. NYE.

(President of the Southern States mission.).

My Brethren and sisters, it is a joy, greater and grander than I have words to express, to have the privilege of coming up to Zion occasionally. President Robinson, who has addressed you, succeeded me in the care of the California mission. I took great pleasure in laboring in that mission, and in turning it over to him when I was released. It fell to my lot to be sent to the Eastern states, and after laboring there for a season, to be sent into the Southern states, where I was met by President Ben E. Rich, and given a royal welcome into that region, and relieved him of a part of his responsibilities.

I am not prepared to say very much about the Southern States mission, as I have hardly got seated in the saddle yet, and have not had a fair opportunity to know much about it. I have traveled through the mission, and have visited the Elders in their conferences and labored somewhat with them; but it is only about three months since I went in there. I find a great difference between laboring among the people of California and the people of the "Sunny South;" but I labor there with the greatest possible pleasure and with a desire to bring souls to a knowledge of the truth and into the fold of Christ, and help to lift some of them, at least, upon a higher plane, that they may come up to the standard required of Latter-day Saints. I take joy in ministering among that people, and I hope to see the results of my labors as the years roll on.

What is now known as the Southern States mission embraces the states of Mississippi, Alabama, Georgia, Florida, North Carolina and South Carolina; and we have about 100 Elders in the field. We would like to have twice that number; we could use them very

well. We hope we may be permitted to have many more than we now have. The Elders are a brave and noble set. You fathers who have sons there, be proud of them. You wives who have husbands there, be proud of them. They are serving God to the very utmost of their ability, and they are passing through scenes and trials that you have no idea of. Let your prayers ascend unto the Almighty in their behalf; for they are faithful and vallant in the discharge of their duties. I do not expect to do any better there than my predecessor. Brother Rich^d has performed a noble work. If that can be said of me when I am released from that mission, as it can justly be said of him today, I shall be satisfied.

I feel like taking the admonition of the President and not occupy too much time. I rejoice in the knowledge of the truth, and in the opportunity of coming up here and worshiping once or twice a year, beholding the faces and hearing the voices of the Prophet and his associates, that I may learn more perfectly the ways of God and be better fitted and prepared to perform the labors and duties that rest upon me, and go back to my labors strengthened, filled with integrity and faith to go forth and prosecute the ministry devolving upon me. That the blessings of the Almighty may rest abundantly upon the Latter-day Saints, that you may grow and increase in the knowledge of the truth, and rise higher and higher in the standard of perfection until you shall reach that position that the Almighty requires the Latter-day Saints to come up to, is my prayer in the name of Jesus. Amen.

ELDER BEN E. RICH.

(President of the Middle States Mission.)

My brothers and sisters, it has been promised by the Lord that in the last days He would establish a kingdom upon the earth, and the promise was also given that it would never more be thrown down or given to another people, but that it would be like unto a little stone cut out of the mountains

without hands, which should roll forth and eventually fill the whole earth with righteousness. It was promised by our Master while He was dwelling in mortality that one of the signs of His second coming would be the preaching of that Gospel planted upon the earth by Him, built upon the foundation of apostles and prophets and revelation from God, preached without purse or scrip, the fundamental principles of which would be faith in Him, repentance of sin, baptism for the remission of sin, and the gift of the Holy Ghost by the laying on of hands.

We are living in an age, whether the world believe it or not, when these promises are being fulfilled; when the God of heaven has established a kingdom upon the earth, and notwithstanding the fact that the powers of the earth have been arrayed against it from its organization up to the present time, it has been rolling forth, it has been growing and multiplying in strength and influence. Its destiny is to fill this earth with the righteousness of our God, and it is being preached in fulfillment of the Master's word, as a witness unto all the nations of the earth, before the end of wickedness shall come.

We have been blessed to live in this dispensation, and to be made acquainted with the principles of the Gospel; and God has given to us through the whisperings of His Spirit a testimony of the truthfulness of the same. It has been my privilege to be in the world for some little time, directing the missionary work in some of the states and aiding to warn the people of the world to flee from the wrath to come. We do not anticipate converting the world. Our mission is to gather in the honest in heart from among the nations of the earth, to warn all mankind, and to preach the Gospel as a witness, in fulfillment of the Master's word.

In the missionary field we meet many things that you do not meet at home. Many things happen that you pay no attention to, and yet they are magnified by the people of the world; and unless the Almighty continued to magnify us and our ability before the

people of the world and softened the hearts of the people towards us, and led us to the doors of those who are searching after the truth, we would have a very hard time indeed. The missionaries are entitled to the faith and prayers of all Saints. The sun should never go down without the Latter-day Saints being able to say, This day I have prayed for those who are laboring in the nations of the earth to spread the principles of eternal truth. Everything that happens is construed by the world in such a way as to bring the work of God into ill repute before the people. Inasmuch as I am laboring in the world where we have to meet these things, I may be justified in alluding to the fact that this awful crime which was committed recently in New York City (you all know what I refer to) has been magnified in all the great newspapers of the country in an effort to bring the horrible deed home to the "Mormon" Church. In flaming headlines they state that the doctrines of the "Mormon" Church are responsible for that crime and the condition of that unfortunate creature who now rests in a prison cell! I have wondered many times if the non-Mormons who live here, who are reaching out after the patronage of the Latter-day Saints, and who know us as we are, would not have the manhood, the independence, the Americanism burning in their veins to raise their voice in a protest against the awful things charged against these good men who stand at the head of this religious organization. The Latter-day Saints do not have to rely upon any man for a testimony of the truth of the Gospel. They have received it, according to promise, from heaven. The whispering of the still small voice of God has told them that Joseph Smith was a Prophet; that his successors in office at the head of the Church have been and are Prophets, Seers and Revelators; that these brethren here are Apostles of the Lord Jesus Christ, and that the Gospel is true. They have been taught to let their light so shine that it will not be hid. But those who are not of our faith, and who have lived for years in our midst, know the many

falsehoods that have been circulated about us. They know that men who have resided here, and who have been treated in a kindly way, have gone east and filled the minds of the people with the most damnable lies about us. And I have waited for many years to see if there would not be a spirit of fairness bubble up in the hearts of the non-"Mormons" of Utah, and a protest sent out by them against the many lies circulated concerning this people.

They say that the "Mormons" believe in blood atonement. We do believe in blood atonement; and so does all the Christian world believe in blood atonement. We believe in the atoning blood of the Lord Jesus Christ, that it will cleanse mankind from all sin, upon condition of obedience to the laws of the Gospel. There is not a Christian nation on earth who does not believe or pretend to believe in blood atonement just as the Latter-day Saints believe in it. Oh, but the "Mormons" believe in another kind of blood atonement! it is said. Well, we do, in the same way that this nation believes in it, and in no other way—in the way that God revealed it to the ancients, that if man spilt man's blood, by man should his blood be spilt. There is not a state in this glorious Union of ours that does not believe in that kind of blood atonement. So far as putting a murderer to death is concerned, we believe that if the right punishment were inflicted upon the individual it would not be by strangling him to death or by placing him in an electric chair, but it would be an execution whereby his blood would be shed. Thank God, in this state there were enough in the Constitutional Convention who believed in that principle to wisely place in that constitution a clause which provided that in dealing out the death penalty the murderer should have a choice between being shot and being hung; and if there were a particle of belief in the law of God in the heart of the convicted murderer the law would give him the chance to choose a death whereby his blood could be spilt by man legally, seeing that he had spilt the blood of his fellow man. But this being the Gospel of the Lord Jesus, we believe in the doctrines laid

down by Him, and therefore we believe in rendering unto Cæsar that which belongs to Cæsar, and unto God that which belongs to Him.

Last Tuesday evening's Deseret News contained an article that had been published in 1889. It was signed by the First Presidency of the Church, by the Twelve Apostles, and also by Daniel H. Wells and John W. Young, who were then acting as counselors to the Apostles. You will pardon me if I read that article. It is a declaration made by the leaders of the Church upon the subject I am speaking of.

"That this Church views the shedding of human blood with the utmost abhorrence. That we regard the killing of a human being, except in conformity with the civil law, as a capital crime which should be punished by shedding the blood of the criminal after a public trial before a legally constituted court of the land.

"Notwithstanding all the stories told about the killing of apostates, no case of this kind has ever occurred, and of course has never been established against the Church we represent. Hundreds of seceders from the Church have continuously resided and now live in this territory, many of whom have amassed considerable wealth, though bitterly opposed to the Mormon faith and people. Even those who made it their business to fabricate the vilest falsehoods, and to render them plausible by culling isolated passages from old sermons without the explanatory context, and have suffered no opportunity to escape them of villifying and blackening the characters of the people, have remained among those whom they have thus persistently calumniated until the present day, without receiving the slightest personal injury.

"We denounce as entirely untrue the allegation which has been made, that our Church favors or believes in the killing of persons who leave the Church or apostatize from its doctrines. We would view a punishment of this character for such an act with the utmost horror; it is abhorrent to us and is in direct opposition to the fundamental principles of our creed.

"The revelations of God to this Church make death the penalty of capital crime, and require that offenders against life and property shall be delivered up and tried by the laws of the land.

"We declare that no Bishop's or other court in this Church claims or exercises civil or judicial functions, or the right to supersede, annul or modify a judgment of any civil court. Such courts,

while established to regulate Christian conduct, are purely ecclesiastical, and their punitive powers go no further than the suspension or excommunication of members from Church fellowship."

This same thing has been proclaimed many times by the authorities of the Church since its organization; but notwithstanding this, an opportunity is never let pass by the people of the world, and especially the leaders of Christian churches, to try and bring this old charge up and frighten the people from hearing the Elders when they go forth to preach the Gospel of Jesus Christ. Not over two weeks ago I was asked by a man who was supposed to be intelligent, a minister of one of the churches, "Is it not true, if anyone joins your Church and then leaves it, that the orders of the leaders of the Church are that you must kill that man and shed his blood?" I asked him where he got that idea; and he replied, "from publications and writings of ministers and others who have been in your midst." Oh! you men who do not believe in the "Mormon" Church, and who have lived here for years unmolested, it is your duty to fling these lies back into the teeth of the world. It is your duty to say to the people of the world that men who have gone from here and lied are not worthy of consideration. One minister in the east, who used to live in Brigham City, is telling stories about how not over six years ago women would walk from Salt Lake City on the railroad track to Brigham City, seeking protection from him to keep their husbands from shedding their blood, under the doctrine of blood atonement. Well, my non-"Mormon" friends of Salt Lake City, that is placing your protective powers at a minimum, is it not? Shame on you, to make a woman walk from Salt Lake City to Brigham City—that stronghold of anti-"Mormonism" (?)—to ask for protection! Yet that man pretends to be a minister of the Gospel. Perhaps in his lifetime he has opened the Bible; but he has forgotten that he read there the words of God which say, "Thou shalt not lie." "Thou shalt not bear false witness against

thy neighbor." Why, right in Salt Lake City, a few years ago, one of these ministers murdered two girls, cut their bodies up and burned them in the church furnace. He took their effects, and they were found in a pawnshop in Butte. Have the "Mormon" people ever charged that that was due to the teachings of the doctrine of that church? Have we ever borne false witness against them in this respect? Has the world ever laid that horrible crime to the church with which that minister was connected? How different it would have been if that had been one of these "Mormon" presidents of stakes, or a "Mormon" Bishop! What headlines would have been printed in the papers, giving an account of the affair; and how it would have been published to the world that the doctrines of the "Mormon" Church were responsible for the murder of these two girls! But it was one of these good Christian churches here; and if that man had followed the doctrines of the church he pretended to preside over he never would have committed that murder. The "Mormon" people know that, and are willing to bear witness to it. Why do not some members of these other churches say that if this young man in New York had been following the doctrines of the "Mormon" Church, he probably would have been in New York standing upon the street corners bearing testimony that God lives and that Jesus is the Christ, instead of being locked up in a prison cell. A few years ago, in San Francisco, you remember, two girls were murdered in a church there, their nude bodies being found in the tower of the church; and for quite a while the minister of that church was accused in the public press of being implicated in the awful crime. But there was no attempt made in the press throughout the United States to show that the teachings of that church were responsible. They declared that it was the depraved condition of the criminal, and that all churches had good and bad. How different it would have been if that had hapened in this Tabernacle, and the bodies of two murdered girls had been found secreted

around this organ! The world would have known it in twenty-four hours, and it would have been charged to the doctrines of the "Mormon" Church. The Cincinnati Enquirer of Sept. 7—about ten days before this awful thing happened in New York—gave an account of a minister belonging to the Baptist church. He had cut the throat of his wife, and was found with a razor in one hand and the Bible in the other hand. He was reading extracts from the Bible on blood atonement, and he was crying out that without the shedding of blood there is no forgiveness; and he endeavored to justify his terrible crime by what he found in the Bible. The paper went on to say that he was very high in Baptist church councils, and that he had occupied some of the most prominent pulpits of the Baptist church in the state. But did they charge the deed up to the Baptist church? No! How different it would have been if a "Mormon" Apostle had done such a thing! They would not have said the poor man had gone crazy; but they would have said that he was following the instructions given him by the authorities of the "Mormon" Church.

I tell you they circulate some most infamous lies about this people, and if they do not repent they will be damned, and they will stay in that condition until the Lord in His mercy permits some "Mormon" Elder to go and help them out of it. I pray that their eyes may be opened, and that they may repent; and if they do not repent, I pray God in His mercy to take them away from the earth, to where they cannot do any more lying.

My brethren and sisters, you can see that I am a little warm; but if you will go out in the missionary field and meet these things as I have met them, and as every Elder meets them, you will at least be indignant when you know how the leaders of church organizations and the newspapers throughout the length and breadth of this land are lying about your faith. I have been born and raised in this Church. I received a testimony of the Gospel from God, not from my father. But my father and my mother taught

GENERAL CONFERENCE.

me from infancy that in the sight of God murder is the most awful crime man can commit, and next to that is adultery. The way was pointed out by them whereby I could receive a testimony of the Gospel for myself, and I have listened to the whisperings of the still small voice, which has given me a testimony, so that I do know, as I know that the sun shines, that Joseph Smith was a Prophet of God. I do know that his successors were prophets of God, and I do know that President Joseph F. Smith is the Prophet, Seer and Revelator of God upon the earth today, and that these men here are Apostles of the Lord Jesus Christ. I never received this testimony from my parents; I received it from God; and I know that when I stand before the judgment seat of the Almighty and the books are opened, this testimony will be recorded there for or against me. So that I bear my testimony intelligently, knowing that I have to meet it, and in the name of Jesus Christ I say I know that this is the Gospel of our Lord and Savior that has been restored to the earth in the age in which we live, and that it is now being preached as a witness unto all the nations of the earth, that the end may come. In the name of Jesus. Amen.

ELDER J. A. McRAE,

(President of the Colorado Mission).

My brethren and sisters, I can say that I rejoice this morning in having the opportunity of meeting with you in conference. I look forward with fond anticipation to the time when I can meet here and hear the words of the servants of the Lord. While I am under the sound of their voices and hear the inspired words that come from them, I feel that I will never do anything wrong as long as I live. I have heard Elders in the mission field, while they have been assembled in conference, say, "I feel now that I could go out and spend my whole life in preaching the Gospel." But sometimes, after leaving these places of worship, we forget what we have heard, and we drift back again. Hence it is necessary for

us to be constantly reminded of our duty. Our Lord and Savior Jesus Christ, while on earth, realized the necessity of preaching the Gospel unto His people; for He said unto His Apostles, "Feed my sheep." He realized that the Saints should be preached to, and taught, and reminded of their duties day by day. It is essential that we pray constantly, that we be not led into temptation, nor do that which will grieve the Spirit of the Lord.

I feel well in the Gospel. I know it is the power of God unto salvation. I love to hear the servants of the Lord address us from time to time. I love to hear the voices of those who love the Gospel. I have been delighted this morning in hearing the voices of my brethren who have spoken the principles of the Gospel. I have been made glad to hear our Prophet say that Zion is prospering and growing in the land. I can realize this myself. I can also realize the influence which the good people of Zion have among the people of the world. As has been said many times, I know that God and one righteous man is a majority; and I know that if we will live according to the light which we receive from time to time through the servants of the Lord, the Elders who are in the mission field preaching the Gospel will have an easier time.

The mission over which I have the privilege of presiding is an extensive one, reaching from Canada on the north to Mexico on the south, from the Missouri river on the east to California on the west, and including five states and two territories. We have laboring in that mission about 46 Elders. From the first of January last the Elders have visited about 60,000 houses. In making these visits I suppose it would be a fair estimate to say that they have preached the Gospel to 150,000. They have distributed about 40,000 tracts bearing upon the principles of the Gospel and telling the people how they travel and how they preach the Gospel without purse and scrip. They have been sent out to bear testimony to the divinity of the mission of Joseph Smith the Prophet. During that time there have been distrib-

uted several hundred books. Many thousands of people have heard the proclamation of the Gospel, on the street corner and in the various halls in which we have held services; and though the baptisms have been very few indeed compared to the great number who have been visited, I feel that much good has been done. The Spirit of the Lord has been with the Elders, and I feel that the leaven is beginning to work among the people.

A few weeks ago a lady physician came to our office, and she said, "Mr. McRae, I want to talk to you for a short time on your method of controlling your young people. I realize that you have more control over your rising generation than any people upon the face of the earth. Our young people are slipping away from us gradually, and falling into vice, and we cannot control them. How do you manage?" I told her how we managed, and detailed to her the work done in the Mutual Improvement associations, the Primary associations, the Sunday schools and other institutions. I told her about our Church schools, about our ward teachers visiting the people, and about the special missionaries that are called in the various wards and stakes to visit the young people and exhort them to diligence. She said, "Will you be kind enough to have an interview with one of our ministers and tell him how he can work along these lines." I remarked to her that I would willingly do so, but that I was afraid he could not live to it or teach it to his congregation. Why? she asked. My answer was, "He requires a salary to preach the Gospel. Whenever he arises to preach to his congregation and says that which they do not like, they say that he will have to stop preaching that way or they will stop his salary." "Now," said I, "when I preach to the people, I do not care whose toes I tread on; I do not care who I strike; I teach the truth, and no matter where it hits they cannot come to me and say, 'We'll stop your salary because I haven't any to stop. That is the difference between your minister and me.'" That is one great difference between the ministers of

the world, who are professing to preach the Gospel unto the people, and the Elders of the Lord Jesus Christ. I would sooner be a humble Elder preaching the Gospel unto the people, bearing testimony that Jesus is the Christ and that Joseph Smith is a Prophet of God, than to be the greatest "divine" upon the face of the earth.

I pray that the Lord will bless us during this conference, and that He will inspire those who speak unto us, that we may be fed with the bread of life, that when we go from here we will form a resolution in our minds that we and our families will serve God and keep His commandments. May the Lord bless us to this end, is my prayer. Amen.

ELDER HYRUM M. SMITH.

Apostates sacrifice the most—Professed ministers of Jesus guilty of misrepresentation—God will execute justice; the Saints' mission is peace.

I have greatly rejoiced this morning, brethren and sisters, in the testimony of those who have spoken and in hearing a report of the condition of some of the missionary fields. It seems from the reports of the brethren that not a great number have given heed to the preaching of the Gospel of Jesus Christ by His servants who are endeavoring to save them; yet we are told that hundreds of thousands have been preached to, and thus warned of the coming judgments of God. For my own part, I would rather retain faithful and firm ten members of the Church who are already converted than convert one hundred out in the world.

Brethren and sisters, I hope that in your hearts is burning that same testimony which has been borne by our brethren here today, and that it is so firmly established there that it will be impossible for you to ever fall from the Church. To apostatize from the Church would be your own loss. As has been said, no physical injury or harm of any other kind would come to you from the Church itself; but in leaving the faith which you have espoused you would only cut yourselves off from the fellowship of good men

and women, and, what is more, from the fellowship of God our Eternal Father. We often hear it said that sacrifice brings forth the blessings of heaven, and that we should make sacrifices for the Gospel of Jesus Christ. All this may be true, but from my view-point the man who cuts himself off from the Church and denies himself full fellowship therein is the one who makes the greater sacrifice; for by so doing he sacrifices the fellowship of the Spirit of the Lord and welcomes darkness rather than light; in fact, there is no good thing that he does not sacrifice.

With my brethren who have spoken, I have a testimony of the Gospel of Jesus Christ. I know it is true. I know that every principle that has ever been taught by the servants of the Lord, from the Prophet Joseph Smith till now, is true; and everyone of them tends to the development of mankind, to lift them up and make them better. There is no principle that is degrading in the least. We cannot compromise with the world; we cannot meet them half way; but we are in duty bound to go all the way for the purpose of warning them and preaching the Gospel as we have received it. And unless those who hear the Gospel accept every principle of it they cannot become members of the Church of Christ. There is no half way business with the Latter-day Saints. You have either to accept every principle that has been taught by God Almighty or you cannot be baptized in the Church of Jesus Christ. We have no right to do otherwise. Jesus Christ taught the people in His day that all those who came to Him must be born again; and He sent His Apostles forth to preach the Gospel to every creature, and he that believed and was baptized, He said should be saved, but he that believed not should be damned. That is the only thing we can do.

Now, we have charity for the world, but I glory in the testimony of Brother Ben E. Rich. I have a sort of indignant strain in my own blood when I hear these falsehoods spoken against us by men professing to be ministers of Jesus Christ. An appeal was made to

the Gentiles who live in our midst, but I do not expect to see any number of them, however long they have lived in our midst, ever stand up and be men enough to deny to the world the lies that are told about us. I do expect, though, that if they go away from Salt Lake City for a period they will enter into the spirit of their brothers and lie with them. That is the only thing I expect from them, especially from those who wear the long coats and are professed ministers of the Gospel. We might name many of them to you, but you know them as well as I do.

The Latter-day Saints, from the beginning until now, have suffered from the misrepresentations of this class of men, and I expect that we will suffer until Christ comes to reign from just such men. The hand of Satan is raised against the Church of Jesus Christ of Latter-day Saints, and he finds these professed ministers of the Gospel ready tools through which to work; and just so long as these conditions exist do I expect that these men will be employed in his service. Were not the Prophet Joseph Smith and his brother murdered in cold blood by a mob led on by men who claimed to be ministers of the Gospel of Jesus Christ? Did not they, in their piety, as the Jews of old, cry out, Away with this fellow? They said, is he not a blasphemer? Is he not teaching false doctrine? Is he not leading away our sons and daughters from the doctrines and traditions of their fathers? Why, if we let this man go on he will turn the whole world upside down. Therefore, away with him, murder him; anything to get him out of the way! And did they not do it? Did they not partake of the same spirit that those who crucified the Son of God had? And did they not prosecute their devilish work even to a culmination? Certainly they did. I feel warm, too, at these things; for my uncle and my own grandfather were the men who were thus slain, and in my veins flows the same blood that was shed then on the soil of Illinois, and that still cries to God for vengeance. But while my prayers shall ever ascend to God for vengeance upon those who have slain the prophets, anciently and today, yet

were those men brought before me and their guilt established beyond the possibility of a doubt, I would say, Let them go and let God execute His own justice; and I would pray, O God, be merciful to them in the justice which Thou dost execute, because they knew not what they did. If they did know, then oh, how worthy are they of the most dire punishment that God can give to the murderer!

My voice shall ever be raised in defense of the Gospel of Jesus Christ and of the Latter-day Saints; and it shall ever be raised against those who denounce us and lie about us. May God bless you, brethren and sisters. May you get a testimony of the Gospel for yourselves, so that, whatever people may say or do, we will be able to endure all things, even to the very end, and then be saved in the kingdom of God. Then we will turn our attention, as we are now doing, to the salvation of those who have spoken against us. Our mission is a mission of peace, of salvation and of goodwill to every man who will repent of his sins and turn unto God. To every one who will cease to do evil, who will cease to backbite, to lie and to bear false witness, will we give the hand of fellowship, and welcome him, if he repent truly, into the Church of Christ. But, so far as I am concerned, I hope I will be able to establish myself so firmly in the Church that though the whole world rise against us, and though it cost my life with the lives of my brethren, I will remain faithful and firm to the testimony which God has given me. May the spirit of testimony rest upon us all, any may we indeed live near unto God our Eternal Father, and keep His commandments, in spite of all that may be said or done, is my prayer in the name of Jesus. Amen.

The choir and congregation sang the hymn which begins:

Guide us, O Thou great Jehovah.

Benediction by Elder Thomas E. Bassett, president of Fremont Stake.

AFTERNOON SESSION.

The choir and congregation sang:

Now let us rejoice in the day of salvation.

No longer as strangers on earth need we roam,
Good tidings are sounding to us and each nation,
And shortly the hour of redemption will come.

Prayer was offered by Elder William Budge, president of Bear Lake Stake.

Singing by the choir and congregation:

Come, come, ye Saints, no toil nor labor fear:

But with joy wend your way.

ELDER J. G. DUFFIN.

(President of Southwestern States Mission.)

I desire with all my heart, my brethren and sisters, that I may be led by the inspiration of the Spirit of God during the time that I shall speak to you this afternoon. There is one lesson, at least, that I have learned during my brief life, and it is this: no man can reach the hearts of the children of our Father in heaven, in speaking upon the principles of eternal life, save he is led by the inspiration of the Spirit of God. So important has our Father thought it to be that His servants should be led by that Spirit, that He has given commandment that they should not attempt to teach unless they knew they were led by His Holy Spirit.

While the brethren have been speaking today I have thought a little about the opening up of this great work that you and I are engaged in, and of some questions that are presented to us when we go among the nations of the earth and bear witness unto our fellows that Joseph Smith is a Prophet of God, and that Jesus is the Christ. When we bear witness of this great truth revealed in these latter days we are frequently asked, "Why do you so often bear witness that Joseph Smith is a Prophet of God? Do you believe that he takes the place of Jesus, the Savior?" If we should answer that question dogmatically, we would say that we bear witness to that great fact because it is true; but that, I take it, is not sufficient. Whenever our Father in heaven has had a dispensation of the Gospel upon this earth, He has sent to the earth choice spirits, who had been foreordained in the heavens because of

their pre-existent faithfulness, through whom He could reveal His will, and upon whom He could confer the keys of power and authority to minister His word among His children upon the earth. The time came when the promises of our Father were going to be fulfilled pertaining to His work in the last days. Again He sent to earth one of those choice spirits, who, when he came here, was given the name of Joseph Smith. Through him Father in heaven revealed His will again to His children, and to him He gave authority. Through that great man of God has been opened up the work of salvation for the living and redemption for the dead in this the greatest of all dispensations that have been given to man. I hold as a principle in missionary work that the first fact to be established before the people is the great truth that Joseph Smith is the man whom Father in heaven has raised up for this special purpose; for if they will not accept of him they will not accept the revelations of God given through him. It is because we believe this with all our hearts that in the mission over which your humble servant has been called to preside the Elders hold before the people first and foremost, the great truth that Joseph Smith is a true Prophet of God.

A few weeks ago I stood, with President Andrew Kimbail, in the room in Carthage, Illinois, where our beloved Prophet and Patriarch laid down their lives and sealed their testimony with their blood. Years before that time I made a vow to my Father in heaven that if He would give unto me His Holy Spirit, and courage and intelligence sufficient, I would devote my life to bearing witness to the world that He had raised up that man of God to establish His latter-day work. When I stood in that room and passed to the window out of which that man of God threw his body in order to save his brethren who were yet alive, I renewed that vow, with tears streaming down my face; and I want to say to you this day, especially to the young brethren and sisters in Zion, that again I do renew that vow, and desire with all my heart that I may ever be led by that

Spirit of God to lift up my voice and bear witness that that great man who there gave his life is a Prophet of God, and that his testimony, sealed by his blood, lives today and will live in the hearts of the children of men.

In the Southwestern States Mission this fact is second only to the great truth that Jesus is the Christ. In that mission we are doing the work of our Father in heaven as He gives us ability to do it. We have about 120 Elders laboring there, and have had two of the beautiful, intelligent daughters of Zion, but one has recently returned from filling a faithful mission and is now in this building; the other is still there, doing good, efficient work. We hope to have others of the daughters of Zion sent to us to assist in the work. Brethren and sisters, your sons who are there are full of courage and zeal. Your daughters who have been and are there are filled with the same spirit of devotion and courage. I bear witness this day, with regard to the work of our young sisters, that when they stand before the people of the world and bear testimony that Jesus is the Christ, that Joseph Smith is a Prophet of God, and that Father has again spoken from the heavens, it goes to the hearts of the people, and they cannot resist the humble testimony of our beloved sisters.

I would like to say a word with regard to writing to your sons. Never allow one line of discouragement to go from you to them. Never put a thought in their minds that they should return home until the men whom God has chosen to direct His work are moved upon by the Spirit of God to release them from their missionary labors. Why do I say this? Because we have had occasion sometimes to know that the work of the Lord has suffered by reason of our young men being taken from the field before they ought to return, and they themselves have suffered most in consequence of it. I know the presidents of missions are careful of the young men. They are considerate of your sons. They love them as they love their own sons. They would lay down their lives for your boys, and they are not going to permit them to do that

which would be for their detriment, if they can help it.

The work of the Lord in that mission is progressing reasonably well. Our Elders are treated well by the people. It is a rare exception where they meet mob violence. We have only had one case of extreme mob violence in about three years, and that was in a part of a state that has always exhibited a rank spirit towards the work of God; but even in that state the governor is a friend to the people of the Lord, as are some of the judges. I have talked with leading men in that state, and they have said to me, "Mr. Duffin, I want to say to you that the better element in this state, the men of thought and progress, are not bitterly opposed to your people, but are friendly towards you." That is the spirit which prevails generally among the intelligent and thinking classes of the people throughout the Southwestern States Mission. There is one exception to this rule, and that is among those who pretend to be followers of the meek and lowly Nazarene. From that class of people come the bitterest statements and opposition that we have to meet. A few weeks ago we held a conference of the Missouri Elders in Kansas City. The leading newspapers there treated us nicely, and gave fair accounts of the conference. They sent their reporters to our meetings, and they advertised us free of charge before the conference began. This stirred up the anger of some of these men who pretend to be followers of the meek and lowly Nazarene and they gave us a little more advertising in their Sunday night sermons. As soon as the reporters got those sermons they came right to our office and wanted to know whether the ministers' statements were true or not. They said they wanted to treat us fairly and get our side of the question, and they reported pretty fairly what we said in reply to the attack of those men who are not following the Savior, though they pretend to be. President Rich said he sometimes got warm in talking about these men and thinking how they treated our young men who are full of faith and zeal and who are doing a work of unselfishness among mankind. I do not suppose there is a presi-

dent of a mission anywhere but gets angry sometimes at this, and righteously, too.

Brethren and sisters, we reported last spring that we had issued a ten thousand edition of the Book of Mormon in that mission. Since last May we have distributed nearly seven thousand copies of that sacred book, to various missions and throughout the country; and it is now going out by the thousands where formerly it was distributed by the hundreds. It is down to a price that can be reached by the people. Since I have been a student of this great latter-day work I have always held that if we must speculate out of any books, it should not be out of the Book of Mormon; for when the angel delivered the plates to the Prophet Joseph Smith he warned him against using them for the purpose of getting gain. I believe that same principle should obtain in the publishing and distribution of the book. We have acted upon that principle in contributing of our means in this direction. Your sons have given of their means to put this book at such a price that the people could reach it.

I pray, my brethren and sisters, that the Spirit of the Lord may be in the heart of everyone who attends this conference, and in the heart of every member of the Church, and that it may go forth among the nations of the earth and enter into the hearts of the people and open them to the reception of the eternal truths of heaven that have been revealed in this dispensation. I want to bear you my witness this day that I know that Joseph Smith is a prophet of God. I know that Brigham Young is a Prophet of God. I know that these testimonies are being borne among the nations by our young men. I know that our beloved brother who sits on this stand today—Joseph F. Smith—is a true and a living Prophet of God, and that he holds the keys of the kingdom in the day in which he lives. God bless you. Amen.

ELDER ASAHEL WOODRUFF.
(President of the Northern States Mission.)

My brethren and sisters, while standing before you upon this occasion I

earnestly desire an interest in your faith and prayers; that I may be clothed upon with the Spirit of the Lord, to enable me to report truthfully the conditions which prevail in the Northern States Mission. We have heard today reports from that portion of the country that is washed by the waters of the Pacific, and from portions washed by the Atlantic and the great Gulf as well as from the great interior country embraced within the Colorado Mission. It is my privilege to report that part of the country which may be called the district of the great lakes. Of late years the Northern States Mission has been shorn of some of the outlying States which were formerly part of it. The State of Missouri was given to the Southwestern States Mission, the States of Kansas and North and South Dakota were added to the Colorado Mission, and Ohio to the Southern States Mission. At the present time the Northern States Mission is very compact, the city of Chicago being almost centrally located, geographically. There are six states embraced in the mission, viz.: the state of Michigan (which in the early rise of the work furnished many splendid converts to the Church), the state of Indiana, the state of Illinois (whose soil drank in the blood of the Prophets that were slain for the testimony which they bore, and within whose borders are many points of historical interest connected with the Church of Jesus Christ of Latter-day Saints), the state of Iowa (into whose wilderness the band of pilgrims made their way when they commenced that great exodus in the summer of 1846), the state of Wisconsin (which furnished the "cedars of Lebanon" for the beautiful temple at Nauvoo), and the great and beautiful state of Minnesota, with its more than ten thousand lakes, including Itasca, which gives birth to the great Father of Waters—the Mississippi river. We have about 100 Elders laboring in that mission at the present time.

Our work has been somewhat hampered the last few months, during which time it has been my privilege to

preside over that part of the Lord's vineyard, owing to many of the Elders having to be released, and a large number of fresh ones sent into the field. I will say, however, that, notwithstanding the great majority of our force are young men, they are laboring assiduously, conscientiously and diligently to spread the work of the Lord in that part of the world, and their efforts are being met with reasonable success, though in point of baptisms the success is not as encouraging as we could wish. During the past eight months about 80,000 tracts have been distributed, and practically the same number of families have been visited, and 25,000 revisited; 2,500 meetings have been held, among this number being about 1,000 street meetings. I do not know that we can trace any conversions directly to our efforts upon the streets, but it has allayed a great deal of prejudice and has warned the people of the impending judgments which God designs to pour out upon the world. We have also seen this beneficial effect resulting from our street meetings: in districts where they have been held, the Elders have received a more cordial welcome at the homes of the people in their tracting. We have in the mission three Young Ladies' associations, one Young Men's association, and seven Sunday schools, all of which are doing effective work. Among those who have identified themselves with the work in these states we have some good, honest souls, who are thoroughly converted to all the principles of the Gospel promulgated by the Elders, and who have paid their tithes with care and precision. Many of our converts are employed in the factories and stores, and they will come religiously each Sabbath day and pay one-tenth of their earnings, thereby setting a commendable example to many of our people at home.

The spirit of gathering seems to take possession of the people almost as soon as they embrace the Gospel, and it is hard to restrain them from carrying out their desires in this matter. This tendency weakens our branches to a great extent, and we try to discourage it as far as possible, advising the people, in preference to gathering and

leaving employment which they have and going where they will perhaps find it difficult to get suitable employment, to make a brief trip to Zion and attend to their work in the Temple of the Lord, which is the great incentive for them to gather with the people.

I believe that, aside from the work of the conversion of people in the world, one of the great features of missionary work is the conversion of the corps of Elders who are constantly traveling throughout the nations of the earth. Missionary work is one of the best educators that a young man could possibly have. It gives that practical education which fits them for the battle of life. It has been contended by people who are not of our faith that the young Latter-day Saints who show a disposition to follow in the footsteps of their fathers do so because they have inherited their prejudices. They look upon it as a case of the blind following the blind, and the ignorant following those who are still more ignorant. They say that the solution of this trouble is greater light, greater knowledge, and opportunity for the young men to come in contact with the purer (?) state of society which exists outside of Utah. That is largely the contention of the people who are opposed to our faith, notwithstanding the great amount of evidence which time is continually accumulating to show the plan to be a rank failure. The young men of our Church do go out into the world, with very limited knowledge or experience, perhaps with no certain knowledge of the divinity of those principles which they have embraced, except that which comes through a consciousness of the honest, probity and truthfulness of their parents who believe in the Gospel. They go forth into the world, which has grown rank with conflicting notions and ideas, and they are compelled to raise their hand against every creed, because every creed lifts its head against them. Surely this is a condition the most favorable that could be desired to eradicate from their young minds whatever respect they might have for the faith of their fathers, if anything could do so; and yet the leaders of the Church

and the fathers and mothers of the young men all unite in urging them to take the very step which our enemies declare will be the means of eradicating from their minds whatever belief they have in the faith of their fathers. We see these young men by the hundreds taking the advice which comes from such opposite elements. They go out into the world, remaining there from 18 months to 3 years or more, and in 999 cases out of 1,000 they return with a firm conviction of the truth, the purity and the unsurpassing reasonableness of the Gospel. There might not be anything remarkable about an occasional conversion among these young men to a faith that had long been professed by them, though perhaps but little understood; but almost without exception these young men return with a strong personal testimony of the truth which their fathers have espoused.

There are many ways in which missionary experience is of great value to those who engage in it. It gives them a breadth of charity and consideration for their fellow creatures which cannot be obtained in any other way. It gives them an insight into the hopes, the aspirations and the conditions that exist in the world. It gives them a broader understanding of our Father's purposes in connection with the placing of His children here upon the earth. It also develops within them that quality which is declared by all people to be one of the cardinal virtues—unselfishness. The very fact of their being willing to sacrifice home, friends, and all that is near and dear to them, for a period, and go forth to suffer the scorn, the contumely, the hatred and the rebuffs of the world which they have to meet, is an evidence of their sincerity and their unselfishness. This gathering of people from all parts of the world, and this sending forth of our Elders to every nation under heaven, by which they become acquainted with the conditions that exist in the world, and then their returning home with the experience which they have acquired, is filling this state and surrounding states with men possessed of a knowledge of the world

that cannot be found in any other community on the earth. I believe that this continued will be the means of establishing here the greatest, the purest and the most progressive people upon the face of the earth.

My testimony is that this work is true, that Joseph Smith was a divine instrument in the hands of the Almighty of establishing His work in the last days upon the earth, and that he did his work nobly and well; that he was succeeded by spirits which had been held in reserve to come forth in this important dispensation, to continue the work and to build upon the foundation laid by the Prophet Joseph; that a prophet of God still stands at the head of this Church, and that He will continue to place prophets at our head to receive His will and deliver it unto the people. I pray that God will help us to work out our salvation with fear and trembling, and to be true and loyal to the Priesthood, to God, to our friends and to ourselves, and to be counted worthy to be numbered among the jewels of our Father when He shall come to make them up. I ask these blessings in the name of the Lord Jesus. Amen.

ELDER NEPHI PRATT,

(President of Northwestern States Mission.)

I feel thankful to God for the blessings that we have received this day by the inspiration of the Holy Spirit in listening to the inspired remarks of the brethren who have spoken. To come from the missionary field and look upon the faces of the Saints and hear the voice of inspiration from the mouths of the prophets, is a great privilege. It is greatly enjoyed by those who from day to day and from month to month go through the great cities of our land and seldom look upon a friendly face.

The Northwestern States Mission, over which I have been called to preside, is a small mission in some respects. It consists of the State of Washington, British Columbia, Montana, and a part of Idaho. I took the presidency of that mission and started my labors on the 14th of May last. I found about twenty

great cities in the mission, and many large towns, and there were only eight Elders. They were so few and so inexperienced that it seemed when I arrived there like we had nothing to work with. But we commenced a little more systematically than the Elders had been doing, and we started to hold street meetings in Spokane, and in Butte, where they had almost given up the work. In our preaching instead of speaking so much upon faith, repentance and baptism, as we have in years past, we were led to preach upon the divinity of the mission of Joseph Smith, and upon the fact that God had once again uttered His voice from the heavens, and that He had sent forth divinely-authorized servants into the great field of the world to warn the people of the judgments of God that are coming upon the earth; for the people of Washington and Montana are so utterly indifferent to the Bible and its contents that those whom the Elders can reach seem to have no interest in those things. We cannot reach the family people, who make up the church-going members in the various cities where we labor; for they reject us, shut us out, and will not have us. When we preach on the streets our tongues are loosed upon the subject of the coming of the Son of God and the signs that were to precede it, and we are led to proclaim that this people are the ones that are doing this great and marvelous work. We have also been able, by the power and inspiration of the Holy Ghost, to defend the Prophet Brigham Young, and to show up the majesty and the greatness that rested upon him in establishing the Latter-day Saints in this place, where in the beginning, when we looked down at the earth, it was like an ash-heap, and when we looked at the heavens, the sun's scorching rays came down upon our unprotected heads without pity. We did not know anything about irrigation, and we could not tell, if we dropped the seed in the soil, whether it would ever grow. We have told the people that in the midst of these difficulties, so huge and so appalling, there was one potent voice—the voice of Brigham Young, who, sticking his cane in the soil, said, "Here shall

be erected the Temple of our God;" and there was one voice that could say, "Here shall be builded a great city." We have testified to this, and to what it has done for the people of the west; and when we have defended the prophets and declared these things, we have been received royally, and our hearts have been made to rejoice when we went on the streets without fear and trembling.

In the mission we now have 15 Elders in all, a few of whom are in Spokane, a few in Butte, and a couple in Anaconda. Western men do not threaten to mob us. They seem to feel above it. When we have been attacked on the streets by some wicked or quarrelsome person, we have found that we had defenders, who rose up and spoke well of us; while some have borne testimony to the greatness of the men that settled this country and made it possible to settle the other countries west of here. We have three branches of the Church—one in Butte, one in Anaconda, and one just established in Spokane with 22 members. In the five months I have been there we have baptized 17. We have Sunday schools in two of our branches, and expect to establish one in Spokane next Sunday or the Sunday following. In Spokane we have to hold our Sabbath meetings in our private residence, and we are beginning to have it crowded each Sunday, with as many strangers as Saints. Our Elders are young men, without any training in singing. You ought to go out on the streets and see how lamentable it is to call what we do singing. Men that cannot carry a tune, to save their lives; but, like Brother Grant, they are persevering, and we are getting so that we sometimes sing in harmony, if the Spirit of the Lord rests upon us. If I were to speak my mind, I would say to the rising generation of men who expect to fulfill missions in this Church, learn to become good singers; learn to sing in parts, so that you can form singing clubs. When you go into the missionary field it will help you greatly, and it will open doors to you that will not be opened if you do not possess that gift.

Brethren and sisters, in our mission we have not been able to set the world

on fire by any means. I never saw such indifference as there seems to be there. Men do not want you to speak the word "religion" in their hearing. They have their business to attend to, and they won't talk religion. There is only one here and there that cares to speak upon the principles of the Gospel. But we have considerable opposition there from the ministers, and from some apostates that have been spewed out of the mouth of the Lord. They get into our street meetings and begin to abuse the prophets and find fault with us and the word of God; but we ignore them. We will not contend with them, and they are getting so that they have no following, and I am glad of it. In the cities where we preach on the streets, we have good crowds to hear us, and some of them are quite intelligent and attentive; but they are not made up of men who care anything about it after we are through. Some of them will come and bear testimony to the excellent character of our people, and that is all. We have a number of scattered Saints there, among them some young people, and they are hoping that some day they may come where they can get good companions and marry. They are holding themselves from the company of the wicked, trusting that in the future they may have the blessing of becoming united with the righteous. They are mixed up with the sectarians, and we cannot hold meetings with them. The best we can do is to send an Elder among them occasionally, and then very often they cannot get a schoolhouse to meet in. But we feel blessed and encouraged. We have the still small voice up there, and receive of the inspiration of the Holy Ghost. We feel to bless the name of the Lord who gave us that mission, and to proclaim His Gospel. We would be discouraged, did we not know that it is His work, and not ours.

One evening, on the streets of Butte, we met a minister, who got up a new argument against us. We had been preaching that a church without apostles and prophets, pastors and teachers, called by divine revelation from God, was not the body of Christ; that a church which did not have these offi-

cers was a thing without parts, without limbs, without eyes, and that a church without the Holy Ghost was dead. This man said that he wanted to tell the people that we were a deformity. He had studied Mormonism seven months, and he said the Mormons believed in a great many things that were not in the New Testament. He went on to say that we believe in three Presidents to preside over the church, and there was no such thing established by Jesus; we believed in High Priests, and there had been no High Priests in the Church in the days of Jesus; we believed in Patriarchs, and there was no such thing as Patriarchs provided for in the New Testament days. He continued, "If we are a body that is dead, without limbs or eyes, what are they? Are they not a body with three ears, and four arms, and eight legs?" And he called us a deformity. Well, the people did not receive him very well, and the answer of the young Elder to his remarks was so overwhelming against him that he departed very quickly. We have been blessed and prospered, and it has not been possible for whatever intelligence has been brought against the work of God to bring it into shame or humiliation. I will tell you what we need in that mission. We need 80 Elders. But they are giving us missionaries just as fast as they can spare them, and we are thankful for them.

I ask God the Eternal Father to bless this work, to promote its interest everywhere, to bless the missions and the mission presidents, with all the missionary Elders, to bless the Presidency of the Church and all the interests of this people everywhere. I ask God to bless them all, and to plant our feet wherever we are colonized, that our influence may be felt, and that we may exhibit those qualities of salvation that shall attract men to us. I ask it in the name of Jesus. Amen.

ELDER JOHN HENRY SMITH.

Friendly manifestations where persecution existed before—Favorable time to preach the Gospel—Liberal-minded listen respectfully, but few yield obedience—Talents should be used for the blessing of all.

My brethren and sisters, it is a matter of pleasure to me to be with

you in attendance upon this conference, and to have listened to the words which have been spoken by our brethren who have been in the missionary field, seeking to sow the seeds of the Gospel and to discharge that obligation required at the hands of those that are warned, namely, that they shall warn their neighbors. The brethren have given us in brief some of their experiences in connection with the work that has been assigned unto them. It has been my privilege in the past few weeks to have had some little opportunity of mingling with the people in several states of the Union, and noting conditions under which the Elders are laboring in some of the fields to which they have been appointed by the presiding authority of the Church. My own experience while away from home in the discharge of a duty that had fallen to my lot, was among the pleasurable ones of my life. In an absence from home of something like four weeks, I do not know that in the entire time, although I mingled with a great many, I had one wry face made at me because I happened to be a "Mormon." I do not know that any of our brethren who were with me were subjected to any evidence of disrespect, or that any expressions of animosity were in any way directed against the organization of which we are members. We received the most thoughtful treatment, and in the discharge of the duties that were incumbent upon us were enabled, I believe, to impress upon the minds of some of our fellowmen a higher regard and a better understanding of our purpose than they possibly had before.

Among the most pleasing experiences through which it was my privilege to pass in connection with other brethren, was one such as stated by President Duffin as having occurred in his experience, and that was in the payment of a visit to Hancock county, Illinois, and to receive very kindly consideration from many of the old-time citizens of that county. Their expressions were of the most friendly character, and many of them absolutely and unconditionally declared that Hancock county today was "Jack-Mormon," and not anti-"Mormon," and they expressed a

wish that it were possible for the Saints to again establish themselves upon that land and build up again, by their thrift and industry, the towns that had withered after the removal of the Saints. The sentiment that we found among many of these men and women was to me an evidence of a working change in the breasts of the people; and I am of the opinion that the opportunities for extending the Gospel in our own nation are better today than they have ever been since the Saints left their homes in the east and established themselves in the valleys of the mountains. While there are some men who are given to misrepresenting our character, and the press of the country in many instances take up very readily anything that will reflect upon and in a measure retard the progress of the latter-day work, the constant travel of the better elements of the people of the United States is having the effect to wear away and disprove the false statements that have been heralded broadcast in times that are past and gone, and the possibility of arousing a spirit of hatred and animosity against us is not so marked as formerly. There are large bodies of fair-minded, honorable men and women in all parts of the land, and while they may not be as aggressive in their spirit as the enemies of the Saints are, they are ready to give aid and comfort to the Elders of the Church in the performance of their part, and to defend them if necessary.

I feel that no better time has existed for us to fulfill that great responsibility of preaching the Gospel and warning the world than exists at the present time. Our contact with men in business, our association with them in the variety of congresses and conventions that are held in the various parts of the nation, has awakened in the breasts of many thoughtful and prudent men most serious thoughts in connection with our ministry. The large bodies of men who attend these cattle conventions, irrigation congresses, good roads congresses, Trans-Mississippi congresses and other representative gatherings at which our brethren and other men from our state have been present, have accomplished wonders in chang-

ing the spirit of the thoughtful and fairminded of our land. One man who has figured most conspicuously in almost all of these congresses, and who is eminent in one of our territories, in a published expression over his own signature, recently made the statement that if nothing else had been accomplished by these conventions and congresses in this western country than the obtaining of a better understanding of "Mormonism" and its purpose in the world, that alone has amply repaid the people of the Trans-Mississippi country for the establishment of these gatherings. Coming from such a man, who is equipped, by the education and training of his life, to discharge fully and thoroughly almost any part that might be required at his hands, after an extended acquaintance with the men who have gone from our state to these various gatherings, that statement is a witness to me of an advance in the line of thought and in the opening up to the fairminded and generous American people a way to allay the intense excitement that in the past has been awakened against us because of a lack of understanding with regard to our purpose.

I believe this is true, not only within the confines of our own great government, but also beyond our borders in the great south land and in the lands to the north of us. While many men are not inclined to express themselves upon the question of our religion, yet the justice engendered in their hearts as a result of their mingling with the people has broken in pieces many of the idols of the past, and has destroyed, in a great measure, the work of the illiberal and smallminded, too many of whom are found in the ranks of the clergymen, so lacking in that breadth and understanding of the principles of the government under which we live that their constant clamorings are directed to the hurt of their fellowmen. But even among the ministers there are men of broad minds, of big hearts and generous purposes. While they are not believers with us in the doctrines of the Gospel as restored through the administrations of the prophets in this dispensation, still they recognize the fact

that in the exercise of their rights and in the fulfillment of their mission they cannot regard with respect those that would trample upon them in the exercise of their rights, and they concede to their fellowmen the same privileges that they desire for themselves. All such men, whether they be without faith, whether they are acceptors of the doctrines of the Protestant world, or believers in Judaism, or members of that great organization known as the Catholic church, wherever they may be found they are among the protectors and preservers of the liberties of man and those human rights guaranteed unto us by the Constitution of the United States. To these men, whose hearts are big, and whose education is in keeping with the character of the government which the Almighty has permitted to be established in this day, we may turn our faces with a degree of safety. But when it comes to those whose souls are narrowed down to the acceptance of the idea that their prayers can simply ascend in the interest of their own little circle, and that liberty can only be permitted to be enjoyed by the members of that circle, sentiments such as they possess, and which find expression in a desire to interfere with the conscience of their fellowmen, will, I trust, gradually decrease in influence and power until beneath the flag of the United States, no human being can be called in question as to the character of his faith, whether he worship Mohammed or whether he accepts the doctrines and views presented to the world by the great Christian organizations that are proclaiming Christ and His ministry in the world.

The promise to us in the introduction of this work was not that it should ever become a popular system in the minds of mankind. The promise made was that it should gather one of a city and two of a family. Up to the present moment, take the statements of the men who are in the mission fields of this great country, and there has been no declaration that the work which the Almighty has established in this day has become popular among the people. A few receive their message; a few have administered

unto them the ordinance of baptism; a few aid them in the accomplishment of their work by providing for their wants, or by preserving them from the attacks of mobs or unwise and thoughtless people. The work began with a few; it probably will continue for some time with a few. But its destiny and mission will be accomplished upon the basis designated by our heavenly Father. The one of a city and the two of a family will be gathered, will be nurtured in harmony with our Father's purposes, and in due time the work will be established in its fullness and become indeed the joy of the whole earth. It will not come with a rush; it will not come by great popular demonstrations; it will not come as a result of any great eloquence or skill or power that we may possess; it will come through the operations of the still small voice bearing witness to the hearts of the few, until step by step and stage by stage the children of our God will be assimilated and brought into harmony with the principles of His truth; for it is destined to accomplish its work and bring about our Father's purpose. We note the conditions that grew up in the ages past, when the Christian religion became a popular religion; when the Christianity of the Redeemer was lost or buried in the paganism that surrounded it, and when the ordinances of God's house, with the keys, rights, authorities and blessings, were lost in the philosophy and wickedness of that day.

My brothers and my sisters, before us is this entire world. Our Father has given it to us as our field. From its islands and from its continents, from its mountains and from its valleys we are to gather together the children of our Father, indoctrinate them in an understanding of the principle of revelation, write upon their hearts the characteristics of the prophecies of old, and engender in their minds the understanding that as prophecy and revelation were requisite in that former day, so they, in this day, who would be in communion with our heavenly Father must seek to obtain that self-same spirit and drink in of that revelation and prophecy that shall bring

to the souls of men a complete comprehension of our Father's purposes in connection with His great family. To this end the seeds will have to be sown, gradually but surely, that little by little the lump may be assimilated, the conditions may be shaped, the hearts of God's children may be brought to the proper understanding, and that upon their souls shall be written, by the impress of His Spirit, the truth of His work that shall lead them to obey it and do His bidding.

There are many things we have to do in connection with the development of our Father's work that probably in our experience are very trying to us; but we look back over the past, as we remember the conditions that surrounded us in the state of Illinois, or in the state of Ohio, or in the state of Missouri, and we note the changes that have been wrought in our establishment in this mountain home, we must glorify our Father's name that He utilized means to push us into the valleys of these mountains, and equip us by the education that we have received for the accomplishment of that great work which He has set us to do. There was no escape from this. It has come to us in the accomplishment of His purpose, and His purpose is the gradual regeneration of His children and the establishment in all the world of the truth of that message which God the Father and His Son Jesus Christ made known to the Prophet of this dispensation, and to which our brethren have borne testimony this day and become witnesses of the ministry and mission of the chosen ones designated to scatter this seed and bring to repentance the sons and daughters of God. At no time in the world's history has there ever been made so wonderful an accomplishment in the sowing of seed and in the dissemination of principle such as was made in the life ministry of the Prophet Joseph Smith. In almost every church we hear sung songs of the latter-day Zion. We hear them clamoring in many sections of our country for information bearing upon many principles in which we believe, and we note that the thoughtful and prudent men of the land, as well as of other parts of this

continent upon which we live, desire our association and companionship, that the labors of our organization may be brought to bear to change the conditions in their sections of country and open the door that more of our Father's children may be successful in securing to themselves the blessings and comforts of life.

I recognize the fact, my brethren and sisters, that it is not prudent in me to speak to you longer; but with my associates who have spoken to you this day I desire to bear my testimony to the truth of this Gospel. I desire to say to you practical and thoughtful men among the Latter-day Saints that our Father expects you to utilize the talents that you possess in the creation of industries, in the providing of work, in aiding every child that shall receive of that faith which the Almighty has given unto you, that he may secure for himself a home, that he may be indoctrinated in the principles of eternal truth, and that all our talents may be utilized for the spiritual and temporal blessing of every one of our Father's children to the uttermost limit of our capacity. That which we have embraced came from a divine source. Its mission is a mission of regeneration. It moves forward in the accomplishment of its destiny. Nothing in the world can stay its progress. That declaration that "no weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn," will operate in the future as it has in the past. All honor to the honorable, upright and generous men of this world who stand upon the basis of fair-dealing among their fellows, and all dishonor to the narrowminded, illiberal and ungenerous men of the world whose hearts and minds are not broad enough to register aright the rights that they themselves enjoy and that the rights of their fellows should be sacred in every sense of the word!

May the blessings of God attend you. May the faith that was delivered to the prophets of this dispensation find its lodgment in your hearts and homes. May you be stalwarts among men in the defense of human liberty and in

the blessing of every creature. May you impress upon the souls of your sons and daughters that sacred regard for human rights that no human being with your consent should be denied the exercise of his conscience, so long as he does not interfere with the rights or liberties of any other human being; and that this principle and spirit may grow

and garnish your lives and enable you to fulfill your destiny, under the blessing of our God, is my prayer, in the name of Jesus. Amen.

The choir and congregation sang:

We thank Thee, O God, for a Prophet.

Benediction by Elder Edward H. Snow, president of St. George Stake.

SECOND DAY.

Sunday morning, Oct. 5, 1902.

The choir and congregation sang the hymn which commences:

The Spirit of God like a fire is burning,
The latter-day glory begins to come forth.

Opening prayer by Elder Albert A. Smith, president of San Luis Stake.

Singing by the choir:

Lo! the might of God appearing;
From on high Jehovah speaks.

ELDER REED SMOOT.

Striking evidence of friendship—Payment of fast offerings for the poor—Necessity for avoidance of debt.

My dear brothers and sisters, it is indeed an inspiring sight this Sabbath morning to see this building so well filled with people who have come to hear the word of the Lord. I am thankful for the privilege of speaking this morning and bearing my humble testimony to the work of the Lord Jesus Christ that has been established in these last days. I am thankful that I am in harmony with the Presidency of this Church, and with the members of the quorum of the Twelve. I hope I am in harmony with every Latter-day Saint.

If I had been called upon to speak yesterday, I felt in my soul that I would liked to have spoken upon the subject that is causing so much comment in the newspapers of the United States—the subject of blood atonement; but as Brother Ben E. Rich spoke upon it and explained to a certain extent the posi-

tion of our Church in reference to it, I will be content in saying that I endorse every word uttered by him on that point, and I ask every Latter-day Saint to read his remarks. I was proud of all the men who spoke here yesterday, and who bore their testimonies to the work of God. I noticed that the most of them were young men, born in the church of Jesus Christ, and of parents who had suffered the hardships of the early days, and I was delighted with all of them for the testimonies which they bore that Jesus was the Christ and that this was the Church of Christ. When Brother Rich stood here and testified that he had not received his testimony from his father, but from God, I was happy in the knowledge that there were thousands of young men born in this Church who could bear the same testimony; and I know that the world loves a man who is true to his convictions and fearless in defending the right, wherever he may be.

About three weeks ago I received a letter from one of the largest wholesale houses of Cincinnati, in which they stated to me that they had met Brother Ben E. Rich (for they called him "brother") and had offered him a place in their establishment for his headquarters, and that they would do all they could to help him along. I wrote an acknowledgment to that letter and told them I wanted them to take good care of him, for he was one of the noble sons of God, and whatever they did for him would indeed be appreciated by me. I know that I have hundreds of

staunch friends outside our Church, and I believe there are hundreds and thousands of staunch friends to the Latter-day Saints. Whenever a man goes into the world and is not afraid to bear testimony and speak in defense of the principles of the Church of Jesus Christ of Latter-day Saints, I tell you that honest men respect such a one for so doing.

I desire to call the attention of the people to a question that has come to my notice in traveling through the different Stakes of Zion, and that is in regard to fast offerings. I am pleased to state here that there are a number of the Stakes of Zion that have no poor within their borders, so I have been informed in meeting with them; but they have thought that, because they had no poor, it was unnecessary for them to collect fast offerings. To all such Stakes I want to say that it is a requirement of the Church that the Saints observe the fast day each month and that the food saved by abstaining from meals that day should be given to the poor of God's Church. If this were universally followed, there would be no one lacking food in all Zion. The requirement made by the Church in relation to fast day offerings should be adhered to by every member of this Church. It may be asked, What shall be done with the offerings in Stakes where there are no poor? I have told the Presidents of Stakes and Bishops of wards that in the Salt Lake Stake and other large Stakes there are hundreds of poor that need to be fed and clothed, and could be with ease if all the Saints paid their fast offerings as they should. If the Bishops will only notify the President of the Church that they have an accumulation of fast offerings he can tell them where to send it, and it will be put to good use. The poor people who congregate in the large cities can be helped by it.

While I am on this subject, I desire to call the attention of the Bishops of the Church to some things I have noticed in regard to the distribution of the fast offerings, which, in my opinion, should be corrected. In one ward not long ago I was looking upon a list of the names of those who were helped

from the fast day offerings. Standing at the head of the list was a man who had never in his life paid a dollar in any form to the Church of Jesus Christ, and he was a man who had been placed by the people in positions that brought him a deal of means every year. He lived for years in that Stake of Zion drawing a princely salary, but forgot to pay his tithes and offerings; and now that adversity has overtaken him he is ready to come and ask that the fast offerings be given to him, and seems to feel that he has a greater claim upon them than some faithful Latter-day Saints who perhaps are suffering more than he, but who may not call upon the Bishop so persistently as he does. I believe with all my heart in looking after the poor, no matter what their condition may be; but I ask you Bishops and the people to first remember those that remember God in the days of their prosperity. I trust that every one who asks aid from the fast offerings will be worthy of it and will have a rightful claim upon the offerings of the people.

In many parts of the Church, especially in the outlying districts, the fast offerings are mostly paid in flour and produce of various kinds, and where such is the case, I would ask the Bishops to have the Deacons call upon the people every month for these offerings, and let them take what they gather to a place where it will be kept and cared for. In this way let the people be reminded every month of the requirement that is made of them. I understand that in Salt Lake City and one or two other large towns where they handle nothing but cash, the offerings are paid at the fast meeting. Where it can be done in this way, it is all well and good; but in the great majority of the wards of the Church we feel that the Bishops should see that the Deacons collect the fast offerings.

I also desire to call another thing to the attention of this vast audience, and I would that my voice could reach every home in Utah and wherever the people of God live. I refer now to the practice of running in debt. I ask the people of the Church of Christ to get out of debt, if they are in debt; and if

they are out of debt, to stay out. Everybody has employment now, money is plentiful, the banks being full of it, and it is easy to borrow; but I ask my brethren and sisters to remember one fact, which is considered as much a truth in business as any truth of the Gospel is religiously, and that is this: Failures are not made in times of depression. In hard times men's creditors try to make them pay up and crowd them pretty closely, and while a failure may occur in hard times the cause of it began in prosperous times, when credit was easy. I ask those who are in debt, to get out of debt while these prosperous times are upon us. Speculation is rife in the land; men are reaching out all over, and, I am afraid, reaching farther than they can gather; and the people here as well as in other parts of the country need to be warned against this tendency. I ask the Saints, as the President of the Church asked the Priesthood last night, to get out of debt, and keep out of debt. I want to say to the wives of the Church: Whenever your husband asks you to place a mortgage upon your home—the shelter of yourself and children—if it be not to save his honor, do not sign the mortgage. If he insists upon it, plead with him for your home and the home of your children. Fathers, I say to you, wherever you have a piece of land in Zion, I trust that you will not sell it. Do not sell your inheritance. Do not sell the farm that you have worked on. If you are getting old, divide it up with the boys and keep them at home. I wish that every farm in this land was farmed as it should be, and every corner attended to. I have often said that if the sugar factory in Utah county had done nothing else than to learn our farmers how to farm, it had proved a blessing to the people of Utah. I say so now. I ask the farmers to see that every foot of their land is cultivated, instead of some of it going to weeds, and then you will not have to have your boys hunting new places and getting from under your influence.

I ask God's blessing upon this great multitude, and upon His Church and people, wherever they may be upon the face of the earth. My prayer is that

that blessing shall be upon them, in the name of Jesus Christ. Amen.

ELDER ANTHONY W. IVINS.

(President of the Juarez Stake.)

My brethren and sisters, during the few moments that I shall occupy in telling you something of the condition of the Latter-day Saints who are located in the republic of Mexico, I sincerely desire that I may be assisted by your faith. It is quite unexpectedly that I am called to occupy this position, and therefore I must depend upon your assistance and the aid of our Father in heaven.

The Latter-day Saints in Mexico are doing the things which the Latter-day Saints are doing in Canada, in Montana, in Oregon, in Idaho, in Wyoming, in Utah, and in all other places where they are established. The Gospel is the same wherever we are. Our effort is, by example as well as by precept, to teach the Mexican people the ways of the Lord and convert them to the truth of the fact that God's kingdom has been established in the dispensation in which we live. There are in Mexico about 12,000,000 of people, 9,000,000 of whom are Indians whose blood has not been intermingled with the blood of other people. For nearly 400 years these Indians have been a subjugated race. Since the conquest of Mexico, when with the sword in one hand and the Bible in the other the doctrines of the Catholic church were established among the Aztec people, that great church has been dominant there, and probably 95 per cent of the inhabitants of Mexico are converts to its teachings. We have not sought insistently to introduce the principles of the Gospel among the Mexican people; but by degrees, through the example which we set, through our works of industry, and through the blessing of the Lord upon our efforts, we find it necessary to send out missionaries and organize branches of the Church among them.

A year ago last June, under the direction of Apostle John Henry Smith, a mission was re-established in the City of Mexico, since which time about 200 people have been added to the

Church—that is, probably 150 converts have been made and about 50 had already been baptized—so that we have a very prosperous and promising branch of the Church there, with headquarters in the City of Mexico.

Our relationship with the federal government is of the most agreeable and friendly character. President Diaz, whose strong character has made it possible for him to accomplish the remarkable reconstruction of the Mexican government which has been the result of his administration, owes much of his character, it is admitted by all to the strong blood of his mother, who was an Indian. /

We regard with a great deal of satisfaction the devotion that is shown by these simple people to the principles of the Gospel after they receive them. They are very poor, very humble; they have been so long in abject servitude to the small aristocratic minority which has controlled and does still control the politics and finances of Mexico, that the spirit of independence has to a great degree been crushed out of them, but they are religious. That those who are converted have received a testimony of the Gospel and the Spirit of the Lord is evidenced by their works, by their repentance, by their devotion to the Elders who are laboring among them, and by the disposition which they show to push out into unexplored fields and introduce the Gospel among their fellows.

The Lord told us in the early history of the Church that before the great day of the Lord should come, Jacob should flourish in the wilderness and the Lamanites should blossom as the rose. If you will carefully study the revelations of the Lord to the Church, you will find that our destiny and the destiny of the American Indians, who are the descendants of Lehi and heirs to the promises which God has made to the house of Israel, are very closely associated together. You will find that before the redemption of Zion the work of the Lord must be introduced among the Lamanites. Christ said to His disciples, when He ministered among them upon this continent, that He would give them a sign by which they might

know that the work of the Father was about to begin for the redemption of all Israel and the fulfillment of every word which had been spoken by the mouths of the holy prophets, and this was the sign which He gave: "When these things which I declare unto you and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, which shall be given unto you of the Father, shall be made known unto the Gentiles, that they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them; . . . and when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which we had made unto the people who are of the house of Israel." So, my brethren and sisters, as we see the result of our labors in Mexico and the very promising outlook there is for the introduction of the Gospel there, we see these words of the Lord fulfilled, and it encourages us in the hope that we are nearer—as we know we are—to the consummation of God's purposes in the dispensation in which we live.

Our life in Mexico has taught us patience. They are a slow-going people, and it has taught us to develop to a greater degree perhaps than among any other people the spirit of charity and longsuffering kindness, knowing as we do that their condition is the result of transgression on the part of their forefathers. We have learned that our friendly relations with them and with that government are largely due to the fact that we have sought to bring blessing where we have gone, that we have taught kindness and consideration, charity and love to the people, and have endeavored to exemplify that in our lives. It is not necessary to teach resentment and retaliation; there is enough of that in the nature of man. The spirit of the Gospel of Christ teaches people to overcome those propensities, and to bow in humble submission to the will of God. This is His work, and He will take care of it. That

which we need to do is to be humble, faithful and considerate of the conditions of our fellows with whom we come in contact, teaching them repentance from sin, teaching them love, charity, and absolute dependence upon God to work out this great problem. He will do it, my brethren and sisters. In this age of reason, of logic and of argument the truth must eventually prevail, and the principles of the Gospel, being founded upon everlasting truth, will triumph. We need have no fear but that the Lord will take care of His people.

I bring you greetings from the people in Mexico, and assure you that our hearts, like yours, are absorbed in the work of the Lord; that our sole desire is for the upbuilding of His kingdom, the welfare of the Latter-day Saints, and the conversion of the world. This is our mission, and with us more especially the conversion of the remnants of the house of Israel surrounding us. We owe a great deal to the Lamanites. Whoever stopped to reflect that the man who was sent from God to teach the Prophet Joseph the principles of the Gospel, and who showed him where the plates were concealed containing the record which, translated, was given to the world as the Book of Mormon, was one of the ancestors of the aborigines of this continent? The Book of Mormon came from them, and it contains the fullness of the Gospel of Christ as no other book does. Therefore we feel that there is some obligation upon us to remember this downtrodden, oppressed people, and with the help of God to bring about their redemption, through obedience to the laws and ordinances of the Gospel. Give us your faith and prayers in this work; we need them. We are isolated entirely from our brethren and sisters; we are surrounded by a strange people, with a strange language, with customs and manners entirely foreign and distinct from ours; but, thanks be to the Lord, we have been preserved and prospered, and the people are contented and happy, satisfied with their lot, and entirely devoted to the work which has been assigned to them.

May God bless you, my brethren and

sisters, and help us all to perform our duties, that we may ultimately see the triumph of truth. I ask it in the name of Jesus. Amen.

ELDER SAMUEL E. WOOLLEY.

(President of Sandwich Islands Mission.)

It gives me joy this morning to meet with so many Latter-day Saints. I have been absent from the bosom of the Church for over seven years, presiding over the Sandwich Islands Mission. I have had great joy in my labors with that people, and also with the Elders and sisters who have labored with me in trying to convert them. We have heard from Brother Ivins regarding the Lamanites. The people of the Sandwich Islands are of the same blood. They are of the seed of Israel and great promises have been made concerning them, if they will be faithful in the latter days. We have had success in our labors. There have been upwards of 2,000 converted and baptized into the Church during the last seven years. From last April conference to the end of August there were 300 new members added to the Church, 110 of which were baptized in the old district, where the Church was first established by President George Q. Cannon, and where President Smith labored in his youth. In the place where the Gospel was first established there are only three remaining outside the Church today. This has been a hard district for years, but the Lord has opened up the way, and the honest that have dwelt there so long have been converted, some of whom are over 80 years of age. The other part of the mission is also prosperous, and I feel that we are doing a great labor among that people. We have not enough Elders, however, to do the work that we would like to do. There are only 15 Elders remaining in the mission, and four sisters from Zion. But we are aided greatly by local Elders, who are very efficient in preaching the Gospel to their friends and kindred. We also have in that mission a sugar plantation, which makes the mission self-sustaining. That, too, is prospering, and we are

building it up and making it a desirable home for the people who require labor.

I rejoice this morning to meet with the Saints and to mingle my voice with my brethren in speaking to the people and in bearing testimony to the truth of this great work that we are engaged in. I know that the Lord lives, and that He has been with the Elders in our mission. I know that Joseph Smith was a Prophet, and that the Gospel is true. I know, as we all ought to know, that we are engaged in the work of the Lord; and if we will be faithful in keeping His laws and commandments we will receive exaltation in the presence of our Father in heaven.

At the request of President Smith, Elder Woolley spoke a short time in the Hawaiian tongue, remarking before doing so that he had spoken exclusively in that language for the last seven years, and for five and a half years previous to that, during which time he had labored at the Josepa colony, he had been under the necessity of using that language almost entirely.

ELDER HEBER S. ALLEN.

(President of Alberta Stake.)

I am very grateful for the privilege of being with you, my brethren and sisters. About 100 people came from Canada to the conference—perhaps the largest number that has ever been present at such a gathering of the Church. While I stand before you a few moments I desire an interest in your faith and prayers, and am desirous of being directed by the Spirit of the Lord in what I say.

I am very young in the position to which I have been called, the reorganization of the Stake having taken place less than a month ago. The people in Canada feel well in the Gospel, and a good spirit prevails throughout all the settlements of the Saints. Our people in Canada have much to be grateful for. They have been wonderfully prospered in that land. The Lord has blessed them abundantly; and while they have many things to contend with that

you have not in Utah, at the same time they have been prospered and the blessings of the Lord have attended them in all that they have set their hands to do. It is now about fifteen years since our people went into that country; I have been there fourteen years; and while the people of that land looked upon us with suspicion when we first went there they have grown to love and honor us now, and to seek the Latter-day Saints as settlers for their vast tracts of land. One of the first business enterprises that our people started, about 13 years ago, had some difficulty in getting a charter to do business, for it was feared that if we got a foothold in the country we would drive all other people out, and it took us about six months to get a little business incorporated with a capital of ten thousand dollars. It is very different today, however. The people are desirous that we should settle among them, and the Lord has raised up many men, among them some leaders of the government, who have fought our battles in the legislative halls of that country.

A short time ago I had occasion to visit some of the officials of the Northwest government, and they expressed themselves very freely in relation to the labors of our people. They said they had not seen so much progress in any other part of the Northwest as they had in our part of the country. They came through some of our new settlements, and the progress and prosperity seen on every hand was truly marvelous to them. In one of the settlements just established, where fifteen months ago not a furrow had been plowed, this year they will raise about 150,000 bushels of as fine grain as you ever saw. This was a marvel to some of the officials of the government. The Bishop of that Ward wrote me some time ago and wanted to know what he should do with the tithing grain, as he had only capacity for 3,000 bushels and he expected to receive from 12,000 to 15,000 bushels. I met quite a number of officials there and they expressed themselves as highly pleased with the manner in which our people have taken

hold of the country. I saw one gentleman who had labored throughout different parts of the Northwest Territory, on government works, and he told his friends that he had been better treated among the Latter-day Saints than in any other part of the Northwest, and that he saw more evidence of thrift and prosperity there than in any other place. We are very glad that we occupy this position before the people of the country.

The Saints feel well spiritually. They are trying to live their religion to the best of their ability, under the circumstances in which they are placed; and while some of our settlements that are located near the mountains have suffered with frosts this year, upon the whole we have had an abundant harvest—plenty for our home needs and a great deal to export. I believe that we have the honor of being the best tithing-paying people in the Church. I understand that Alberta Stake stands at the head. We are mostly young people out there. There are very few old people among us. I think it would be difficult to find 15 persons over 60 years of age. I believe the Lord is modifying the climate for our good. We do not have the rigorous winters that we used to have. Our young people are well looked after in that Stake. There is very little sin of the graver kind amongst them, and we are trying to the very best of our ability to live up to our religion. As an evidence of the spirit which exists in our Stake, I might cite the fact that twenty or thirty people who have been in the Church all their lives, but have lived on the outskirts, in mining camps, have come down this conference for the purpose of going through the Temple and being sealed together as husbands and wives and children.

I believe we have a very great future before us in Alberta. The government officials have done all in their power to make it pleasant for us, and they have made all the concessions that they possibly could under the laws of the land. We enjoy just as much freedom as the people of any country do, and

the Lord is blessing us. We hope in the not distant future to have a temple in that land, and I was very glad to hear our President say yesterday that it was the intention to build temples in the outlying Stakes of Zion. I presume that our people have spent many thousands of dollars to come down here and go through the temples of the Lord. When our young people get married we like to see them start out right, but it is a very expensive trip to come down here to go through the house of the Lord; and it would not take many years, if we could use the money that is spent for this purpose, to build a temple of our own. I believe that Canada is a good place for people who have not got good homes, and for young people who have plenty of sticktoitiveness and are filled with faith, courage and energy; but I never have advocated the breaking up of homes by Utah people who are well established in order to come to Canada. I have been there quite a few years myself and am pretty well acquainted with all the people in the Stake, and I can say that many young people who came with nothing and stayed with the country are well-to do today and trying to live their religion.

May the Lord bless us all in this great work of His, and may He especially bless those who are called to preside in the various offices throughout the Church with wisdom to direct the affairs thereof, that the purposes of the Lord may be accomplished in the earth, is my prayer in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

Appreciation of faithful labors—A spirit of restlessness not desirable.

It may be appropriate at this moment for me to say a few words relative to the Alberta Stake of Zion. Most of the Latter-day Saints are aware of the fact that President Charles O. Card was the pioneer of that country, and for long years has been acting as the president of the Alberta Stake of Zion. We desire to say to his numerous friends and acquaintances that no man

who has been called to such a position has been more valiant and faithful in the performance of his duty, according to his knowledge and ability, than President Charles O. Card. He has been indeed a pioneer, a faithful, energetic man, and has been instrumental in laying, to a great extent, the foundations of the prosperity of the Alberta Stake. But on our late visit we found that his health was so greatly impaired that it became necessary to honorably relieve him from the great responsibilities of presiding over that Stake; and I think you will all bear me witness, if Brother Allen will continue to maintain the spirit that he possesses today, we will not have made any mistake in selecting Brother Card's successor.

I would also say that we do not desire the people to get in their minds a spirit of restlessness or a desire to migrate from one place to another. We would like our brethren and sisters to remain where they are, as long as they can consistently, and only those go to the newer Stakes who have a necessity to go. We desire to maintain our foothold and to continue to establish ourselves in the central Stakes of Zion. We realize the necessity for this, and we hope that the brethren and sisters of all the Stakes will continue to abide where they are and contend for the success of the people in the locality where they live. There are a few places where our people have settled which need no words of commendation to induce settlers to go there, because they plead their own cause; but we desire to keep the foothold we have. We do not intend to retrograde, or to yield up. We believe that there has been no mistake made in the past in forming settlements in the south and in the various places where our people are located. We believe that the hand of the Lord is in it all, and that those who directed the locating and settlement of those places were inspired by that wisdom which comes from above.

ELDER WILLIAM H. SMART
(President of Wasatch Stake).

My brethren and sisters, I feel very

dependent upon the Lord to direct me in the utterances that I shall make. It has been very interesting to hear the reports from the various missionary fields of the world. It is gratifying to see the work of the Lord progressing in the earth and it makes my heart rejoice to receive testimonies of the same.

A year ago last February I was called to go into the Wasatch Stake of Zion—seventy miles from this city by rail—to succeed President Abram Hatch as the president of that Stake; so that I am, comparatively speaking, an infant in this grave responsibility, and I can speak mostly of our good intentions rather than the labors that have been performed. We are 5,500 feet above sea level, away up in the tops of the mountains in a very beautiful valley surrounded by the everlasting hills. In reading of the physical structure of Switzerland I often think that our little valley may be compared in its beauty to some of the beautiful valleys of Switzerland. No doubt, this is why we have in our valley so many good, sturdy inhabitants from Switzerland. Our little valley shows the hand of hardihood, industry and privation; for the winter months have been long and the summer months short. There are those in that valley who have gone through all the privations of early life in these mountains. Many of them knew the Prophet Joseph Smith, and passed through the trying scenes of the early history of our Church, and crossed the plains when it was but a trackless desert. We have nine Patriarchs to bless the people, and most of these Patriarchs had the privilege of knowing the Prophet Joseph Smith, and their old frames vibrate under the powerful testimonies which they bear that he was a prophet of the living God. We have many aged sisters who knew the Prophet, and who went through the early trials among our people. We feel blessed to have so many aged brethren and sisters still living among us with burning testimonies of the divinity of Joseph Smith's mission.

I desire to say that we are endeavoring to keep up with the spirit of the times. We encourage our people to

remain at home and build upon the worthy foundation laid by the men and women who were the pioneers of that little commonwealth. We have hundreds of acres in the valley still covered with sagebrush—virgin soil which has not yet known the plow—and our hearts are going out in loving sympathy to these untilled acres. Our hearts are also going out to our young men who are going to Park City, delving in the mines for gold and silver, and being led astray by the vices of the world, when there are still hundreds of acres yet uncultivated at home. Our minds are being led to some extent on the question of irrigation and along those temporal lines that will assist in sanctifying the land and bringing it to a higher state of cultivation. In spiritual matters we are endeavoring to do our duty. Our Heavenly Father has blessed me with two good counselors in the persons of Joseph R. Murdock and James C. Jensen—men who feel to give their lives to the service of God. They have stated that if need be all their time and means are at the disposal of God our Eternal Father for the upbuilding of His Church upon the earth. We have a High Council who are men of God. They are united with us in furthering the interests of our people. We have a corps of Bishops who are leading the people as best they can according to the ability which God has given them. We are endeavoring to be abreast of the spirit of the times with regard to the quorums of the Priesthood; but I regret to say that in our Stake we have experienced the difficulties which Bishop Preston spoke of in the Priesthood meeting last evening—that is, our work in the Teachers' department is not as we would like to have it. In the auxiliary departments of the Church we are trying to keep up with the rest of the Church. Speaking of religion class work, the presidency and High Council, and for the most part our Bishops, are interested in this work. We see that it will be a mighty factor, under the blessing of God, in distilling the principles of the Gospel upon the minds of the youth of Zion. We realize that we feed our children's bodies three times a day, but too many of us have been contented to

give them only one or two spiritual meals a week. Therefore, many of the youth of Zion are growing up physically strong, but spiritually weak. We recognize this condition in the Wasatch Stake. In visiting some of our religion classes, tears have rolled down my cheeks to see little tots stand before the class and lead their classmates in a practical prayer. It has made me think of that prayer of the Savior where He said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." I have thought of it, too, when our little children taught the law of tithing in these classes, have brought their nickels and laid them, like the disciples of old, at the feet of their teachers.

May God grant that the spirit of progression may be in the hearts of the people in every part of the vineyard of the Lord, and that we, His servants, may be equal to the great duties that He has placed upon us. I ask it in the name of Jesus. Amen.

ELDER ABRAHAM O. WOODRUFF.

Establishment and maintenance of settlements—
Hand of God manifest in them—Discrimination against the Saints.

My dear brethren and sisters, I have been very much delighted with what we have heard during this conference, and while I stand before you to bear my testimony to the divinity of this work and to say a few words I desire your faith and sympathy and the divine aid of my Father in heaven. I rejoiced very much in the words of President Joseph F. Smith this morning, and I would like to call your attention to the fact that the Prophet Joseph Smith, many years before the bulk of the people ever thought of coming to these Rocky mountains, predicted that the Saints would suffer much persecution, but that many of them would live to come to these valleys of the Rocky mountains and assist in establishing cities there.

I have in the past spoken considerably regarding our new settlements, and I want to say a few words this morning in regard to our old settlements. I

know that the brawn and sinew of the older settlements have been drawn upon largely in order to establish new settlements in various parts of the country, and as a result there is a spirit of lethargy and not of progress resting upon the people of some of these old settlements. The young and energetic have gone to Canada or other northern locations, and have left only the aged and infirm and the non-progressive, and where this is the case the settlements are in a state of decline. If I were the president of a stake in which these conditions exist, and colonization agents came into the stake and attempted to draw away Bishops and progressive men, I would demand that they show their credentials from the Presidency of the Church, or I would not let them take my useful men.

I feel that in the establishment of these settlements we have been doing the will of God and I want to call your attention to the fact that some of the best blood of this Church has been called, not to occupy the most desirable sections of country, but to go and assist in the establishment of lands to the south which might be regarded as altogether undesirable. Hundreds of thousands of dollars have been spent and lives have been worn out in establishing these settlements, and I hope that they will never be abandoned because there is better country somewhere else. I want to tell you, in the name of the Lord, that the time will come when the wisdom of God in establishing these settlements under the direction of the leaders of the Church, both past and present, will be manifest, and that He has had a purpose in doing it. We did not come to these Rocky mountains because it was a good, desirable country. We are here today because President Brigham Young, when the pioneers landed in this valley, said this was the place where God designed His people should halt. Those who were looking for good countries wanted him to go on to California, or to Oregon; but he said; No, here is the place—very undesirable in the eyes of men, therefore it will not excite the cupidity or the selfishness of our enemies, and here

we can rest. As a result of the inspiration which rested upon the Prophet Joseph Smith in his successors, the Saints have been established in these nooks of the mountains. Had they gone to more favored places, it would not have been long before they would have been only a drop in the bucket; but by being placed in these crevices of the rocks they have been able to maintain their ground, and God has blessed the land for the sake of His people. As I have often said, the Lord has caused some of His choicest sons and daughters to go into the stakes of Arizona and Mexico, where they do not raise 10,000 bushels of grain, but where they have gone because He has called them through His servants to locate there, and where they have determined to stay though it should cost them their lives. That is the kind of people that dwell in those places that are considered undesirable. They may not be desirable places, but they have to be built up and maintained; and we do not want to draw from them their best blood and leave them in a languishing condition. We want them to continue to progress, to husband the water, take care of the lands which God has given them, and build new houses. We go into some settlements and find that there has not been a new house built in the last five or ten years, and all the young and progressive element have left to the detriment of those who remained.

I am in favor of maintaining these settlements. I am also in favor of maintaining our foothold right here at headquarters, where we are now almost uprooted, because the country has apparently become too good for us. It is worth too much money, and consequently we have sold out to those not of our faith. Therefore, we have but little voice in the government of our city and in other affairs here. While the Latter-day Saints have built the railroads, and while they furnish, I am told, about 80 per cent of the local traffic of these roads, there is scarcely one Latter-day Saint in a hundred in the employ of these large railroad companies. These matters are controlled almost exclusively by the labor unions.

The contracts for our buildings, when they are let, are controlled by companies who employ union men; and as a result our people, who are counseled all the time to keep out of these things, have to take what few crumbs drop from those who are eating the slice. I do not think this is a good thing. We do not show that interest in each other in these temporal affairs that we ought to do. We have not as much interest in obtaining employment for one another in this city, take us as a whole people, as the labor unions have for their members. And I am in favor of either joining the unions or else being a union among ourselves as we ought to be. I feel that the Latter-day Saints are in a position to demand some consideration in regard to these things, and that we ought not to be forced to sell our homes right here at headquarters because the land has become too valuable for us. I love the little piece of land I occupy, which was a part of my father's homestead, and I have covenanted with the Lord and with myself that I will never part with that, unless I have to do it to maintain my honor, or the honor of my people, or to buy bread for my family.

God bless you, my brethren and sisters. I rejoice in the Gospel of the Lord Jesus Christ. I know that this is God's work, and I know that we have a living Church, not a dead form, for which I thank God. May the blessings of the Lord be upon our brethren and sisters who have worn out their lives in fulfilling the missions whereunto they have been called to build up the great southern country and to live in the less desirable places. They are among the best people we have in the Church, and God has blessed them and will bless them. I love them, as I love the people of every other part of Zion. As President Smith has said, there are sections of our country which will recommend themselves and speak for themselves; but I do not think that people ought to be drawn away from our old settlements, to the detriment of those places, in order to build up some other country. I am interested in Canada, in Oregon, in Big Horn, and in every one of these settlements that

have been founded, as my labors in the Apostleship have been exclusively in the stakes of Zion, I think over these things, and I am concerned regarding the welfare of our settlements and their maintenance. President Smith and I went to St. Johns, with authority to release the people there, if they wanted to go, and we could not do it. The young and the old stood up and expressed their feelings; they cried, and we cried, and we were determined that we would not raise our hands to abandon a settlement which had been established under the direction of one of the prophets of God. Now, my brethren and sisters, let us think of these things. Let us be contented. Let us be progressive in our own settlements, and let us strive to love all mankind. I thank God for the honorable men of the earth, and for the Latter-day Saints who are accomplishing good in this world. I recognize in every man one of God's sons, and in every woman one of His daughters; and they are all my friends, so far as they befriend Zion or speak a good word for her. May God bless us and fill us continually with the testimony of Jesus, who died for the redemption of all mankind. I ask it in the name of Jesus. Amen.

ELDER L. A. KELSCH.

My brethren and sisters, while standing before you for a short time I desire to be inspired of the Lord to say only those things that shall be for our good. I have greatly rejoiced in the testimonies which have been borne during this conference. My heart has been made glad. I rejoice in bearing testimony unto you, and unto all who shall read concerning this conference, that I know that the work in which we are engaged is of God, and that He has revealed His mind and will unto His servants the prophets in these latter days. I know that Joseph Smith was a prophet of God, raised up in this dispensation, and that he has given the mind and will of the Lord unto the inhabitants of the earth; that the authority which he received from holy messengers whom God sent to confer it upon him, has been conferred upon brethren who

are in this congregation, and that these men of God hold the right and the authority to act in the name of Jesus Christ in all the world; that this Gospel which has been restored in these latter days is going to revolutionize the whole world, and bring together the children of men into one faith, by which every man and woman will know that God lives and that Jesus is the Christ, that Joseph Smith is a prophet of God, and that he died as a martyr. This work will continue to grow and increase among the nations of the earth. The Lord is at the head, and He will direct its course. Whether those of us who have been called to labor for Him are faithful or not, He will have men, and plenty of them, to accomplish His mighty purposes. I desire to be one of those who shall be faithful unto the end; for I realize that it is not the receiving of great testimonies and promises that will save us, but those who receive these great blessings are expected to use their power and strength for the accomplishment of His purposes and to endure faithfully to the end.

I have had the great pleasure and privilege to be called as one of the servants of God to carry the Gospel to the nations of the earth, and in my weak way I have tried to fulfill the responsibilities which have been placed upon me. The last mission to which I have been called was, as has been stated by President Smith, a mission to Japan. I was called to assist Apostle Heber J. Grant and Brothers Horace S. Ensign and Alma O. Taylor. As you are aware, a little over one year ago we left here for that land; and it seemed to us when we arrived that we were indeed strangers in a strange land, for everything was strange unto us. The people, their customs, their habits, their food—all were strange. We could not speak to the people, only through interpreters, except to those who were able to understand the English language. We have in our weak way tried to do the best we could. We have succeeded in making two converts, and we had the privilege of baptizing them. We might have baptized many, if we had desired to do so; but we realized

that they did not know sufficient of this work to justify us in baptizing them into the fold of Christ. I believe that there are many honest souls in that land. There is a great people living upon the different islands of Japan. The Japanese are very kind, very sociable, and extremely polite. I never saw so much politeness and kindness in my life as I have witnessed among that people, not only with themselves, but also to foreigners. My heart went out to that people in love, and I had a great desire to preach the Gospel unto them in their own tongue; but for some cause it has not been my fortune to do this. I have been asked many times if I am going back to Japan. I want to say to you, my brethren and sisters, that I have been released from that mission. I was not able to preach the Gospel in their language, but I have preached to thousands of foreigners there, and to the Japanese who were able to understand me. I visited a great many of them and preached the Gospel to them. After I found out that my time would be short in that land, I made it my special business to labor among the missionaries of other churches, preaching the Gospel to them, trying to make friends with them and getting them to stop speaking evil of us. I believe I succeeded to some extent, at least, a number of them became friendly, and some invited me to visit them again, which I did. I met men there who had visited this city, and notwithstanding they did not agree with our faith they admitted that we had a beautiful city, and they also admitted that we could be saved as well as them, if we would be faithful to that which we believed.

The brethren and sisters who are there now were feeling well when I left. They are desirous of performing a good mission, and remaining there until they are honorably released. The language is very difficult to learn, and it will be necessary for the Lord to assist the brethren and sisters in order that they may acquire it. Until that is accomplished, I do not feel that much will be done among that people; for

preaching the Gospel through an interpreter is a mistake, I believe; always has been, and always will be, in my opinion. This has been proven in Japan; but we had to have some one to talk to the people, who crowded themselves upon us and desired to know something about our faith. We found that the interpreter could not translate some words to convey the proper meaning, and scholars there have told us that it is very difficult to translate English into Japanese. There are many words in the English that they cannot find equivalents for, and in order to get them to understand our meaning some words will have to be explained considerably. For this reason I feel that nothing of much moment will be done until our brethren are able to speak unto the people in their own language, thereby getting close to their spirits and warming them up by the testimony of the truth. The people are very anxious to know concerning our doctrine; but whether they will receive it after we are able to explain it unto them I cannot tell. We can only plant; it is God who gives the increase. Even if they should come into the Church by the thousands, they will have to be humble, prayerful and diligent, or they will be overcome, just as we have to be diligent and careful in order to avoid being overcome. For from the beginning of this work Satan has tried to destroy it. You remember when Joseph Smith went into the woods to ask God what church he should join, how the power of darkness seized him. I believe that Satan knew Joseph Smith in the spirit world; knew he was a mighty man, and that he would seek to overthrow his kingdom; and therefore, as soon as he went to pray unto the Lord, he tried to destroy him, and it was only the power of God which saved him at that time. Then from that time on Satan continually sought to kill him, and finally he accomplished it, though not until the Lord permitted it and the time had come when it was necessary, I presume, for him to seal his testimony with his blood; "for where a testament is," says Paul,

"there must also of necessity be the death of the testator." Many of the Saints have lost their lives for the Gospel's sake, and every one of us will have to be willing to sacrifice all that we have, and our lives if necessary, if we expect to receive the same blessing. Jesus did not seek to do His own will, but the will of the Father. We shall have to do the same. We must be willing to do the will of God as made manifest through His servants. President Joseph F. Smith and his counselors and the Twelve Apostles are servants of God, and they give unto us the word of God. We must be willing to hearken to that word, just as if Christ were to come himself and deliver it; and until we are willing to be governed in that way we will not make the progress which God designs we should make. We must be willing to be governed in righteousness, and I want to tell you that the servants of God do not desire to exercise any influence over the children of men only upon the principles of righteousness and justice. Not one of you can stand up and truthfully say that you have ever been told by any President of the Church, or by any Apostle, to do anything that would not be for your good or for the good of mankind. I know there is safety in being humbled and willing to be guided by the Lord. If we are obedient, then God will bless us. If we are willing to be judged, we will make good judges ourselves; but we never will until we become subject to the power of God ourselves.

I thank my Heavenly Father for the privilege of going to the nation of Japan. It has been a great blessing and comfort to me. It has been a good school for me. I have been taught things there that I never would have learned in any other place perhaps. That experience will be a benefit to me in the future, and I thank my brethren who were inspired to send me to that land, and I thank the Lord and my brethren that I have been honorably released. I desire to continue to labor for Zion and her interests. I desire to be a servant of God, to keep on bearing testimony, wherever I shall be

called to labor, whether it be in a ward capacity or in any other direction. We will all receive that which we merit. I know this work is true. I bear testimony that this people are true, loyal American citizens. We love the Constitution; we love this nation; we love its flag. We have proved this in the past, and we are able to prove it again, should it be necessary. We love all good, honorable men and women, whether they are Latter-day Saints or not, so much so that we are willing to leave our homes and all that is dear unto us for the purpose of carrying the Gospel to them. We are willing to sacrifice our time and our means in the interest of their salvation. However, we should not regard it as a sacrifice. It is no sacrifice to be baptized, when we are converted. It is no sacrifice to pay our tithes and our offerings, when we are converted. So with all the principles of the Gospel. We love to do these things, because they bring us joy and satisfaction.

Now, I thank my brethren for giving me this privilege. I rejoice in the testimonies which have been borne. I love my brethren and sisters, and may God bless us and unite our hearts together, that we may become one in Christ Jesus, is my prayer in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

I would like to remark that Brother Kelsch was honorably released from his mission in Japan. It has been discovered that it will take very young men, and take them some years, too, possibly, to master the Japanese language. Brother Kelsch has been serving in the missionary field for the last five or six years, without any respite at all, and it was thought that he was a man too far advanced in years and had been serving too long in the missionary field to keep him in the Japanese mission until he could learn that language. Therefore, he was honorably released.

The choir and congregation sang:

Praise to the man who communed with
Jehovah!
Traitors and tyrants now fight him in
vain.

Benediction by Elder C. F. Middleton,
counselor in presidency of Weber Stake

OVERFLOW MEETINGS.

SUNDAY, OCT. 5.

Owing to the large number of people unable to gain entrance to the Tabernacle during the services of Sunday morning, an extemporized overflow meeting was held in the Assembly hall, beginning at 11 o'clock. Apostle Matthias F. Cowley presided. The singing was rendered by the Temple choir, led by Prof. Charles J. Thomas. The speakers were Elders Benjamin Goddard, James Iverson and M. F. Cowley.

In the open air another meeting of a similar character was held in the Temple enclosure, in the afternoon, Elder Benjamin Goddard presiding. The opening prayer was offered by Elder Joseph H. Felt. The speakers were: Elders James Sharp, Reed Smoot and George Christensen. Mrs. Lucy Smith also delivered an address, and was followed by Elders John McDonald, Jr., and Henry S. Tanner. The subjects treated were the first principles of the Gospel, duties of the Saints, personality of God, women's work as missionaries and the fulfillment of prophecy.

OVERFLOW MEETING.

Held in the Assembly Hall, Sunday afternoon, at 2 o'clock. Elders Abraham O. Woodruff and Reed Smoot, of the Quorum of the Apostles, presided.

The choir and congregation sang,
"We thank Thee, O God, for a Prophet."

Prayer was offered by Elder Solomon H. Hale.

The choir sang, "Where the Voice of Friendship's Heard."

ELDER WM. H. SEEGMILLER,
(President of Sevier Stake.)

I very much appreciate the privilege of meeting in this conference with my brethren and sisters. I have enjoyed myself very much in listening to the remarks that have been made since the conference began.

I desire to add my testimony unto those of my brethren with reference to this great latter-day work. I know that we are engaged in the work of God, that the Gospel has been restored and that the Latter-day Saints enjoy its gifts and blessings. I know that Joseph Smith was an inspired Prophet of God, that he sealed his testimony with his blood and that his testimony is now in force in the earth.

In listening to the remarks of the brethren this morning—although I may be but a new-comer in the Church as compared with those who gained experience in Kirtland, Missouri and Illinois, where the Saints were once located—when I came to consider that only fourteen years of the history of the Church had been made in Utah when I became identified with it, I began to feel that I had been associated with it for some time myself; and as I think over the changes that have come to us as a people, I also rejoice and testify, as my brethren have done, to the knowledge that I possess that God has been with this community; that He has guided them, that He has directed and prospered them, and that they have spread out, since those days, until they now occupy land outside of the realm of the United States. I know that as we have prospered in the past so we will in the future.

The different Stakes of Zion have been organized that the Latter-day Saints might acquire an education which will prepare them for coming events, yea, for the coming of the Bridegroom. There is an important question that confronts us as a people, individually: Will we be numbered among the wise virgins or among the foolish ones? It is a problem that confronts ever one of us, than which there is no more important subject for our

consideration. The path of counsel, we have been told, is the path of virtue. Those who observe the counsel and commandments which come to us from time to time from those who are inspired and appointed to advise the people, will be prepared to go forth when the word is sounded that "The Bridegroom cometh, go ye out to meet Him."

There are grand opportunities before us, and I hope and trust that we will improve the chances and privileges that are ours today, that in time to come we and our children may stand with the people of God. When we look around we find there are names mentioned in the early history of the Church that we do not hear sounded today in the councils of the Elders of Israel. In reading the early history of the Church we are able to ascertain, at least in part, the reason for this. I hope and trust that we will appreciate the privileges that are ours; that we may have testimonies in our hearts strong enough to endure everything that may beset our pathway in life; that our integrity may be great, yea, that we may value it more than we do life itself.

My experience thus far in connection with this work of our Father is that the more intently I labor to advance His purposes in the earth the more joy, pleasure and contentment I have. So, if it is a matter of contentment and joy, the way to obtain it, as I understand it, is to do the will of our Father in heaven, so far as it is made known unto us.

May the peace of heaven continue to be upon the Latter-day Saints; may this great latter-day work continue to grow and increase, and may it accomplish in the earth its mighty destiny; may we who are beginning to grow old in the work of our Father not become weary, but may we continue faithfully on, doing those things that may be required at our hands, that at last we may gain the reward which the faithful are entitled to, and hear the glorious words, "Well done, thou good and faithful servant; enter thou into the joy of thy Master." I ask it through Christ, our Redeemer. Amen.

ELDER C. N. LUND,

(President of North Sanpete Stake.)

My dear brethren and sisters, my heart is filled with gratitude to my heavenly Father for the opportunity that I have of meeting with you here in conference. I have come here for many years to attend the conferences of the Latter-day Saints, held at the headquarters of Zion, and I have never left one of them disappointed. The inspiration that I have received in these gatherings and the counsel and teachings to which I have listened have been a guiding star to me through life.

It must be a great testimony to the world, after having heard the Elders of this Church announce that we have a living Prophet upon the earth, as referred to in the hymn this afternoon, to see the people gathering here by the thousands, from all parts of this state and from other states in this Union. and from Canada in the north and Mexico in the south, that they might receive the word of the Lord. We have not come here to listen to man as man speaks, but we have come to receive the word of God through His inspired servants, the prophets, whom He has raised up to lead Israel in these latter days. We have gathered here to drink in of the inspiration of the Almighty, that we might receive the key-words for the future to guide us until we shall have the privilege and opportunity of meeting here again. Such a gathering as this proves that we believe what we proclaim: That God has raised up a Prophet in these last days, and that He has ushered in the great and glorious dispensation of the fulness of times to prepare the way for the coming of His Son, Jesus Christ. This is our testimony to the world. I have rejoiced in listening to this testimony during this conference, as borne by the authorities of the Church, and also by the mission presidents, who have come in from the various parts of the earth. They have borne their testimony that they know that Joseph Smith was a Prophet of God. I was very much pleased to hear one of the mission presidents say that he and his fellow-laborers had been inspired to take up this

subject in the mission field where they were laboring—to testify of that grand man and his mission to the earth. I have always maintained, and still maintain, that the most important thing for this generation to know is that God raised up the Prophet Joseph Smith and endowed him with the power, authority and keys to proclaim the Gospel to the world for the last time, and that through him Christ's Church was restored in its original power and with all its blessings. No greater message was given to man since the days of our Lord and Savior upon the earth.

I rejoice, my brethren and sisters, to be numbered with you, and I thank God with all my heart that He searched me out in the land that gave me birth and enlightened my mind with the truths of the Gospel of Jesus Christ, and that He brought me here. When I first came here and entered the large tabernacle for the first time, I felt that the inspiration of God was there. I saw then for the first time that mighty man who then stood upon the earth as the mouthpiece of God to His people, President Brigham Young. I felt that never before, or since, for that matter, had I heard a man speak who possessed greater power than that man. Although I could understand but very little of what he said, yet I felt that he was indeed a Prophet of God to that generation, as well as Joseph Smith had been. I feel that all the men who have stood in that position since have been prophets of God to this generation; and I feel that the great man who stands at the head of the Church of God today, in whose veins flows the blood of the great prophet of this generation, is indeed a Prophet of God unto this people.

May God bless Zion; may His peace and His Spirit be and abide with us, and may we enjoy its blessings and its inspiration, that we may know what to do in all things. Brethren and sisters, we are working for a great cause. During this conference I have been struck with the magnitude of this great work in which we are engaged. It is growing and increasing in power, and we can realize the truth of Daniel's saying, that the little stone should, in

GENERAL CONFERENCE.

time, fill the whole earth. It will be accomplished, and God grant that it may, and hasten the triumph of truth and right in the earth, is my prayer, in the name of Jesus. Amen.

ELDER MOSES W. TAYLOR.

(President of Summit Stake.)

My brethren and sisters, I desire an interest in your faith and prayers, that I may be inspired to say those things that will be for the best good of all of us.

A little over a year ago the Prophet, Seer and Revelator of the Church of Jesus Christ of Latter-day Saints sent to my office in Salt Lake City, for me. He said to me, "We want you to leave your home in this city and go out and live in the Summit Stake of Zion. A few days afterwards three of the Apostles and I boarded the train, and we landed in Coalville, Summit county. When we got there we went to a Priesthood meeting, at which there was a fair representation of the Priesthood of the Stake. At this meeting these three Apostles disorganized the whole Stake, leaving out of office all the Bishops, with their counselors, the High Councilors, the presidency of the Stake, and all the other officers of the Stake. Although I was a stranger in a strange land, apparently, after the Priesthood meeting, the same evening, before these three brethren boarded the train for home, they said to me, "Now, Moses, fix it up. You have got to stay here and fix it up."

I did not feel that I was altogether alone; I went to the Lord and told Him that He and I were the only officers in the Stake now. I thought it was a good thing to go in partners with the Lord; He has been good partner to me—the best I have ever had. He has blessed me in my labors; for out there in the tops of the mountains, on the little streams in Summit county, I found some of the best people I ever met in my life. We have been trying to raise some apples out there in that cold country, and at our Priesthood meeting, held a week ago, we made such a fine showing that

everyone that tasted them said they were better than any they had ever eaten. I said the apples were like the land, and water and the air, that everything was good there, even the people. With the aid of Apostle Smoot and the inspiration of the Lord, we went through the Stake and selected a Bishopric for each of the eighteen wards; we also selected a High Council. Our main desire in choosing these brethren was that they should be men who set a good example. When I went out to select counselors for myself my first thought and my prayer to my heavenly Father was that I might be led to men that set an example worthy of emulation. I was led to the homes of two brethren who, with their families, were observing the Word of Wisdom and paying their tithing. This requirement was made of all the brethren; so, when we got through we had men who were observing these principles and who knew that Joseph Smith was a Prophet of God. Of course, we had to take some men who were using tobacco and tell them to stop it; and I bear testimony to the people assembled here in conference that out of the hundreds of officers chosen to preside in any capacity in that Stake, of whom the requirement was made, it has not been impossible for any one of them to keep the Word of Wisdom. Those who have been in the habit of breaking the Word of Wisdom, all the way from six to ninety-two years of age, have been able to quit that course. They have said to me that the Lord had taken away from them the desire for such things. I wanted to bear my testimony to you with regard to this thing, because wherever we go among the Latter-day Saints we find people who say they cannot quit tobacco, or "I cannot quit tea and coffee, as I would have a headache all day long if I did," and all such excuses. Hundreds of the people of the Summit Stake could bear the same testimony—that they have been able to leave off the use of these unwholesome things and observe the Word of Wisdom. The reason they have been able to do this, brethren and sisters, is because they have taken the Lord in as a partner with them. They have all said that,

with the help of the Lord, they would do this thing.

Now, I believe that the people out there are a good people to make sacrifices; I can testify to this. Some people get the notion that the ward they live in is the only ward in the Church. We have been endeavoring to get the people to discard this selfish idea and to be more liberal and broadminded.

We went after some of the Stakes adjoining us last summer, and, with them, got together on the water question. We decided to aid and assist one another in our distress. During the driest part of the season the people of the lower counties sent word to the Saints of Summit Stake asking if they would not turn down the water. They said they realized that it was the driest part of the season and that the people of Summit Stake needed the water for their own lands, but that they felt to appeal to them for aid. In response to this appeal every ditch in the county was closed for eight days, and immediately afterwards the Saints of Morgan county did the same thing; so the people below were blessed. Later in the season some of the Bishops, and other prominent men of our Stake, came to me and said, "Brother Taylor, though the water was taken from our lands, still our crops are abundant. The Lord has blessed us for our sacrifice." Brethren and sisters, I tell you that where a spirit like that is exhibited the Lord cannot withhold His blessings.

While on this subject I should say that grain, cows, horses, sheep, money, and all those things, are not always blessed. There are two kinds of money, one kind carries with it the blessings of the Lord, the other carries with it the blight of the prince of darkness. A man came to me recently and said that he had sons who, in their youth, worked faithfully with him; the Lord blessed him with means, and these sons grew up and became good and honorable men in the community. "Now," said he, "I have other sons growing up; they are different from the first; they are ungovernable, and I can do nothing with them." I could have told him the

cause of the difference between these sons: When his older sons were growing up he was paying his tithes and offerings, attending his meetings and performing his other duties, and these sons grew up under a good influence; his money and increase had the blessings of God upon it. But conditions changed. He got into trouble with his Bishop and the president of his Stake, and finally left the Church. His other sons came along, but they grew up under a different influence. They were proud of their gain, and were using this money, which looked the same as the other, but which had the blight upon it and was a curse to them; while, on the other hand, it had been a blessing to their father and their other brothers. May the Lord add His blessings to all, which I ask in the name of Jesus. Amen.

Elder Melvin J. Ballard, of Logan, then sang a solo, the choir joining in the chorus.

ELDER JAMES W. PAXMAN,

(President of Juab Stake.)

My beloved brethren and sisters, I feel very much in need of your faith and prayers and the assistance of the Spirit during the few moments I shall stand before you this afternoon.

I deem it a great privilege to have the opportunity of meeting with the congregations of Israel in general Conference, and to hear the voice of inspiration, which has been sounded in our ears not only during this glorious conference, but also during the conferences that have preceded it. I was thinking, in listening to the remarks of Brothers Seegmiller and Lund, that it had been my good fortune to meet with the Saints in Conference ever since I was a boy in my teens. I have not missed a conference of the Church, since my boyhood, except when I was out of the state. In these Conferences I can truthfully say that I have felt the influence of the Spirit of God. This conference has been no exception to the others in this regard; if there is any difference, I think I see more vigor

and strength in the testimony of my brethren at this Conference.

I rejoice to know that we live in a day and age of the world in which the Gospel has been fully established in the earth in its primitive purity and grandeur, with men inspired of God and raised up to take charge of His work in the earth and to direct His people aright. I feel grateful that it has been my lot to have the still small voice in my soul, so that the cry of the shepherd has found a response. I felt thankful to hear the testimony of Apostle Reed Smoot this morning, when he said he felt that he was in accord with those that presided over him, and all the members of the Church, as well as the principles and doctrines of the Gospel. I thought that was a most happy state to be in. I feel to join with him in the joy and pleasure expressed by him in this glorious testimony. I, too, feel that the Lord has been kind to me and has been my friend. I know that He will be an everlasting friend to the children of men, inasmuch as they seek unto Him with full purpose of heart, and no one will seek Him in vain. I rejoice in the principles of the Gospel, because I see in them the virtue to redeem this fallen world. I rejoice in the testimony our Elders are able to bear, and are bearing, to the nations of the earth. I feel grateful and proud that the same spirit possesses all our Elders and mission presidents abroad in the earth. I rejoice that the Spirit of the Lord is being shed forth upon His people and that they are being made glad because of its effulgence. I feel that there is an abiding growth with the members of the Church; that those active and interested in the work are growing stronger and more firmly fixed in the faith; that the Church and kingdom of God has been established in the earth never to be thrown down or given to another people. I feel grateful that it has been my lot and privilege to be born and reared in Zion; that the Lord has given unto me a good parentage; that my father devoted his life, time and talents, as well as his means, to the building up of the kingdom of God; that he was willing to

make sacrifices for the Gospel's sake. Though the world may consider as a sacrifice what he did, yet it was no sacrifice to him.

I feel to testify to the words of my brethren, that those that pay their tithes and offerings will be blessed of the Lord. The blessings of heaven are more to us than the blessings of the earth. My admonition to the people lately has been not to measure the blessings of our Father in heaven by dollars and cents. If adversity comes upon us, as it has in our section of the country, on account of the continued drouth, and we are short in our crops, we should not attribute the shortage to a curse of the Lord; but, rather, we should feel grateful to the Lord for the Gospel and for the many blessings that we enjoy. I feel that the hand of God is over us when we are chastened and reduced in our conditions, for then we are more humble and prayerful and devoted to the work of God.

I feel proud of the little stake of Zion over which it has been my lot to preside, Four years ago this month my father met with an accident, and gave up the ghost shortly afterwards. Not long after I was called to preside over the stake. I can truthfully say that we have had pleasure in our work there. Now, Brother Moses W. Taylor has told you of the goodness of the people of his stake and of the valor of the men that are associated with him. I can testify to like conditions in the Juab stake. I do not know of two better men in the whole stake than those who are associated with me as my counselors; and I can say the same as to the High Council. We are all united, and are paying our tithes and keeping the Word of Wisdom. The auxiliary organizations of the stake have never been in a better condition than they are now in.

I testify to you that I know that Joseph Smith was and is a Prophet of God. I do not know this simply because my parents have told me so or taught me this, as President Ben E. Rich, of the Southern States mission, said yesterday, but I know it through that Spirit that comes from above, to which we are all entitled, providing, of

course, that we are living right. I testify to you in all soberness, recognizing that I will have to meet my testimony before the judgment bar of God, yet I testify that, as I knew the sun would rise this morning when I saw the dawn of day approaching over the eastern horizon, so do I know that the Savior is coming. The Lord has said that He would come and dwell with His people a thousand years and instruct them in His word, and that it would be a reign of peace. I know these conditions are coming; the Spirit of God, through the voice of inspiration, distills on my soul this great truth. I feel to rejoice that the Lord has given me this testimony, which came to me as a shaft of light, filling my whole being and fastening me to the rock of truth. May God enable us to endure to the end and receive His blessings, is my prayer, in the name of Jesus. Amen.

ELDER JOSEPH MORRELL.

(President of Cache Stake.)

I have only one desire, my brethren and sisters, in standing before you at this time, and that is that the Spirit of the Lord will direct me in what I shall say, that we may be mutually edified.

I have a testimony of the Gospel, which I bear to you this afternoon. I have always taken pleasure in upholding and sustaining the testimony that God has given me that Joseph Smith is a Prophet of God, and that he was raised up in these latter days to bring forth the dispensation of the fulness of times, and that he was an instrument in the hands of God in bringing forth those principles that are the power of God unto salvation. What desires I have had so far in life have been swallowed up in the testimony that I have received of the goodness of my Heavenly Father to me. I have been willing, in my weak way, to answer the calls that have been made of me, and therefore am I here this afternoon.

In listening to the testimonies that were borne this morning, I was thinking over the changes that had taken place in the Cache Stake of Zion since I have been connected with it. Our

stake used to be about the largest in the Church, extending from Paradise, in the south, to Cardston, Canada, in the north; but, piece by piece it has been divided up, and new stakes formed. To-day our stake is about ten miles long and eight or nine miles wide. But if our stake is small it is pretty thickly settled, and the people are good. They desire to do what they can to assist in building up the kingdom of our Father upon the earth. I can testify to you, my brethren and sisters, that my counselors, and the High Council of the stake, and all the other authorities, are faithful and energetic men. Our stake has contributed some of its best young men to assist in building up other stakes of Zion. Two of the brethren who spoke this morning were reared in our stake. They are now presidents of other stakes of Zion. The land has been taken up and so utilized that, in the past, it has been hard for our young men to get a home in our section of the country, as under the conditions that prevailed then it required quite a large farm to bring in anything. But, through the blessings of the Lord, we now have a sugar factory and the land can be utilized to greater advantage and profit, and, in consequence, we are enabled to keep our boys and girls at home. The girls go out in the field and help with the beets, which I think is a great blessing to them, as they can thus get plenty of fresh air and exercise. They are growing up puny; they are not as strong as their mothers were, who bore the heat and burden of the day. It will be a good thing for them to get out a little instead of sitting so much in the house.

We have no very rich people in our Stake, as the farms are small; but some of the Saints are quite well to do. Since the beginning the land has been divided into small parcels, and there is not much chance for any one to own large tracts of land, as our Stake is so small. The last few years we have taken hold of manufacturing a little, as well as the raising of beets, and we have so divided our interests that if we should fail in one pursuit we would have another to fall back on.

We have continually counseled the people to keep out of debt. It has been our experience, in associating among the people, and in our own lives, that if we can get a few dollars ahead, and pay the tithing on it, and thus get the blessings of our heavenly Father to attend our investments, that that money went much farther than the money we borrowed, upon which we had to pay a high rate of interest. It has been truthfully said here this afternoon that money and the accumulation of wealth is not the only blessing that God has in store for us. He has said that if we neglect to pay our tithes and offerings our names will be taken from the records of the Church, and the names of our children as well. I would rather lose every dollar and every piece of property that I possess than to have this calamity come upon me. Christ gave this parable unto His Disciples:

"The ground of a certain rich man brought forth plentifully:

"And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

"And he said, This will I do: I will pull down my barns, and build greater, and there will I bestow all my fruits and my goods.

"And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

"But God said unto him, Thou fool, this night thy soul shall be required of thee: Then whose shall those things be, which thou hast provided?

"So is he that layeth up treasure for himself, and is not rich toward God."

I feel well, my brethren and sisters. I do not know what I ever did that the Lord should be so kind to me. I have been a weak instrument in His hands and have endeavored to put my trust in Him. I pray that His Spirit may be with us all, that in the end we may be saved in His kingdom. Amen.

ELDER GEORGE C. PARKINSON,

(President of Oneida Stake.)

My brethren and sisters, I have listened with much pleasure to the remarks of the brethren during this con-

ference. I rejoice in the testimony of my brethren, and that I have the privilege of associating with the Latter-day Saints at these meetings.

The Oneida Stake is located in the northern part of Cache Valley, in the State of Idaho. It was organized over eighteen years ago, with eleven wards and about 3,000 souls. Since that time many changes have taken place. The people increased in number as the possibilities of the country became better known. We had a large tract of land, and as the country was built up other wards were organized and several new Stakes were made. As the Stake exists today we have seventeen wards and a population of about 6,000 Latter-day Saints. The presidency of the Stake are united and are laboring in harmony with each other. The members of the High Council of the Stake are good men. They all keep the Word of Wisdom, I think, and are devoting their time and attention to the ministry. They meet once a month, as a High Council, and attend to any business that may come before them. Most of them visit the various wards of the Stake on Sundays, and also on other days, keeping up the organizations and encouraging the Saints in the work of the Lord. I believe the wards are all thoroughly organized, and that the Bishops and their Counselors are all good, exemplary men, actively engaged in the midst of the people. We try to impress upon them the necessity of looking after those bearing the Lesser Priesthood, that they might be trained and prepared for higher and greater responsibilities as they grow in years and faithfulness. I believe the quorums of the Priesthood are pretty well taken care of. Of course, we also have some who are negligent and careless, as may be found in other Stakes and organizations of the Church. Our Seventies are nearly all active men, engaged in the ministry. We call them into service as home missionaries, to labor with the Elders and High Priests, in connection with the members of the High Council of the Stake, and they are seeking to edify the Saints and to encourage them in their duties.

I rejoice, my brethren and sisters, in the testimony which the Lord has given to me. I know that God lives and that Jesus Christ is His Son and the Redeemer of mankind. I know that Joseph Smith is a Prophet of God, and that he was raised up of God to establish the Gospel of Jesus Christ upon the earth for the last time. He delivered the message, and it has gone forth to the nations of the earth, and it shall be proclaimed to all nations, kindreds, tongues and peoples upon the face of the earth. I know that Brigham Young was a Prophet of God, and that he was raised up to lead the people of God from the land of their persecutions and drivings to this promised place in the tops of the mountains, according to the will of God, made known through His Prophet Joseph Smith. I also have a testimony that John Taylor was a Prophet of the Lord, loved of God, and that he labored devotedly in the ministry for the establishment of the work of the Lord. I can bear the same testimony as to President Wilford Woodruff and President Lorenzo Snow, who were good and noble men, and Prophets of God. I know that, today, we have to preside over the Church as Prophet, Seer and Revelator, a noble son of God, one recognized of the Lord as His servant to preside over His Church in all the world; that these brethren who are associated with the Presidency of the Church, the Apostles, whose labors call them to the several Stakes of Zion and the different parts of the earth, are the servants of the Lord. I know that they enjoy the revelations of the Holy Spirit, and that they are special witnesses, traveling among the people and bearing a faithful testimony to the divinity of the work of the Lord as restored and established in our day.

My desire is to go onward and upward, and to do what little I may be able to do, under the blessings of the Almighty. I desire not to grow weary or to become discouraged, but I feel like lifting up my voice in defense of the truth and the establishment of righteousness in the midst of the people.

I am associated with a good people, who are devoted to the work of the

Lord. We have an excellent school in our midst, at which within a month from now, perhaps, we will have about fifty young men engaged in the missionary class, preparing to go into the world and proclaim the Gospel. We have organized our auxiliary associations, and they are presided over by men and women who are devoted to the work in which they are engaged.

In listening to the testimonies of Apostles Smoot and Woodruff this morning my heart warmed within my bosom, and I thank God for such men. I thank Him that His inspiration has been poured out, and is now being poured out, upon these young men, who have been called to this active position in the ministry. They are men of God, and I know it. I have associated with them to quite an extent during the past few years, and I know that they are true, genuine, and faithful, and that they live in the love and confidence of God, and that His blessings are following their ministrations in the midst of the people. May God bless them, and all who are engaged in His glorious cause, that it may spread abroad through the earth; that the honest in heart may be gathered out and assembled in the tops of the mountains and in other places appointed of the Lord for the gathering of His people, is my prayer, in the name of Jesus Christ. Amen.

Brother and Sister Ferrin of Ogden sang a duet.

ELDER GEORGE J. CANNON.

My dear brethren and sisters, it was a great surprise to me when Brother Woodruff called out my name; it was the last thing I expected. Nevertheless, I can testify to you, as I have to my brethren and sisters and others, when the opportunity has presented itself, that I know that the Gospel of Jesus Christ has been restored to the earth again, and that we are the recipients of its blessings. Before leaving for my mission to Germany, I, with the

rest, received instructions, and we were told that if we could not say anything else in arising to speak to the people, we were to bear our testimonies and something would come to us. Therefore, in addressing you this afternoon I begin with bearing my testimony. My brethren and sisters, I have a testimony, and have always had it, that the Gospel of Jesus Christ is true. If we take the scriptures and compare the Gospel taught therein with the Gospel taught by the Latter-day Saints, we find that they are the same; that the Gospel taught by the Savior and His disciples in former days is identical with that taught by the Latter-day Saints. Those of us who have had the privilege of preaching the Gospel in the world have had numerous testimonies given to us, which have strengthened us in the testimony that we already possessed. I believe there is not a young man who goes out into the world to preach the Gospel that does not possess a testimony, although he may say he does not have one. He may not be aware of the fact, but the testimony is there just the same; it is born in him and only needs something to bring it out. We find that our young men, some of whom may have been careless at home, when they have reached their missionary field and, perhaps, have been put in charge of some branch, or placed to preside over a conference, and are obliged to explain the principles of the Gospel and to study them, are surprised and astonished to learn that they have had a testimony of the Gospel but did not know it. I would advise the young brethren and sisters to become acquainted with this testimony before they go on their missions, because they will then be just that much further ahead, and they will be better prepared to explain the principles of the Gospel. We are told, in the 130th section of the Doctrine and Covenants, a passage that I love to quote, that "Whatever principles of intelligence we attain unto in this life, it will rise with us in the resurrection;

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience

than another, he will have so much the advantage in the world to come.

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated;

"And when we obtain any blessing from God it is by obedience to that law upon which it is predicated."

This should be an encouragement to us as Latter-day Saints—that through our obedience in this life, if we are more industrious and studious than another in seeking knowledge, we will have that much the advantage of him in the world to come. I trust that we, especially the young and rising generation, upon whose shoulders the furtherance of the kingdom of God rests, will sense and appreciate the importance of this principle, and that, through our diligence, we will advance to a high degree of perfection.

I pray that the blessings of our Heavenly Father will rest upon us. I testify to you in all soberness and humility that we are engaged in the work of God, and that, if we are faithful in the performance of our duties, He will bless us. I can testify that the law of tithing and the Word of Wisdom are true principles. I have always observed the former principle, and have also kept the Word of Wisdom; I was taught to do so by my parents, and I appreciate the blessings to be derived therefrom, for I have experienced them. May the blessings of our Heavenly Father rest upon us all, I ask it in the name of our Savior, Jesus Christ. Amen.

ELDER REED SMOOT.

How to get out of debt—Economy a righteous principle—Admonition to save wheat.

Perhaps the greater number of the people here this afternoon were in the Tabernacle this morning, when I spoke upon the subject of keeping out of debt. Since that meeting a brother has asked me how to keep out of debt, and there may be quite a number of this congregation that would like to ask the same question. Brethren and sisters, I can tell you in a few words how to get out, and how to keep out of debt; it is in-

deed simple and is this: Stop the waste that so many people are practising, save a little every day from your earnings, and it will not be long until you are out of debt, and if you will do this you will never get into debt. I consider it is a sin in the sight of God to waste anything that He has created, either in its original state or changed by the labor of man. The old saying "Waste not, want not," is just as true today as it ever was. It is gratifying to read the history of the different nations and learn that many great men, by their personal examples and lives, demonstrated that they were enemies to waste in every form. In reading of Dante, who was the most radical against waste in his day, we find that he classifies the spendthrift in the same circle as the miser, thinking the miser would surely go to hell and the spendthrift would be his close neighbor. Dante had the Middle Age idea of hell, not knowing the limited number of crimes that will keep a man there eternally. By revelation, we know that the only crimes man will be placed in hell for is committing the unpardonable sin, knowing the Christ and then denying Him; or shedding innocent blood.

Man never will go to hell for saving means, even if miserly. No man ever lived that looked more carefully into household expenses than did George Washington, the father of our country. Many of his servants thought him penurious, and that he should give attention to greater matters, not be looking after small things and petty savings. My brethren and sisters, there are many who look upon a man that saves as stingy, and think that he is thus doing a wrong, but I assure you that is not true. I have always insisted that under all circumstances and conditions economy is necessary. You will find that it is necessary in every condition of life, whether the man be a millionaire or the humblest and poorest soul that walks the face of the earth; economy, not in dollars and cents only, but it also relates to the use of time, one of God's gifts that He will hold us all responsible for. Watch every expenditure, and see that nothing is wasted. I remember reading an inci-

dent in the life of Carlyle, the man who said he overcame the two jailors of the human family—"low birth and an iron fortune,"—proving that he was indeed an economist. One day he was crossing a street in one of the large cities of Scotland, with a companion, and stooping down picked something from the mud. He stepped to the sidewalk, and brushed the mud from a piece of bread, laid it on the curb, remarking to his friend that it might do a dog or bird some good. I want to say, my brethren and sisters, that the great Scotchman was an enemy to waste, and his life was an example of economy. He was taught by his mother never to waste a crumb of bread, said he, "mother impressed me with the fact that bread was to man what the mind is to the soul." I am indeed thankful that the mother who gave me birth taught me that principle, and I earnestly wish that every Latter-day Saint had it impressed upon them so they will practise economy in their lives. Not long ago I was in one of the stakes of Zion, and a young man complained to me how hard it was to get along financially. He asked me to go home with him to dinner. I did so. On going to the back of his residence after dinner, I found enough good food thrown into a swill-barrel to feed another family; and yet he was wondering why he could not make ends meet.

In the early days of Utah, the voice of President Brigham Young rang out warning the people to be saving, and not waste anything that God in His goodness had given them. I say the same to you, with all my heart; and I wish our people would stop and think about it, and use the intellect that God has given them. I tell you, if they would do this there would be less suffering from poverty among us. I was in the north a couple of weeks ago, and saw trainloads of wheat being shipped from the state. What does this mean? It means, if not stopped, that a great portion of the amount of wheat being shipped at the present time may have to be brought back into Utah, and the people thus have to pay freight charges going out and coming in, and a middleman's profit besides. Farmers

of Utah, is this the way to do? Why, no! How often have we heard the Prophets of the Church, in times past, tell the people to store their wheat. Just as sure as we live the time will come when we will wish we had followed that advice, and stored at least enough to last us from one harvest to another. Brethren and sisters, for your own sakes, save enough wheat and keep it on hand so that we can have bread stuff in case of any unforeseen contingency that may arise.

Suppose a great strike had occurred on all the railroads of the United States last year, every wheel tied up, and every avenue for carrying freight to this intermountain country had been stopped, either by strike or through any other cause, in what condition would we have been? Do you know that flour and wheat were shipped last year into Sanpete county, once called the granary of Utah? Do you think that such a thing could have happened if the Saints were following the advice of the Prophets of God? No, never! I ask the people to remember this, for I tell you, in the name of Jesus Christ, you will see the wisdom of it some day. God wants His people to be prepared for the coming judgments. Peace be to you all, I ask in the name of Jesus Christ. Amen.

ELDER ABRAHAM O. WOODRUFF,

Blessings in disguise—Do good to all mankind.—
Forbearance to the ignorant and wayward.

My beloved brethren and sisters, I tried to handle a subject this morning in five minutes, and there are about two minutes left this afternoon. I wish to say just a few words, and I will try to get through in time for us to get out of here by 4 o'clock. I not only believe in beginning our meetings on time, but in quitting on time as well.

Many sections of the country where our people are located have been suffering greatly through drouth during the past few years. I have thought over this condition a great deal, and have come to the conclusion that, for my part, I feel to thank God for the drouth as well as for the many blessings which He sends to us that are not in disguise. If it had not been for the grasshoppers,

crickets and drouth in early days the Latter-day Saints would have been crowded out of their strongholds and places by those who would have desired to locate in our communities. Now, I can see the hand of God even in these trials, which come to us as blessings in disguise. Those Latter-day Saints who have faith in God will outwear the drouth and live to see their lands become fruitful, while those who are weak-kneed, who possess little faith, will be driven out by the drouth. Only those who are true to God and determined, through their faithfulness, to call down His blessings upon them, will be there to see conditions change and their land become fruitful again; for it will become fruitful again just as sure as the Lord lives.

Now, our mission, brethren and sisters, is to all mankind. We have heard much good instruction during this conference, and it will be of great benefit to us if we will put it into practice. Let us not be selfish and feel that it is our duty to devote our life and time to our immediate family circle and our friends and favorites only. We, as Saints of God, who have received the Gospel of the Lord Jesus Christ, must be broad enough to let our life extend to all mankind. It does not lessen that which we have to bestow upon our family and loved ones to extend a hand to all mankind, to those who are not of our faith; for there are many honorable men and women who have not been able to see as you and I see. There is a place for every one. There is a place for the young people who have been born of Latter-day Saint parentage who have no testimony of the Gospel of the Lord Jesus Christ. It is a mistake, when we see young men and young women who do not have a testimony of the truth, to point them out and say, or feel, that they have committed some moral evil and, as a consequence, have no testimony that this is the work of God. Those who possess a testimony of the truth have reason to be thankful indeed, for what a glorious thing it is, and how unhappy and uneasy are those who do not possess such a testimony and who are in doubt regarding the Gospel and the existence

of God and the atoning blood of our Lord and Master, Jesus Christ. We may feel thankful, my brethren and sisters, that we have this testimony, and we ought not to point our fingers at those who have no testimony and feel that they are to be condemned on this account. Probably the circumstances of their rearing differed from ours; probably the Gospel has never been presented to them with such force and spirit and in such plainness as it was to us. I realize that the Lord told His disciples to go into all the world and preach the Gospel to every creature, and that those who would repent and be baptized should be saved, and those who believed not should be damned; but it is the Lord's business to damn or to bless His sons and daughters and not mine or yours. The Lord has commanded this people to forgive all men for their trespasses, and He would forgive whomsoever He would. Remember this in your troubles and difficulties in your dealings with your fellowmen.

May the spirit of this conference and of this meeting go with you to the homes of the Saints, and may we be more determined to serve God and keep His commandments; I ask it in the name of Jesus. Amen.

The choir sang, "But in the last days it will come to pass."

Benediction by Elder Nephi L. Morris.

AFTERNOON SESSION.

The choir sang the anthem: "The mountain of the Lord's house."

Prayer by Elder Hugh S. Gowans, president of Tooele Stake.

The anthem, "Praise the Lord, all ye nations," was sung by the choir.

ELDER RUDGER CLAWSON.

Words inspired by the Holy Spirit are Scripture—Need for giving heed to such words—Callings in the Priesthood must be magnified—Willing obedience.

I have greatly rejoiced in the spirit of this conference. We are assembled here, a mighty host of Israel, gathered together from all parts of Zion. We have with us the First Presidency,

members of the quorum of the Twelve Apostles, the presiding Patriarch, the Seven Presidents of Seventies, the presiding Bishopric. We have Patriarchs, High Priests, Seventies, Elders, bearers of the lesser Priesthood, and members of the Church in great numbers, who have come up to wait upon the Lord. The heathen would say perhaps: "We have our gods before us. We can see and feel them, and we fall down and worship them. But where is your god?" The answer is that our God is not far away, and certainly He is not beyond the bounds of time and space; but He is a God who hath ears to hear, eyes to see, and a mouth with which He can speak to His people.

We may get a general idea of the character of this work and of this great general conference by the revelations of God which have been given to us in this age of the world. Upon one occasion, in speaking through the Prophet Joseph Smith to Oliver Cowdery, the Lord said:

"If thou art led at any time by the Comforter to speak or teach, or at all times by the way of commandment unto the church, thou mayest do it.

"But thou shalt not write by way of commandment, but by wisdom;

"And thou shalt not command him who is at thy head, and at the head of the church;

"For I have given him the keys of the mysteries, and the revelations which are sealed, until I shall appoint unto them another in his stead."

Upon another occasion the Lord said:

"Hearken, O ye my servants! Ye are not sent forth to be taught, but to teach those things which have been put into your hands by the power of my spirit; and ye are to be taught from on high.

"Sanctify yourselves, and you shall be endowed with power that ye may give even as I have spoken."

Again, the Lord in a revelation to Orson Hyde, speaking of the manner in which the Gospel should be preached to the world, said:

"And behold, and lo, this is an ensample unto all those who were ordained unto this Priesthood, whose mission is appointed unto them to go forth;

"And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost.

"And whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture, shall be the will of the Lord, shall be the mind of the Lord.

shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation.

"Behold, this is the promise of the Lord unto you, O ye my servants."

We can see by this, my brethren and sisters, how great is the responsibility resting upon us in this important conference. If the Presidency of the Church and others who may be called upon, shall arise before the congregations of the Saints and speak by the voice of the Comforter, it is the will of the Lord unto us, and we are in duty bound to receive it. How much will we be benefitted by assembling together? Just so far as we lend a willing ear to the counsels which are given. During the conference possibly many principles of interest and importance will be touched upon. The law of tithing has been mentioned here; you may hear something further in relation to it. Is there need of such instruction? Verily there is. I presume there has not been a general conference convened for the last 60 years at which this principle has not been alluded to, and specific instructions given the Latter-day Saints. I grant you that there are many in the Church who are honest with the Lord, and who come up to the spirit of the law; but there are many who do not pay a full tithing—many who sit under the voice of the Priesthood, which is the mind and the will of the Lord, and go straightway from the meeting or the conference and fail to give heed thereto. It may be that the Word of Wisdom will be touched upon, and the importance of its observance set before the people. Is there need of this? Will somebody ask why is this principle again spoken of. Verily, it is not the word of man; it is the word of God to His people; and so long as it goes unobserved by any number of the Latter-day Saints there is need to speak of it. It may be that a word or two of counsel will be given in relation to magnifying the Priesthood. Is there need of such word? I ask the High Priests, Seventies, Elders, and the lesser Priesthood, is there need of something being said concerning the authority and power and sacred character of the Holy Priesthood? You know that there are many who disregard the Priesthood;

many who fail to attend their quorum meetings, and consequently fail to catch the spirit of the Priesthood. Only about fifty per cent of those who bear the Priesthood are faithful in attending their quorum meetings, which have been appointed by the Lord, under the counsel and direction of the First Presidency of the Church. The brethren of these various orders of the Priesthood should meet together often, to bear testimony one to another and to be instructed in their duties, that they may exercise this sacred power for the salvation of souls. If any man or woman enters into the celestial kingdom of God, it will be by and through the authority of the Holy Priesthood. If we do not hold that Priesthood, and magnify it, we cannot pass by the angels and the gods. It may be that a few words will be said by some of the speakers in relation to the quorums of the lesser Priesthood. Words of instruction were given last night relative to them. The orders of the lesser Priesthood are very necessary and important in the Church, very needful to its welfare, and placed there by the God of heaven. This is the Church of God, not our Church, and who are we that we shall rise up and say that these quorums of the lesser Priesthood are unnecessary, and that we have too much Priesthood? It is God who has established the Priesthood, and set its bounds and limits. Something may be said in relation to the acting Teachers of the Church, who are called to act as Teachers in the lesser Priesthood. The ordained Teachers are usually young men from fourteen to eighteen or perhaps twenty years of age, who are not of themselves quite qualified to go out and teach the families of the Saints? Hence men are called to be acting Teachers, whose duty it is to take these young men with them in their visits to the people, that they may gain experience and become qualified to perform the functions of their office. If there is any duty neglected in the Priesthood, I think you will find it among the acting Teachers of this Church, who in many places fail to meet this responsibility.

There has been no lack of instruction and counsel, from the days of the

Prophet Joseph Smith until the present time. Twice a year in these general conferences, four times a year in the Stake conferences, once a year in the ward conferences, and then in the Sacrament meetings, the Priesthood meetings, and on other occasions, instruction, full and complete, covering the whole field, has been given to the Latter-day Saints. But I often think that some of us are like the people of ancient Israel—we are slow to hearken to the voice of the Lord. We acknowledge His hand; we admit the importance of these things, and see the necessity of them; but in many cases fail to carry out counsel, and thereby lose the blessing. I give it to you as my candid judgment that the great success which attended the ministry of Jesus Christ was due to His strict obedience to the will of the Father. I fancy that He sought to teach that lesson in all His life—almost by every word He spoke and everything He did. He was constantly striving to impress upon His disciples that He came not to do His own will, but the will of the Father who sent Him. Do you not remember that even at the age of twelve, when but a lad, upon one occasion he was separated from his parents. They searched for him with great anxiety, and finally discovered him in the temple at Jerusalem, disputing with the learned doctors. His parents chided Him for what appeared to them an act of disobedience in leaving them without their knowledge, and He turned and said, "Wist ye not that I must be about my Father's business?" Even at that tender age the spirit of obedience manifested itself, and He gave His earthly parents to understand that He was there to do the will of the Father. When He came to the waters of Jordan to be baptized, John the Baptist forbade Him, feeling that he was not worthy to baptize the Savior. The Savior said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." In other words, to render obedience to the will of the Father. He who was without sin and without guile went down into the waters of baptism, and when He came up out of the water the heavens were opened and the Holy Ghost descended upon Him in the form

of a dove, and a voice came from the heavens, saying, "This is my beloved Son, in whom I am well pleased." Why was the Father well pleased? Because of His obedience; because of His willingness to do that which was required, even though it seemed not to be necessary. Again He was willing to be lifted upon the cross. Did He not say to the Father, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt?" And did He not thus fulfil the will of the Father by His sufferings on the cross? Afterwards He ascended into heaven, and now sits upon the right hand of the Father, glorified, the Lord of life, the Savior of the world a perfect example of obedience! And should we not therefore follow His example, resting as we are under the great responsibility of having received the word of the Lord in relation to the various duties required at our hands? How strict is the commandment of God! Are we not told in the language I have quoted, that the President of this Church is endowed with the keys of the mysteries, and of the revelations which are sealed; but is there time at this conference to talk upon the mysteries? No; we must talk upon the practical things, especially those which are neglected by the Latter-day Saints. Then when the next conference comes we shall doubtless have to talk about the same things, again and again, because of our forgetfulness and our mortality. The President of the Church holds the keys of the revelations which are sealed. Have you forgotten, my brethren and sisters, that part of the plates from which the Book of Mormon was translated are sealed, to come forth in the due time of the Lord? Is this the due time of the Lord? Can we expect that these plates will be unsealed and these mighty revelations brought forth, unless we accept and carry out in our lives the commandments which have been unsealed and transmitted to us in the Book of Mormon, in the Book of Covenants, and in the Holy Bible—these glorious books which are before us, and which should receive our attention and our study, that we may become acquainted with the commandments of the Lord and observe to keep them, that

we may prepare ourselves for the great revelations which are to come, and which will come, as the Lord lives.

I rejoice in these things. I know that this is the work of the Lord. I know that His hand is in it, and that His power is with us. I have seen it manifested upon many occasions. I have received many testimonies of the truth of this work. I cannot deny it and never will so long as the Lord will bless me with His Spirit and the power of the Priesthood. It is the work of God; and all who give heed to it, and who go down into the waters of baptism and are baptized for the remission of their sins, have hands laid upon them for the reception of the Holy Ghost, and continue faithful, will receive a knowledge of this work, and shall know, as I know and as you know, that it is the work of the Lord. May God bless you and prosper you abundantly, is my prayer in the name of Jesus. Amen.

Charles Kent rendered, with excellent effect, the beautiful hymn of which the following is the opening verse:

O my Father, Thou that dwellest
In the high and glorious place!
When shall I regain Thy presence,
And again behold Thy face?
In Thy holy habitation,
Did my spirit once reside;
In my first primeval childhood,
Was I nurtured near Thy side.

ELDER ANDREW KIMBALL.

(President of St. Joseph Stake.)

I rejoice this afternoon, my brethren and sisters, in this opportunity, and deem it an honor to my sacred father's name and to my sacred mother's name. I feel it an honor to the Indian Territory and Southwestern States Mission, with which I became so intimate, and to the Stake that I now have the honor to preside over.

It takes me nearly two thousand miles travel to visit with you in conference, and it is my pleasure to gain all the information possible to take back to our people in the St. Joseph Stake, and they shall hail with delight my return to receive the word of the Lord as it has come unto us through the servants of God in these meetings. I indeed feel embarrassed to take up

this valuable time, and if others feel as I do they desire to get the word from the fountain head; but we do appreciate the recognition of our Stakes and Missions, and we know that this is going to redound to the good of the Church; for the people will feel complimented and will be strengthened in consequence of this remembrance.

The St. Joseph Stake of Zion is situated in the southeast corner of Arizona, adjoining Old Mexico and New Mexico. If you were to ride across Arizona, on the north, from Albuquerque, New Mexico, to California, you would see nothing but desert and tops of mountains among the timbers, and on the south along the Southern Pacific railroad nothing but sand hills and desert; but leaving the railroad, in a little oasis in the desert, you will find a happy people, nearly 4,000 Latter-day Saints, over whom I have the privilege of presiding. It seems that the Lord has preserved these choice little spots in the desert for our people. They could not be seen by the travelers going to and from California; but they were found by our people who were sent by President Brigham Young in early days. I will here say that those who left Utah in early days by team, did not find the promised land. They journeyed into Arizona, and, becoming discouraged, many of them returned home. There were some who had courage to remain and "hold the fort," and they have continued to increase, until today in that arid district of Arizona we have four good Stakes of Zion.

I will say to you that we appreciate what has been said by the brethren in regard to the restless condition that exists among some of our people. There have been many inducements thrown out by some of these northern Stakes to draw people thither, and we ask you brethren of these Stakes to keep your hands off. We are happy and contented down there, and we do not want to lose our people. The trouble is, you are drawing away the financial men, the men of strength and character, whom we need ourselves. There are, however, a number in our Stake that we would like you to have. We are living in a desert. Every foot of the ground

is sandy desert, and were it not for the water that is brought upon it by irrigation, it would still be a desert, and when the water is taken off it becomes a desert again. But it is one of the most fruitful spots on earth. Possibly you have heard some of my stories about big sweet potatoes, the large shocks of corn, the thrifty growth of trees, and all that; but they are true, nevertheless. While I was in St. Paul this summer, representing Arizona in the Trans-Mississippi Congress, I had the pleasure of telling something of the resources of Arizona, lest those people in the rainy districts might think they had it all. After I had told them that we had grown a sweet potato weighing 37½ lbs., there was a Missourian yawned, got up and went out. You know, the Missourians have to be "shown." A Texan came up and congratulated me, and said to the convention, "Texas has held the fort in all these conventions up to the present day, but now we'll give it up to Arizona; we can't beat the sweet potato."

We bring the water from the Gila river and carry it over the sandy soil, and with the warm climate we can produce anything on that soil. We have already dispensed with our early crop of Irish potatoes, and are now eating sweet potatoes from the same ground. I remember a short time ago seeing a beautiful field of grain, containing possibly forty-five bushels to the acre, and just as I left there was good-sized corn standing on the same ground.

Now, we do not want you people of Oregon and Canada to get excited and come rushing down, for there is not room for you.

We have a Latter-day Saint school established in Thatcher, the attendance sometimes running as high as 220. They come in from the surrounding country, and are trained in the Gospel as well as the various branches of education. It was my privilege to be in the legislature two years ago, and while there I secured the passage of a bill giving to the Academy the National Guard, and now we have the largest National Guard in Arizona, and will get the regiment band soon. The governor, I

want to say, is very proud of his "Mormon" boys. Recently it was my pleasure to visit him and talk with him about our country. He wrote me and asked me to go and see him. I called on him on my way home from St. Paul, and reported my trip in the interests of the Territory, and he was very much pleased. He wanted to know all about you good people, all about our organization, etc. He took me to dine with him, and his wife, a very amiable and nice lady, was there also. While there he desired me to get information from the other Stakes of Zion in Arizona in regard to our people, and I did so. The Arizona people are broadminded and liberal. They are not hurt with religion, however. We have no trouble from the outside churches. Occasionally a little upstart comes in from the east and undertakes to uproot our people, but he can get no following. Not long ago a wealthy Jew—Mr. Solomon—after whom the county seat is named, had some relatives and friends visit Salt Lake City, and they were kindly entertained on these grounds. They spoke to Mr. Solomon, and he was very much interested and desired to visit Zion himself. They told him he must try and get into the Temple, and he said he would get a recommend from President Kimball. Sure enough, he came to Thatcher with the company and introduced them to me, and said, "Brother Kimball, I want a recommend to go to the Temple." "Well," said I, "Brother Solomon, I'll tell you how you can get there. Baptism by immersion for the remission of sins—and I know you need it—will let you through the door. Then you can take your wife along, if she will repent, and you can have her married to you in the right way." I went into the store and wrote out a nice recommend to President Lorenzo Snow, and he brought it up here, and President Snow entertained him for four hours. He came back and bore testimony throughout our country concerning the grand old gentleman at the head of the "Mormon" Church. He said he was the cleanest, nicest man he ever saw.

Many good things have been said of us there. Last winter, while visiting

in Tucson, one of our largest cities, Senator Ives, president of the last legislative council, asked me to dine with him. In the evening I joined him and his wife, and after they had put their lovely little family to bed, we commenced talking upon Mormonism. I saw they were interested, and for four hours I explained to them the rise of this Church, told them of the Prophet Joseph Smith in his boyhood, of the establishment of this work in the earth, of the exodus of the people across the plains, of their establishment in the Rocky Mountains, and explained to them in detail the organization of the Church. Occasionally I asked them if I was not tiring them but they would say no, go ahead, Mr. Kimball, it is immensely interesting. When I reached the point of divine authority, then the good lady, who is a devoted Catholic, said, "Now, I have it. Some time ago there were two Elders left some tracts in our home, and I told our Protestant people that they were not in it a bit as far as authority was concerned, for it rested either with ourselves or the Mormon people." I replied, "Yes, that is where it rests. You people claim the literal descent, but we claim that the Gospel was taken from the earth and restored again through the Prophet Joseph Smith." Thus our conversation ended.

This is the principle upon which we act down there; we treat the outside world right, and they treat us right. As Apostle John Henry Smith said to me, "Andrew, we are not out of the woods yet;" and sometimes I think that his policy of kindness is the safest policy to win friends. I have not forgotten a lesson taught me by our venerable brother, Apostle Franklin D. Richards, when I was in the Indian Territory Mission. He said, "Brother Andrew, if you can do nothing more than to win friends unto the Gospel of Christ, you are doing a good work; for the honorable of the earth will have a much better opportunity than we can imagine—greater than many of those who have received the truth and not lived up to it."

Brethren and sisters, Arizona is all right. We have a song, composed by

one of our people, called "Arizona—the sun-kissed land." I wish now that I had sent it up here for Brother Stephens to have the Tabernacle choir sing it; for I want to tell you, it is good enough even for the Tabernacle choir. I was raised in Salt Lake City. These dear old streets and almost every nook about the city are familiar to me, and I love the people here with all my heart. My wife's folks and my folks are here. My wife said she had trembled all her life lest she might be sent into Arizona, and it seemed to me that was my condition, too. I went down there, in obedience to the word of the Lord, with a feeling of gloom and despondency hanging over me, and when President Joseph F. Smith set me apart he blessed me that I might not become despondent.

I want to say to you that since I have been there I have not had time to be despondent. Arizona is the sun-kissed land, the home of the cactus and of the Gila monster. I am satisfied with my home there. I say, God bless Arizona; God bless her people. God bless those people that have had nerve and courage enough to stay down there and hold their homes; and you people up in these more favored districts, keep your hands off. God bless you all. Amen.

ELDER WILLIAM T. JACK.

(President of Cassia Stake.)

My brethren and sisters, I need not say that I am delighted at this opportunity of meeting with you in another general conference of the Church. For many years it was my lot to live in Salt Lake City, the place of my birth, and when conferences were being held it was not an unusual thing for me to be engaged in the avocation of life; but as time rolled on and my place of residence has been changed to one of the remote settlements in our neighboring State, I have come to appreciate the blessings of the Gospel, and the gatherings of the Latter-day Saints in which they come together and listen to the voice of the servants of the Lord, and receive that spiritual food which is calculated in its nature to strengthen and brace them up.

It is a little over two years since the call came to me to remove into Cassia county, Idaho, the gem state of the Union. I am thankful to say to you that long years ago, from my parents and through the inspiration of the Almighty, I was taught the lesson of obedience, and I take pride today in saying that whatever word has come to me from the servants of the Lord, I have been willing to accept it cheerfully and to accomplish the work intelligently, so far as my ability would permit. I removed to the north and succeeded that venerable old pioneer, Horton D. Haight, in the Cassia Stake. I found there a delightful place to live. The climate is similar to that that we have in Salt Lake City. The district is new, and the possibilities of the country are immense. Lying out in the valley to the northwest of where our little city is situated there are 250,000 acres of as good land as can be found anywhere outside the valley of the Nile, and all we require in that district is the blessing of the Almighty and more water. We are waiting now for the hand of the artisan and the mechanic, and for the means of the millionaire, to come and assist us in taking the water out of the mighty Snake river and carry it upon that vast tract of land.

In our religious work I feel very much encouraged. I think I can see a steady and constant growth on the part of the people. In the labor to which I have been called I am abundantly blessed with the association of two stalwart, faithful, tried and true men, Elders John L. Smith and William T. Harper, and with their aid, counsel and encouragement we are laboring for the advancement of the work of the Lord in that field. We rejoice in the thought that good is being done. We also are blessed with the presence of a Stake academy in our locality. At the present time we have over 100 of our young men and women enrolled in that institution, and they are receiving that education which is calculated to prepare them, not only for the duties of life, but for the eternity before us.

I rejoice in the work of the Lord. I

have rejoiced exceedingly in the testimonies that have been borne by our brethren, and I have thought that it must be exceedingly discouraging to our enemies who have looked for the overthrow of the Gospel from the day of the assassination of the Prophet Joseph Smith until the present. When the Prophet Joseph Smith was among the people they thought he was the power of Mormonism, and they said among themselves that if they could destroy him, Mormonism would go down. They accomplished their desire, but Mormonism lived and flourished. When President Brigham Young, that noble leader of pioneers, came upon the scene, and he led the people to this wilderness and planted their feet firmly upon this land, they again thought that if Brigham Young were disposed of Mormonism would die. The time came when that venerable leader passed away; still the Lord had prepared another to take his place. Men have looked from time to time for the leader of the people to pass away, in the hope that the religion of the Latter-day Saints would then come to naught. But in this Conference we have seen a new generation, young men of faith, and of most promising futures, upon whose shoulders some day will roll a portion of the responsibility of this great work. While this must be most encouraging to President Smith and his counselors, to the Twelve Apostles and our leading brethren, it must be very discouraging to our friends who have waited and hoped all these long years for the downfall of Mormonism.

I pray that the Lord will bless us, and that He will inspire us to be faithful and to be charitable to our enemies, remembering the words of Malachi the Prophet, who, in speaking of the wicked makes the statement that the day will come that shall burn as an oven, when all the proud, and they that do wickedly, shall be as stubble. "The day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." I think we can safely leave the wicked and all their evil machinations unto the Lord: for that day will most assuredly come that shall burn them up, saith the

Lord. "But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." Therefore, brethren and sisters, be encouraged in good works. Put upon yourselves the whole armor of righteousness, do your duty, yield a faithful and implicit obedience to the counsels that are given you from time to time, and I promise you today that the power and peace and blessings of the Almighty shall rest upon you; your streams shall increase, your borders shall be lengthened, your boundaries shall be strengthened, and you will see the hand of the Almighty manifest in your deliverance in these troublous times, because just as sure as the angel has flown through the midst of heaven bearing in his sacred charge the everlasting Gospel and has restored it to the earth, just so sure are we living in the hour of God's judgment. Therefore, I say unto you, my brethren and sisters, be faithful to yourselves, and faithful to the trust that has been reposed in you, to the Priesthood, to the Father and to His Son Jesus Christ, whose blood was spilled on Calvary's hill. May we be humble and diligent in the performance of every duty, and may the power and blessings of the Almighty rest down upon the Prophet of the Lord, who stands at our head. May he be filled with power, with wisdom, and with every gift necessary for his high and holy calling, and may his brethren who are associated with him constantly hold up his hands and help him to accomplish the purposes of the Lord. I ask God to bless Israel in all her abiding places, in the name of Jesus. Amen.

ELDER S. R. BENNION.

(President of Uintah Stake.)

I deem it a great pleasure to have the privilege of assembling in this place and mingling my voice with the Latter-day Saints. It has fallen to my lot, from my birth to the present time, to always be associated with the Latter-day Saints, and I hope that it will ever be my lot. I pray that I shall enjoy the Spirit of the Lord suffi-

ciently to enable me to endure faithfully unto the end, and to be true to the trust which is committed to me from day to day. It is only by constant labor and training that we shall secure to ourselves an exaltation in the celestial kingdom of our Heavenly Father. The prize is not to those who run swift for a few years, but it is to those who will endure unto the end, and I hope that we will all be enabled to endure to the end. I realize that we will be called upon to meet trials. It is written that the Lord is going to have a tried people. He will have a people that will serve Him and keep His commandments. Therefore, I look to be tried in all things. If I have not had trials they will come along soon enough; but I hope to be able to endure them.

It is my pleasure to preside over the Uintah Stake of Zion, which is situated in the northeast corner of our fair state. We live in a goodly land. I suppose our Heavenly Father designed us to be there. Many good people live in that Stake of Zion, although there are some who are restless, wanting to go to the north or to the south. I remember a brother who resided there years ago. He had one of the finest locations in the valley, but wanted to go down where Brother Kimball is. Whether Brother Kimball has him yet or not I don't know. He was anxious to go where he could raise five crops of lucern a year. In our country he could not take care of two, so that I do not know what he will do down there. It is better for us to be contented with our lot, and try to do our duty in all things; and if we do this we will be greatly blessed of the Almighty. The earth and the fulness thereof belongs to the Lord, and He has said that He will give it to whomsoever He will. He has promised to bless His people and to pour out His spirit upon them, if they will keep His commandments. I expect to enjoy every blessing that I live for. Every Latter-day Saint will enjoy everything he or she is entitled to.

I pray that peace and prosperity may attend the labors of the Latter-day Saints, and the labors of the servants

of God who are directing the affairs of His kingdom upon the earth. I feel satisfied with my brethren who are placed over me in the Holy Priesthood. I am satisfied with those who labor with me in the Uintah Stake of Zion—my counselors, the High Council, and the Bishops. The only thing that I am fearful of is, am I doing my duty from day to day? If I am not, my Heavenly Father and my brethren who are placed over me will hold me responsible. I can bear my testimony in regard to this work. I know that it is of God. I know that Joseph Smith was a prophet of God, and that those who have succeeded him were prophets. I know that we have prophets and apostles to lead and guide the affairs of the kingdom of God upon the earth today. May God add His blessing. May we be humble before Him from day to day, is my desire and prayer in the name of Jesus. Amen.

ELDER FRANK Y. TAYLOR.

(President of Granite Stake.)

My dear brethren and sisters, I esteem it quite an honor to represent the Stake over which I preside. I am also happy in the thought that when they selected me to preside over a Stake of Zion they did not send me down to Arizona to raise big potatoes or up to Canada to raise large fields of wheat, but they let me stay right at home in Salt Lake county, almost on the borders of Salt Lake City. I am delighted to say that the people in our stake are a good people. We have able men who are endeavoring to live their religion, and all organizations of the stake are, I believe, practically up-to-date in their work. The presidency of the stake has been loyally sustained by the people.

I was very much interested and impressed last night with the talk that Bishop Preston gave to us in regard to the training of our youth in the Lesser Priesthood. It appears to me that as the Priesthood and presiding officers in the Church we ought to pay a little more attention to the proper training of our boys and girls, particularly the boys in the lesser Priesthood. I believe the future strength and growth of this

great people and the work of the Lord depends largely upon the proper training of our young people. I believe that it is the duty of presiding officers in the Church to see that there are no Deacons neglected in the Church. We ought to be sure, as Bishops of wards, that we have the organizations of the Deacons' properly perfected. If we take hold of them at the right age and see that they attend their meetings and are trained properly in the duties assigned to them, I believe we will have less trouble to organize our Teachers' and our Priests' quorums. I think we ought to begin young with the boys, nurse them along kindly, and try to implant within them a testimony of the faith that we have espoused. We ought to put them to work; teach them to act as doorkeepers in our meeting houses, to open the door when people come in and to act as ushers in taking the people to their seats, and showing them to the front, so that the late-comers will not have to pass a crowded place at the back to get to empty seats in the front. I tried this when I was a boy. I remember that of all the duties I had to perform in this Church, there is none that has given me greater pleasure than to act as a Deacon. The Bishop of the ward where I grew up used to honor the Deacons in their place. We had to look after the door and to seat the people in their places. He honored us in our positions to the extent that he expected people to conform to the rules of the house and to take the seats we assigned them. We had a trial of that down in our stake the other day. We had a conference of the Lesser Priesthood, and I believe it was one of the most profitable meetings we have ever held in our stake. In that meeting we gave the boys a practical illustration of their duties. We had Deacons that had been previously trained stationed at the door, and no boy was allowed to open the door. The door was opened for him very courteously and nicely, and as he stepped in the vestry a Deacon tapped him on the shoulder and led him to a seat in the proper place. We instructed them that they were to take the seat assigned them. We had places for our

Bishops and High Councilors, and the Deacons knew just where to take them. During the meeting one of our Bishops came in late. He had been accustomed, I presume, to take any kind of seat he wanted; but I had instructed the Deacons that it would make no difference whether it was a Bishop or myself, they were expected to assign the seats. The Deacon and the Bishop walked up the aisle, and the Deacon had got clear to the stand before he noticed that the Bishop had taken a seat of his own choosing. Then I had to get up and remind the Bishop that we expected him to honor these boys in their place. I believe we ought to honor our Deacons, and encourage them in the start, so that they may grow up to understand the duties pertaining to the Priesthood, and not have to wait until they are twenty years of age and then have to be humiliated, when they want to get married or something of the kind, because they have to go through the order necessary for them. I thank the Lord we had a Bishop that took hold of me when I was a little fellow and trained me in the duties pertaining to the Lesser Priesthood, because if there is any strength in me it is due to the training that I received when a little boy. I think this is the time we ought to start in matters of this kind.

There is another thing that is lacking; at least, it is with us. It seems to me that there ought to be in every ward, where possible, a quorum of Priests, a quorum of Teachers, and they ought to be active in the performance of the duties pertaining thereto. If we get these quorums thoroughly organized and attending to their duties, we will not have much trouble with acting Teachers. The great trouble is, the Bishops cannot get the Teachers to do their work; but if we get the boys started early and train them aright, we will have little trouble in regard to this.

There is another matter that appeals to me very strongly, and that is the welfare of the youth of Israel. I love the youth of Israel, and I feel that as Latter-day Saints we are not giving them the close attention that we ought to in the way of missionary work, and nurturing them, and getting them to

forsake the little evil practices they indulge in by holding out a better life and light unto them. We are so busily engaged in the duties of life that we do not stop to think that there are some who need an arm thrown around them. They need someone to love them, someone to nurture them, and give them a chance to reform. I heard of a case recently that will illustrate this, of a boy who had lived in a settlement all his life. Nobody had paid any attention to him; they had taken it for granted that there was no good in him. But a stranger moved into the settlement, and he liked the appearance of the boy. He put his arm around him and in kind words asked him if he had not better repent; that there was a better chance for him in the fold of the Church of Jesus Christ than on the outside. The boy turned to him and with tears in his eyes thanked him for the interest he had shown in him by putting his arm around him and speaking kindly to him. He said, "You are the first man that ever did that to me in my life. I have lived in this settlement all my life and it has been the rule almost to point the finger of scorn at me; but never has it occurred to any of them to come up and say a kind word as you have done." That boy turned round and is now a faithful, honorable young man in the Church. The trouble is, we are so busy that we take it for granted that our boys who sometimes make mistakes have no good in them, and we do not go out of our way to put our arms around them in love and teach them the principles of the Gospel. We ought to preach the Gospel of Christ at our firesides, and in the homes of our neighbors. There is plenty of opportunity in these valleys of the mountains to preach the Gospel, and to bring the wayward back again into the fold of Christ. Here is opportunity for all of us: Blessed is the father and blessed is the mother whose family is all around them and living their religion, and making no mistakes! That father ought to rejoice that he has such a family, and he ought to feel warm towards the less fortunate father who has a family that he has no control over. He ought to put his arm

around his neighbor's children, and with the talent he has exercised in controlling his own family try to use an influence with them. Do not let the boys go to the four winds, simply for the lack of doing our duty in this regard. I have said it before and I will repeat it here, that lots of us will go out into the world to preach the Gospel of Jesus Christ without asking any questions. We will have door after door slammed in our face; and if opportunity will present so that we can pour into the ears of the people the good things of the Gospel we are delighted. After awhile, if we can lead them down into the waters of baptism, we rejoice exceedingly that we have converted someone. We do not specially ask them about their past or what they have been doing. All we ask of them is to repent of their sins, go down into the waters of baptism, and have hands laid upon them for the reception of the Holy Ghost. Yet oft-times we will come back home and we would not cross the road to preach the Gospel to some of our young boys right here. I believe I will be safe in saying that if we would expend one-tenth of the energy and time and means, one-tenth of the patience and love, that we give to the children of the world, in the interest of our own wayward boys at home, we would save many more souls. We could love our boys more than we do; we could have more patience with our girls than we do have. We could spend more time around our own firesides, teaching the children the principles of the everlasting Gospel, instead of going after the things of the world and letting the boys go to the winds. As fathers and mothers, we ought to be more careful in regard to the rearing of our youth. We should make home the most pleasant place that the boy or girl can find in this whole world. It ought to be the center of attraction to every child. We should make it so attractive by our kindness, our love, and all necessary conveniences, that they will love it better than any other place. I believe it would do good sometimes to sell a calf or a horse in order to place good books in the home for our boys and girls to

read. Subscribe for the works of the Church, so that they can read the principles of the Gospel and have them implanted in their hearts. Then let us take some time to sit down by the fireside with them and explain unto them the Gospel.

Brethren and sisters, I love the youth of Israel. I know that there is good in them. If the coal looks dead, it needs someone to blow the bellows to bring it back to life again. I have found boys who have been looked upon as no good and practically dead, but with nursing and effort that coal has been brought back to life. And what happiness comes into the home when a wayward son turns over a new leaf and becomes a good, upright Latter-day Saint! I rejoice in the Gospel of Jesus Christ. I bear my testimony to its truth. I know that the Prophet Joseph Smith was a prophet of God. I know that the prophet that we have presiding over us today is a man of God, and sets an example in his family that is worthy of all Israel. God bless you. Amen.

ELDER MATHIAS F. COWLEY.

Difficulties to be settled privately, if possible—
Presiding authorities should not be appealed to unnecessarily—Honor every man in his position.

My brethren and sisters, I rejoice very much in the teachings of this conference, and in the way that President Smith has been led to conduct the conference. I would like to say to the Bishops that it is a good example for you to follow. It is impossible for the work of the Lord to be carried on by the intelligence of man, or by any premeditated arrangement carried out in a mechanical way. As the President of the Church has been led to conduct our conference, so ought every Stake President to conduct his Stake conference, and every Bishop to conduct his ward conference, as well as his meetings in general. I do not mean by that that you should follow it in mechanical detail, but that you should follow the whisperings of the Holy Spirit; for this is what has been done during this conference, as it has no doubt in the conferences of the past.

We rejoice to hear the testimonies of our brethren who preside over the Stakes. I rejoice to be associated with men such as they are; and if I were as sure of my salvation as I am of the salvation of such men as have stood before us this afternoon, I would be exceedingly delighted. They are men of God, and we who live in the Stakes of Zion ought to look to these men for counsel, and not, when we have difficulties to settle, always run to one of the Twelve Apostles, or to one of the presiding Council of Seventies, when they are in the Stake. We ought to settle our troubles right in the Ward where they occur, and there ought to be a more strict observance of the law of God in regard to the adjustment of difficulties. Where there are differences between brethren and sisters, they ought to try and settle them in the way indicated by the Savior—between themselves, in the spirit of prayer; not with a determination to show how wrong your brother is, but in the Spirit of the Lord seek to be reconciled with your brother. If this will not accomplish it, then call in the Teachers of the Ward, and let them act as peacemakers; for blessed are the peacemakers. And when the Teachers find a difficulty in a family, they have no business to tell it to anybody else or to circulate it on the streets. They ought to guard such things with the utmost sacredness.

The Lord has laid down His law on this subject, as well as on all other subjects affecting the welfare of the Church. In Section 42 of the Book of Doctrine and Covenants, it is written:

“And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled.”

That is, it shall not be harped upon or talked about after it has been settled. Every man ought to esteem himself as put upon honor, after a difficulty is settled, not to stir it up or resurrect it among the people of God, but let it be settled forever. When Teachers find difficulties existing in families that they can settle without reporting them to the Bishop, it is not a duty in

the sight of God that the Bishop even should know of them. In fact, I do not suppose the Bishop wants to know the failings of the people, if they can be rectified without his knowledge. The Lord has laid down the doctrine that the confession shall be as broad as the offense. If I offend my brother, I must make it right with my brother; and it is hypocrisy to go and ask the forgiveness of God until I have become reconciled with and made restitution to my brother. The Lord says:

“If any one offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God.

“If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the Church may not speak reproachfully of him or her.”

The object is to save people; to make it as easy as possible for them to repent and to make restitution for their wrong; not to circulate the story of their wrongdoing and create a public scandal, but to have it settled according to the law of God.

In another revelation, the Lord says:

“It always has been given to the Elders of my Church from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit.”

This is the law of God to every Bishop, to every stake president, and to the president of every quorum or association in the Church. They are to be guided by the Holy Spirit. This conference has been exceedingly interesting because it has been conducted by the Spirit of the Lord through the man who presides over us on this occasion. I may say that it is the most interesting conference of the Church that I ever attended.

Another thing: The Lord certainly placed prophets and apostles, evangelists, pastors and teachers in the Church, as Paul describes, for the work of the ministry and for the edifying of the body of Christ; but He has placed the Bishops and the authorities of the stakes in the Church for the perfecting of the Saints, just as much as the Apostles, or the Council of Seventies,

or the Presiding Bishopric, or the Presidency of the Church, who stand at the head; and there ought to be an improvement in all the stakes in regard to the adjustment of all matters affecting the salvation of the Saints of God in the respective stakes. I suppose that the President of the Church gets bushels of letters written by men and women who, disregarding the Bishop and the presidency of the stake, go over the heads of those officers in order to lay their cases before the President or to ask questions of him, some of which are of the most foolish character. This is all wrong. I want to advise the Latter-day Saints to settle these questions at home just as far as possible. When the Priesthood of God is trusted by the people, there will be a greater measure of the Spirit of the Lord attending the ministrations of our Bishops and stake presidents throughout the Church. I do not believe that the Presidency of the Church are under any obligation to do those things that ought to be done by the local authority, and I do not know that they have any promise of being blessed of the Lord in doing work that ought to be done by the Bishops and presidents of stakes. I am impressed with this, because I have been asked in various stakes of Zion a great many questions that could easily be answered by the Bishop of the ward, and I have been appealed to to settle difficulties that ought to be settled easily right at home. The Latter-day Saints should understand this and feel the responsibility of it. The Priesthood of God is the representation of God, if you please, in the earth. It is not man's personal individuality that we honor, but it is the authority of God which he holds. God has established His work upon the earth, and He has appointed men to be the recipients of His holy will and, through their administration, to voice that will unto the Latter-day Saints. The Savior said to His disciples, "He that receiveth you receiveth me; and he that despiseth you despiseth me; and he that despiseth me despiseth Him that sent me." When this principle is understood and properly carried out, there will be more of the power of God

in the midst of the Latter-day Saints, there will be a stronger bond of union among them, and there will be greater and more effective work accomplished throughout the stakes and wards by the local Priesthood. I wish to say to every man in the Church, young and old, that the greatest desire of his heart should be to honor the office in the Priesthood which he holds, and not have constantly in his mind the greatness of somebody else's calling. It is all the authority of God, the one Priesthood, and it cannot be parted asunder. The High Priest holds the Melchisedek Priesthood; the Seventy holds the same, just as the Apostle does, and he is entitled to the power of God in his ministrations among the people. I have heard President Woodruff say many times that he never enjoyed more of the Spirit of God than he did when he was a Priest, preaching the Gospel, I believe, in Arkansas. It was the same with John the Baptist, and with Philip; they enjoyed the spirit and power of Almighty God, and yet they officiated in the Lesser Priesthood. We are entitled to the same blessing if we live for it. I think it would be a good thing if every Bishop would call together all the Priesthood in his Ward, and would select from the High Priests, the Seventies and the Elders enough men to act in the capacity of Priests. I have enquired in the Stakes of Zion where I have traveled, about a quorum of Priests and have found but few. Yet the Lord has laid down that as one of the offices in the Lesser Priesthood, and has specifically stated that they are the ministers of the Gospel unto the people.

We had instructions here last night by President Smith concerning our responsibility to the authorities of Wards and Stakes. I have been taught this doctrine all my life. I was born and raised on the same block as Brother Frank Y. Taylor and Brother John W. Taylor, and I used to act in the capacity of a Teacher in the home of President John Taylor. I was not very well qualified, it is true. I believe the only qualification I had was a willing spirit and an obedient heart; but the Lord blessed me in my labors. When-

ever we entered into the house of President Taylor as Teachers, he laid aside all other things that were demanding his attention, and he would call his family together, sit down with us, and hear what we had to say. On one occasion a young man, who was asked to question President Taylor in regard to the performance of his duties as a member of the Church, said he did not want to. Why not? Because, said he, he is a so much better and greater man than we are. President Taylor told him it was his duty to question him. "Why," said the young man, "I don't think you would hold the office that you do if you did not perform your duty as a member of the Church." The President replied, "It is your duty to find out

whether I do my duty as a member or not; whether I teach my children the principles of the Gospel, and pay my tithing, and attend to my family and my secret prayers."

The more men know about the Priesthood of God, the more they respect it. I say to the people, seek unto the Priesthood of God, and let wizards, necromancers, hypnotists, spiritualists and all such things alone; for within the Church of God there is all sufficient for our salvation in this life and our exaltation in the life to come. God bless you. Amen.

The choir sang, "Rouse, all ye mortals."

Benediction by Presiding Patriarch John Smith.

THIRD DAY.

IN THE TABERNACLE.

MONDAY, OCT. 6, 10 A. M.

The choir and congregation sang the hymn which begins:

Do what is right; the day dawn is breaking,

Hailing a future of freedom and light,
Angels above us are silent notes taking
Of every action; do what is right!

Opening prayer was offered by Elder Joseph E. Taylor, counselor in the presidency of the Salt Lake Stake.

Singing by the choir:

Come, dearest Lord, descend and dwell,
By faith and love, in every breast;
Then shall we know and taste and feel
The joys that cannot be expressed.

ELDER MARRINER W. MERRILL.

Remarkable development of the Lord's work—The elements tempered, and the land blessed—Continued improvement essential—Importance of the teacher's calling—Evils of debt and mortgages.

The meetings of the conference thus far have been very interesting to me. I have listened with a great deal of interest to the reports of the presidents of missions and presidents of the Stakes of Zion. We are here, my brethren and sisters, to be fed spiritually, and to be

instructed with regard to our temporal duties. Thus far, I think, we have all been satisfied with the things that we have heard and the spirit that has been manifest. Indeed we may say we have had a refreshing from the Lord. We have been benefitted and profited by the various subjects that have been treated upon. How vast is the work of the Lord! And how it is increasing and spreading abroad, notwithstanding the difficulties that have been thrown in the way! When we look back, say 50 years (there are many here, I suppose, that can remember 50 years back,) and observe the progress that has been made in 50 years, it is wonderful to contemplate. While in that time twenty of our Apostles and Presidents of the Church have passed to the other side, yet we see today the Church is stronger and the people are more numerous than ever before. There is more interest manifested in the forwarding of this work in the earth, than ever before in our history. Thus we see the hand of the Lord manifest towards this people in their growth and development in the earth. What will be the growth and development in fifty more years? No doubt there are people here that will live to

see fifty more years, and the work being developed fifty years hence.

We have great cause to give thanks and praise to our heavenly Father for His goodness unto us, and for His mercy in tempering the elements in these high mountain valleys. I can well remember when it was said that certain valleys in these mountains would not produce the cereals of the earth, because of their altitude and the frosts; but this saving has been brought to naught. I remember very distinctly going with President Young on his first trip into the Bear Lake Valley. A number in the company, after we arrived there and camped, predicted that there never would be any grain raised in Bear Lake Valley, because it was too cold. But we find that the Lord tempered the elements. I remember what President Young told them in the first meeting. He said, "You have come here to a cold, high valley; but if you will stay here and be contented, and serve the Lord, you will get rich." He assured them that they would be able to raise grain; but if you cannot raise grain, said he, you can raise hops, and get rich raising hops. We find that the elements have been tempered in all the high valleys. In Cache valley we all huddled together, you know, on the low lands. I remember President Kimball saying one time when he was there that the day would come when we would want to crowd up toward the mountains, and cultivate the land on the high benches. That saying is verified today. Go into Cache valley and you can see the valley cultivated in places almost to the top of the mountains, while the lower part of the valley is abandoned to grass.

The Lord has been with His people. He has been with His servants. And it has seemed to me, in watching the progress of the work of the Lord, as if every administration that we have had was a little stronger than the previous one; but perhaps that is not the case. It may only be that in the development of the work of the Lord new things have arisen. The Lord did not promise He would reveal everything at once. He said He would give line upon line, precept upon precept, here a

little and there a little; and as the work of the Lord develops new features are brought before the people. Things are revealed from time to time that were not necessary half a century ago.

Now, taking into consideration our condition and our circumstances, is there yet room for improvement among the Latter-day Saints? Notwithstanding the good reports that we hear from the various Stakes of Zion, let me ask, is there yet a chance for improvement in the Church of Christ? Why, there certainly is. We have not all come to the unity of the faith yet. We have not all come to a perfect understanding of the Gospel. We learn a little today and a little tomorrow, advance step by step and keep learning a little more about the work of God.

The Lord has given unto His people a perfect organization, such as is not found anywhere else in the world. It was reported by somebody since the conference commenced that there were no poor in one of the Stakes of Zion. When I heard that, I thought to myself that that Stake was in rather a bad condition. The Savior said, The poor ye have always with you. My experience in the Church has taught me that if no poor are found it is because a thorough search has not been made in the Stake; for I believe there are poor in all the Stakes of Zion. There is a certain class of people amongst us that wont make their wants known. They will suffer, and suffer a great deal, before they will let their neighbors know their condition. I have acted as a Bishop for eighteen years in the Church, and I have found in my administration that there are cases of this kind, where people will not reveal their condition. Such people have to be hunted for; and then looked after, by the Priests, or by the Teachers, or by somebody, in order that their circumstances may be made known. I will guarantee if all the Stakes of Zion were searched carefully it would be found that there are poor everywhere; not so extensively perhaps in some Stakes as in others, but there are poor. The organization that the Lord has given us suits the condition of every member of the Church, and also the condi-

tion of non-members of the Church, because they, living among us, are to be cared for, are to be looked after, and treated kindly.

I fear there is a lack, my brethren and sisters, with regard to the labors of the Lesser Priesthood. I fear this because I know from experience that it requires a constant labor and a constant watchcare on the part of the Bishop to keep the Lesser Priesthood in good working order. Now, every family in the Church, and every family in the district, whether they are in the Church or not, ought to be visited. They are the Lord's children, and they ought to be looked after. They ought to be visited at least once a month. Can we Bishops or Presidents of Stakes say, and say truthfully, that the flock over which the Lord has appointed us to preside is visited, cared for, looked after and provided for. If we can, then we are in a happy condition, and we are doing just what the Lord wants us to do. But if we fail in this important matter, then it is time for us to consider, to counsel together as the Priesthood, as a quorum of the Priesthood, and see wherein we can make our labor more valuable and more profitable to the Latter-day Saints. The Teachers, you know, have general jurisdiction. The office of a Teacher is an important one in the Church. I remember once going as a Teacher into the family of President Kimball, and President Kimball was there. Of course, being a boy, I felt bashful, and very diffident in talking in the home of one of the Presidency of the Church; but it was not long before President Kimball made me feel perfectly at home, to talk there just as I would to anyone else, because of the spirit and kindness he manifested. He says, "I want you to preach the Gospel to my family. If you see anything out of order, I want you to tell them about it; whether it be indoors or out-of-doors, tell them about it; advise with them about it, counsel with them about it." Now, that has always been a lesson to me. I have always remembered it. The Teachers should advise with the people in regard to their interests. Not that they should have one simple rou-

tine of questions to ask in every family; that is not necessary, and the Lord will not lead you that way either; but He will lead you to say such things in each family as shall be suitable and proper. The Lord will be with every Teacher if he is humble and prayerful. Now, I conclude, from my own experience, that the very best thing in the world for the Teacher to do before he goes out, is to go off into a secret place, and tell the Lord he is going out, in fulfilment of his duty, to labor as a minister of the Gospel among the people. If you will do this in humility, the Lord will be with you and direct you in your labors. Now, do not miss anybody in your travels. Do not be in such a hurry that the most remote family in the district may not be visited and looked after. You may feel in your hearts that those people are no good, that they are not worthy, that they won't receive you kindly, and so on; but there may be children there, on whom your influence may have great effect, and you cannot afford to neglect them. We cannot afford to neglect our duty to these people. Now, these things apply to the Presidency of the Stake as well as to the Bishopric.

There is one very good thing that the Teachers might talk to the people about, and that is with regard to going in debt. Some of our people have had a great desire to go in debt, perhaps for the purpose of making as good a show as their neighbors. In my opinion, the time has come when we should desist from going into debt. We should not mortgage our homes. This is a subject that I certainly think the Teachers should talk about. I hope that it may be said from this time on that the Latter-day Saints will not mortgage their realty, their homes, their chattels, or anything they have. Under some circumstances it may be a necessity; but as a rule it is a bad thing, and we ought to quit it. I have seen people turned out of their homes, owing to the mortgage being foreclosed. They have had to let it go for half its value, because it is seldom you can borrow on a piece of property the full value of it, and in that way their hard earnings are dissipated. Do not mortgage your

homes. There was a time when there were no mortgages in all Utah; but it is not so today. I do not suppose there is a Stake of Zion that is now free from it. It is time, therefore, that we began to seriously consider our condition, and cease going in debt. Let us pay off our mortgages and our obligations as fast as possible; and the quickest and easiest way to do it is for every man to pay his tithing and offerings to the Lord. For everything belongs to the Lord, and He has made us stewards over what He has placed in our hands. Then let us pay our obligations to the Lord, no matter what our neighbor may say about it. Every man in the Church should pay his tithing, and pay it when he has it. Do not put off paying the tithing on your summer's wage until the fall, because that is not a good way. When you receive your monthly salary, pay your tithing right at the time; and do the same with whatever you get from any source. If you will do this, the Lord will open up your way and help you out of debt. Let us make a resolve not to go in debt any more, and the Lord will assist us to carry it out. We not only want to get out of debt ourselves, but we want to see the Church out of debt, so that the hands of the Presidency may be so liberated that they can use whatever means are necessary for the development of the work of the Lord and the building up of Zion. If we had in our possession today the interest that we have paid on outside capital, it would help us considerably.

Another thing: Let us not make too many demands upon the Presidency of the Church. The Presidents of Stakes and Bishops of wards are continually asking the Church to help them for one purpose or another. Bless your soul, the Presidency of the Church would be willing to help everybody if they had it in their power; but it is not in their power at present. Therefore, if we have a meetinghouse to build, let us go to and build it without asking aid from the Church. If we could utilize the labor that is wasted in all the Stakes of Zion, we could build all the meetinghouses we need. You brethren that

need meetinghouses in your wards and stakes, try and utilize that labor in the building of them. I know by experience that this can be done. Then you will not have to ask the Church for anything.

These are some of the details that affect us in our wards and stakes. It would be a good thing for the Bishops and Presidents to make a note of what is said by the speakers, and wherein the remarks fit their circumstances, apply them. We are gathered from all parts to get information and instruction, and let us not pass these things by without giving heed to them.

I testify to you, my brethren and sisters, that this is the work of the Lord. It has done my soul good to hear the brethren testify that they knew this was the work of God. It is not our work, but the Lord has given us the privilege to take part in it. Joseph Smith, the great prophet of the last dispensation, has a watchcare over us today, just as he had while he was on the earth; and he is not so very far off, either. The Prophet Brigham also, and the other leaders of Israel who have gone to the other side, are watching over the people of God; and let us not feel that they are away, beyond the bounds of time and space, because they are not very far away. This is the work of God. Joseph was a great prophet. He ushered in this dispensation of the fulness of times, and it is gradually going forward. It has spread abroad upon the mountains and in the valleys, and will continue to do so. God will build up His kingdom and sustain His servants. Let us see to it that we are not found complaining or faultfinding, but let it be said of us that we have sustained the work of God and our brethren. God bless you, is my prayer in the name of Jesus Christ. Amen.

ELDER DAVID K. UDALL,
(President of St. Johns Stake.)

I desire the faith and prayers of my brethren and sisters the short time that I may stand before you. I am not like President Andrew Kimball, acquainted with every nook and corner of this

beautiful city of yours. It is a revelation to me to behold what is to be seen in these lovely valleys of the mountains. It has not been my good fortune to be associated intimately with the leading authorities of the Church, only when they have visited our country. For twenty-seven years I have been engaged in looking after the interests of the Latter-day Saints in different parts of the Lord's vineyard. It has been my lot to be on the frontiers, and to assist in building up the waste places of Zion. I have rejoiced in this labor, and have seen the power of God made manifest on many occasions in the support and succor that has come to the Latter-day Saints in the establishment of new colonies. I rejoice exceedingly in the testimony of the Gospel of Jesus Christ. I know this is the work of God. I have known for many years that those who led the Church were inspired of the Almighty. I can remember, in the days of my childhood, when the little children went out to greet President Brigham Young as he passed through the settlements of the Saints. I recollect how my heart leaped with joy and satisfaction in seeing this great man and in listening to his words and the words of those who accompanied him on those noted trips. In my ministry among the people I have rejoiced in the teachings and the words of encouragement that have come from the leaders of the Church, and I bear my testimony today that the men who lead Israel are men of God, who have had and do have the power and the inspiration to lead this people successfully, if we will adhere to their instructions.

I have had great pleasure in my labors in the St. Johns Stake of Zion. We do not raise these wonderful sweet potatoes that President Kimball referred to; but I will tell you what we do have, as no doubt President Kimball has in his Stake: we have a choice people in that land, who are trying to serve God. As an evidence of this, we discover in all the wards a desire on the part of the Bishops and the Saints generally to keep up the organizations that have been established for the welfare

of the people. We are at peace with our neighbors. We have the Navajos on one side of us, and the Apaches on the other; and in some places where our people reside there are Pueblo Indians. We are at peace with these people. We are at peace with the territory of Arizona, and I was very thankful to listen to the remarks of President Kimball yesterday in regard to our treatment there. I think it is due the people and officials of the territory that the Church of Jesus Christ of Latter-day Saints should understand that we are treated nicely and kindly in the country in which we live. The conditions surrounding us in the St. Johns Stake are rather peculiar. We live in a section of country where we are not favored with a railroad passing through any of our settlements, nor a telegraph line. Whether these things are a blessing or not is not for me to say, but we miss these opportunities of the age. We rejoice, however, that we have the same privileges in the Gospel that you have who are more favored in these other regards. We have a people free from mortgages. I do not believe there is a single home belonging to the Latter-day Saints in that Stake of Zion that is under mortgage. Every meeting-house, every schoolhouse, our Academy building, and all our public property, is free of debt; and though we are poor, we rejoice in that freedom. In our farming we depend almost entirely upon reservoirs. If my memory serves me right in the eight wards of that Stake we have fourteen reservoirs, constructed by the united labor of the people. With a population of about 1,500 in the Stake, we have expended in the neighborhood of \$80,000 in the building of reservoirs, and we do not owe anything for them.

I am happy, my brethren and sisters, in having the privilege occasionally to come and visit with you and to attend the general conferences. I pray God to continue to bless and prosper His people. There is one thing comes to my mind that I will refer to. We have been very much exercised in our part of the country over our financial conditions. The young men and many of the fathers and husbands are under the ne-

cessity of leaving their homes to find employment, so that they may support their families in these dry times that we are passing through. The thought has occurred to us many times that if we could put forth the same energy and union in this direction that we manifest in keeping up the organization of the Church, it would not be necessary for us to leave home to find employment. I look forward to the time when in every village and city throughout the land where the people of God dwell, there will be industrial establishments, where our young people will be taught to work in wood and iron, etc., and by means of which we will be able to produce all that is necessary for our support. How is it today? We bring in from abroad that which we wear, and that which we eat in some localities. Nearly everything that we need has to be imported; at least, that has been the case with us for some years past, in consequence of the drouth. How it is that we can live and maintain this drain upon the people is a mystery to me. It certainly is an evidence that God is watching over us. In many of our homes we see the motto, "God will provide," and He surely has provided for the colonies of the Latter-day Saints on the outskirts. I bear testimony to this today. God bless this people and the leaders of Israel, and may we be faithful and true to them, as they are true and faithful to the Church of Christ, is my prayer in the name of Jesus. Amen.

ELDER JESSE W. CROSBY,

(Of the Presidency of Big Horn Stake.)

In standing before you this morning and representing the Big Horn Stake of Zion—a new stake that has been organized in Wyoming—and in listening to the reports of the different missions and stakes, I feel that we still belong to Zion. The people of our stake have come from various parts; some from almost every county in Utah, some from Idaho, some from Canada, some from Mexico. They have formed themselves into a body of people there that are

known and recognized as Latter-day Saints. To us who have gone there it has been a land of promise, and our gathering is a fulfillment of prophecy; for it was prophesied many years ago that the Saints would locate in the Big Horn basin and become a flourishing people. President Young prophesied in regard to this, as did Jesse W. Fox, the well known surveyor, who went into that locality and discovered its resources. We believe that the Lord has held in reserve portions of that country for His people.

I do not think it necessary to say much about our country; in the due time of the Lord it will speak for itself. When compared with many places that the Saints have located in, it is certainly a goodly land. The Lord has heard and answered the prayers of His people there, and the success that has attended our labors has been marvelous to us, as well as to those who have watched our operations. Quite a number of eastern people have tried to colonize in that land, but have been unsuccessful in taking out the water. They have had to concede that the Latter-day Saints are natural colonizers, because of the union that exists among them. In a little over two years we have opened a number of canals, our biggest canal being thirty-three miles long, and costing nearly \$100,000.00. The water was taken out this year, going the full length of the ditch, and on the 23rd of June we commenced irrigating, and have produced some crops. This will show what can be done on that soil.

We have friends in that land. The governor of the state has been watching very carefully what the Latter-day Saints were capable of doing. He says he has watched us with more than personal interest, so that he might see what could be done to make some of that desert land fruitful. Since we commenced operations, companies from the east and the west have started to taking out canals. The officials of the state of Wyoming are treating us with all the courtesy that we could ask. We have come to regard Governor Richards as being unto us like Joseph was in

Egypt, and we feel very grateful to him.

Many of those who have gone into the Big Horn country are poor people. They had more labor than they could utilize where they were living, the water resources being limited, and they either had to work for someone else or go without employment. They are now working for themselves, opening up farms and making homes. About two years ago we discovered that we were going to be short of provisions, many people having come in without sufficient to hold out until they could raise something. The situation seemed somewhat serious; but the Lord opened the way, in answer to fasting and prayer. The Burlington railroad officials offered us contracts on their road, which we accepted; and after fulfilling the contracts we received our money, and utilized it to the very best advantage.

The people, I believe, are trying hard to make it a land of Zion, by keeping the commandments of the Lord thereon. We have a God-fearing people there, who are trying with all their hearts to serve God, and to make the land a place that the Lord will delight to bless because of the faithfulness of those who dwell there.

May God bless Israel, and all who write and speak in favor of Zion, is the prayer of your humble servant, in the name of Jesus. Amen.

ELDER STEPHEN L. CHIPMAN

(President of Alpine Stake).

My beloved brethren and sisters, I rejoice in the privilege that I have of meeting with the Saints at the Conference of the Church, to receive the instructions which come from the leading brethren of the Church. I never come to these Conference meetings without being fed with the bread of life. I have shown to me many places in my character that are weak, and when I depart from the Conference I feel strengthened in my faith and in my determination to go forth among the people and, if possible, make a greater effort to accomplish good. I have rejoiced in the testimonies that

have been borne by my brethren. I have been exceedingly grateful and satisfied in my feelings with the manner in which these meetings have been conducted, wherein we have had the privilege of listening to our brethren from far and near bear their testimony and tell of their work among the people.

I have pleasure in reporting the Alpine Stake of Zion, which is located in the north end of Utah county. It comprises ten wards and four branches. The largest ward numbers about three thousand souls; the smallest about two hundred and fifty souls. In the ten wards there are now being erected seven meetinghouses, one of which you might term a magnificent tabernacle, which will cost in the neighborhood of \$50,000 or \$60,000. About two weeks ago we called the Bishops and the High Council of the Stake together and conversed with them upon the condition of their wards, and we found the spirit of harmony existing among them. On the following evening we called together all the authorities of the Stake, and from them we also learned that the spirit of harmony and good feeling prevailed in their midst and with the people they are presiding over. The presidency of the Stake are united; the High Council are united. We can testify that there is a good feeling prevailing in the Alpine Stake. In spite of the outlay of means in the erection of these meetinghouses, we are pleased to state that last year the people did not fall behind in their tithes and offerings. All the organizations of our Stake kept a record of their doings for the year 1901, upon loose leaves which were given to them for that purpose. These leaves were handed in at the end of the year, and have been compiled and bound in one record, so that we have the records of the different organizations, together with the minutes of the presidency of the Stake, all in one volume. The presidency of the Stake meet every week, to talk and plan for the welfare of the people. We have counseled our Bishops to do likewise, as well as the presiding officers in the various organizations. We have secured individual tithing cards for every member who paid tithing in our

Stake last year, which have been given to the Bishops to present to each tithepayer. The card has on it the amount of tithing that the individual paid last year, and it contains space for the recording of his or her tithing for twenty years. We keep duplicates of these cards at our office. From the testimony of the Bishops we believe that this will result in good. Only this morning one of the Bishops reported to us that in delivering a card, the brother receiving it said he felt ashamed of the tithing that he had paid, and he has already paid a great deal more tithing this year than he paid during the whole of last year. The people are instructed to bring these tithing cards at the time of settlement, so that what they have paid during the year may be placed on them.

We know that our labors among the people are appreciated, from the fact that they are carrying out the instructions which we have given them. We know that the gifts of the Gospel are among the people as they were anciently. Not long since one of our members met with an accident in the little city of Alpine. A large hayfork ran in his body at the shoulder to a depth of fifteen inches. The physicians were called in to dress the wound, and they declared that his chances for living were very slim. His mother received a testimony at that time that he would live, and therefore told them that he would not die. The Elders were called in to administer to him, and in about two weeks the young man was out upon the streets, and is living today. There was another brother, who came to us to receive a blessing for his speech. He was of a stammering tongue. Before he went on a mission to which he had been called, he received a blessing at the hands of the presidency of the Stake, and word comes to us that he has been wonderfully blessed so that he is able to speak to the people in plainness and without difficulty. We have the spirit of prophecy, the gift of tongues, the gift of revelation and of great wisdom in our Stake, and we feel to rejoice that these blessings are with the people today as they were anciently. We also can testify that we

know the Gospel is true, and that the men whom God has called to lead in the affairs of the Church are men of God. The teachings they give us are true and timely. If we live up to them, they build us up in our faith and make us better men and women.

I pray that the Lord will bless us in our labors, and help us to magnify our callings, that our faith in Him may be increased, that our testimonies may be added upon, and that we may have strength and courage to perform every duty required at our hands, in the name of Jesus. Amen.

ELDER URIAH T. JONES,
(President of Parowan Stake.)

In facing this vast audience I feel that I am overrated; but I am very grateful for the honor conferred upon me in having the privilege of representing the Parowan Stake of Zion. It is one of the oldest stakes in the Church, Iron county having been settled, I believe, in the fall of 1850. In the years 1853-4 iron works were started in that county, and the population at that time was about as numerous as it is today. After the failure in the manufacture of iron, the number of inhabitants was reduced nearly three-fourths. Cedar City then had three hundred families, and in 1856-7 there were only about fifty families. We now have a population in that stake of a little upwards of four thousand. We have all the auxiliary organizations of the Church in fairly good running order, and those who have charge seem to be alive to their duties. The tithing of the people is not as we would like it to be. Of course, we attribute that, to some extent, to the unusually severe drouth that that part of the country is going through at the present time, and which we hope will soon be broken. Numbers of our young men, the best of our communities, are moving to other places. During the last three years we have been under the necessity of organizing the Young Men's association three different times, the presidencies having moved to other places. The present prospects are that our wonder-

ful iron deposits will be developed. Of course, we cannot tell; we have been fooled so many times that it won't hurt us if we get disappointed again; but from what we can judge at present the time has arrived when they will be developed, and instead of our people moving away we will have room for many to move in.

As I have said, I feel it an honor to have the privilege of standing before you for a few moments and bearing my testimony to the divinity of the mission of the Prophet Joseph Smith, and I pray that the blessings of the Lord may be with us as a people, that we may be as a light set upon a hill, that the people of the world, seeing our good works, may be led to glorify the name of our Father in heaven. In the name of Jesus. Amen.

ELDER CHARLES D. WHITE,
(President of Beaver Stake.)

My brethren and sisters, in standing before you here, I feel as Brother Jones stated, as if I was overrated, although I am very pleased to be numbered with the Latter-day Saints and to have the privilege of meeting with you in general conference. I endorse all the remarks that we have heard during this conference. My testimony is that they are true, and that they have been dictated by the Spirit of God. The Beaver stake is in the southern part of this state, adjoining Parowan stake. While we have suffered in the past from drouth and frost, we have not the same reason to complain that they have. We feel that the Lord has blessed us abundantly, because we have very fair crops this year, and our prospects are bright. Beaver City, the capital of our county, is as nice a little city as there is anywhere. We may not have the rich soil and the good climate that they have in other parts of the state, but we have as good water, as fine streets, and as clean a city as there is anywhere. We also have a Church school that we are very proud of—a branch of the Brigham Young Academy—and it is doing a great deal towards making Latter-day Saints. I tell the people of Beaver that the money invested in that school goes

further towards making Latter-day Saints than the money they spend in sending their Elders out into the world to preach the Gospel, although we have Elders out in the world who send us very encouraging reports of their labors. In that school we have many that will bear testimony, whenever opportunity affords, that they have learned that the Gospel is true through being taught there. We think that we have the nicest place for a Church school that there is anywhere in the state. We have 240 acres of land, and quite a number of buildings. There are perhaps a hundred rooms rented at the present time to students who are attending the school, and we have room for more. The school is increasing each year. This is the fifth year of its existence, and we are very much encouraged with it. We feel that the Lord is blessing the people of Beaver. I bear testimony that the Gospel is true. The Lord has certainly revealed His mind and will to His children in this age of the world, and there is no mistake about it.

I pray that God will bless us, that we may be true and faithful to our callings and always be found steadfast and laboring for the advancement of the kingdom of God, in the name of Jesus. Amen.

ELDER IRA N. HINCKLEY,
(President of Millard Stake.)

My brethren and sisters, I feel full of gratitude to my Father in heaven and to my brethren for the privilege of standing here a few moments, notwithstanding I must confess that I have rather shrank from it. Listening to my brothers that are laboring as presidents of stakes, seeing the good spirit that has attended them and noting the good instructions they have given I felt that if I should be called upon I might not be able to interest the people as much which will probably be true. I was much pleased with the remarks of Apostle Merrill this morning in regard to the great improvement made in this part of the country. I landed in this city in 1850. It was my

good fortune for a while to be a policeman on the streets of Salt Lake City, and I used to know where every individual lived in the town, and where everyone sat when they came to meeting. But I was thinking if I was dropped down with my eyes blindfolded in some parts of this city now I would hardly be able to find my way out, it has made such a growth.

I feel to endorse the remarks that have been made, and I assure you that on returning home I want to put into practice some of the things that have been told us, in which we are behind perhaps in our stake. We live just next to Beaver, and we border on to Juab stake. In listening I find out, as I always do when I come to conference, that we are lacking in some things, and that there is room for improvement in our stake. I am pleased with the opportunity of coming to headquarters for the purpose of learning my duty, and I desire to be faithful in discharging it. I have struggled along and am a member of the Church yet, and I hope to continue to the end. I find that the greatest difficulty I have, under some circumstances, is to fellowship myself from the crown of my head to the soles of my feet, not being altogether satisfied at times that I have done my full duty; but I assure you that I have been determined to do right although I may not have been so strong as I might in fulfilling all that has been required of me. I am pleased to note the improvement of the Latter-day Saints. I want to tell you that I have endorsed the leaders of Israel all the day long. I have traveled with this Church something over 60 years and I know a little about the people and the trials and hardships we have gone through; and when I see Zion at headquarters branching out over the hills enjoying plenty, dressing well, living well, I feel to rejoice.

We have all the organizations in our stake of Zion that are in the other stakes and they are in pretty good shape. We have been suffering more or less for three years from drouth, and we have sometimes lost good citizens on account of it, and sometimes we have had some go that we are glad went. I

was very much pleased with the idea expressed by one of the brethren, that when people want to leave a stake of Zion they should get a release. I tell you, I have always believed in standing to the rack, hay or no hay. That has been my motto all my life since coming to Utah. I have not been on preaching missions, but I have done some working missions. I love my brethren, I love the leaders of Israel, and I love and fellowship my brethren in the stake over which I preside. I know that the Gospel is true, and I pray God to bless us in all our walks in life, that we may stand shoulder to shoulder, in touch with all the leaders of Israel and in touch with our Father in heaven. This is my prayer in the name of Jesus. Amen.

ELDER GEORGE TEASDALE.

A promise fulfilled—Pleasure in preaching the Gospel—The Lord answers prayer—Union among the servants of God.

I have been exceedingly interested during this conference, and have reflected upon the power of testimony that has been manifested here. Over 50 years ago I heard this everlasting Gospel. It was then promised to me that if I would worship the living and true God, repent of my sins, accept of the atonement of Jesus Christ, and obey the Gospel, I should have the privilege of a knowledge that God lived, that Jesus was indeed the Christ, that Joseph Smith was a true prophet sent of God, and that the signs followed the believer. I was told that I had to believe in God, the Maker of heaven and earth, the sea and the fountains of waters, and that I had to accept of the efficacy of the precious blood of Christ, which cleanseth from sin and sanctifieth the believer, and then I should receive the gift of the Holy Ghost, the Spirit of the Father, which would reveal to me the things of God. This everlasting Gospel was preached to me in my early days. After some consideration I accepted it, notwithstanding it was so dreadfully unpopular; for the Latter-day Saints were nicknamed "Mormons," and the doctrine they taught "Mormonism,"

and those who embraced it were looked upon as the offscouring of all flesh. I received the promised testimony, and after 50 years' experience I do most assuredly know that God has spoken from the heavens, that Joseph Smith was a true prophet sent of God, and that this Church, now presided over by Presidents Joseph F. Smith, John R. Winder and Anthon H. Lund, is the Church of the Lamb.

This everlasting Gospel is being preached in all the world for a witness. I have had the privilege of traveling abroad to preach it. I labored for some time in the Southern States, declaring the message of salvation, and when I was released to come home I was sorry, for I was enjoying my labors so much among that people. No one could be treated any better than I was by the people of the Southern States. I never had to sleep out of doors, for the Lord always opened up the way for me. And I am so thankful to know that the Lord blessed the people that blessed me. Those who threw open their doors to the Elders, who fed and clothed them, and who aided them in the work of the ministry, though they have not embraced the Gospel they will most assuredly receive the recompense of reward from the Lord Jesus, our Master. We were representing the Lord Jesus Christ, not ourselves. We were not beguiling the people by falsehood, by false dogmas or foolish traditions; we were offering them the Gospel of the Son of God with the promise that if they would repent and obey it they should be put in possession of a similar testimony and knowledge to that which we ourselves enjoyed. Love the inhabitants of the earth? Of course, we do. I have crossed the Atlantic ocean seven times, not on pleasure trips, but in the interests of the Church, and I know how the Lord has protected me and taught me. He will do the same to anybody else, if they will put their trust in Him and ask; for He has declared in these last days that if we will ask we shall receive, if we will knock it shall be opened unto us, if we seek we shall find. We do most assuredly know that this is true.

These are the glad tidings that we take to the nations. We tell the people what opportunities are within their reach today, if they will only repent and obey the Gospel. We are pleased to do this, because we love the inhabitants of the earth. As Latter-day Saints we are frequently admonished to live our religion. I understand that to live our religion is to love the Lord our God with all our might, mind and strength, and our neighbor as ourselves, and speak of all the best we can. I understand that to live my religion is to mind my own business, attend to my own affairs, work out my own salvation, and magnify my calling. I understand that to live my religion is to trust in the Lord and do good; to seek earnestly for the blessing of the Almighty, and to be filled with gratitude to Him that I have the privilege of being a member of His Church, that I have a living testimony, that I have become sanctified through the precious blood of Christ, and that I have the fellowship of the Holy Ghost. The Lord has said He would be enquired after, and I have enquired of Him for the last 50 years, and do most assuredly know that when I have asked for that which has been necessary He has granted my prayer, having tested Him under many different circumstances in my labors. It has been my privilege to bear my testimony in many countries, and I have been thankful to Almighty God for the manner in which He has sustained me in all my travels. He has preserved me from all harm, and enabled me to accomplish His purposes. I have frequently said that if I had been as kind to myself as the Lord has been to me, I would have no reason to complain. I am thankful to declare the loving kindness of our Father in heaven.

There is a living testimony manifested here. I shake hands with brethren whom I knew 50 years ago, when we were brought into the Church by our Father in heaven; for the Lord Jesus Christ said, "No man can come to me, except the Father which hath sent me draw him." I know that He drew me and enlightened my mind; I know that He drew my brethren and enlightened

them. They know it, too, and we are living witnesses, living monuments of His mercy, that in all the vicissitudes of life our Father has preserved us and has filled our souls with gratitude and praise. He has given us the privilege of the higher education in His holy temple, and of all the blessings of the new and everlasting covenant. There is nothing that we have and enjoy but has been given to us by Him, and we say, All glory be to the Father, and to the Son, and to the Holy Ghost!

I am thankful that I have the privilege of bearing my testimony upon this auspicious occasion. I am thankful for this conference, and for the testimony of my brethren. It has been sweet to me to listen to their voices, declaring the goodness of God to them. We can see what class of men the Lord has selected to be his ministers, humble, childlike, filled with the Spirit of the Lord. Do we love each other? We do; it is impossible for us to do anything else. May the Lord God of Israel bless these His servants in all their outgoings and incomings. May they be established in His everlasting righteousness, that their days may never fail, but that their testimony may be true and bright, so that they may lay down their lives as members of the Church of Christ in full fellowship, to be received into the Church of the Lamb behind the veil, and to realize the promise, Blessed are they that have a right to the tree of life. If we can obtain a right to the tree of life, we will surely be members of the Church of Christ in good standing, to the glory of God our Eternal Father, through Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

Possession of Priesthood not confined to a few.

Although we may enjoy a little advantage over the rest of the congregation, for my part I could stay here a week longer to hear the testimonies of my brethren, and to give to the world an opportunity to see and know that the Priesthood in the Church of Jesus Christ of Latter-day Saints is not confined to one man, nor to three

men, nor to fifteen men, but that there are thousands of men in Zion who hold the Melchizedek Priesthood, which is after the order of the Son of God, and who possess keys of authority and power to minister for life and salvation among the people of the world. I would like to give the world an opportunity to see what we are, to hear what we know, and to understand what our business is and what we intend to do, by the help of the Lord.

The choir sang:

Zion stands with hills surrounded.

Benediction by Elder George C. Parkinson, president of Oneida Stake.

CLOSING SESSION.

The choir sang:

Though deep'n'g trials throng your way,
Press on, press on, ye Saints of God.
Ere long the resurrection day
Will spread its light and truth abroad.

The opening prayer was offered by Elder Wm. C. Parkinson, president of Hyrum Stake.

Singing by the choir:

Hark! listen to the trumpeters!
They sound for volunteers,
On Zion's bright and flowery mount
Behold the officers.

ELDER JOHN W. TAYLOR.

Ancient prophecies fulfilled in these days—The work of John and the three Nephites—Preparation for the coming of Messiah.

My dear brethren and sisters, I never enjoyed a conference better in my life than the one we are now holding; for I delight in hearing the workers in Zion express their views. This is a remarkable congregation, and last night we also had this house filled to overflowing, with Sunday school workers. When I see these large congregations gathered together in the tops of the mountains it fills my heart with joy, because I can see in it the fulfillment of ancient prophecies. Yesterday the choir rendered a beautiful anthem, suggesting that the mountain of the Lord's house would be established in the tops of the mountains. The Prophet Isaiah spoke of this. He was a great

prophet. He prophesied of the coming forth of our Lord and Savior Jesus Christ a long time before His birth into the world. He also prophesied of the coming forth of the Gospel in the dispensation of the fullness of times, as well as the coming forth of the Book of Mormon. He said:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Brethren and sisters, where did you come from? You came from the various nations of the earth, and in your presence here is fulfilled one of the greatest signs that will ever be given to this generation before the second coming of our Lord and Savior Jesus Christ.

When our Savior was among men he rebuked them because they took no notice of the fulfillment of prophecy. He said, "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" He said further: "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Jesus wanted to impress them that they should rather look to the fulfillment of prophecy than to the precepts of men. He himself respected all that the holy prophets uttered. In His memorable sermon on the mount He said: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

The Prophet Jeremiah also prophesied concerning the gathering, in the following language:

"I will take you one of a city, and two of a family, and I will bring you to Zion:

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

When you find a pastor that will teach the children of men according to the heart of God, you will find one that has perfect reverence for the words of Jesus wherein He says, "Men shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

It has been eighteen hundred years since any one has come forth and testified that they have seen the face of God, until among all the nations of the earth they are beginning to look upon the Eternal Father as an imaginary creature. Through transgression the Lord withdrew the Gospel from the children of men. Jesus foreshadowed this when He said to the Jews, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." He was finally put to death, according to prophecy, and after His resurrection He appeared unto the Apostles. On one occasion they asked Him, "Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." Again, when His disciples asked him "what shall be the sign of thy coming, and of the end of the world?" He said, among other things, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." He also said, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Here are two remarkable signs that were to precede the coming of the Son of Man.

Now, the Lord our God has opened the heavens in these last days, in accordance with the prophecy of Jesus Christ, and the Father and the Son have appeared to the Prophet Joseph Smith. The Gospel of Christ has been restored, in fulfillment of prophecy, and it is being preached in all the world for a witness, according to the predic-

tion of the Savior. The Elders of Israel have stood up in your midst and spoken as they were moved upon by the Holy Ghost. When you heard them you said in your heart that what they said was true; for behold it went through your systems like fire. God poured out upon you the convincing power of His Holy Spirit, and gave you a witness that the Elders were servants of God and were speaking under the influence of the Spirit of truth. Hence you yielded obedience to the Gospel. This also is in accordance with the words of Jesus wherein He says, "My sheep know my voice; but a stranger they will not follow." The voice of the Spirit of God led you out from the nations of the earth. As Elder Teasdale testified here this morning, "No man can come to me, except the Father which sent me draw him." When that Spirit rests upon the honest in heart their greatest desire is to help build up the kingdom of God.

A portion of Israel is now gathered together, but in a little while you will find another prophecy will be fulfilled, and that is the prophecy that Jesus made to the three Nephites who, having power over death, are still living upon this continent. He spoke to them of a time when they would perform a great and mighty work among the Gentiles; and that has not yet been fulfilled, but it will be. You will find that many districts where the Elders of Israel cannot reach will be penetrated by these men who have power over death; and when the honest in heart see the power and authority that is with them, they will feel like Nicodemus did of old, (but I trust they will have more faith and courage) when he said, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." These three men are going to perform a great work in the program of the last days, as is the beloved disciple, John, whom Christ refers to when He says, "If I will that he tarry till I come, what is that to thee?" According to a revelation given through the Prophet Joseph Smith, the Savior said unto Peter, "If I will that he tarry till I come, what is that to

thee? for he desired of me that he might bring souls unto me, but thou desiredst that thou mightest speedily come unto me in my kingdom. I say unto thee, Peter, this was a good desire, but my beloved has desired that he might do more, or a greater work yet among men than what he has done before; yea, he has undertaken a greater work; therefore I will make him as flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation who dwell on the earth."

My testimony is that these men are going abroad in the nations of the earth before the face of your sons, and they are preparing the hearts of the children of men to receive the Gospel. They are administering to those who are heirs of salvation, and preparing their hearts to receive the truth, just as the farmer prepares the soil to receive the seed. The Lord has promised that He would send His angels before the face of His servants, and He does so.

You are here, my brethren and sisters, in a gathered capacity, in fulfillment of prophecy. This is the day spoken of by Jeremiah:

"Therefore, behold the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt;

"But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers.

"Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

Brethren and sisters, your sons are fulfilling this prophecy today in the nations of the earth. Speaking of Zion that should be established in power and glory in the last days, the prophet says:

"The Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit."

In conclusion, let me say to my young brethren and sisters and to my friends who are under the sound of my voice,

I know that God lives. I know that Jesus Christ is the Redeemer of the world, and through His atoning blood all mankind may be saved, by obedience to the laws and ordinances of the Gospel which He has revealed in these last days through the Prophet Joseph Smith. I know that Joseph Smith was an inspired man, raised up of God to usher in the dispensation of the fulness of times; yea, that time which all the holy prophets looked forward to. My testimony is that through your faith and diligence in keeping the commandments of God, every gift and blessing that He has ever promised unto the children of men is yours, whereby you can be brought back into the presence of our Father and crowned heirs of glory, immortality and eternal life. Behold, this is the day of the Lord's preparation. We are preparing for the coming of our Lord and Savior Jesus Christ, and His coming is near at hand. He will come in the clouds of heaven, with power and great glory. I also testify unto you that the words of the Prophet Malachi are true when he said, "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." I say unto you when that voice goes forth among the children of men, "Lo, the bridegroom cometh; go ye forth to meet him," it will be a sorrowful day for the children of men. It will be a day of weeping and wailing among those who have taken "the broad way." As Jesus himself has prophesied, they will cry for the rocks to fall upon them, to hide them from the wrath of Him who shall come; for no man can stand in the presence of God, except he be cleansed every whit from sin.

May God bless you, my brethren and sisters, and fill you with His Holy Spirit, that your greatest desire may be to build up the kingdom of God upon the earth, that we all may keep our garments clean and unspotted from the world, and strive to set an example worthy of imitation, that we may be justified of the Lord and be prepared

for His coming; which is my prayer in the name of Jesus. Amen.

ELDER W. C. LYMAN,

(President of San Juan Stake).

My beloved brethren and sisters, I feel very humble in attempting to speak to you a short time, and I trust that the Spirit of the Lord may be with me, that my remarks may be appropriate to the occasion and applicable to those who may listen.

I was sustained and set apart as the president of the San Juan Stake a little less than six months ago so that I am perhaps not as well acquainted with the conditions that exist there as I will be in the future. However in connection with my counselors Brother William Halls of Mancos and Brother Redd of Bluff I have visited the different wards that compose the stake. I believe all the auxiliary organizations are in good running order. The stake covers the southeast corner of the state of Utah the northwest corner of the territory of New Mexico and the southwest corner of the state of Colorado; and all we lack to make us happy is a portion of the territory of Arizona that we may raise some of those large sweet potatoes that Brother Kimball has been telling you of. We have some good county in the San Juan Stake and we have a good deal of the other kind. Inasmuch as the brethren have counseled the Saints not to move too much at the present time it would perhaps not be wise for me to tell you the advantages of that portion of the Lord's vineyard. However, if any of you are dissatisfied with your present homes and think you are not getting wealthy fast enough come down and visit us, examine our country, and you will certainly return home and feel satisfied to stay there. Some portions of our stake have been settled under peculiar conditions. One of the towns that we have there, when the first settlers went into that locality they had to take their wagons to pieces and let them down over a perpendicular cliff nearly 40 feet high. Some of them never came out again, I would like to men-

tion briefly the history of one of our towns. For a period of years after it was settled it seemed as if it would be impossible to maintain the settlement. I believe the people once or twice asked the privilege of leaving there and going to a more favored locality. The servants of the Lord told them that those who desired to leave were at liberty to do so and they could go with their blessings but that those who remained would be doubly blessed. Quite a number of the members of that ward had faith in the promise of the Lord, and they remained there, and that promise to them has been literally fulfilled. I presume that today there is not another ward in the Church, with the same number of people, that possesses the same amount of wealth as this ward does.

We are happy in that country. We are trying to keep the commandments of the Lord and to build up His Church in that part of the vineyard. I love the cause in which we are engaged. I love the Latter-day Saints, and I love the men whom God has appointed to preside over us. I bear testimony that I do know that they have been called of the Lord, and that they are inspired by His Spirit. I pray that the blessings of the Lord may accompany each one of us who have attended this conference to our homes and remain with us through life. May the Lord grant it. Amen.

ELDER JOSEPH B. KEELER

(Of the Presidency of Utah Stake.)

It affords me much pleasure, my brethren and sisters, to represent before you the Utah Stake of Zion. It has only been about twenty months since that stake was divided, and three stakes made out of it; but I can assure you that its spiritual welfare, and, I hope, its temporal welfare, has been enhanced by this movement. It seems as though our quarterly conferences and our general meetings are as well attended now as they were before the division. From the reports we hear from the Alpine Stake and from the Nebo Stake, it would seem that they likewise are prospering. The people,

on the whole, are striving to keep the commandments of the Lord. I believe they are increasing in their tithes and offerings. They rejoice in the educational advantages that they have. As you know, one of the great Church institutions is located in that stake—the Brigham Young academy. Its registration last Friday evening in the higher departments was 710 students, and 140 in the preparatory school. The stake is composed of seventeen wards and three branches, and all of the organizations are complete, I believe.

I have been much interested, as doubtless you have, in the reports that we have listened to today. It seems as though, when we are hearing these reports, we cannot refrain from exclaiming, Zion is growing! We are living in the midst of the fulfillment of prophecy, as was remarked by Apostle Taylor. The faith and the testimonies of the people are increasing. I do hope that we will be able to follow the counsel and advice that is given to us from day to day by our brethren who are placed over us. I think it is wonderful counsel they are giving about remaining in the places where the Saints have settled, and have an inheritance there. I know full well that there is a restlessness among the people, even in our part of the land, where they are not so short of moisture as they are in other places. But the counsel to the Latter-day Saints is, Remain where God has planted your feet, unless you are advised to go elsewhere. I believe that the Lord will send the former and the latter rains. He is not going to drive His children from this chosen land. We are in a position that we may know in the spring of the year whether there is a prospect for much or little moisture and it seems to me it would be the part of wisdom if we should govern ourselves in our farming interests by these conditions. There are some crops that we need not plant if we know there is going to be a shortage of water. It would be better for us if we would intensify that that we already have; farm less in these dry seasons, and cultivate it more thoroughly, and in all probability we would get just as great returns.

I have also been gratified to hear the counsel given regarding the betterment of the quorums in the Lesser Priesthood. I acted for a number of years in the Bishopric and I know the difficulties the Bishops have to contend with. I have been a short time in the presidency of the Stake, and I comprehend also the difficulties that have to be surmounted in that calling. I believe that we should get nearer to the Lesser Priesthood. We prepare, say the Seventies, to go abroad to preach the Gospel. Our Mutual Improvement associations tend toward this; our Sunday schools in some respects tend toward this. But we find very little done for those who officiate in the Lesser Priesthood. I have rejoiced to see that a movement is now being undertaken to make more effectual the religion classes. I hope the brethren will pay some attention to this. The brethren who hold the offices in the Lesser Priesthood need to have personal attention. They need to come in personal contact with the Teacher. The trouble is I think, we talk to them at too long a range. They ought to be trained in their duties, the Deacon to be trained in his office, the Teacher in his. If the Teacher is a young boy, put him in care of some experienced man, and let him be taught the practical as well as the theoretical part of his calling. If our young men can be put through this system of training and education, the result will be, when they arrive at manhood they will be capable of going among the people and giving them good advice in their homes. One would think that the Seventy, coming from his mission, would be just the man to go among the Latter-day Saints in their homes; but that work is altogether different from the work he has been doing in the world. The work of proselyting is one thing, the work of Teacher among the Saints is another thing. Although they both belong to the Gospel, they are not quite alike. I feel to rejoice that the brethren have been advised in these matters, and I hope we will take these instructions home to our Stakes and wards, and put them into practice, that in the years to come we may have a vallant band of brethren of the Lesser Priesthood, or

those who will act in that Priesthood, going among the people and teaching them their duties. May God add His blessings, is my prayer in the name of Jesus. Amen.

ELDER MILTON H. WELLING

(President of Malad Stake.)

I rejoice exceedingly, my brethren and sisters, in the privilege I have had of attending this conference. I believe it has been the most inspiring spectacle of my life. To hear the brethren who are laboring in the various mission fields and in the Stakes of Zion report the progress of the work of God among the children of men is a testimony to me that the Gospel which we have received is true. I believe if the young Latter-day Saints will make a careful study of the proceedings of this conference they will be able to obtain a testimony of the fulfillment of prophecy in the spread and development of this work. The Prophet Daniel saw the time when a little stone should be cut out of the mountain without hands, which should roll forth and fill the whole earth. Today we can see in a measure that this word of God is being fulfilled, from the reports given here by the servants of the Lord who have come from different parts of the earth.

I am honored this afternoon in having the privilege of speaking to you for a few moments regarding the conditions that prevail among the people of the Malad Stake of Zion. The Malad Stake was organized about fifteen years ago, with President Oliver C. Hoskins at its head. President Hoskins remained as the presiding officer of that Stake until about seven months ago, when I had the honor of being called to preside among that people. The Saints of the Malad Stake are united. They are laboring earnestly and devotedly, I think, for the upbuilding of the kingdom of God among the children of men. The Presidency of the Stake have visited all the wards, of which there are eleven, and two branches, and we find that the people are striving to the best of their ability to serve the Lord and keep His com-

mandments. The Presidency of the Stake are united, and in my youth and inexperience I have been exceedingly blessed in my ministry among the people there by having two faithful, stalwart counselors—Brother Gibbs, who has been associated with the Presidency of the Stake since its organization, and Brother Ward, who has been presiding for the last twenty-two years among the Indians of Washakie. In that connection I may say that we feel proud of the fact that we have an Indian ward in our Stake, thoroughly organized, and with all the auxiliary organizations. These Indians are endeavoring to serve the Lord, and we feel that they are a credit to our Stake.

My brethren and sisters, I desire to testify that the Gospel of Jesus Christ is true, and that those who are placed at the head of this Church are inspired of the Lord to perform the work that they have been called to do. I trust that the Latter-day Saints may go forth from this conference to the various Stakes of Zion and carry the instructions they have received to the home of every member of the Church, that this work may grow and prosper in the earth. This is my prayer in the name of Jesus. Amen.

PRESIDENT ANTHON H. LUND.

Importance of an education, secular and religious
—Missionaries should avoid debates—The God we worship—Only the accepted standard works of the Church authoritative.

This conference has been a very interesting one to me. It has been instructive to hear the reports from the different stakes and missions, given by those who are present; and as far as I have learned the conditions, I know that they have reported truly.

I have one or two things I would like to speak upon, if the Spirit of the Lord shall lead me upon those subjects.

Winter is coming, and during the winter time our day schools are all in session. We have an excellent school system in the state, and we desire to ask all parents to see to it that their children attend school and receive all the benefits they can from the schools in our midst. We have been accused

of being an ignorant people, and that the authorities of the Church believe their strength lies in the ignorance of the people; but this is not the case. We do not want to foster ignorance. On the contrary, we desire that all our children shall enjoy the blessings of an education, as far as it lies in our power to give it them. The Prophet Joseph said that no man could be saved in ignorance. We look upon ignorance as a hindrance to salvation. Hence we want our people to be an enlightened people, an educated people, a people trained in all that leads to eternal life.

Besides our district schools, we have schools instituted in our midst for the teaching of the principles of the Gospel. Last night we had a large congregation here of Sunday school workers. We would like our brethren and sisters throughout the stakes of Zion and in the different missions where Sunday schools are established, to see the importance of having all their children attend them, and receive the instructions given there. We look upon the Sunday school as a very important organization in our midst, and we are indeed pleased that so much interest has been taken in this matter. While speaking about Sunday schools, I want to mention the Juvenile Instructor, and to ask the parents to support that journal and place it in the hands of the children. Remember that it belongs to the Sunday schools; and is not a private enterprise. Hence we ask the Sunday schools to be loyal in its support, so that we can spend more means on improving it and making it what it ought to be—a journal in very deed for the instruction of our juveniles.

Religion classes have also been started in our midst; and now that the day schools are opened, we want these classes started, too, that the instruction given in the district schools may be supplemented with religious instruction. It is not intended, however, to mix the two. We cannot interfere with the state schools. We do not desire to take any rights from our friends living here; but we do claim the right to see to it that our own children are given the privilege of learning that which we believe to be of the utmost

importance. Presidents of stakes and Bishops of wards, we depend upon you to put forth a strong effort to the end that in every ward a religion class be established, if there be not one already. We have quite a number of Church schools, and we encourage our young men and young women to attend them. We are pleased to hear from all our academies that they have opened with better prospects than ever before. A greater interest seems to be taken in these institutions, and the First Presidency and the Church board of education, realizing the importance of this work, have made a greater appropriation in favor of it than ever before. We feel that the expenditure of means for the education of our children in these schools is profitable. We cannot fully estimate the value of these institutions. It may cost us a great deal, but if we can save if it were but one soul, how great will be our joy, saith the Lord. I believe these institutions will be the means of saving thousands of souls. In our academies missionary courses have been established, which many of our young men have been called to attend, in order to study the principles of the Gospel and get a systematic knowledge of the plan of salvation, so that when they go out into the world they may know how to teach that which they believe. These courses are doing a great deal of good.

I started by saying that we want all to attend the district schools. Now, we have in this state an excellent university. There has been some talk that the First Presidency and other authorities of the Church were inimical to that institution, and did not want our people to send their young men and young women there. We want it understood that this is not the case. In the past our legislatures have been composed mostly of men belonging to this Church, and they have made large appropriations in favor of that institution, to equip it and make it worthy the name of a university. We feel that our people should avail themselves of the advantages of that institution. Many who go east for education could go to that institution and receive just as much, I believe, as they do at the

eastern institutions of learning. We want it understood that we are not against the university, but we favor our people getting the advantages which it offers. Religion cannot be taught there, of course. There all sects and denominations must meet on neutral ground. But for the students belonging to the Latter-day Saints it is possible that some means can be found whereby they could be given religious instruction outside of the institution. If any of them could make arrangement to attend the theological course in the Latter-day Saints' university, it is open to them.

When we were down south we encouraged the people to also attend the Normal school established at Cedar City. We consider that these state schools are well equipped and supplied with able instructors, and that our young people can derive much benefit from them. In short, we want to study how we can make the most of the educational advantages in this state and in the other states throughout Zion, that all our children may receive an education.

In listening to the reports from the presidents of missions, I was pleased with one feature. Some of them said that the missionaries avoided debates and contention. I look upon this as the right course. Some there are who think we are afraid to meet anyone in debate. Not so. It is much harder for our young brethren to keep from debating than it is to engage in it; for they feel that they have the truth, and they are not afraid to meet anyone in defense of the principles in which they believe. But we have only one object in view in going out amongst the nations, and that is to follow the Master's instructions—to go out and teach men. That is our work. We do not go out to win battles as debaters; but we go out to teach men that which we have received, and which we know is true. If men are not willing to receive it, that is their own concern, not ours. When our Elders show the world the beauty of the principles of the Gospel as revealed to us, it is for men to say whether they will receive them or not. The Elders do their duty, and leave the

result to the Lord. Those who seek to debate with our Elders and thirst for the honor of beating them in argument, do not want to be taught; they simply want contention. Paul tells us to avoid contention. He said: "But if any man seem to be contentious, we have no such custom, neither the churches of God." So we say; contention is not our custom, and we advise our missionaries not to contend, but simply go out and teach the principles of the Gospel.

Some there are who follow our Elders, and after they have preached the principles of salvation, these men get up and charge that the Elders do not believe in God, but that they believe in Adam as their God, and they will bring up a few passages from sermons delivered by this or that man in the Church to substantiate this charge. Now, we are not ashamed of the glorious doctrine of eternal progression, that man may attain the position of those to whom came the word of God, that is, gods. When Jesus was preaching unto the Jews on one occasion they stoned Him, and He wanted to know if they stoned Him for the good works He had been doing. Oh, no, they say, "for a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." To meet this, Jesus said:

"Is it not written in your law, I said, Ye are gods?"

"If he called them gods, unto whom the word of God came, and the scriptures cannot be broken;

"Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

We believe that there are gods, as the Savior quoted. He repeated what was written in the law, and He did not say it was wrong, but used it as an argument against them. While, however, we believe, as the scripture states, that there are more gods, to us there is but one God. We worship the God that created the heavens and the earth. We worship the same God that came to our first parents in the Garden of Eden. In the revelation contained in Section 116 of the Book of Doctrine and Covenants the Lord speaks con-

cerning Adam-ondi-Ahman, "the place where Adam shall come to visit his people, or the Ancient of days shall sit, as spoken of by Daniel the prophet." In the 107th section, the Lord speaks of Adam as "Michael, the Prince, the Archangel," and says that he shall be a prince over the nations for ever. We may with perfect propriety call him prince, the ancient of days, or even God in the meaning of the words of Christ, which I have just quoted; but we do not worship him, we worship the same God that he worshipped. When our missionaries are met with these sophistries and with isolated extracts from sermons, we say to them that anything that is a tenet of our religion must come through revelation and be sustained by the Church, and they need not do battle for anything outside of the works that have been accepted by the Church as a body. When men come with extracts from sermons, let them bring the whole sermon, so that the context can be taken to see what was the meaning of the preacher, and not bring a few isolated passages whose meaning can be twisted and distorted to something opposite to what was intended. Our brethren have a right to ask for this. They can defend the principles they teach by the revelations of God as contained in the Bible, the Book of Mormon, the Book of Doctrine and Covenants, and the Pearl of Great Price, the standard works of the Church; outside of these they need not go. Many of our Elders, when they go out into the world, have never heard of the things that are brought up against us, because they are not doctrines believed or taught here. In regard to the young man who lately committed a fearful deed, in New York, and the charge that the teachings of Mormonism had caused him to do it, I am safe in saying that the young man never heard at home in Zion a single thing taught by the people here in regard to the horrible doctrine attributed to us by the world, called "Blood atonement," for nothing is taught either in private or in public that would lead to such a dreadful crime. It is only out in the world where we are accused of holding such views. I have alluded to the argu-

ments brought against us and the works considered by us as standards in order that our missionaries may not feel at a loss what to do. They know the works which have been accepted by the Church; they can read the word of God unto His people, both ancient and modern, and let them plant themselves firmly thereon. God bless you all. Amen.

PRESIDENT JOHN R. WINDER.

Temple work—The Sacrament—Fast offerings.

While listening to the reports made by the Presidents of Missions, I thought it might not be out of place for me to say a few words in relation to some missionary work done at home. I refer now to the work that is done in the house of the Lord. We have in the Salt Lake Temple about fifty missionaries—brethren and sisters who have been called to that labor—and they work without compensation. Some of them have been on that mission for more than nine years. I have in mind one sister who has been working in the temple nine and a half years, and I do not know that she has ever missed a day during all that time, when the temple has been open. She is not quite as old as I am, but she is nearly 81 years of age. If you will pardon me, I can say the same thing for myself: during the nine and a half years I have never been absent from the temple one day when it has been open.

I will give you a few figures bearing upon the work that is being done in the houses of the Lord. In the Salt Lake Temple, during the past six months, there have been 34,758 ordinances performed, and during the past year 73,060 ordinances. Since it was opened in 1893 there have been 726,924 ordinances performed there. In all the Temples now in existence there have been 2,447,000 ordinances performed.

This is a brief sketch of the work that is done by the missionaries who are called to work in the houses of the Lord.

Be it remembered, brethren and sisters, that this Temple work was one of the most important subjects that

the mind of the Prophet Joseph Smith, in his last days, was very much exercised over. And it is an individual work. It is the duty of all who have relatives and friends on the other side of the veil to see that this work is done for them. These temples have been erected at great expense; millions of dollars have been expended on them; they are kept open at a heavy expense; and we ought to avail ourselves of the opportunity to obtain blessings in them. There is room in them for all who desire to perform ordinance work. I hope, therefore, you will take this into consideration, and remember the words of the Prophet Joseph, that it is the duty of every person who has received ordinances for themselves to seek after their dead relatives.

There is one more subject that I wish to say a few words upon: it is in relation to the administration of the Lord's supper. When visiting wards and stakes I have thought there is not that solemnity surrounding this ordinance that ought to be. It is a matter that the presiding officers should look after. Call the attention of your people, when the sacrament is being prepared, to the sacredness of the obligations they are about to enter into. I remember the first time I ever visited a Latter-day Saint meeting after I obeyed the Gospel, that when the sacrament was prepared the presiding officer arose and spoke to those present in relation to the obligations they were about to enter into, and time was given for any who had been overtaken in a fault to make confession before partaking of the sacrament of the Lord's supper. I believe we are too careless in relation to this ordinance. When the bread and the water are passed around, we are too apt to partake of it in a mechanical kind of a way, without thinking scarcely of what we are doing. Consequently, I call the attention of the presiding officers to this subject.

One more subject I want to touch upon. Your attention has been called to the fast offerings, and it has been said that some stakes and wards had no poor, consequently they did not deem it necessary to fast. Don't you know, brethren and sisters, that a

blessing comes from fasting? It is not so much the dollars and cents as it is the blessing that we are after, and unless we observe this we cannot expect the blessing. I could give you some statistics on this question that probably would astonish you, but I will say this: Last year \$36,000 had to be drawn from the general tithing office to provide for the poor. Now, if the Latter-day Saints would observe this rule as they ought to, every Bishop would have abundance with which to supply all the poor in Zion.

My brethren and sisters, during the three days we have been here, while hearing the brethren I have felt several times like shouting Hosanna, Hosanna, to God and the Lamb! In the name of Jesus Amen.

PRESIDENT JOSEPH F. SMITH.

"I hold in my hand a copy of the revised edition of the Pearl of Great Price. The Pearl of Great Price, as it originally existed, was presented before the general conference and accepted as one of the standard works of the Church. Since then the book has undergone a revision; that is to say, all the revelations that it formerly contained which were also in the Book of Doctrine and Covenants, have been eliminated from it, as we thought it unnecessary to have revelations published in this book which were already published in the Doctrine and Covenants; therefore, these revelations have been eliminated from the Pearl of Great Price as it now is, and you will find them in the Doctrine and Covenants. In addition to this, Professor James E. Talmage has gone through the work and divided it into chapters and verses, making it a far more convenient book of reference than it was before. He has also supplied copious footnotes or references, which will be an aid in the study of the book.

These are the changes that have been made in the book, and we now present this book in its revised form—the original matter being preserved as it was before, only divided into chapters and verses—for your acceptance as a standard work of the Church."

It was moved and seconded that the book be accepted as a standard work of the Church, and the motion was carried unanimously.

President Smith then presented the authorities of the Church, first remarking that "we desire that the brethren and sisters will all feel the responsibility of expressing their feelings in relation to the propositions that may be put before you. We do not want any man or woman who is a member of the Church to violate their conscience. Of course, we are not asking apostates or non-members of the Church to vote on the authorities of the Church. We only ask for members of the Church in good standing to vote on the propositions that shall be put before you, and we would like all to vote as they feel, whether for or against."

THE GENERAL AUTHORITIES

of the Church were presented by President Joseph F. Smith, to be voted upon by the conference, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as first counselor in the First Presidency.

Anthon H. Lund, as second counselor in the First Presidency.

Brigham Young, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot and Hyrum M. Smith.

John Smith, as Presiding Patriarch of the Church.

The counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch as Prophets, Seers and Revelators.

First Seven Presidents of Seventies: Seymour B. Young, Christian D. Fjeldsted, Brigham Henry Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston, as Presiding

Bishop, with Robert T. Burton and Orrin P. Miller as his first and second counselors.

Joseph F. Smith as Trustee-in-Trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund as Church historian and general Church recorder.

Andrew Jenson, O. F. Whitney, A. M. Musser and B. H. Roberts, assistant historians.

As members of the General Church Board of Education; Joseph F. Smith, Willard Young, Anthon H. Lund, James Sharp, John Nicholson, George H. Brimhall, Rudger Clawson, Joseph M. Tanner and John R. Winder.

As General Superintendent of Church Schools—Joseph M. Tanner.

Secretary of Church Board of Education—Arthur Winter.

As members of the Board of Examiners—Joseph M. Tanner, Benjamin Cluff, Jr., George H. Brimhall, Joshua H. Paul and James H. Linford.

OFFICERS AND MEMBERS OF THE GENERAL BOARD OF THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER- DAY SAINTS.

Bathsheba W. Smith, general president; Annie Taylor Hyde, first counselor; Ida Smoot Dusenberry, second counselor; Emmeline B. Wells, general secretary; Clarissa S. Williams, general treasurer.

OFFICERS OF THE DESERET SUN- DAY SCHOOL UNION.

Joseph F. Smith, general superintendent; George Reynolds, first assistant general superintendent; J. M. Tanner, second assistant general superintendent.

Members of the Board—Joseph F. Smith, George Reynolds, Joseph M. Tanner, Thomas C. Griggs, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, George Teasdale, Hugh J. Cannon, Andrew Kimball, John W. Taylor, L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Sey-

mour B. Young, George D. Pyper, Henry Peterson, Anthon H. Lund, John R. Winder, James E. Talmage, George M. Cannon, Horace Cummings, George D. Pyper, general secretary; George Reynolds, treasurer.

GENERAL OFFICERS OF THE YOUNG MEN'S MUTUAL IM- PROVEMENT ASSOCIATIONS.

Joseph F. Smith, general superintendent; Heber J. Grant and B. H. Roberts, assistants; Thomas Hull, secretary and treasurer; Evan Stephens, music director; Horace S. Ensign, assistant music director.

Aids—Francis M. Lyman, John Henry Smith, Matthias F. Cowley, Abraham O. Woodruff, J. Golden Kimball, Junius F. Wells, Milton H. Hardy, Rodney C. Badger, George H. Brimhall, Edward H. Anderson, Douglas M. Todd, Thomas Hull, Nephi L. Morris, Willard Done, Le Roi C. Snow, Frank Y. Taylor, Rudger Clawson, Rulon S. Wells, Jos. W. McMurrin, Reed Smoot, Bryant S. Hinckley, Moses W. Taylor, B. F. Grant, Henry S. Tanner, Hyrum M. Smith, Wm. B. Dougall.

OFFICERS OF THE YOUNG LADIES MUTUAL IMPROVEMENT ASSO- CIATIONS.

Elmina S. Taylor, president; Maria Y. Dougall, first counselor; Martha H. Tingey, second counselor; Ann M. Cannon, secretary and treasurer; Mae Taylor Nystrom, corresponding secretary; Joan Campbell, recording secretary.

Aids—Adella W. Eardley, Sarah Edgington, Agnes Campbell, Lillie T. Freeze, Susa Young Gates, Minnie J. Snow, May Booth Talmage, Emma Goddard, Rose W. Bennett, Alice K. Smith, Elizabeth C. McCune, Ruth M. Fox, Julia M. Brixen, Helen W. Woodruff, Augusta W. Grant, Mary A. Freeze.

OFFICERS OF THE PRIMARY AS- SOCIATIONS.

Louie B. Felt, president; Lillie T. Freeze, first counselor; Josephine R. West, second counselor; May Anderson,

secretary and treasurer; Olive L. Derbidge, assistant secretary; Euphemia I. Burnham, recording secretary.

Aids—Aurelia S. Rogers, L. Lula Greene Richards, Isabella S. Ross, Camilla C. Cobb, Edna L. Smith, Eliza Slade Bennion.

GENERAL BOARD OF RELIGION CLASSES.

Antho[n] H. Lund, general superintendent; Rudger Clawson, assistant general superintendent; Joseph M. Tanner, assistant general superintendent.

Members of Board—L. John Nuttall, John M. Mills, Henry Peterson, Horace Cummings, Joseph W. Summerhays, Matthias F. Cowley, Hyrum M. Smith, Rulon S. Wells, Joseph W. McMurrin, L. John Nuttall, general secretary.

Leader and director of the Tabernacle choir—Evan Stephens, with Horace S. Ensign as his assistant; John J. McClellan as organist, and all the members of the choir.

John Nicholson as clerk of the conference.

The voting to sustain was affirmatively unanimous.

PRESIDENT SMITH

read the following and in suitable remarks gave it his hearty approval:

Salt Lake City, Utah, Oct. 6, 1902.—An organization has recently been effected under the direction of the general board of the Relief Society of the Church of Jesus Christ of Latter-day Saints, in which Sister Emma A. Empey was sustained as general supervisor of the Relief Society nurses, with Sister Phebe Y. Beatie as secretary and treasurer, and Sister Margaret C. Roberts as instructor.

It is desired that the Relief Society of every stake of Zion shall send as many young women as possible to study nursing, and that the presidents of stakes shall interest themselves with the Relief Societies and young ladies that the good work that has been started here may be carried on, and that the sick and needy throughout all the settlements may have proper attention.

The class will start Monday, Nov. 3. For further information see Relief Society pamphlet, or write to Sister Phebe Y. Beatie at 55 North West Temple street, Salt Lake City. Emma A. Empey, general superintendent.

PRESIDENT JOSEPH F. SMITH.

Honor the Priesthood in their respective callings—Sustain the Church publications—President Snow's great and good work—Commendation of the auxillary organizations—Closing admonitions.

Six months ago we announced to the people in conference assembled that we expected to carry the Gospel and our testimony to the Saints as far as we had power to do it. I desire to say to this conference that we have fulfilled that promise to the best of our ability. Myself and at least one of my counselors, together with a number of the Apostles, have visited many of the settlements between here and Canada, holding conference in Canada and meetings in several of the wards there; and we have been as far south as St. George. We have attended the conferences of the people as far as our time would permit, and there has not been a Sabbath day that we have been idle. We have visited the Saints, borne testimony and declared the truth to them as diligently and faithfully as we had strength and time to do. What remains to be done, we hope, by the blessings of the Lord and continued health and strength, to be able in the future to accomplish it. Between now and next April we will perhaps be able to visit a number of the Stakes of Zion, and Wards, too, which we have been unable to reach up to the present. We cannot afford to be idle.

At this conference we have heard from nine Apostles—all that were in attendance. I regret exceedingly to say that President Brigham Young is confined to his room with serious illness; and while we hope and pray that the Lord may be merciful unto him and prolong his life, we feel, from the knowledge we have of his condition and sufferings, that we will have to leave him in the hands of the Lord. If he had been present at this conference,

we would have had all the brethren of the Twelve with us, excepting Brothers Lyman and Grant, who are in foreign lands laboring in the missionary field. Besides the Twelve, we have heard from almost forty presiding officers in the Church; and I only regret that we do not have the time to continue this work until we could hear from all the Presidents of Stakes, at least. But, brethren, do not be discouraged; if you will come next Conference we will give you a chance then.

Furthermore, I want to say to the Saints who have listened to the brethren who have spoken unto us, that they are only an average of the Presidents of Stakes. We have not selected the brightest, the wisest and the best to speak to us. We have taken those from the outer settlements, as far as we could, because we desired to have them heard here. We desire to recognize them, and we would like their people at home to realize the fact that they are recognized in the general conferences of the Church. I believe it to be the duty of the Church to recognize and acknowledge every man that holds an official position in it, in his sphere and in his calling. I hold to the doctrine that the duty of a Teacher is as sacred as the duty of an Apostle, in the sphere in which he is called to act, and that every member of the Church is as much in duty bound to honor the Teacher that visits him in his home as he is to honor the office and counsel of the presiding quorum of the Church. They all have the Priesthood, they are all acting in their callings, and they are all essential in their place, because the Lord has appointed them and set them in His Church. We cannot ignore them; or, if we do, the sin will be upon our heads.

We have had some excellent instructions from President Lund and President Winder of the First Presidency, in relation to the work in the Temple, to discussions and contentions, in the missionary field, to the education of our children, to the maintenance of schools, to religion class work, and other matters. I endorse their remarks. President Lund has also

us the Juvenile Instructor, of which the brethren have given me the honor of being the chief editor. I am not the only editor of this periodical. Brother George Reynolds is one of the editors; indeed he is the worker, the bee in that hive. He is always busy wherever you find him. So far as industry is concerned, I do not know a man in Israel that performs a greater multitude of duties and labors than George Reynolds does. He is always at work, and always has plenty to do. I desire to remind you too, that the brethren have done me the honor also of electing me to be the editor of the Improvement Era, the organ of the Young Men's Mutual Improvement association, Elder E. H. Anderson being actively in charge. As the Juvenile Instructor belongs to the Sunday schools, and not to any individual or syndicate of individuals, in like manner the Era is the organ of the young men of Zion. No man has any interest or profit in it more than another; nobody is making money out of it, and nobody is getting any salary out of it, except one or two who have to be constantly employed in the office. We send the magazine to the missionaries abroad, and receive commendations from the Elders with respect to the good that is being accomplished by doing this. We recommend the Improvement Era, as we do the Juvenile Instructor, to the youth of Zion, and we say that you cannot do better than subscribe for it, and have it in your libraries, and still better, read it. Nor do we wish to overlook the Young Woman's Journal, nor the Children's Friend.

Brethren and sisters, we want you to be united. We hope and pray that you will go from this conference to your homes feeling in your hearts and from the depths of your soul to forgive one another, and never from this time forth to bear malice towards another fellow creature, I do not care whether he is a member of the Church of Jesus Christ of Latter-day Saints or not, whether he is a friend or a foe, whether he is good or bad. It is extremely hurtful for any man holding the Priesthood and enjoying the gift of the Holy Ghost to harbor a spirit of envy, or malice, of retaliation,

or intolerance toward or against his fellow man. We ought to say in our hearts, let God judge between me and thee, but as for me I will forgive. I want to say to you that Latter-day Saints who harbor a feeling of unforgiveness in their souls are more guilty and more censurable than the one who has sinned against them. Go home and dismiss envy and hatred from your hearts; dismiss the feeling of unforgiveness; and cultivate in your souls that spirit of Christ which cried out upon the cross, "Father, forgive them; for they know not what they do." This is the spirit that Latter-day Saints ought to possess all the day long. The man who has that spirit in his heart and keeps it there will never have any trouble with his neighbor; he will never have any difficulties to bring before the Bishop, nor High Council; but he will always be at peace with himself, at peace with his neighbors, and at peace with God. It is a good thing to be at peace with God.

One year ago today, as near as I can recall, we were honored by the presence, and with the privilege to hear the voice of President Snow. Shortly after he was called home to his final account before the great Judge of the quick and the dead. The Lord preserved his life to a goodly age, and I want to say that the Lord Almighty accomplished some things through President Lorenzo Snow that neither President John Taylor nor President Wilford Woodruff accomplished in their day. Although the same questions had been brought before them, yet they were never thoroughly decided and settled until President Snow did it. Therefore, I say, all honor and praise be unto that instrument in the hands of God of establishing order in the midst of uncertainty, and certain rules by which we know our bearings. I wish to mention this, because I feel in my heart to thank the Lord for President Snow, and to honor him as the instrument in His hands of accomplishing his mission, for which the Lord preserved him so long in life. He lived to bear his testimony to the world that Joseph Smith the Prophet taught him the doctrine of celestial marriage. He lived to declare to the

world that he knew positively that Joseph Smith did receive it by revelation and that that doctrine was true and of God. And if he had done no more than this he would have accomplished a great work, because he was a living witness, an eye-witness and an ear-witness, and he knew whereof he spoke. You and I will have to meet his testimony, and so will the people of the world; and when we go to give an account of that which we have heard and known in the world, we can not dodge this, but will be held to an account for it, just as sure as the Lord lives and President Snow did his duty.

I want to say a few words to the Mutual Improvement associations. You young men and young women, officers of the Mutual Improvement associations, I implore you to go from this conference and do your duty. Look after the wayward, the disobedient, the thoughtless, and the indifferent. It is necessary that they should be guarded and looked after. As it has been expressed here time and again, it is better for us to save our own boys who are being misled at home, than it is for us to go out into the world and spend years of time and endless means in order to gather in a few people from the world, while some of our own boys and girls need redemption as much as they, besides these people of the world are so full of the traditions and superstitions of their fathers when they gather to Zion that it is difficult, if not impossible, for them to entirely overcome these traditions and get down to a full comprehension of the Gospel and a complete reception of the truth. Yet a soul saved out in the world is as precious in the sight of God as a soul saved at home. But we have work to do right at home, at our own doors; and it will not do for us to neglect the work necessary to be done at our own thresholds, and then go out into the world to do work that is no more necessary. Let us do our duty everywhere.

I desire to speak a word of commendation of the Primary associations. The sisters who are engaged in this noble work are most worthy women and very energetic in their labors. They are accomplishing a wonderful work. It is

soul-inspiring, delightful and encouraging to see the results of the labors of these sisters. I commend this work to the attention of presiding officers everywhere, and would ask that the Bishops encourage and foster not only the Sunday schools and the Improvement associations, but also the Primary associations; for theirs is a work necessary to be done among the little children, which cannot be done, it would appear, in any other way.

Furthermore, I desire to commend the work of the Relief Society, an organization that was effected by the Prophet Joseph Smith. The objects of this organization are manifold. It is not designed to look only after the poor and the needy as to their bodily necessities, but it is also intended to look after the spiritual, mental and moral welfare of the mothers and daughters in Zion, and all who are engaged or interested in female work. I commend the Relief Societies to the Bishops, and say, be friendly to these organizations, because they are auxiliary organizations and a great help to the Bishops.

I regret very much indeed that we have not had time to hear from the Seven Presidents of Seventies, but neither they nor you need to feel very bad about it, because we expect to send them out to visit you. If you have not had the privilege of hearing them here, we will let you hear them at your homes. It is their business to preach the Gospel, and another time they may have a chance to preach it to you here. I would love to have heard them and—I was going to say—hundreds of others, whom we would like to have heard, if time would permit.

I now say to the brethren of the Priesthood—the High Priests, the Seventies, the Elders, and the Lesser Priesthood—magnify your callings; study the scriptures; read the 107th section of the Book of Doctrine and Covenants, on Priesthood; learn that

revelation, which was given through the Prophet Joseph Smith, and live by its precepts and doctrine, and you will gain power and intelligence to straighten out many kinks that have heretofore existed in your minds, and to clear up many doubts and uncertainties in relation to the rights of the Priesthood. God gave that word to us. It is in force today in the Church and in the world, and it contains instruction to the Priesthood and the people in relation to their duties, which every Elder should know.

I will say now to all of the Latter-day Saints, Let us live our religion; let us pay our tithing and be blessed; let us remember the poor and the needy, and sustain and help them; let us visit the sick and afflicted, and administer consolation unto them; let us help the weak; let us do all in our power to build up Zion, to establish righteousness in the earth, and to plant in the hearts of the people the glorious truth that Jesus is the Christ, the Redeemer of the world, that Joseph Smith is a prophet of the living God, whom the Lord raised up in these last days to restore the everlasting Gospel and the power of the Holy Priesthood to the world.

That the Lord may help us to accomplish this work, and sustain us in every good word and work, is my humble prayer in the name of Jesus. Amen.

The choir sang,

We Thank Thee, O God, for a Prophet.

The benediction was pronounced by Elder Charles W. Penrose, counselor in the Presidency of the Salt Lake Stake.

Conference adjourned for six months.

The stenographic work, in taking a full account of the speeches, was done by Elder Arthur Winter.

JOHN NICHOLSON,
Clerk of Conference.

SEMI-ANNUAL SUNDAY SCHOOL CONFERENCE.

Preliminary Meeting of Superintendents.

The superintendents and assistants of the Sunday schools of the various stakes of Zion met with the Deseret Sunday School Union board, at room No. 25 of the Lion House, Salt Lake City, at 6 o'clock on the evening of Sunday, October 5, 1902, for the consideration of special business. The call was made by the general superintendency. Thirty-five stakes were represented.

The brethren sang, "Redeemer of Israel," and prayer was offered by Elder James H. Linford.

Elder George D. Pyper brought up the subject of the Juvenile Instructor and stated that a subscription of 8,300 was secured last year and this had increased to 8,800 during the present season with the prospect of reaching what the board desired by the end of the year—nine thousand subscribers. It was claimed, however, that the list should be increased to at least 10,000 during 1903, and Elder Pyper asked the support of the officers in behalf of the magazine and urged upon them the necessity of reading it themselves in order to keep up with the Sunday school work.

Elder George M. Cannon offered the following resolution:

"Resolved, that as stake superintendents of Sunday schools we make an earnest effort to increase the number of subscribers to the Juvenile Instructor in our respective stakes at least ten per cent."

After some remarks the resolution was adopted.

Elder Joseph W. Summerhays said that the board was simply the agent of the schools in publishing the Juvenile Instructor, but it was plain to all that the Sunday school organization needed

an organ and the Instructor was a necessity; all the board asked was that the stake and ward officers and workers should bear their part of the burden.

Elder Summerhays also stated that the board would like a Sunday School Union organized in every stake of Zion; that it was recommended that a Sunday school conference be held in each ward once a year; that stake Sunday school officers should go into the by-ways and corners and mining towns and organize Sunday schools wherever possible. No town, village, settlement or camp should be without its Sunday school.

Elder Horace Cummings related his experience in organizing a Sunday School Union in Juarez Stake, Mexico. All schools were represented except one composed of two families, living one hundred and fifty miles away. There were two hundred and ninety-nine present, and it took a month for some of the workers to come to the meetings and return to their homes. This, he thought, a complete answer to those who object to the organization of a union because of the scattered condition of the people of their stakes, as very few stakes are as scattered as Juarez, and yet they made a great success of it, and he believed great good would follow.

Elder Joseph M. Tanner then announced the near completion of the Sunday school plans, and stated that, subject to the printer's ability to do the work, the committee hoped to have the plans in the hands of the teachers by December 1st.

General Treasurer George Reynolds submitted a proposition to offer premiums of ten volumes of the Juvenile Instructor to the stake remitting the nickel donation to the general treasurer.

by December 1, 1902, and five volumes to the stake remitting by January 1, 1903.

On motion of Elder David O. McKay the offer was amended so as to require a payment of a full one hundred per cent of the nickel fund based on last year's report of enrollment, and on motion the time of payment was changed to December 15th and January 15th, instead of December 1st and January 1st.

Elder Thomas C. Griggs stated that with the exception of one stake and part of another all the jubilee histories had been sent to the various stakes in accordance with the resolution adopted by the stake officers, and there was still some \$1,100 due. It was thought sufficient time had now been given and that these accounts should be squared up.

The meeting then adjourned with the benediction by Elder Seymour B. Young.

GENERAL MEETING.

The General Semi-Annual Conference of the Sunday schools of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Sunday evening, October 5, 1902, at 7:30 o'clock, General Superintendent Joseph F. Smith presiding. There were present, of the General Superintendency, Joseph F. Smith, George Reynolds, and Joseph M. Tanner; most of the members of the Sunday School Union board, several Apostles, officers and representatives from forty-three stakes, the absentees being Bingham, Maricopa, St. Johns, Sevier, Snowflake, Star Valley, and Union. Three missions were also represented, viz: California, Colorado and the Northern States.

This congregation of Sunday school officers and teachers and those interested in the work formed probably the largest Sunday School Union meeting ever held in the Church.

The conference was opened by the Tabernacle choir, led by Professor Evan Stephens, singing the anthem, "Let the Mountains Shout for Joy." Prayer was offered by Elder Reuben G. Miller of Emery Stake.

The choir then sang, "From afar, Gracious Lord."

General Secretary George D. Pyper then called the roll, which was responded to by forty-three stakes and three missions, as before stated. The secretary also presented the general Sunday school authorities, who were sustained as follows:

Joseph F. Smith, General Superintendent.

George Reynolds, First Assistant General Superintendent.

Joseph M. Tanner, Second Assistant General Superintendent.

Members of the Board: Joseph F. Smith, George Reynolds, Joseph M. Tanner, Thomas C. Griggs, Jos. W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, George Teasdale, Hugh J. Cannon, Andrew Kimball, John W. Taylor, L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson, Anthon H. Lund, John R. Winder, James E. Talmage, George M. Cannon, Horace Cummings.

George D. Pyper, General Secretary.

George Reynolds, Treasurer.

Thomas C. Griggs, Business Manager.

SECOND ASSISTANT SUPERINTENDENT JOSEPH M. TANNER.

I am pleased to see so many present who are evidently interested in the great Sunday school cause; and I ask an interest in your faith and prayers that I may have the Spirit of God in the remarks which I may make.

The Sunday school work is something that comes home to us all and especially is it important to the home; and all those who look forward to the establishment of home, its elevation, its inspiration, must of necessity be particular friends of the Sunday school. It is that great organization of the Church used for the training of our children in spirit and mind, and therefore the methods adopted for its work are important, and the amount of the work is a matter in which the Deseret Sunday School Union board is greatly interested.

There have been remarkable changes in the Sunday schools in some of the stakes of Zion within the last few years. These changes are so great in some instances that it is hardly possible to realize the improvements made. The intense interest and enthusiasm that have been awakened have almost revolutionized some stakes. It has been a matter of great importance to the Union board to learn what has been the cause of these changes and why some stakes have advanced so much more rapidly than others, though no doubt all the stakes of Zion are ambitious to be in the first rank. One important cause is found in the fact that the teachers and students are now preparing themselves in their lessons before going into the Sunday schools. The teachers have union meetings, and once a month assemble and give instructions. It is now required of the teachers that they be prepared in advance before going into the school room, and this preparation of the teacher leads to preparation on the part of the pupil. The Deseret Sunday School Union board have noticed that these changes have been due to program and outlines prepared in advance; and in consequence it was proposed that uniform outlines be prepared for all the stakes of Zion, so that every Sunday in the year there is a lesson for the teachers to give. The plans will be uniform.

In the past some classes have spent years reading the Scriptures without any aim, and little children have been required to take up subjects not suited to them; subjects away beyond their years. We have endeavored to get up plans embodying the experience of the union board, stake boards, and teachers of ability, and by the first of December we hope to have the work in the hands of all the Sunday schools of the Church, that the teachers may begin their work on the first Sunday in January, 1903. Teachers, I desire to call your attention to the importance of preparation on your part. Some of the subjects cannot possibly be taught by the teachers not prepared before going to their classes.

It is desired that teachers should be more familiar with the Scripture. Read it in your homes. This will lead the

pupils to study, and if the children read at home what an encouragement it will be to the parents! It will all result in families gathering around the fireside, reading the Scriptures and preparing lessons for the next Sunday. Home reading is a beautiful habit and a taste for it should be encouraged by example; it is not enough to admonish children to read.

I have been asked when children should be taught the reading habit, and in answer I would say: Before they are old enough to read. If parents themselves will adopt the practice of reading aloud the children will be encouraged to read as soon as they are able to do so. There is no more beautiful habit than for a father or mother to read to their children in the evening. It will correct pernicious inclinations. This new plan should create a new love for, and interest in the Bible, Book of Mormon, Doctrine and Covenants and Church works. The first volume of the History of the Church is just issued, and it should be in the home of every Latter-day Saint, as it is published at so low a price that it is within the reach of all.

We are especially anxious to encourage self-effort on the part of the young that they may realize the value of these good books, and that it will be discreditable to them not to understand the Scriptures and their own history. What a lovely thing it is to see a model home! It is a credit and an honor to any man to have a good family, and we respect those God-fearing men who are examples in the homes for upholding its purity, its enlightenment and its stability. We better help our country when we perform our duties in the home and in the Sunday school.

God bless our leader, a man among men, fitted in every way to stand at the head of this great work; and may all who labor for the advancement of the Sunday school interests find their reward a thousand fold; I ask in the name of Jesus. Amen.

PRESIDENT ANTHON H. LUND.

My dear brothers and sisters: I rejoice in seeing the interest the Latter-day Saints take in the Sunday school

work. This is the largest organization in the Church, and I believe in every ward, and in every branch of the Church where there are children we have a Sunday school. There is a growing desire to make these schools interesting to the children. I am pleased with the steps taken to have the work laid out beforehand and the lessons planned so that the teachers and children may be prepared for their Sunday mornings' work. It is a great work: That of teaching the children the plan of salvation and the moral law. Our Sunday schools are used for this purpose. We believe there is hardly an organization in the Church that has such far-reaching consequences as the Sunday school. The work done there is not only for the present, but it will leave its imprint in the years to come.

Sunday school teachers should be exemplary men who teach not only by precept but by example. If you want children to do right show them the way. The teacher who indulges in things forbidden in the Word of Wisdom will not accomplish much in teaching the children. The little ones soon find out the teacher's way and manner of living and the effort to instruct will be in vain. If you want to have influence with the children show them that you are in earnest and believe what you teach and mean it, and thus lead them in the paths of virtue and right.

The Sunday school is not only for the education of the head but we must reach the heart; we must make the children love that which is right; make them love virtue for virtue's sake; make them have an abiding faith in God their Creator, and a knowledge of the infinite love shown to all mankind by the Redeemer; to partake of that love which must show itself in good works.

Teachers, this is a noble work in which you are engaged. Go to your secret chamber and there pray that the Spirit of God may be with you; that you may secure the love and confidence of the little ones placed in your care. And that you may succeed in this great work I ask in the name of Jesus Christ. Amen.

GENERAL SUPERINTENDENT JOSEPH F. SMITH.

My beloved brethren and sisters: I do not intend to say very much on this occasion. There are many brethren present who have subjects upon their minds and I desire to give them as much time as possible. But I feel like saying something in relation to our children. It does not need argument to convince our minds that our children will be just about what we make them. They are born without knowledge or understanding—the most helpless creatures of the animal creation born into the world. The little one begins to learn after it is born, and all that it knows greatly depends upon its environment, the influences under which it is brought up, the kindness with which it is treated, the noble examples shown it, the hallowed influences of father and mother, or otherwise, over its infant mind. And it will be largely what its environment and its parents and teachers make it.

The child of the lowest of our native tribes born in a wigwam and the child born in luxury start out almost equal so far as the possibilities of learning are concerned. A great deal depends upon the influences under which it is brought up. You will observe that the most potent influence over the mind of a child to persuade it to learn, to progress, or to accomplish anything is the influence of love. More can be accomplished for good by unfeigned love, in bringing up a child, than by any other influence that can be brought to bear upon it. A child that cannot be conquered by the lash, or subdued by violence, may be controlled in an instant by unfeigned affection and sympathy. I know this is true; and this principle obtains in every condition of life.

The Sunday school teacher should govern the children, not by passion, by bitter words or scolding, but by affection and by winning their confidence. If a teacher gets the confidence of a child it is not impossible to accomplish every desired good with that child.

I would have it understood that I believe that the greatest law and commandment of God is to love the Lord our God with all our mind, might and

strength, and our neighbors as ourselves; and if this principle is observed at home the brothers and sisters will love each other, they will be kind and helpful to one another, showing forth the principle of kindness and being solicitous for each other's good. Under these circumstances the home comes nearer being a heaven on earth, and children brought up under these influences will never forget them, and though they may be in trying places their memories will revert to the homes where they enjoyed such hallowed influences, and their better natures will assert themselves no matter what the trials or temptations may be.

Brethren and sisters of the Sunday school, I emlore you to teach and control by the spirit of love and forbearance until you can conquer. If children are defiant and difficult to control, be patient with them until you can conquer by love and you will have gained their souls, and you can then mould their characters as you please.

Sometimes children do not like their teachers, and the teachers are impatient with the children and complain of them as being very uncouth, uncontrollable and bad. The children in their turn tell their parents how they despise their teacher and say they don't want to go to school any more because the teacher is so cross. I have heard of these things and know them to be true. On the other hand, if children say to father or mother, "We think we have the best teacher in the world in our Sunday School," or "We have the best teacher in our district school that ever lived," it proves that those teachers have won the affections of the children, and the little ones are as clay in the hands of the potter to be moulded in any shape desired. This is the position you teachers should occupy, and if you get their affections this will be the report the children will make regarding you. God bless you. Amen.

"Scatter Seeds of Kindness" was beautifully sung by a ladies' quartette from the Eleventh ward, Salt Lake City. The quartette was composed of Sisters Maggie Bassett, Etta Felt, Olive Cushing and Anna Vine.

JOSEPH W. SUMMERHAYS.

I trust, my brethren and sisters, that during the few moments I may address you I may have the Spirit of the Lord to dictate my remarks.

Previous to coming to this meeting the Deseret Sunday School Union Board met with the stake superintendents; and one of the subjects spoken upon at that meeting I desire to speak of here. I have reference to cottage Sunday Schools and to looking after wards which have no Sunday Schools established.

Some years ago in a near-by stake there was a certain mining camp without any Sunday School organization. A brother was called upon a mission to visit the locality, search out the Latter-day Saints and effect an organization. He did so, and by the blessing of the Lord his efforts were crowned with success. A Sunday School was organized, and it has grown and increased from that day to the present and has done some glorious work. On one fast day, early in the spring, some sixteen baptisms took place, and most of the subjects were children taught in that Sunday School, but whose parents were not of our faith. This is but one instance of several which have occurred in Utah.

Now, brethren, you who have been called to be watchmen upon the towers of Zion, when you go home look into the nooks and corners of your stakes and see if there are not many children who need the bread of life. We do not desire to interfere with the duties of the bishops, but it is our duty to do all that we can toward getting every child in Zion to attend Sunday School.

Our average attendance is altogether too low. Some Sunday Schools report an average attendance of as low as fifty and fifty-five per cent. I speak advisedly when I say that there are some places within the organized stakes of Zion where there have been no meetings of any kind held for two years. These are places, too, in near-by localities, and there are many children there who are anxious to be baptized. What is needed is some attention to the mat-

ter by the brethren whose duty it is to look after the sheep of Christ's fold. It is my mission and yours to work while it is yet day. Think of it for one moment! Consider the numbers of our youth throughout the Church who should be in the Sunday Schools, and who are not. We plod along from one week to another and allow these souls to decay. We are willing to preach the Gospel to the nations of the earth, and this is right. It should be so. We all understand the God-given feeling we experience when we take the candidate into the waters of baptism.* But I want to say that it is just as important to save souls in Zion as in the ten thousands of cities in foreign climes. Remember the cottage Sunday Schools, establish them wherever needed, and seek to care for the lambs God has given to your care. Remember the suggestions given by the Savior to Peter, "Feed my lambs."

That we may have power to work righteously for the Sunday School cause as we should do, I ask in the name of Jesus. Amen.

ELDER HENRY PETERSON.

My brethren and sisters: While I stand before you I trust I may be guided by the same Spirit as were those who have spoken before me. President Smith in his remarks spoke of one great qualification that every teacher should possess, namely, the spirit of love for the pupils. A teacher who has that one great qualification will probably acquire all others necessary to the successful doing of his work. Love inspires him with a desire to benefit those placed under his watchcare. He studies their needs and prepares himself to supply his class with the necessary spiritual food.

A teacher filled with love for his students learns to love the Gospel as the means by which he can lead them into the right kind of spiritual life and draw them nearer to the Master. He enjoys searching the Scriptures and leads others into that same enjoyment. He carries a life into the class that is felt by

all present and leads them to regularity of attendance.

A teacher who loves his pupils will seek unto the Lord for assistance that he may be helpful to them. He will thus acquire the Spirit of the Lord, whose mission it is to bring to remembrance things past and to show things to come; and which gives the power of discernment that he may see the needs of others and be instrumental in supplying them.

If the hearts of all who are called to teach were filled with love, it would not be necessary for others to plan for them. That feeling would prompt them to make the necessary outside preparation, and the Spirit of God would use them as instruments and guide them into natural and wholesome methods of work. Instead of cramming the minds of pupils mechanically with disconnected religious and historical facts, they would give them the daily bread of spiritual life.

As the qualification mentioned does not universally inspire teachers and spur all on to the right kind of effort, the plans of which have been spoken have been prepared. Their chief value will be that they aid the teacher to make the proper outside preparation. A commendable feature of the plans being prepared is that they do not do the work for the teacher. The lessons are not prepared for the teacher, nor can he prepare them from the plans; but if he is willing to put forth effort the plans will guide him in making the right kind of preparation directly from the Scriptures.

The plans will help him to make this preparation easily and to find the most inspiring parts of the scripture.

It is to be hoped that the plans will be properly received and used, and that they will help teachers to get inspiration from the scriptures and a love for their work and for the children whom they teach. May God grant the aid of His Spirit and fill the teachers will love for their pupils, that they may be successful in winning souls to Christ. Amen.

"The Pilgrim's Song of Hope" was then rendered upon the great organ by Prof. John J. McClellan.

ELDER HORACE CUMMINGS.

To say that I am surprised to be called upon to address this congregation would be a mild representation of my feelings; but I trust with the Spirit of the Lord I may be able to say something of interest to you and to me in connection with the subject of children.

One phase of the remarks of President Smith struck me with force. He stated that the characters of our children are about as we make them.

But we do not apply this fact as we should do. If we wish to become mechanics we find it necessary to be apprenticed to learn the trade. If we are to practice medicine, we must study the human body and how it responds to treatment. But we get married and begin to rear families without giving any, or but little, consideration to the nature of the children we bring into the world. We often rebuke them in the most bungling and hurtful manner. The time has come when more attention must be given to the training of the young.

A little incident which occurred in my neighborhood recently will show how thoughtless we sometimes are in correcting our children. A good mother who had been toiling hard all day found herself somewhat behind in her work of getting supper in the evening. She was tired, nervous, and worried lest it should not be ready by the time her husband returned from work. Her little daughter, six years of age, was helping her by tending the baby as best she could, but the baby was fretful and would cry in spite of the best attentions the little sister could give. "May-be baby is hungry," said the little girl, "I'll get him some milk." So saying, she laid him in the crib and hurried into the pantry and got him a glass of milk. In her hurry and anxiety—for the baby was crying—she stubbed her toe and fell, spilling the milk on the carpet. The mother, without inquiring into the motives of the child, flew into a passion, rushed up and gave the little girl a smart blow on the head and called her a naughty girl for making such a grease spot on the carpet. The little girl, who had been doing her best

to help her mother, shrank into a corner broken-hearted at the treatment she had received.

What a grave mistake this mother made! How little consideration she gave to the motives of the child, or the real effects of the punishment! Could that child continue long to love and respect that mother under such unwise treatment? Punishment may be necessary at times, but we should be careful and know that we are right in giving it.

The same error often occurs in giving instructions. Sometimes we are clear upon a certain point ourselves, but cannot get our thoughts down to the capacity or condition, of the children. For instance, on a recent trip I visited a certain class of pupils who were from six to eight years of age. The teacher was trying to explain the passage from Isaiah which speaks of seven women taking hold of one man. What would little children know about such a subject? The subject as well as its treatment should be suited to the child. Other lessons from the Bible might have been given with profit, indeed, the greatest good may be derived by the use of the beautiful, simple stories which the Scriptures contain. Through them impressions may be made upon the young mind that will never be forgotten, and ever exert a good influence over their lives. But they must be chosen and presented wisely.

Our children are the greatest blessing God can give us, and we should bestow more attention and study upon child nature. Inquire into their motives, and give our best thought to their training.

The plans prepared are good ones for live teachers, but they are not good for lazy ones. Some people think it a sin to prepare a lesson beforehand. I remember a story told by Brother Maeser. This beloved teacher once visited a theological class, the teacher of which went—as Brother Maeser expressed it—from "Dan to Beersheba" and "from Genesis to Revelation" in his address to the class, without making clear any point or principle. Brother Maeser, at the proper time and place, asked him

what preparations he had made for that recitation. The teacher in evident surprise answered, "I never make any. I don't propose to lariat the Spirit of God." "My dear brother," responded Brother Maeser, "let me assure you there was not a particle of the Spirit of God in all your teaching this morning."

Read one of the lessons on the subject in the Doctrine and Covenants. The Prophet Joseph and Oliver Cowdery were both blessed with the gift to translate. Oliver lost it and the revelation tells us why. He thought all he had to do was to ask God and he would get the translation without further effort. Because he did not exercise his own mind, to think it out, his gift was taken away. So with the teacher. The plan is given you from the Union Board. Take each lesson, think it out, ask God's blessing upon it, and give it your best effort; your gift will grow; you will succeed.

ELDER JAMES E. TALMAGE.

It is a great thing to be one of an organization of this kind, and be identified with a cause represented by such numbers. I thought while looking over this immense congregation that we might search the world in vain for a similar gatherings on Sunday School or auxiliary matters. And this occasion is not a unique one amongst us; for twice every year thousands gather here in the interest of the Sunday School cause.

You will learn doubtless from what has been said by the brethren that much improvement is evident in the Sunday School work. I rejoice in this improvement but still think there is room for greater advancement. You will also gather from what has been said that we cannot get to a condition when we are beyond doing better. If I thought I could get to a heaven where there was no advancement possible, I don't believe I should want to go there.

When we feel that we have done the best possible we should give God the glory and say "That and better will do." One characteristic of true perfection is the capacity for improvement and progress. Development is a characteristic of everything that lives.

Reference has been made to teachers who do not teach in the way to make the most lasting impression. Now, something depends upon the dress of the teacher; and a failure is often traced to the fact that a teacher is not dressed right. Much of the impression we make on those with whom we come in contact depends upon our dress and address. I do not refer to the mannerisms of society, nor to the cut of the coat, the style of the gown or to the flowers and feathers on the hat, but to the clothing of the spirit. The teachers should wear the garment of their calling in Sunday School or they will never make the impression necessary.

When the garment of Elijah fell upon his successor it was manifested that the spirit of his calling was transmitted. Without this spirit we cannot accomplish anything. So, my brethren and sisters, strive for it, work for it and the spirit of your calling will engender the spirit of industry—God fearing industry, which will bring with it efficiency in the work to which you have been appointed.

My heart bounded with joy in listening to the voice of authority calling upon the teachers to prepare by study and earnest effort for their work and not expect the Lord to do it all for us. That injunction would at one time have been considered heresy, at least by a few. The Spirit of the Lord comes to him who seeks for it. I find I can prepare a lesson at home in as prayerful a spirit and with as much of the influence of the Lord, as if I stood here and attempted to talk to you on the subject.

When we pray for all we undertake then will we have the Divine influence always with us. This is the way to fulfill the admonition, "Pray ye without ceasing."

Some teachers are veritable prophets, bringing out things suitable for every occasion. The spirit of a calling enables one to overcome every obstacle.

When I am called by authority to perform a certain mission if I have the spirit of my calling I feel that I am better able to do it than is any other man, because it is my calling, my authorized labor; and I can go forth, confidently, knowing that the Lord nev-

er calls a man to perform any work without opening the way for him to do it.

The following question, handed in, has been given me to answer:

"What should be done with a member of the superintendency or a teacher in a Sunday School who does not observe the Word of Wisdom?"

It is not my function to give a law on this matter, but I will say this: That a teacher who professes to be directed by the Spirit of the Lord, and who violates the spirit of the Word of Wisdom, will not have that spirit in strength to enable him to realize what is intended. Such a teacher should be labored with and an effort made to bring him to the proper standard. I don't believe there are very many teachers who are not observing the Word of Wisdom. We are all trying to secure the same glory and we cannot continue to do an evil or the Spirit of God will cease to strive with us, and that man who persists in breaking the law of God is bereft of his power as truly as was Sampson when his locks were shorn from his head.

We must live by the law of God. Look around you and you can tell the men and women who are what they pretend to be; not those with lips ever guarded lest they show what is within, but those who show purity by every act. I testify from experience that when I obey the laws of righteousness the Lord comes to my help. And a teacher who is thus governed and who prepares a lecture or address upon the Scriptures puts forth the very spirit of the Scriptures.

In teaching put away the disposition to present personal theories. We have no authority to interfere with individual opinions; but neither you nor I have any right to teach a principle or doctrine as a tenet of the Church unless it has been sanctioned by the Church or the authorities. We are not to let fads lead us away. I was delighted with a couple of articles on fads and hobbies recently printed in the Juvenile Instructor over the signature of General Superintendent Joseph F. Smith. I could read in it the spirit of revelation.

The Spirit of God will not tell you that a thing is true and tell someone

else that it is false. If I speak tonight and you do not find an echo of the truth of it in your hearts it is because I am not truthful or you don't know the truth when you hear it.

Reference has been made to the home. I recently paid a visit to one of the stakes of Zion and I asked the superintendent, a very earnest man and the very man for the place, what was the greatest difficulty he had to contend with. He answered that he had the most trouble on account of a lack of interest among parents. A teacher will be faithful Sunday after Sunday and then of a sudden she is absent from school, off to the lake or some other place of recreation or amusement. The mother says to the daughter: "You have been very punctual for a long time and there is no harm in taking a day off for a rest." Sundays are not given to us for that purpose, and that mother was not doing her duty. The Sunday School work is not so arduous that we have to take a day off to rest up.

I rejoice in the good work of our teachers: I rejoice that the harvest is coming in forty and fifty fold. I hope it may soon be one hundred, yes two hundred fold, and on without limit or stop. God bless you. Amen.

ELDER JOSEPH M. TANNER.

I desire to call your attention to the fact that the outline plans will be published in pamphlet form; not all of the departments in one, because the teachers in the primary department may not want to use the theological plans and vice versa. The parts will be published for a very few cents. The plans are merely sketches and model lessons will be published from time to time in the Juvenile Instructor. The Juvenile Instructor, by the way, is the organ of the great Sunday School organization, and President Smith has taken a great interest in it and uses it as one of the channels to communicate his thoughts to the Saints throughout the Church.

The congregation sang the "Doxology" and the conference adjourned with the benediction of Assistant Superintendent George Reynolds.

GEO. D. PYPER, Secretary.

HISTORIAN'S OFFICE.
Church of Jesus Christ
of Latter-day Saints.

Deseret News Book Store

Are preparing for the

LARGEST DISPLAY OF

HOLIDAY GOODS

Ever brought to this Market.

Books, Dolls, Toys
and Novelties ❀❀

In endless variety, IMPORTED DIRECT FOR US.

Highest Grade and Lowest Prices.
Look out for our Opening.

Deseret News Book Store

SUCCESSORS TO CANNON'S.

SEVENTY-THIRD

Annual Conference

OF THE

**Church of Jesus Christ of
Latter-day Saints**

**Held in the Tabernacle, Salt Lake City, April 4th,
5th and 6th, 1903, with a full Report
of the Discourses.**

**ALSO AN ACCOUNT OF THE GENERAL CONFERENCE
OF THE DESERET SUNDAY SCHOOL
UNION.**

THE DESERET NEWS
1903.

The Deseret News Book Store

IS HEADQUARTERS

FOR

ALL CHURCH WORKS

Issued by the Church of Jesus Christ
of Latter-day Saints.

GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY

The Seventy-third Annual Conference the Church of Jesus Christ of Latter-day Saints convened, in the Tabernacle, Salt Lake City, at 10 a. m. on April 4th, 1903, President Joseph F. Smith presiding.

THE PROCEEDINGS.

There were present of the general authorities: Of the First Presidency, Joseph F. Smith, John R. Winder and Anthon H. Lund. Of the Council of the Twelve Apostles: John Henry Smith, George Teasdale, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot and Hyrum M. Smith; Presiding Patriarch of the Church, John Smith; First Seven Presidents of Seventies: Seymour B. Young, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin; of the presiding Bishops: William B. Preston, Robert T. Burton and Orrin P. Miller. There were likewise a large number of presidents of stakes, their counselors, presidents of missions and other leading men of the Priesthood.

The choir and congregation sang the hymn which begins:

Our God we raise to Thee,
Thanks for Thy blessings free
We here enjoy;
In this far distant land,
A true and chosen band,
Led hither by Thy hand,
Would sing for joy.

The opening prayer was offered by Elder David H. Cannon, of St. George Stake.

The choir sang:

High on the mountain top
A banner is unfurled,
Ye nations now look up,
It waves to all the world.
In Deseret's sweet peaceful land—
On Zion's mount behold it stand.

PRESIDENT JOSEPH F. SMITH.

Opening Address.

Leading subjects for the Conference—Get out of debt while prosperity prevails—How to accomplish it—Saints should live their religion The young should be taught mechanism and industrial arts generally.

My brethren and sisters, I feel very grateful to the Lord, the Giver of all good, for the privilege that we enjoy this morning of assembling here, where we are wont to gather, at our annual and semi-annual conferences, for the purpose of attending to such business and matters of duty that may present themselves to us during this conference, and for the purpose of giving out, so far as the Spirit of the Lord may dictate to us, the word of the Lord, in counsel, admonition and instruction to the people.

I am pleased to see the large number who have assembled on this opening day of the conference, and I sincerely hope that we may all enjoy our coming together as we have enjoyed this privilege in days past, and, if pleasing before the Lord, even more abundantly.

We desire to have the privilege of listening to as many of the brethren as time will permit. We would like to hear from as many of the presidents of stakes as we can, and we shall endeavor to select those who did not

have the privilege of speaking at the last conference, among whom were the First Presidents of Seventies. There is a vast field for remarks and for reflection by those who shall speak to the people, which will be interesting and instructive, and which will be beneficial to the cause we are engaged in.

It is not my intention to prolong my remarks this morning, but I desire to mention one or two subjects that I think worthy of the attention of the brethren, who may be led to enlarge upon them and to speak to the people as the Spirit may give them utterance.

One of these subjects is, that in the time of prosperity which we are now enjoying, it is highly proper for the Latter-day Saints to get out of debt. I have unceasingly urged this thought upon the brethren for the past year or more. Wherever I have had the opportunity of speaking I have scarcely ever forgotten to hold out to the people the necessity—that I feel, at least—of our settling our obligations and freeing ourselves from debt in the day of prosperity. Our experience in the years that have past must have led us to the conclusion that we have periods of prosperity, followed by periods of depression. We have now had a long period of success and prosperity, and we may expect, almost at any time, to see these conditions change and a time of depression spread over the land and over the people. I would say, in connection with this subject, that one of the best ways that I know of to pay my obligations to my brother, my neighbor or business associate, is for me first to pay my obligations to the Lord. I can pay more of my debts to my neighbors, if I have contracted them, after I have met my honest obligations with the Lord, than I can by neglecting the latter; and you can do the same. If you desire to prosper, and to be free men and women and a free people, first meet your just obligations to God, and then meet your obligations to your fellowmen. Bishop Hunter used to put the matter in these words: "Brethren, pay your tithing and be blessed;" and that is just what I mean.

It is not necessary, perhaps, for me to say that there never was a time since the organization of the Church

when it was more necessary than it is at present for all the Latter-day Saints to live their religion and to keep the commandments of the Lord, to purge from their midst iniquity, folly and sin and the transgression of the commandments of the laws of God unto them. I may add to this that perhaps there never was a time when the work of the Lord in the earth was in greater earnest or reality than it is today. As a proof of this, we need only to open our eyes and see the energy and activity of the enemies of this people at the present time. When the wicked rage and the heathen imagine a vain thing relative to this people, we may set it down as a fact that the devil is not dead, and that the work of the Lord is not dead, either.

We are lacking in much that is good and necessary. One of the things that I think is very necessary is that we should teach our boys mechanism, teach them the arts of industry, and not allow our sons to grow up with the idea that there is nothing honorable in labor, except it be in the profession of law, or in some other light, practically unproductive and, I was going to say, unremunerative employment, but I know of scarcely any employment more remunerative than is the practise of law, to those, at least, who are proficient. But what do they do to build up the country? What do they produce to benefit the world? There may be a few of them who have farms; there may be a few of them who have manufactories; there may be a few of them who may be interested and engaged in other productive labor, something that will build up the country and the people and establish permanence, stability and prosperity in the land; but the vast majority of them are leeches upon the body politic and are worthless as to the building up of any community. There are a good many of our boys who feel that they could not be farmers, and that the pursuit of farming and stock-raising is beneath their dignity. There are some who think it is menial and low for them to engage in building enterprises as masons, carpenters or builders in general. There are but a few of our boys who take to the hammer and the anvil and to those pursuits of labor that are essential to the per-

manence of any community in the world and that are necessary to build up the country.

I say that we are remiss and slack in relation to these things, that we are not instilling them sufficiently in the minds of our children, and that we are not giving them the opportunity that they should enjoy of learning how to produce from the earth and the materials that are on the face of it or in the bowels of it, that which is necessary for the advancement and prosperity of mankind. Some of us have the idea that it is degrading for our daughters to learn how to cook, how to keep house, or to make a dress, apron or bonnet, if necessary. No. Daughters in families that are blessed with plenty of means are taught to play the piano, to sing, to go out in society and spend their time in idle, useless pleasure, instead of being taught how to be economical, industrious and frugal and how to become good housewives. That is degrading! I would like to say to this congregation, and to the world, that if I possessed millions of dollars I would not be satisfied or content in my mind unless my boys knew how to do something that would bring them in a living, how to handle a pitchfork, or to run a mowing machine or reaper, or how to plow the ground and sow the seed; nor would I be satisfied if my daughters did not know how to keep a house. I would be ashamed of my children if they did not know something of these things.

We need manual training schools instead of so much book-learning and the stuffing of fairy tales and fables, which are contained in many of our school books of today. If we would devote more money and time, more energy and attention to teaching our children manual labor in our schools than we do, it would be a better thing for the rising generation.

There are many subjects of this character, in addition to the principles of the Gospel of eternal truth and the plan of life and salvation, that can be dwelt upon with profit by those who may speak to us.

Now, I do not desire to prolong my remarks this morning. I pray God to

bless those who may speak to us and inspire them to say those things that will be instructive and beneficial, and that we may all enjoy that measure of the spirit of intelligence that we may divide rightly the word of truth, and that we all may receive meat in due season. That God may grant us these privileges and blessings is my prayer, in the name of Jesus. Amen.

ELDER SEYMOUR B. YOUNG.

Manual training should be embodied in educational system. Devotion and progress in Sabbath Schools—Material and spiritual progress among the people—Missionary success paralleled by opposition—Joseph Smith a genuine Prophet.

My beloved brethren and sisters, I desire very much that you will grant me your faith and prayers and earnest attention. I feel highly honored this morning in being called to address this large congregation. We have another privilege of assembling together in our annual conference, and I feel, for one, very thankful for this privilege. My heart goes out in gratitude to my heavenly Father for the conditions of prosperity that surround His people today. I have a testimony to bear, and it is the same testimony that I have been able to bear for many years. It is the truth, as I have heard it from the lips of my father before me, and from the lips of my brethren.

When I observe, as I do, the conditions of the Latter-day Saints in the different Stakes of Zion where I have the privilege of visiting occasionally; when I see the chances that our young people have to advance along the lines of mind and spirit culture, I rejoice exceedingly to find so many of our young men and young ladies taking the opportunity offered them, and preparing themselves fairly well on the lines of culture for the great work that is before them. But, with the feelings expressed by President Joseph F. Smith, I have sometimes regretted, and do regret today, the lack of physical or manual training in our general system of education. President Young used to say that the education of the youth was incomplete without this manual training and the cultivation of those attributes of the human mind which would lead to the development of strength and ability to produce from

GENERAL CONFERENCE.

the earth and from the elements surrounding us. This, I realize, is the case with us today to a certain extent.

I do not feel to find any fault whatever with our institutions of learning, or with those men and women who devote themselves so faithfully to the training of our young people in the Church schools and in the different auxiliary organizations of the Church. Let me say here in relation to our Sunday schools, that they have become a very excellent part of the training of our young people. They begin at the very beginning, as it were. Our Sunday school teachers commence with the little children and work with them until they reach the advanced grades, devoting their time to this labor of love to a degree that does not exist perhaps among other people. This devotion is manifest by all, from the Sunday school Union Board down to the last and least teacher in the organization. They not only devote their time every Sabbath, but on week days they spend hours and hours in the development of their own minds along the line of the educational welfare of the children. I say, they ought to be praised for this devotion, and they certainly are blessed in their labors.

In regard to this manual training, I feel that our schools and colleges are incomplete, and will remain so until we have in every one of them a system of training that will develop the pupil along the lines of manual culture in the most useful trades. Today, as has been truly remarked, we are in a condition of great prosperity. Go where I may throughout the length and breadth of the Stakes of Zion, I find the people in a condition of worldly comfort. There are very few who are actually in want among the Latter-day Saints. Especially is this the case in the outside Stakes of Zion. Away from these populous cities like Salt Lake City, it is the exception to find an indigent person. The fact that we have some of them here is accounted for by the tendency of the poor and those who are more or less financially helpless to flock to these centers of population. But, speaking generally, there exists today a condition of prosperity among the Latter-day Saints. And I

believe I can truthfully say, too, that I have seen decided marks of improvement and evidences of advancement among the Latter-day Saints along the lines of faith and the cultivation of the principles of the Gospel. There has been spiritual advancement as well as advancement in other directions. I am glad to be able to say this. I testify to you who are assembled here that the Latter-day Saints are a very choice people, and that they are working very diligently and faithfully in almost every Stake of Zion. Most of them, in all the Stakes, seem to be impressed with the spirit of their religion. I am glad this is so. In it I see the results of the teachings of our leaders. The brethren and sisters have awakened to a sense of their condition, and have renewed their diligence in paying their tithes and offerings. I see the blessings of heaven showered down upon the people, and I know it is the result of their obedience to the principle that has been so sacredly observed by them, especially in the last few years. Since they have obeyed that law more faithfully the blessings of the Lord have been more abundantly poured out upon them from one end of the land to the other. The quotation of Bishop Hunter's has been truly verified; "Pay your tithing and be blessed." We do feel we are blessed when we obey this law.

Commensurate with our present condition of happiness and advancement, as a result of the blessings of the Lord upon us, we may expect to find opposition in the minds of the people of the world. It has been the history of this people from the first that as they advanced in faith and power through their obedience to the principles of the Gospel our enemies have increased in their endeavors to put down the truth and stay the progress of this work. I speak of this as a matter of history, not to throw any blame upon any individual. We know, my brethren and sisters, that the powers of evil are upon the face of the land today, as they have been ever since the organization of the Church; and they have been more manifest as the people have grown in faith and power. I saw not long ago a play represented, and in it was the character of Satan. He said, "I rule the earth; my power is everywhere." I

thought within my own heart, how true that is, in a sense; but on further reflection I was led to exclaim in my heart, "And the power of God is everywhere also." The same thought brought to my remembrance the sentence that "God and one good man are a majority."

The work of the Lord is progressing. The Elders are laboring faithfully in the different missions, and success has crowned their efforts in most places. Occasionally we hear of some violent opposition, as for instance the misfortune that recently befell one of our Elders in the South, who was severely beaten and maltreated. This, however, is no new thing. The powers of evil have been all the time arrayed against the power of the Lord and against His servants, in every land where they ministered. We may expect opposition. I remember hearing of a remark that Sidney Rigdon made soon after he was mobbed with the Prophet Joseph Smith and dragged to insensibility through the woods. He asked the Prophet Joseph how long that was going to continue. How long, said he, must we submit to these outrages and abuses from the enemies of all righteousness? The Prophet's reply was something like this: "Just so long, Brother Sidney, as the power of evil is upon the earth; and until the power of God overcomes the power of evil, so long will there be evidences of the power of that evil one existing upon the earth, to the hurt and injury of the servants of the Lord." The answer made by Elder Sidney Rigdon was not the most hopeful. Said he, "Brother Joseph, I can't stand it; it is more than I can bear." I have sometimes reflected upon that statement, and wondered whether he was wanting in faith through a lack of diligence or of purity of life, or whether it was his misfortune to be so organized that he could not grasp the situation and comprehend the responsibility that was placed upon him. Some men are naturally weak, and soon succumb to opposition; while others are made of sterner stuff and meet all opposition with unswerving integrity, especially if they know for themselves that they are engaged in the cause of right and truth; for this knowledge to any man brings a power and a reliance that is not easily

overcome. When I look back upon the great characters that have been the pioneers of this work, I realize that they have been men of strength and courage. The Prophet Joseph Smith, the very head and front of this Latter-day dispensation, was a man who was never known to flinch or falter, though through all the years of his ministry he was hardly for a moment free from the bitterness of hate exhibited by his fellowmen, and for no other reason that I could ever see than that he had been chosen by the Almighty Himself to be His Prophet in this the great dispensation of the fulness of times. The men who have followed him in the leadership of the Church have been equally tried and true. No man has ever seen the time when such as Brigham Young, Heber C. Kimball and other noted ones that I could mention, have failed or faltered in their allegiance to the Prophet Joseph or to the Lord Almighty. Though these men, like Brother Sidney Rigdon, received more than their share of persecution and opposition, looking at it from a natural standpoint, yet they were never overcome. They had the courage of their convictions, like their great leader, the Prophet Joseph, and they stayed by them under all circumstances. The reason for it is that they received in their own hearts a testimony of the divinity of this work, and that testimony was burning bright in their hearts all the days of their lives.

We hear about children being born in the Church. Yes, every Latter-day Saint is born in the Church, and there is only one birth that admits them into the Church, and that is the birth of baptism—the birth of the water and of the Spirit. That admits them into the Church of Christ, and marks them as the children of God. In no other way can they receive this birth. The great warrior, Napoleon, said that although the Savior had been dead eighteen hundred years the impress of His ministry and power had been so developed in the hearts of the human family that, notwithstanding men had not beheld Him for centuries, His divine mission still moved the world. So it is with the Latter-day Saints today. Thousands upon thousands have gathered here from all

parts of the earth. Very few are living who saw the Prophet Joseph Smith; but the power of God manifested through him has been so impressed upon the people that although we may never have seen him we testify that he was divinely inspired. Why? Because we have the same testimony of Jesus in our hearts that Peter had when the Master asked him, "But whom say ye that I am?" "Thou art the Christ, the Son of the living God," said Peter. Jesus answered him, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Peter had the revelation from the Father that Jesus was the Christ. By the same power we testify that Jesus is the Christ, and that Joseph Smith is a prophet of God. As a people we have not seen our Savior and talked with Him face to face; our prophets have that high honor and privilege, as far as the Lord designs they should have; but the Saints generally have received the impress and the power of the Holy Spirit; and although most of them have not seen the Lord face to face yet they testify that Jesus is the Christ. How? By the power of the living God, and by the witness of that Holy Spirit which He gives to every earnest and faithful believer. So the Saints, who have yielded obedience to the Gospel, know that Jesus is the Christ, and that Joseph Smith is a prophet of the living God, the President of this great dispensation of the fulness of times.

My brethren and sisters, let us take heed to the admonition of our prophet and leader today. While we are in a condition of prosperity, let us not forget the obligations that we owe to our Heavenly Father, and see to it that we tithe ourselves honestly before the Lord all the time. Let us make good every obligation that is laid upon us, so living before the Father and before each other that we can claim a continuation of the great blessings that we are in possession of today. I testify to you that Joseph Smith was a prophet of the living God, and that he went to his fate knowing that he was to be martyred for the truth that God had given to him; yet, like his great leader, the Savior of the world, he did not flinch or

turn aside from the course that the Lord had marked out for him to pursue. In like manner the brethren who have been his successors have been unswerving in their integrity, true to their faith, true to their covenants with God and with each other. As the Lord blessed them, so He is blessing His servants and people today; and He will continue His blessings upon us if we will continue to serve Him faithfully. Although we may have the evidence of the hatred of wicked men, that need not discourage us at all, but rather give us more determination, that through the grace of our Father and through the blessings of the Gospel we will remain true and faithful to Him who has thus blessed us. I pray that the blessings of the Lord may be upon the speakers during the remainder of this conference, and that the spirit of our leader may fill every heart and encourage every one of you, my brethren and sisters, and lead us all on in the paths of life eternal. In the name of Jesus Christ. Amen.

The choir and congregation sang:

The Spirit of God like a fire is burning,
The latter-day glory begins to come forth.
The visions and blessings of old are returning,
The angels are coming to visit the earth.

ELDER JESSE N. SMITH,
(President of Snowflake Stake.)

Brethren and sisters, I suppose I am a stranger to the most of you. I came here, however, in the pioneer year of 1847. I remained in Utah till about 23 years ago, when I was sent out to Arizona, where I have been ever since, simply for the reason, I suppose, that I have never been sent anywhere else. I have enjoyed my labors there very much, and have felt a great deal of happiness, believing as I do that one is always happier in trying to do his duty than under any other circumstances. We have built up some small communities there, and I believe that they compare very favorably with the other communities of that territory. If you will come out and see us, we well show you a people where spades grow bright and idle words grow dull, where jails are empty and barns are full. You will

observe that the paths which lead to the houses of worship are well worn, our Sunday schools are popular, and in all respects the people are in good condition. They are an intelligent, upright people. We have fairly good schools, and a good academy. We have had some difficulties to contend with of a physical nature. The most crying trouble has been the scarcity of water—a very essential element. It is related that a newspaper correspondent came out to Arizona anxious for something to fill his paper, perhaps, and asked a native about affairs there. This man felt a pride in his country, and he said: We have an excellent country; we only lack two things—we are short of water and we lack good society. Oh! said the newspaper man, it is just so in hell; all they lack there is water and good society. But we have been trying to remedy these conditions. In the place where I live we have tried reservoiring. There is an abundance of water in the winter season, but in the summer season it disappears. So we have tried to solve the problem of holding the water until the time of scarcity. Of course, it has been in rather a small way; for our capital consisted mainly of our labor. When we had planned our first reservoir, there came along two gentlemen in a buggy. I never saw them before, and I never saw them after. They enquired what was the object of our labor there, and I explained to them as well as I could briefly. They seemed much interested, and as they went on they took me by the hand and said, "God bless you; you are in the right of it." Well, we have proved that it was a profitable investment.

We met with another difficulty when we went to that country. Although so long ago, we found all the facilities of the country were taken up. We were compelled to buy ranchmen out, and we did so at very high figures—the best we could do. Soon afterwards it was discovered that we were upon a railroad grant. The authorities of the railroad notified us that we were on their land, and that we would be required to go away from it or pay up. They had assured us earlier that no advantage would be taken of us, and that

we could make our improvements freely. They even distributed among us blanks, which we filled out signed and executed, setting forth that we had rights. But these papers were ignored after our improvements were made, after our ditches had been dug and several crops had been produced. We felt that we had made everything secure, but this great corporation was not above taking advantage in that way of a handful of people who were struggling for an existence. At this juncture the authorities of the Church came to our assistance. President Woodruff advanced some means to help us in making the purchase. Those who could, afterwards refunded the money that had been paid on their land; the balance the authorities of the Church gave to our stake for the benefit of reservoirs and academies, for which we have felt very thankful.

If Mrs. Nation should give us a call, her occupation would be gone, so far as smashing saloons is concerned; for we have none. You may remain with us for days and you will never hear profanity on our streets. I say this advisedly. Surrounded by a cowboy element, in a wild land, I think this speaks well for our communities. I believe they have the faith and the hope of the Gospel in them. Drunkenness is entirely unknown, almost unheard-of in our communities. We are able by our industry to secure a livelihood, and, I believe, are reasonably contented. For my part, I can say that I am contented.

May the Lord add His blessings. May we be enabled to be faithful to the trust reposed in us. Amen.

PRESIDENT JOSEPH F. SMITH.

I may be pardoned perhaps if I announce to the young portion of the congregation that the last speaker is one of the two living cousins of the Prophet Joseph Smith left among us.

ELDER E. D. WOOLLEY. (President of Kanab Stake.)

My brethren and sisters, I do not know whether I will be able to make you all hear, as this is more of a congregation than we have in two or three

of our stakes; but I rejoice in being present at this conference. I realize that it is the duty of the presidents of stakes to visit the general conference of the Church, wherever it may be called, for the reason that there they can receive the instructions that are needed, and be able to impart the same to the people they represent. There is a responsibility upon every presidency of a stake similar in proportion to that upon the Presidency of the Church, and I realize that it is necessary for me as an individual to be humble and to seek unto the Lord for His Spirit, that I may be useful to my brethren and sisters, and guard and protect the interests of the people. It requires a great deal of labor, thought, patience and perseverance to be able to detect and to ward off the adversary, the enemy of righteousness in the earth.

The physical conditions of our country are very similar to that which you have heard described by Brother Smith, of Arizona. We are only about three miles from the Arizona line; and when he was speaking of Mrs. Nation I thought that if she made a visit to our country she would have to go just over the line into Arizona to get occupation. There is a man established there in a tent, and he dispenses liquor, and entices some of our young people down to play cards. But we have no saloons or places of that kind in our county.

The spiritual condition of our people is fairly good. We have good Latter-day Saints, who are conscientiously trying to keep the commandments of the Lord, and they have an abiding testimony of the Gospel, which they are trying to maintain by living uprightly before the Lord. I have felt that of all the gifts of the Gospel which follow the believer, we should seek for the gift of discernment of spirits. I have asked the Lord to give me this gift; for I can see that the adversary will work upon the minds of the people, and one of the great safeguards against this is for the Latter-day Saints to possess this gift, that they may ward off the adversary and his temptations, or any influence that is calculated to bring up doubts in their minds and cause them to complain and find fault and to think that perhaps the work of God is not grow-

ing. I can testify to you, my brethren and sisters, that the work of the Lord is growing, and it will continue to grow, whether we keep pace with it or not as individuals. One of the evidences of the truth, to my mind, is that as we grow and advance the heavier the opposition becomes against us. You take the opposition that has been against the Latter-day Saints from the time that the Father and the Son appeared to Prophet Joseph Smith down to the present. Considering that, it is marvelous in my eyes that this people have made the progress that they have. They never could have done it if it had not been for the individual testimony that the Saints receive. And they must receive that testimony from the Lord. It cannot come from our brother or our sister. We may encourage, we may strengthen, we may build one another up in faith; but the testimony of the Spirit and the genius of this work must come from our heavenly Father. This is what I tell my children. When my boys went to school at Provo, I said to them: Now, you will study theology. The mechanical part you can receive; but the spirit, the testimony of the work, you must receive from our Heavenly Father, and it must be through your humility, your faith and your prayers to Him.

My experience thus far in life has been with the Latter-day Saints. I was born in the Church; I have been reared in the Church, and I am pretty familiar with the history of the Latter-day Saints by passing through it from the early settling of this valley. I came here as a child in 1848, and have been in Utah ever since. I have seen many trials that this people have passed through, and I have heard many prophecies delivered from this stand, and in the old Tabernacle, which I have lived to see fulfilled. I have heard the warning voice of the Prophet of the Lord from time to time all my life.

Speaking in relation to the suggestions given this morning by President Smith concerning our financial condition, I remember that for years before the financial distress of 1893 the Apostles warned the Latter-day Saints—they did in our stake—to prepare for a financial crisis. Many of the people

accepted the advice and profited by it. Before I left home, I had been reading the editorials of President Smith, and his remarks in different stakes, and I remarked to some of the brethren, there is going to be a financial depression, and that very soon, because the President is beginning to warn the people. From the early settlement here up to the present time there has never been an approaching evil but this people have been warned of in ample time to avoid it if they would listen to the voice of inspiration. It has been so in all the history of the world. When the Lord has had a people upon the earth He has always forewarned them of any calamity that was approaching, and I firmly believe that He always will. We should appreciate these privileges that we have over and above other people, because of the testimony and assurance we have that when we receive this advice or instruction it comes through the inspiration of our heavenly Father. He is fulfilling His promises to us. He will guide us, if we will listen. He will give us every opportunity to grow and expand, and to become a noted people in the earth. He is magnifying this people in the eyes of the people of the world today, and He will continue to do this. I have no fear of the growth and prosperity of this work. I have no fear of the leaders of this work not receiving the necessary inspiration for the guidance of this people. I believe that the majority of the Latter-day Saints have a testimony of this, and will have understanding hearts and listening ears to receive these instructions and to profit thereby. In our stake we have a good people. We are similar to other stakes; we have good Latter-day Saints, we have good "Mormons," we have lukewarm "Mormons" and we have a very few that are not of our faith at all.

May the Lord bless us at this conference, that we may receive those things that are calculated to build up and strengthen us in our faith, that we may magnify the Lord in the earth and establish His kingdom, is my prayer in the name of Jesus Christ. Amen.

ELDER BYRON SESSIONS.

(President of Big Horn Stake.)

My dear brothers and sisters, I feel grateful to my Heavenly Father for this

honor that is bestowed upon me this morning in being called to address you and to represent the Big Horn Stake of Zion. I feel proud of the people that you have sent into that stake. I presume that there are before me many of the fathers and mothers, the sisters and the brothers of that body of people that compose the Saints in the Big Horn Stake of Zion. I wish to say to you that I feel proud of them. They have honored me in my position. I never have had yet an unpleasant word from one of the colony in the Big Horn stake in the last three years. It is three years the 22nd of this month since I left my home in Rich county, in the Woodruff Stake of Zion, to go to that land, according to a call; and I feel to thank the brethren for that call. I thank my Heavenly Father that I was taken up root and branch and moved into that land. I feel satisfied now with my labors, which I never have been before. As has been said by Brother Woodley, I was born and raised in the Church, and I was born in your beautiful city, and immediately after my birth was taken to what is known as Bountiful. I thank my Heavenly Father that my parents have obeyed every law that God has revealed for them to obey; and I thank my Heavenly Father that a great portion of the people in our land have obeyed those laws, and are the issue from some of the highest laws that God has ever revealed. Do not worry about your sons and your daughters. Do not think that they are going to starve to death in that land. We have a goodly land, and we are prospering. Our canal is finished. The brethren are fencing their farms, and were plowing their land long before I left home, and I left there two weeks ago last Wednesday. I can truthfully say that none of them have mortgaged their farms, for the simple reason that they have not the title to them yet, and I thank the Lord for it. We propose to keep them out of the title just as long as possible; we do not want them to have it till we have complied with the laws of our state. We love the laws of our state. I believe that there is no better laws in any state of the Union than they have in the state of Wyom-

ing. We love the executive; we love the officials of that state. I have been fortunate enough to live for 30 years on the borders of the state of Wyoming, and all the business that I transacted has been transacted in that state. I have known two of the supreme judges for over 26 years, and I have known the governor for 26 years, and I have known nearly every state official. I have had the honor of being in that legislative body in connection with President Osmond of the Star Valley stake, during the winter; and I have gone to the governor of that state just as I would go to my father whenever any doubt or dubiety pertaining to any measure that was for the welfare of the common people has arisen. I have gone to him and got his advice. The first thing he told me before he let loose of my hand when I went there was, "Now, then, I want you, Byron, to use my office just as if it was your own, and my secretary; I want you to come to my home and visit me and stop all night with me and eat with me." The same with the supreme judges. They want our people in that land. They invite us there. They know that when the authorities of our Church take hold of a proposition, whether it be in building canals or anything else, there is no doubt in their minds in regard to the success. They have learned that we have the only successful colonization people that there is in that land. They have tried it repeatedly, and they have made failures. In a great many instances men have come to me and wanted information. "How can we handle a people like this people are handled by Mr. Woodruff and yourself?" Apostle Woodruff, you know, we look upon as our father, as our common instructor and guide in that land, in temporal matters as well as in spiritual matters; and I thank my Father in Heaven for him. I thank my Father that I have become so thoroughly acquainted with him, although sometimes it has been quite a trial for me to follow him. I followed him about 15 days before coming down here, holding one end of a surveyor's chain and he holding the other, and I thought he would walk me to death. There was no lie

down, no stop. He has that same desire and anxiety in his heart regarding the work up there. He has remarked to me that he would rather die than see it fail. I have made that remark, and I make it again. Send men there, if you are going to send men, that are not afraid to labor. I endorse every word, and thank God for the words that we have heard here this morning from our Prophet. Let us keep out of debt, brethren. Let us be true; let us not be traitors to our brethren and to one another. Preach the Gospel by honoring ourselves and honoring the Gospel of Jesus Christ and those who have in charge His work here in the earth. Preach it by being honorable to our fellow-man. I teach the people in our country to put up the fences of their neighbors, Jew or Gentile; drive the cattle out of their fields; lift the poor cattle out of the mire, and show unto them that we do believe the teachings of our Lord and Savior. That is the way I propose to preach the Gospel to the people, until I am directed otherwise, as well as sitting down by their firesides and preaching it to them. I tell you that example has more effect; it has been my observation through life, in preaching the Gospel to men who do not believe as we do. We have a desire to bring them into the fold. They are my brothers and my sisters, and it is my business to show unto them by example that I do believe that which I preach.

Brothers and sisters, I pray that God may bless this conference, bless our Prophet and these Apostles, and help us to be true to them, to honor them in their positions, and not to be traitors. It would not be a healthy thing for a traitor, if ever I sat on a jury to try him. God bless you, in the name of Jesus Christ.

The choir sang: "Hark listen to the trumpeters."

Benediction by Elder Charles W. Penrose.

SATURDAY AFTERNOON

Saturday, 2 p. m.—The choir and congregation sang:

Guide us, O Thou great Jehovah
Saints unto the promised land;

We are weak, but Thou art able,
Hold us with Thy powerful hand.
Holy Spirit,
Feed us till the Savior comes.

Prayer by Elder Matthias F. Cowley.

Singing by the choir:

Though deep'ning trials throng your way,
Press on, press on, ye Saints of God;
Ere long the resurrection day
Will spread its life and truth abroad.

ELDER B. H. ROBERTS.

With you, my brethren and sisters, I rejoice in the privileges and blessings of this conference. The presence of so many upon the opening day of conference bespeaks the widespread interest that exists among the Latter-day Saints in the work of God. I take it that we are all interested in all the affairs of the Church, in all phases of the work, both the work within the stakes of Zion and the work abroad among the nations of the earth. But while we have this general interest in all departments of the great works of our Father, it is but natural that we should have a particular interest in that department of it in which more especially we are called to labor. I make this remark in order that you may understand why it is that I address a few words to the conference in relation to that body of Priesthood over which, in connection with the other presidents of the First Council of Seventy, I am called to preside.

We have in the church 143 quorums of Seventy. There would be over 10,000 men in that body if all the quorums were full; but some of them are not full. Others, however, have members awaiting admission. So that the number of Seventies today in the Church is not far from 10,000. They are a body of men set apart and especially ordained to engage in the foreign ministry of the Church. When you take into account the very extended area of country in which these quorums are scattered, you can readily understand that it requires considerable labor to reach these organizations and keep them fully organized and the vacancies in the respective councils filled.

Why I refer to this subject is for the purpose of making a suggestion or two to the Presidents of stakes and the Bishops of wards who are gathered on this occasion. I think a little careful attention to the great amount of work that is required at the hands of the First Council of Seventy in keeping these quorums completely and fully organized would make the presiding brethren a little cautious about taking our Seventies, and especially the presidents of quorums, for local positions. Of course, I understand that there are very important offices to fill in the Church, and when the right man is found among the Seventies it is proper that he should be ordained to the position; but if one equally fitted could be found among the Elders or the High Priests I think it would be wisdom on the part of presidents of stakes and Bishops to find men for local positions in these quorums and not disturb the presidencies of the quorums of Seventy. Of late, when thinking upon this subject, and the inconvenience that we are frequently put to, I have been much impressed with a principle that is named in the Book of Mormon. The passage gives a description of the manner in which the Apostles among the Nephites, upon this continent ordained men to office. It is as follows:

"The manner which the disciples who were called the Elders of the church, ordained Priests and Teachers.

"After they had prayed unto the Father in the name of Christ, they laid their hands upon them, and said,

"In the name of Jesus Christ I ordain you to be a Priest; (or, if he be a Teacher,) I ordain you to be a Teacher, to preach repentance and remission of sins through Jesus Christ, by the endurance of faith on his name to the end. Amen."

This is the point more especially, however, to which I direct your attention:

"And after this manner did they ordain Priests and Teachers, according to the gifts and callings of God unto men."

If those who in the first instance direct the footsteps of our youth into the quorums of the Priesthood, would take into account more the gifts and callings of God unto these young men, I think it would be possible to overcome

some of our difficulties. The young men should be directed into those quorums that their natural gifts—"the gifts and callings of God" unto them—qualify them for. If it is observed in a young man as he develops under the eye of the Bishop, that he is possessed of executive abilities, then that fact should be remembered, and he should be directed into that quorum where his special training would develop the qualities he possesses for a career of usefulness in the Church. Or when a young man is found who is possessed of that combination of qualities that go to the making of the judicial mind; if he has the rare faculty of balancing one statement as against another; the ability to look at both sides of a question, and justly weigh the evidence; then he should be directed to the Elders' or High Priests' quorum, whose business it is to prepare men for presiding and judicial callings in the Church; and sometime in the future, when a High Councilor, or some presiding officer is required he might be remembered and found in that quorum where it would create no disturbance to take him, and place him in the presiding or judicial position. On the other hand, where men are observed to possess the ability to teach, and the spirit of testimony is strong upon them, and they have in them the making of a good witness for the Lord Jesus Christ, let such be directed into the quorums of the Seventy. Thus, if we stand down the line where we begin to divide men off in the direction of their life's labors in the Church, and consider "the gifts and callings of God unto them," I think we can help the conditions of which I am now speaking. In any event, while present conditions exist, local presiding officers, I am sure, would confer a great favor upon the First Council of Seventy, if they took more into account the inconvenience and the increase of labor they make us when they choose men from among the presidencies of the quorums of seventy, when others could be found who would fill the positions equally well.

While speaking on the subject of the Seventy, I wish to call attention to one of the great things laid before us

in the opening remarks of President Smith. There is no body of men in the Church to whom his remarks on the matter of freeing themselves from debt, apply with so much force, as to the Seventy. The First Council is in constant communication with the Seventies in all parts of the Church territory. We are continually on the lookout for men who can go on missions. All the time we are corresponding with men who are recommended to us as worthy to go upon missions, but we find so many of them involved in debt that when this glorious opportunity is presented to them of going upon a mission, to discharge the high duties of their calling in the Priesthood, they are barred from accepting that appointment by reason of being financially involved. If I could say a word that would emphasize the teachings of the president upon this subject, I most certainly would do it, and urge upon our Seventies, above all men in the world, to free themselves from financial obligations, that they may be at liberty to exercise the powers of the Priesthood in preaching righteousness to the world, and in standing before it as witnesses of the truth of the Gospel of Jesus Christ.

In the opening remarks of our president texts were given to the Elders of Israel which they can expound and teach with very great profit to the people; and I believe that upon those various subjects in this conference there will be words spoken that will throw great light and intelligence upon those subjects. The matter of encouraging our young men to engage in mechanical arts and trades is a matter that calls for most earnest attention and wisest consideration on the part of the leading brethren in Israel, and from fathers and mothers everywhere. The fact that it becomes necessary to call attention to such a matter is an indication that circumstances are undergoing a great change with us. Hereafter, occupying as we do a new country, our young men when they came to manhood and found a place inconveniently narrow for them, had but to remove a few miles where lands could be obtained, and out of those lands make themselves homes and establish

themselves in a community where they would furnish themselves with employment; and doubtless for some time to come there will be an outlet for our young people in that direction, although we may be required to remove to greater distances than in the years that are past. But as our communities increase in number and our centers of population become more and more crowded, we shall find those among us—in fact, we do now—who have no taste, no desire, to engage in the kind of life incident to opening new lands and establishing new communities; and of necessity they must turn their attention to the acquiring of skill in some kind of useful labor. It will be impossible for all to engage in the professions; for the cry already is that the professions are overcrowded. But in connection with turning our attention to the acquirement of skill in mechanical arts and trades, there is a question which we must needs reflect upon and provide for. This is an age of organization, both of capital and labor. The hosts of men that are engaged in the several trades have found it necessary in some way or other to protect themselves, that they may command a reasonable price for that labor. In other words, they have combined to control wages, just as far as it is possible to control them. It is beyond question that these organizations in some cases become oppressive and work great mischief. They feel power, and they forget right. But something had to be done in order to make it possible for labor to hold its own against the growing force and greed and power of combined capital; and whatever the excesses may be, and however much we may regret them, nevertheless organization and union on the part of labor became an absolute necessity to the working masses. The labor unions today to a very great extent dictate the number that shall be permitted to enter into the various crafts and trades. They say how many apprentices shall be allowed in the respective trades. They attempt to control the supply of labor in that way, because they do not desire that the supply shall be greater than the demand; because the greater the demand the better the price that may

be asked for the labor. I do not in the few words that can be said on this occasion undertake to discuss this question at length. I merely call attention to its existence. And it will become necessary for the Latter-day Saints in our centers of population to determine what shall be the relation of those entering into these trades to the unions that are controlling the trades. I merely bring it before you, that the wise men in Israel may take it into account; for it is one of the facts that we shall necessarily be brought in contact with when we undertake to encourage our youth, as perforce we must, to enter into mechanical arts and trades as the means of sustaining themselves by their labor.

The work of the Lord, President Smith tells us, is growing; and further he says there never was a period of time in its history when interest in it was greater than today. I rejoice in that growth. I sometimes wonder if we comprehend or even apprehend the facts that enter into that growth, and that enlargement of interest. If time would permit it, I should only be too glad to call attention, not only to the direct evidences of growth and of interest in the work of God, but also to the indirect means that God is employing in the matter of enlarging His work and preparing the way for nations to be born within it in a day. It does seem to me that the whole world is fermenting with the leaven that God planted when He brought this work into the earth through the Prophet Joseph Smith. To the Church has been assigned the honor of the title role in God's great drama of the last days. But as in the drama the actor bearing the title role does not alone develop the thought of the poet's mind, so we as the Church of Latter-day Saints, though bearing the honor of the position assigned to us, do not constitute the only force that God is using in bringing to pass His great and mighty purposes. In his day Paul said that some men preached Christ of envy and strife, and some of good will; but he gloried in this fact, that whether preached out of envy and strife or of good will, the Lord would so overrule their actions as to bring to pass His purposes. I sometimes feel

amused when I reflect upon what the surprise of many of our enemies will be when they discover that the Lord has overruled their actions, made even of them instruments to accomplish His ends, and had so controlled their wrath as to make it praise Him.

The theology of the world has changed since the introduction of the Gospel of Jesus Christ. You can find no minister today to voice from his pulpit the doctrine of infant damnation. You can get no minister today to deny the possibility of continued revelation from God. You can get no minister today to undertake to defend the position that God, by a mere caprice of His sovereign will, "sends one to heaven and ten to hell"—not for any good or ill they have done before Him, but just for His glory. The doctrine which the poet Burns satirizes in substantially that language is a thing of the past in the pulpits of men. These modifications in the Christian world's theology—and a hundred other modifications—have been due chiefly to the truths God revealed through Joseph Smith the prophet; and thousands of eloquent tongues and pens have been employed teaching these truths which have led to the correction of many errors in religion, without knowing the origin of their doctrine.

The advancement made in all the arts and sciences is also very materially helping to bring to pass God's mighty purposes. We overlook, it seems to me sometimes, the moral force that goes with some of our great inventions. It is now about three-quarters of a century since the electric telegraph flashed from Washington to Baltimore the first intelligible message by that means of communication. Since then that all parts of the world have been brought into instant communication with one another. It seemed to dawn upon the minds of some that if a message could be transmitted over wires, by means of sounds in dots and dashes there was no reason why the tones of the human voice could not be so communicated; and now, though separated by hundreds and thousands of miles, a man may converse familiarly with his friend by means of this great invention. Recently another step has been taken in the progress of this means of communi-

cation, which gives us reason to believe that before long the wires may be dispensed with, the ocean cables may be abandoned, and out on the sensitive, trembling atmosphere, that touches all parts of the world, a message can be sent forth, and safely carried even across the great expanse of ocean, so that the whole round world can be through this means in constant communication. The moral force—the force that makes for faith—in these things is this: The idea is dispelled that it is impossible for God, at His home, to be in immediate communication with the whole world. These mighty inventions, this progress in art and in science, are constantly developing the powers that are in man and the great things that he can accomplish, narrow as are his limitations at present. The result is that men reason after this fashion: If man with his limited knowledge and intellectual powers can accomplish so much, is it difficult to believe that God has accomplished all that is accredited to Him in the revelations of the prophets? So there is in the development of these arts and sciences that which makes for faith in the power of God; and these indirect means are accomplishing very much in preparing the minds of men for these great truths that are to be found in the revelations brought forth by the Prophet Joseph Smith. The heaven is working; and some of these days it will only be necessary to strike the keynote and there shall be a wide and broad acceptance of the things that God has revealed through the great latter-day prophet.

I rejoice in these indirect means, as well as in the direct means, that the Lord is using for the accomplishment of His purposes, in preparing the way for the coming of His kingdom, which I pray may come quickly, in the name of Jesus Christ. Amen.

ELDER JOSEPH H. MERRILL.

(Late President of the Samoan Mission)

I am truly thankful to my Heavenly Father for the privilege thus accorded me to stand before you, my brethren and sisters, this afternoon. I hope that the Spirit of God may dictate that which I may say, that we may all be

profited together. I have been greatly interested in the remarks that have been made thus far by the brethren, and I heartily endorse all that has been said.

It has been my privilege for the past fifteen months to preside over the Samoan Mission, which consists of a few small islands in the Pacific ocean, about 5,000 miles from here. No doubt, there are in this congregation parents, brothers and sisters of the Elders who are laboring upon that group, and for their benefit as well as for the benefit of the Saints in general I will give a short report of our labors upon those islands. We have a band of faithful brethren and sisters at present laboring among the Lamanites there, and they are enjoying the Spirit of God even as we enjoy it here in conference. There is a spirit that is poured out upon the Elders in the nations of the earth which binds them so closely together in the bonds of brotherhood and love that they are one in very deed. The same spirit prevails here this afternoon, and it fills my heart with joy to meet with the Saints in general conference. The Samoan Mission, as you are more or less aware, has been opened nearly 15 years. During that time a great deal of work has been done, both manual and spiritual. We have at present a faithful band of Saints, numbering over 1,400, upon those islands, out of a population of about 30,000. There is quite a number also who have been identified with the work, and, through temptation and sin, have fallen away and are scattered among the people. Strange to say, those who are cut off from the Church there do not lose the testimony of the Gospel, but are always ready to bear a strong testimony to the truth as revealed through Joseph Smith and preached by the Elders.

The report has gone out among the Saints at home, I believe, that the Samoan Mission is a hard mission; and when young people have been called to go to those islands I have heard some of the Saints remark that any place on earth would be preferable to the Samoan Mission. I wish to dispel that notion from your minds. I feel assured that in stating to you that the Samoan Mission is as healthy and as favorable

a mission as an Elder can go to, I am only stating the truth. There has been some sickness among the Elders, and one of our number has lately passed away; but the same conditions exist in other missions. The power of God is felt just as strongly in the Samoan Mission as it is in the California Mission, or the Southern States Mission, or any place upon the face of the earth. God has a protecting hand over all His Elders, wherever they are sent. So that when your sons and daughters are called to take a mission to Samoa, you should rather feel to say, go and God bless you, than to desire the mission changed to some other part of the world. Your sons and daughters are safe there. God watches over and cares for them. His will is done concerning us, no matter as to which part of the earth we are located upon. There is one thing we can rest assured of—there is no accident with the Lord. Anything which happens to an Elder in the prosecution of his duty, that takes him from his field of labor, is not an accident. The purposes of the Lord are fulfilled concerning us, no matter where we are, if we only yield to the promptings of His Spirit.

I have a testimony which I am proud to be able to bear. I know that this is the Church and kingdom of God, established upon the earth in these the latter days for the last time, never more to be taken away nor given to another people. Should we desire proofs to establish our belief in this matter, Brother Roberts has given us a few external evidences by which we may know the workings of our Heavenly Father with this people. When I contemplate the fact that nearly, if not all who sit before me this afternoon have the same testimony that has been given unto me—that the Gospel of Christ has been again revealed to the earth, and we have been made partakers of it—it makes my heart rejoice, and I am led to exclaim in my joy to my Father; how great is His goodness towards us, His children! Then the thought comes to my mind: Are we living up to the opportunities that the Gospel affords us? We come together in conference and the Spirit of God is poured out upon us in great measure.

as the word of God is given unto us through His servants. We feel to rejoice and are willing to give all we have for the work of the Lord. We feel to consecrate and dedicate all our property and all that the Lord has given us for the upbuilding of His kingdom upon the earth. Often in our prayers we dedicate unto Him all that He has made us stewards over, and ask Him for wisdom to use it acceptably before Him. I wonder if we really mean it on all occasions. If the Bishop were to come in just as you got up from your prayer and asked you, for your best cow, or for \$100, or for five acres of land, to help the work of the Lord, would you give it up?

God has given us the light of the everlasting Gospel. He has bestowed great promises upon us—eternal life, exaltation and glory in the celestial kingdom of our God. If we will only keep His commandments, loving Him with all our might, mind and strength, and our neighbors as ourselves, these things will be ours. He has also given us all our earthly possessions. They are His. He can take them from us in a moment; He can take us in a moment; but we cannot take any of these worldly things with us. Then if we set our hearts upon them, and they become greater in our sight than our Father and His purposes; if we regard the gift greater than the giver, we shall forfeit the blessings that are promised unto us.

Brother Roberts has been speaking a little about the Seventies. I am a Seventy myself—a president of Seventy. I have had some experience with Brother Roberts, Brother Kimball, and a few of the Seventies, and I just wish to say a word or two to the Seventies present. I believe Brother Roberts placed us all in the same box. Whether he did or not, we are all there. The word comes to us to select a certain number from our quorum to fill missions abroad. The presidents of the quorum meet together and consider the circumstances of the Seventies in that quorum. The names are selected and sent in. They are notified, and the word comes back, "We are in debt; we cannot go; possibly we can go in six months from now." That is a long

"minute" man, asking for six months! Then again, a man accepts the call. He is notified to depart at a certain time. But his wife does not like to lose him. She whines, she cries a little, and she says, "Oh! what will I do when you are gone? What will the children do? You are our only support, and I don't see how you can go." Then the man has to write back and tell the First Council that he can't go, because his wife can't spare him. That is the condition of some of our "minute" men. I want to tell you that the woman who will lay a straw in the path of her husband against the fulfilling of his duty and calling will come under condemnation before the Lord. The man that will be involved in indebtedness so that he cannot accept a call and fulfil his duty will come under condemnation. The kingdom of God has been established in these last days, and it must roll on. God has selected from among His people those who are worthy to bear this Priesthood, whose duty it is to carry this Gospel to the nations of the earth; and it is our duty to fulfil our calling, to be "minute" men, not "six months" men, nor "one year" men. That is the calling of a Seventy; and if the Seventies are not fulfilling their calling they come under condemnation, and those of the Lesser Priesthood receive these calls and obtain the blessing.

I do not make these remarks with a desire to find fault; but these are conditions that have come to my notice as existing among the Latter-day Saints. I heard a remark made at one time that the faithful Latter-day Saints would go back and redeem Jackson county, while the indifferent would stay in the valleys of the mountains. These blessings and privileges that God has promised unto us through our faithfulness will be ours if we labor for them. There is no blessing, no reward promised except by obedience to the law upon which the blessing is predicted. This was made very plain to the ancient Saints, and has been made plain to us. It has been said here this morning that we should pay our tithes and offerings. This is a commandment that God gave unto His people anciently, and coupled with this command is a blessing, even a temporal blessing. The Lord promised

those who would obey this law that He would pour out upon them such blessings that they would not have room to contain them. On one occasion, when the children of Israel were without the Spirit of God and their Priests had lost their power, the Lord told them that it was not because His arm was shortened that He could not save, nor that He was deaf that he could not hear, but it was because of their wickedness. In speaking to Israel through His prophet Malachi, the Lord says:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

President Snow preached to the people to pay their tithes and the Lord, he said, would pour out great blessings upon them. We rounded up our shoulders and paid tithing as we have never done before. As a consequence, the blessings of God have been poured out upon us, until today we see prosperity on every hand. These commandments are with us continually, and should receive our attention every day. President Woodruff laid stress upon these words: "Get the Spirit of God and keep it." I would say to the Saints this afternoon, if you would be in the right path, if you would be safe from the snares and temptations of this world, get the Spirit of God and keep it; be humble; keep in touch with those who are in authority over you; seek to have confidence in your Bishop and his counselors and in the Teachers of the Church. God gives unto us His mind and will through His servant the prophet, and it is our duty to lend a listening ear thereto. When President Smith tells us it is a good thing to get out of debt, we should do all we can to get out of debt. It means something, brethren and sisters. There are things in store for the Latter-day Saints that we cannot see today. There are things coming upon us which we may be prepared to meet, if we will only take the counsel of the prophet of God.

I pray that the Spirit of God may be poured out upon us, that when we return to our homes the spirit of this con-

ference may attend us and always be with us, that we may have a burning testimony within us of the truthfulness of this work, that we may always have a desire to keep the commandments of God, let come what may, and then salvation and eternal glory will be ours in the end. May the Spirit of God continue with us, I ask it in the name of Jesus Christ. Amen.

ELDER SYLVESTER Q. CANNON,
(Late President of the Netherlands Mission.)

It is very unexpected to me, my brethren and sisters, to be called upon to address you this afternoon, as I realize that there are so many here who are much more competent to give instruction, and to whom I would rather listen, as no doubt you all would, who have had experience in the work of the Lord, and the Saints are gathered to receive instructions, to be profited in their future lives. At the same time I rejoice to be privileged to meet with the Saints in general conference. It is the first time in eight years that I have been able to meet with the Saints in this capacity. For over three years past I have been in the mission field, and previous to that I was absent studying. Therefore, I appreciate probably greater than I otherwise would what a grand opportunity it is to meet with the Saints, to partake of the spirit of conference, and to receive the instructions which are given. As I say, I rejoice to be with you. I rejoice in the instructions which have been already given during this day, and I feel certain that during the remainder of this conference there will be a great outpouring of the Holy Spirit, and that we will all be built up and benefited if we prepare our hearts to receive and carry out the instructions.

It is some five months since I returned from my mission to the Netherlands, where I was absent for three years. I desire to say that the work in that field is prospering. The outlook is excellent. It was at the time I left, and from news that I have lately received I learn that the condition is just as good or better now. The Gospel is being preached in Holland and Belgium of that mis-

sion, and progress is being made. There are 30 Elders in the field. There are over 2,000 Saints and children in the entire mission, and during the past year over 200 were baptized. There was a greater average per missionary baptized during the past year in that mission than in any other mission in Europe, it being eight persons per missionary.

Holland is recognized as a land of religious liberty. For centuries the people of Holland struggled—in fact, at the time of the Reformation they were among the first to obtain religious liberty, and to be freed from that oppression and domination which was characteristic of the countries of Europe at that time. On this account they have given religious liberty to other sects, and we are as free to preach there as almost any other religious denomination. We are not allowed to preach upon the streets; but, as a matter of fact, none of the religious denominations are allowed this privilege. In every respect we receive the same protection as the other sects. The people are plain and honest; they are readers of the Bible, and they appreciate the truths of the Bible when they are explained. When our missionaries go among them with doctrines which agree exactly with the doctrines presented by our Lord and Savior as contained in the holy scriptures, they are received with welcome, generally speaking, and the people give them a fair hearing. As a result of this, the missionaries are busily occupied in preaching the Gospel to that nation, and the results are apparent. The only lack is, there are not enough missionaries to carry the work on as they would like. New branches are being opened up, and the work is prospering. To a certain extent, the same is true of Belgium. However, that country has a different population—a people of different characteristics. They are almost entirely Catholic. I believe, however, that if we can get men who are intelligent and energetic, and who understand something of the French language, the work in that country will be a great help to the work there. It is developing slowly at present, and I believe there is a greater future for it. I also feel that there is a work to be done in France; for a

number of those who have accepted the Gospel in Belgium were born in France, coming especially from northern France; and from persons with whom I have talked in regard to conditions in that country I gather that the people are somewhat of the same nature as those in Holland. They desire religious liberty, and they wish to learn the truth. During my mission I read an article in one of the papers in Holland, to the effect that there is a certain division of the Catholic church called "Old Catholics." They separated from the Catholic church several centuries ago; and the article stated that at least a part of that sect believe that Elijah the Prophet is to return and bring a message from the heavens, and they are waiting his return. It seemed to me that to a certain extent these people were prepared to receive the Gospel. If it should be testified to them that the Prophet Elijah had come, and that he had restored that which was his province to restore, it might be a message of glad tidings to them, in connection with the principles of the Gospel as they have been revealed in these latter days.

I believe there is a great work to be done in those nations, and in other nations of Europe and of the world. It was my privilege, during my absence, to make a journey, in company with President Francis M. Lyman, throughout several of the countries of Europe, Africa and Asia, visiting among others the Holy Land; and upon our return we passed through Italy. I was agreeably disappointed in the condition of that people. From the idea we obtain here at home, from seeing the Italians who are in our midst, we are apt to gain an entirely wrong view of the Italians as a people. They are a fine people, a people of intelligence, a people of hospitality and kindness in every respect, and a people many of whom, I believe, will accept the Gospel in the future. There are no missionaries in that field at the present time. As we know, Apostle Lorenzo Snow was sent there to open that field many years ago, but no great success was obtained at that time.

I rejoice in the Gospel. I rejoice in the testimony I have received of the

truth of it. I trust that we may all go forward, faithfully performing our duty from time to time. There is a great responsibility resting upon the Latter-day Saints. There is a serious responsibility resting upon the young men to qualify themselves, spiritually, morally and physically, to preach the Gospel, to be pillars of strength in the Church of our God, and to perform every labor which they are called upon to perform. After being absent from this city preaching the Gospel, and returning home, one notices probably more than one who is at home continually the changes that have occurred, and the temptations which are constantly increasing in this city. It may be the same in other cities and towns. Trials and temptations surround our young people which tend to cause them to be thoughtless, to go after the pleasures of the world, and to consider simply those things which will give them pleasure for the time being. For this reason I believe there is a slight tendency to devote ourselves more to these useless pleasures than to the serious things of life; to be considering always how we can obtain worldly enjoyment rather than how we can make progress in the Gospel and be of use to our fellowmen. I believe it is of great importance to the young people among the Latter-day Saints that they should endeavor to cultivate a spirit of earnestness and of seriousness in regard to the responsibilities which rest upon them. And we have heard many times, those who are now pillars of the Church, who have endured many years, and whose hair has grown white in the service of the Lord, will not always be with us; and those who are growing up will have to bear off the kingdom on their shoulders, and assuredly it is important that they should prepare themselves for these responsibilities. The kingdom is constantly growing, the responsibilities are becoming constantly greater, and the Lord requires more and more instruments to accomplish His purposes upon the earth.

I rejoice, my brethren and sisters, to be with you. I pray that the Spirit of the Lord may be with us continually, that perfect unity and harmony

may prevail among us, that we may profit greatly by this conference, that we may take to heart the instructions we receive, and that they may be as seed which when planted in our hearts shall grow and bring forth fruit that will be of great benefit to the Church, to one another, to our fellowmen, and to the country in which we live, that we may be wise and prudent in fulfilling the responsibilities which rest upon us as citizens of this great country. May we be blessed in fulfilling every duty which rests upon us. I desire to testify that I know that the Gospel is true; that the Latter-day Saints are in possession of the truth as it has been revealed from heaven; that Joseph Smith was a prophet of God; that his successors have been and are prophets of God, and that those upon this stand who have been called and sustained as leaders of this Church are in very deed men of God, who receive revelations from Him for the guidance of this people. May we support them fully. May we be united in all things, and may we endeavor to improve ourselves and our opportunities from day to day, that we may be finally saved in the kingdom of heaven, is my prayer in the name of Jesus Christ. Amen.

PRESIDENT SMITH.

It gives me pleasure to say to the congregation that the last speaker is a son of our late lamented President George Q. Cannon. It always gives me pleasure to see the sons of men who have been faithful in the Church following in the footsteps of their fathers.

ELDER CHARLES KELLEY.

(President of Boxelder Stake.)

Beloved Saints, I trust that the Lord will give me utterance the few moments I may stand before you in response to the request made by our beloved president. I appear before you as a representative of the Boxelder Stake of Zion, one of the oldest Stakes of Zion, located in the extreme north of our state, bordering on to southern Idaho and eastern Nevada, bounded on

the east by Hyrum and Cache Stakes, and on the south by Weber Stake. We number about 7,000 members of the Church of Jesus Christ of Latter-day Saints. In our Stake we have a little over 1,500 who bear the holy Aaronic and Melchisedek Priesthoods—a strong army of workers; and we're all alive, active and energetic in the performance of the sacred duties required of that priesthood and authority which God has restored to the earth, we would certainly be a strong and a powerful Stake of Zion. I am pleased to report to this conference our condition as a stake. I am pleased to say that the presidency of the stake are united and love each other. We unite on every proposition before we go before the people. We have a High Council who are united with the presidency of the stake. We hold High Council meetings once a month, and at each of these meetings all matters of general interest to our wards and organizations are discussed and a thorough understanding arrived at. We are active in visiting the wards, of which there are 19 in the stake, together with three branches. I am pleased to tell you the same spirit which prevails with the presidency and High Council can be found in every ward. The Boxelder Stake of Zion in the last seven years has doubled its tithing, accepting the counsel of our former and beloved President of the Church, Lorenzo Snow, who counseled this whole people to more fully observe that law and get closer to the Lord and receive His blessings. Our stake has been endeavoring to carry out that advice, and I testify that we have got nearer to the Lord.

There is a greater spirit of union and love for the truth among our people today than ever in my experience of between thirty and forty years among that people. That principle taught by President Snow years ago, by which we got together in our temporal interests and established what we called the United Order; that principle of co-operation by which all were employed in some industry or another—the spirit of that principle has not left our stake entirely. In those days we had no idle

boys and girls, no idle men and women, in our county. We had employments established there that took in everybody. We had a peculiar currency, by which we met our obligations. It was a scrip that was made suitable to our conditions, in which our brethren and sisters were paid from the shoeshop, the carpenters, the blacksmiths, the dress-makers, the dairy workers, and from the other departments, thirty in number, that were organized in that stake. For years, my brethren and sisters, there was love, union and industry in the midst of that people. But for some cause or other, misfortune came—shall I say through the providence of the Lord? We say that the Lord doeth all things well, and that nothing happens but what He knows about. At any rate, misfortune came to us. The enemy came upon us and assessed us between \$10,000 and \$11,000 for circulating our scrip, which was never intended for or passed as money, and we got but very little of it back from the government. Fire destroyed our woolen factory, which entailed a loss of between \$30,000 and \$40,000; but the unity of the people was sufficient for the occasion, and it was rebuilt. We are an industrious people now, but we have not got those institutions in our midst. You will remember that Boxelder Stake was noted throughout the Church for its co-operation, for its United Order. But while the institutions of that order have gone the principle by which they were created and governed so many years, under the administration of President Snow, has not left our people. We are a united people. In our stake we have not got a secret order or combination outside of the Church of Jesus Christ of Latter-day Saints. When a young man comes to our Priesthood meeting with a recommend from his Bishop to be ordained an Elder, the question is put to him, Are you a member of any secret order? So far, the answer has been "No" in every instance. We are trying to educate our brethren and sisters against the introduction of these evils. Many years ago we taught these principles to our people, and though many attempts have been made to introduce these orders into our stake they have been without effect. I am pleased to

make that statement to you at this conference.

I was very much pleased with the remarks of Elder Roberts touching these matters. A brother came to me the other day, and asked if a trades union was a secret order, and whether it was so considered by the authorities of the Church. I said I did not know how the authorities viewed trades unions, but I would consider them secret orders. It is a system by which one man is protected and another is turned adrift. His family may be suffering for the necessities of life; he may be a skilful mechanic and an honest laborer; but if he is not a member of a certain union he cannot get employment. I told the brother that in my opinion trades unions are secret orders and come under the orders described in the Book of Mormon. I feel that their effects will be felt by and by in the world, and also among us if we unite ourselves with them. I asked the question through one of the Apostles, whether this order was considered among the secret orders, and I received the word that to all intents and purposes it was, and they should be discouraged. I am thankful that in our stake thus far they have been discouraged. I am thankful that we are as good a people as we are; but I do not want you to think that we are all perfect by any means. We have saloons in our midst; we have apostates; we have half-hearted "Mormons;" we have those who are opposed to God and His work; but the great majority of the people are on the Lord's side, and are desirous of serving Him and keeping His commandments. We have glorious prospects before us in the stake at present. We have a new sugar factory in course of erection; we have a new railroad being built through our valley; we have the prospect of an east side canal from the Bear river canyon, converting into farms, orchards, and beautiful homes some 23,000 acres on the east side of the river that are now barren and almost worthless. The canal is partly built, but whether it will be finished or not is an unsettled question at present. With these conditions before us we have splendid prospects in the Boxelder Stake of Zion. We will have plenty of work for idlers. If there

are any families, good members of the Church, that will come along to the Boxelder stake and help raise beets, build the railroad and make a canal, and redeem the land that is yet open for purchase at a nominal figure, we will welcome them, and will not be under the necessity of going to Canada or to any far-off state to look for employment.

A serious problem that confronts this people today is, What shall we do with our boys and girls? It is true, many of them are going to the colleges and being educated; but it is only the brain that is being educated, not the hand. They are not getting that intelligence which takes the crude material and makes it subservient to our use, to make our homes comfortable, and to furnish our own shoes, hats and bonnets and other things that we send our substance for to other places and thus build them up instead of ourselves. I feel that the day is not far distant when the principles presented by President Brigham Young to this Church will be more fully carried out; for we have a man at our head today who is looking after the interests of Zion, whose pen is busy daily on some of the most timely articles that we have read for years. Read the Juvenile Instructor, the Improvement Era, and the Deseret News, and there you get the word of the Lord from His servants, who cannot reach us all by their voices. I thank God for these men. I thank God for the past prophets—for President Young, the mighty Moses of latter times, who led this people out of bondage, and planted their feet in these beautiful valleys of the mountains, and located our cities and towns. I am proud of the name of the city in which I live, for it is after that illustrious man—the city of Brigham. I rejoiced in sitting under the sound of his voice. I rejoiced in sitting under the sound of the voice of President John Taylor, his successor, upon whom fell his mantle. I rejoiced in the teachings of that meek and lowly Wilford, who, to a certain extent, made peace between us and this nation by disbanding the People's Party and by introducing, through the will and revelation of God, the manifesto, which stopped in a measure pro-

ceedings against this people. When he stood in that sacred edifice, the Temple, he made the statement that now the set time to favor Zion had come. Has not that prediction been literally fulfilled? Just as literally as many other predictions that have been uttered.

The remarks of Brother Roberts reminded me of that poetical man, Parley P. Pratt, who wrote *The Key to Theology*, and who prefaced one of his chapters with these lines:

"Oh, Mystic Babel, long has been thy reign!
What direful evils follow in thy train!
The veil is rent—thy mystery revealed,
Angels cry woe! and God thy doom has sealed.
The nations, from thy long and dreary night,
Are waking now to everlasting light."

Those words rang in my ears as Elder Roberts called our attention to these modern improvements. Light has come into the world. The axe has been laid at the root of all false doctrine. That is why our friends the ministers are trembling. That is why the churches are fearful. Light and truth have come into the world, and they will prevail. God has established this work; it is not ours. He has given us pastors after His own heart, to feed us with knowledge and understanding. I am thankful to be associated with this people. This people are my people; their God is my God. I want to share with you, my brethren and sisters, in all the conditions that arise. I came here many years ago, and have grown up under the light and intelligence that has come from God through His servants. I have sat for over 35 years,

with very few exceptions, under the droppings of this holy sanctuary while the Prophets of the Most High have fed us with knowledge and understanding, and I hope to enjoy that privilege many years yet.

I pray God to bless the Latter-day Saints, to fill us with His Spirit and with a desire to heed the counsels that are given to us from those that preside. Then Zion will prosper; every weapon that is formed against her will be broken to pieces; for this is our Father's work, and we are told that He and one man are a great majority. The power and influence of this people are being felt in the earth today as never before, and we are only commencing. It is only the dawn of a brighter day; it is but the commencement of the work our Father has established in the earth, and which will be inspired and sustained by Him from this time henceforth until the kingdoms of this world become the kingdoms of our God and His Christ. May He give us His grace and Spirit sufficient to establish His righteousness in the earth, to sanctify our hearts in the truth, and to be guided unto His praise, that in the sequel of our days, like many who have addressed us here, we may be gathered home to our Father and rejoice in His salvation, in my prayer through Jesus Christ. Amen.

The choir sang:

How are Thy servants blessed, O Lord,
How sure is their defense!
Eternal wisdom is their guide,
Their help, Omnipotence.

Benediction was pronounced by Bishop Wm. B. Preston.

SECOND DAY.

Sunday, 10 a. m.

The choir and congregation sang:

Now let us rejoice in the day of salvation,

No longer as strangers on earth need we roam;

Good tidings are sounding to us and each nation,

And shortly the hour of redemption will come.

Prayer was offered by Elder Abraham O. Woodruff.

The choir sang the hymn which begins:

Come, dearest Lord, descend and dwell,
By faith and love, in every breast;
Then shall we know, and taste, and feel
The joys that cannot be expressed.

PRESIDENT ANTHON H. LUND.

Success of Missionaries—Prejudice giving way—
Zion progressing—In relation to tithing—
Proper use of riches—Reckless speculation
should be avoided.

I rejoice this morning in seeing such a large congregation before me. Zion is growing, and the people are trying to live their religion. In looking back upon the past year we see that the Lord has been with His work and blessed His servants in their labors. The missionaries abroad have been successful in reaching the people and in bringing many into the Gospel fold. They have met some opposition; but as a general thing our people are getting better known in the world. In Germany some of our Elders have been exiled, and others notified to leave; but the courts have taken it under consideration, and it is not yet decided whether our Elders will be exiled or not. When the officers are asked what objection they have to our Elders, they say they have nothing against their lives or conduct, but they do not like their religion, and they claim the right to say who shall be their guests. They have this right; but I believe that when they really examine the fruits of "Mormonism" and see the effect it has upon its converts, they will not be opposed to our people being in their midst. There are several lands

where there is not perfect freedom of conscience, where there are state religions, and the people are not allowed to worship God in the way they believe to be right; but gradually prejudice and intolerance are giving way, and the most intolerant countries are yielding and allowing the people to believe as they please. In Norway we are not recognized as dissenters; still the police authorities and the people generally who have watched our course are pleased with it. The police of Christiania say that they have less trouble with the Latter-day Saints than they have with others; so we are tolerated there. For many years we have had a meetinghouse of our own in that city, which has been a great help to us. Last year we found that the foundations of the house were giving way, and we had to tear the house down; but it is being rebuilt: and this summer we hope that a better structure will be dedicated, and that our people of that city can again have their own house of worship. The house in Copenhagen is giving general satisfaction, and many people are coming to our meetings. There is a project on foot for the building of a meetinghouse in Stockholm, which I hope will soon begin to be realized. A brother in that city offered a spot upon which to build a meetinghouse, and we believe that the brethren and sisters here, especially from the Scandinavian countries, will help to build such a house there. We have seen the necessity of having our own meetinghouses in branches where we have such large numbers of people in the Church. Stockholm, Copenhagen and Christiania each number several hundred of our people, and it will be a blessing for them to have a place of their own to worship in. I believe that this would also be well in cities like Berlin and other places, where our branches are growing to the extent they are.

We are pleased with the reports that come in from the different missions. Our Elders are laboring zealously, going from house to house, spreading their tracts, preaching in the streets and halls wherever opportunities afford.

In Zion the work is also progressing. The people seem more united, and a greater desire to attend meetings is noticed. The Presidency have visited many of the stakes, from the extreme north down to St. George, during the past year, and have found that the people are growing, and that the Spirit of God is in their midst. They show by their works that they are trying to live the lives of Saints. The tithing during the last year was up with the year before and even better. We commend the Saints for their fulfillment of this duty. President Smith in his opening address to the conference, gave us some good counsel. He asked the people to be honest and fulfill their duty to the Lord and to their neighbors. I am pleased to see that the people have met their obligations to the Lord as well as they have during the past year. There is much room, however, for improvement. We find that there is a large number, still on the books, of non-tithepayers. This should not be. A man who professes to be a Latter-day Saint ought to show it in his works. If he does not pay his tithing, he shows there is something wrong with him. He cannot have the faith which he professes to have; for if he did he would not be delinquent in this matter. It is a matter between him and his God. There is no compulsion. But a man who has covenanted with the Lord to do His will cannot feel that he is honest with the Lord when he refuses to obey the calls He makes upon him. This law of tithing is not a new law. It is as old as the days of Abraham, and further back than that; but the first mention we have of it in the Bible is where Abraham paid his tithing. He believed in it; so did Jacob; and so did Israel. In our day the Lord has again revealed that law to His people and those who have obeyed it have realized the truth of what Bishop Hunter used to say: "Pay your tithing and be blessed."

I would say to the people, be honest one to another. Do not run in debt.

The advice of the president yesterday was certainly wholesome. The Lord, in one of His revelations given very early in the Church, says:

"Seek not for riches, but for wisdom, and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich; behold he that hath eternal life is rich."

The riches of eternal life we ought to seek, not the riches of the world. There is a raging thirst for riches in this land. The love of money is growing, even in our midst. We do not look upon wealth in itself as a curse. We believe that those who can handle means rightly can do much to bless their fellows. But he who is ruled by the love of money is tempted to commit sin. The love of money is the root of all evil. There is hardly a commandment but is violated through this seeking for riches. I think, therefore, that it is timely advice to our people to guard against the growing tendency to speculation, and making investments when they have not the means wherewith to do it. It is not safe. We have prosperous times at present. We hope they may continue. But it would be very unwise to build upon the future, and not stand on a firm foundation in regard to financial matters. If any one wants to make investments, let him make them with his own means; not be too hopeful and borrow means beyond his ability to pay. If he makes investment with his own means and fails, he can still be an honest man; but if he borrow money of his neighbor that he is not able to pay, he may cause the financial ruin of his benefactor who trusted him. Now, brethren and sisters, let us not let the spirit of speculation take hold of us; for past experience shows that inflation is followed by depression, and many of those who are thought to be rich and prosperous, when such times come, may not be able to meet their honest debts. I would advise our people to guard against this thirst for riches, this wanting to get rich quickly. The old way of earning by our labor is the best way to become rich. It is true, we see some who engage in mining quickly realize fortunes; but we do not think of the hundreds and thousands who do not suc-

ceed. We find some that invest in certain enterprises that pay well, and we think that any enterprise which is started will do as well. This, we can certainly say, will not be the case. There are always some enterprises that are really needed and may pay their projectors, but in the common run of business great returns cannot be expected. So let us stay on solid ground, and not venture too far out. The love of money is very marked in the world. The question is not, how much good will such an enterprise do? but will it pay? Now, even in business that should not always be the predominant motive. Many enterprises that have been started in our midst, and that have done a great deal of good, have not paid great dividends to the shareholders. Our Provo Woolen factory has been a great blessing to the State; yet the owners have not realized great benefit from the investment. When it was first built, money was scarce in the state, and we used to turn our produce there and make exchange for woollen goods. Then we valued the institution perhaps more than we do now. I am glad to see that that institution is getting on a paying basis. We could mention several others that have been projected by our leaders that have not brought great financial returns to the owners. The question, how much good can we do with our means? should be before the question, how can we double our means? The Lord says, seek not for riches, but for wisdom. Let that be our seeking. "Seek ye first the kingdom of God, and His righteousness, and all other things shall be added unto you," is the promise. He that hath eternal life is rich, indeed, says the Lord. Let us seek for eternal life, and while we live here make our lives as useful as possible, and do what we can for the upbuilding of the kingdom of God upon the earth. God bless you all. Amen.

ELDER GEORGE REYNOLDS.

Need of manual training in schools—Incidental reference to athletics—New methods of teaching in Sunday Schools.

It was with more than ordinary interest and pleasure, my brethren and sisters, that I listened to the remarks of President Smith yesterday morning,

perhaps for the reason that I felt for some time the great necessity of instructions being given on many of the points on which he touched. One thing particularly impressed me, and that was the necessity of more encouragement being given to the teaching of manual training in our schools. I well remember when President Brigham Young established our Church schools, how strong was his wish that these things should be encouraged and this department taught in the institutions of which he then laid the foundation; and I have always regretted that more attention has not been given to this department in these schools. We all know what a very practical man President Young was; how essential he felt it was that we as a people should be self-sustaining. In his day our territory was full of the best of mechanics, who had gathered from various portions of the earth. It was well known that in no part of the United States were there better handicraftsmen, and artisans than in Utah. The work done in those times still stands as a monument of how well they could accomplish their purposes. But today, unfortunately, it is not altogether so. Our rising generation, born in the midst of these valleys, apparently does not turn naturally in this direction. Although we have increased in numbers, we have not developed in these conditions; in fact, we are not so well off as we were a quarter of a century ago or more. One remedy for this evil is that those who direct the feelings and thoughts of this people should impress upon the youth the necessity of learning trades, by which the community can be built up, and not so many turn in the direction of what are called the learned professions. We cannot have a prosperous community if it is overweighted and top-heavy with so many inclined in one direction, and the arts and industries which lie at the foundation of all progressive and successful communities are neglected or trifled with. Therefore, feeling the necessity of our people being impressed with these truths, I was exceedingly pleased to hear our President talk as he did yesterday morning. I will acknowledge that I have felt that some of our institutions of learning paid more

attention to athletics—to basketball and such games—and thought more of the credit they received by overcoming their competitors in that line, than they did of training the young men placed in their care in those things that will make them most useful. Of course, we are told that athletics are necessary. I admit that. But the argument appears to me to be essentially weak when applied to ball games and games of a like description, when we recollect that those engaged in them are the strongest, the healthiest and the best developed students in the institution, and that those who are not so well developed, and who need the training to strengthen them, if any do, are the ones that stand around, applaud, clap their hands and yell themselves hoarse when their representatives play a good game, or secure a victory. I believe, my brethren and sisters, that in developing the muscles and the vitality of our people a little change from athletics to manual training will be a great advantage to this community.

As a number of the presidents of stakes have reported their stakes, I wish to say a few words with regard to our Sunday schools, as I am one of the assistants to President Joseph F. Smith in the general superintendency. I wish to report that as a general thing the schools are progressing satisfactorily. During the past year we have made a marked change in our methods and in the conduct of our schools by introducing a uniform plan of study in all the schools, so that any pupil going from one school to another can continue in the new school the same series of lessons that he studied in the school which he has just left. There has been a complaint that in our Sunday schools some of the children have received a one-sided education, having studied but from one or two of our sacred books during the whole time they have been in school. Some have been confined to the Bible, others to the Book of Mormon, others to Church history, others to the Articles of Faith. This has not been intentional, but it has been for the want of a detailed, progressive outline of study. This the General Board has endeavored to obviate by the "Outlines" which have

lately been published. At this time any child who continues in the Sunday school through the entire course will have had every phase of religious history and doctrine desirable to be learned presented to him by the time he has passed through the various departments. He will commence with the kindergarten, where he will be taught in the story form; then up through the primary, the intermediates and the theological, until he will become acquainted with the history of the Church, with the doctrines of the Gospel, with the Bible, the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, and their contents. While no book, sacred though it be, is made the especial object of study, that which is taught in all the departments is intended to increase the faith of the child in the Gospel of the Son of God and in love for Him. When the pupil has passed through all the departments he will go out with a well-rounded understanding of the dealings of the Lord with His people in this and in past dispensations. This has been our object in preparing the "Outlines;" and though occasionally we hear a word of fault found that we are adhering too closely to the mere historical record, yet I wish to say, as one of the representatives of the Sunday schools, that that is not our intention. Our intention is, first, and before all other things, to implant in the hearts of the children a love for God and for His holy cause, a reverence for all sacred things, and to develop within them a testimony of the truth of the great work of the latter days. I would exhort the teachers in this great cause to remember that all other considerations are secondary. While we give the historical portion a prominent place, yet that is simply intended to lead the mind and feelings of the child in the direction of the great truths that God has revealed, and we desire to make all teaching subservient to this end and intent.

I cannot this morning give you any figures with regard to the increase of our schools, or of our attendance, because we have lacked some of the statistical reports. And this teaches us a lesson of how dependent the whole people are upon individual effort. If the lack of one report causes the whole

report of the Church or of the schools to be incomplete, inaccurate and unreliable, it shows how necessary it is that those who have the clerical work of the Church to do, whether in the wards and stakes or in the auxiliary organizations, should be correct and prompt; for statistics of any kind, if not exact and truthful, are worse than worthless, because they are misleading, and they give wrong ideas regarding existing conditions and what is being done. But I find—as I have much to do with these things in my daily duties—that the reports which are sent in, both by the school officers and the stake officers, often come in a most undesirable condition. We receive reports occasionally that are unsigned, undated, and unnamed, and we have to guess whence they come from the little information that is recorded. Think of a report without any signature, without any date, without any name, and you can see how difficult it is to make up general reports. Then they are occasionally sent in just a day or two before the general report is required, when they ought to be in at least a month before, and two months would be better, so that they could be properly tabulated, examined, and the results understood.

Altogether, as far as the Sunday schools are concerned, we feel that we have great cause for encouragement, and with succeeding years they are doing more and more good in the establishment of righteousness and in the confirming of the faith of God's people. God bless you. Amen.

ELDER R. G. MILLER.

(President of Emery Stake.)

While sitting here I was reminded of what President J. Golden Kimball said at one of our conferences. He said: "You brethren around here want to look out; lightning is going to strike, and you can't tell just where." I feel like it had struck this morning. In standing before this vast congregation I feel very weak; but I trust I may be able to speak for a few minutes and report the Emery Stake, over which I have been called to preside. It pleases me very much to hear the brethren tell

of their stakes. It is a testimony to me that we are being blessed in the Emery Stake of Zion; for a similar report to those given might be made of the Emery stake. It lies about south-east from here, and east of the Sanpete stake. It is comprised of two counties—Carbon and Emery—and is about 70 miles east and west and 90 miles north and south. We have 13 wards, and they are scattered over this large area of country. We have some disadvantages compared with other stakes. As a consequence, we are probably not making the progress that we should. But the people generally are trying to do their duty and to serve God, though there is considerable room for improvement. We have all the modern conveniences of civilized (?) society; we have saloons, and organizations of most every kind. I am, however, happy to say that very few of our people have joined the organizations outside of the Church of Jesus Christ of Latter-day Saints. The saloons, with perhaps two exceptions, are run by people not of our faith; and in a short time we hope to be able to say that no one runs a saloon in our stake who claims to be a member of the Church. If the Bishops will do their duty, there will be no saloons run by our people.

There are great resources in our part of the country, and only about one corner of it has yet been touched. From the name of one of our counties—Carbon—you will see that we have coal there. The statistics of the state show that we have more coal in that region than there is in any other part of the west. We hope that this will be developed, and that the world may be supplied from the abundance of coal to be found there. There is coal all along the north boundary of our stake, and on the west also. It is full of coal, and we hope the day is not far distant when it will be produced and marketed. We have a fine agricultural district also. There is a movement now on foot whereby many thousands of acres will be brought under cultivation; and we invite the Saints who are looking for homes to cast their eyes on Emery stake. The people of Juab and Sanpete counties have had a movement on foot for some time to store

water in the mountains and convey it into their counties; but they have seen a more feasible way to get rid of this water, and they have kindly consented to come into Carbon county. We ask you brethren and sisters who are looking for homes to join with us, and we will welcome you there.

I feel well in the position to which I have been called. I desire to do my duty. My great desire is to press forward and assist the people and help build up the kingdom of God. I have been blessed with good companions. My counselors are sturdy, thrifty men—John H. Pace and Henry G. Mathis. We work together in unity. I know this work is true. It is the work of God. I have known this from my infancy. It seems as if I was born with a testimony of the Gospel. My parents were among the early settlers of this country, and went through all the hardships and privations; and it seems to have been implanted in my nature that this is the work of God.

I pray that the blessings of the Lord may continue with us during this conference, that we may go home filled with the Spirit of the Lord and more determined to serve Him and keep His commandments; which I do in the name of Jesus. Amen.

ELDER W. C. PARKINSON

(President of Hyrum Stake).

I have truly rejoiced, my brethren and sisters, in the timely and practical instructions that have been given at this conference. I have enjoyed the spirit that has rested upon those who have spoken to us. In reporting the Hyrum Stake of Zion I will say, it is a newly-organized stake. It was organized two years ago on the 30th of April. It comprises the south end of Cache valley, with ten wards and about 5,700 Saints. I believe the spiritual condition of the people there has improved of late. I think it was an excellent thing to divide the old stake, make it smaller, and place more active men in the field to look after the people and to encourage them in the work of the Lord. We have divided one of the wards in our stake, and we believe it is an excellent thing. It has brought

about good results. We now have three wards where we had one, and three Bishops and three sets of officers where we only had one. We find that the people are better looked after, and spiritual activity is growing. We have better attendance at our meetings. The presidency of the stake are united; and have a good deal of pleasure in their labors. We have an excellent High Council, and I think I am safe in saying that every member of that body is a good, faithful, consistent Latter-day Saint. They are good tithepayers, they observe the Sabbath day, they observe the Word of Wisdom, and they are active in the ministry. We meet together once a month, and we always have a splendid attendance. Usually nearly all the members are present, both regular members and alternates. The presidency are supposed to meet once a week. We do not always do this, but we do it as often as we can find it convenient and practicable. In our meetings we have a great deal of pleasure, and, I believe, have enjoyed the Spirit of the Lord. We take under consideration matters pertaining to the general interest and welfare of our people. Our wards are close together. We only cover a small area of country—about ten miles to our farthest ward; so that our stake is very compact, and, I think, a model stake. We have some splendid people in that part of the country—perhaps as good as can be found in Israel; and we have enough of the other element to keep those who are willing to work busily engaged. There is plenty of opportunity for them to labor in the ministry. We only have two saloons in our midst—and that is two more than we would like to have. Our tithing has increased between \$5,000 and \$6,000 the last year. Our Priesthood meetings are very well attended. We have ten very good, active Bishops. I can say for all our Bishops that they are good, intelligent men, who thoroughly understand the Gospel and the duties of their calling. They are qualified and able to look after their wards, and I believe they are giving the people good attention. Our stake officers, as far as I have learned, are all good, faithful people, and our organizations are all complete. Although it is a

new stake, we have the organizations all complete, both in the wards and in the stake. There is a meeting of the Priesthood every month, and all stake officers have their regular monthly meetings, at which they devise means and plans for the best interest and welfare of the various organizations. While we are located in one of the most fertile and prosperous valleys in the Rocky Mountains, still we always have the poor with us. We have plenty to consume the fast offerings and the funds placed at the disposal of the Bishops, though the people are increasing in the payment of their fast offerings, and we hope some time in the near future that we will be able to take good care of all the poor in our part of the Lord's vineyard without calling upon the Church for assistance. We are working to that end.

I do not know that I have anything further to say, more than that I rejoice in the principles of the Gospel. I have a testimony of the divine mission of the Prophet Joseph Smith and the great work of the latter days. I have had this testimony for many years. I can hardly remember the time when I did not look upon the Apostles of the Lord Jesus Christ and the men who stood in prominent positions in this Church with the greatest degree of reverence. I have looked upon those who have presided over me all the days of my life with perhaps as much consideration almost as I have my own parents. I have learned to love the servants of God, and I am glad to be associated with them. I am glad to attend these conferences, and I always rejoice in listening to the instructions that are imparted. The last conference that we held in the Hyrum Stake of Zion, I believe, was the best we have had. It was more liberally attended than any previous conference. Our house was so full that we had to have an overflow meeting, and the Spirit of the Lord was poured out upon us in abundance. We felt that the Lord had kindly recognized our efforts, and made us to rejoice. Although the roads were exceedingly bad, the people turned out in great numbers, and we had a spiritual feast.

May the Lord bless us, brethren and sisters, and preserve us in the truth. I ask it in the name of Jesus. Amen.

ELDER THOMAS E. BASSETT.

(President of Fremont Stake.)

I am very gratified, my beloved brethren and sisters, for the position that I now occupy in standing before you as a representative of the Fremont Stake of Zion. Our Stake is located about two hundred miles north of this city. It is in the extreme northeast corner of what is usually termed South-eastern Idaho. It also extends across the continental divide into the southern borders of Montana, the branch of Lima in that State of the Union being a part of the Fremont stake. In the state of Idaho there are eighteen wards located in the Fremont stake. The area of our stake is approximately 70 miles square, embracing in the neighborhood of 5,000 square miles. We have a population of about 6,000 Latter-day Saints. All of the organizations of our stake are complete. Like the rest of my brethren who have reported, I feel proud to be associated with those who have charge of the various organizations in our stake. I am especially pleased to be associated with my two counselors, whom I have learned to love as men of God, and who are heart and hand with me in every enterprise that we esteem for the good and welfare of our people. I do not think that there is a better High Council throughout the length and breadth of the Church than we have in the Fremont stake of Zion. We hold meetings regularly once a month, and have a splendid attendance. There is no proposition ever brought before our people until the entire High Council are apprised of it and are unanimous in favor of it. We have two councils of Seventy, whose jurisdiction extends throughout our stake and one of the adjoining stakes. They are doing a very good work. We have four Elders' quorums, actively engaged in their labors. The superintendency of the Sunday schools of the stake are most active men, and the Union Board associated with them are exemplary members of the Church. They meet regular-

ly bi-weekly, and arrange for their labors among the various Sunday schools of the stake. So does also the stake board of the Young Men's Mutual Improvement Associations, and the Stake board of the Young Ladies' Mutual Improvement Association, meet bi-weekly, and I can testify that they are men and women of God and doing a noble work among our young people in that vicinity. We have not met with the success in our religion class work that I would like to see; but we hope to bring that institution to the front as soon as we possibly can. With this exception, all the auxiliary organizations and the quorums of that stake are in excellent condition.

Financially we are more blessed and prospered than we have ever been before, although we have no need whatever to complain of the blessings of our Heavenly Father that have attended us in that section of the country. It seems but yesterday that we settled on that then sagebrush plain, and located our tents on the banks of the South Teton river, under the direction of President Thomas E. Ricks, who was then Bishop Ricks, and he was under the jurisdiction of Presiding Bishop William B. Preston, who was then the President of the Cache stake of Zion. All that extent of country which now comprises the Fremont stake, the Bingham stake, the Teton stake, and a part of the Pocatello stake, was then known as the Bannock ward of the Cache stake of Zion. The number of Latter-day Saints in that locality at that time did not exceed perhaps 200 souls. Today in these various stakes our people number approximately 20,000.

What was then the Bannock ward of the Cache stake of Zion is now known as the Ricks Academy district, named in honor of our late highly esteemed and lamented president, Thomas E. Ricks. I am pleased to say that this institution of learning was organized by him under the direction of President Wilford Woodruff, fifteen years ago on the 12th of November next. From that time unto the present, although it has had many difficulties to encounter, it has lived and increased its usefulness

among our young people. This year we have an attendance in that institution of 265; and I can tell you, brethren and sisters, I feel extremely proud of them, and of the noble work they are doing, with the faculty of the institution, under the able leadership of Brother Ezra Christianson. The work that they have been doing this winter is indeed excellent. In this institution there have been 40 young men, called from these different stakes, to take the missionary course, and this spring nearly all of them have been called to take missions to various parts of the earth. These young men are scattered abroad today, others are going, and the benefits of this institution are so widespread that we cannot estimate the length and breadth thereof. On the 15th of November next—the fifteenth birthday of this institution—we expect to have completed a \$50,000 structure as a home for it. This year Fremont stake has contributed upwards of \$12,000 for the erection of this building, and by doing a similar work during the coming season we hope to have it ready for occupancy on the 12th of November.

As far as the tithes of our people are concerned, we feel that we have no complaints whatever to offer. In connection with what we have done towards the erection of the academy, our tithes have increased nearly \$4,000 during the year 1902.

I bear my testimony to you, as I have borne it time and time again, that this is the Church and kingdom of God in which we are engaged. Notwithstanding all of the opposition that has been brought to bear against it during the 73 years of its existence, look at it today, scattered throughout the length and breadth of these mountain valleys, our young men in almost every nation under heaven promulgating the truths of the Gospel, and who is there that cannot say with me this morning that were it not for the overruling power of Omnipotence this work would have gone down; but today we find it is the work of God, and the people are growing and increasing upon the right hand and upon the left. We have in our stake, as some of the other brethren have said, all of the modern improvements (?). Twenty years ago it was a

sagebrush plain; today we have upwards of 50 wards in that part of the country, we have a branch railroad, we have the electric lines, we have telephone communication, and everything is prosperous with us, financially and temporally. I feel to thank God for it; but above all things I thank Him for a standing in the Church of God. I bear my testimony to you of its truthfulness. Above all things, let us be true to the covenants that we have made, and not one of us be a traitor. I am extremely thankful for the very timely suggestions that have been offered by our Presidency during this conference with regard to the importance of teaching our young people the necessity of manual work. I omitted to state that in our institution of learning which I have been speaking of we have made preparations already to have a class in manual training the coming winter, as also a class in domestic science. We are scattered over a very large tract of country, and I only regret that there are not more of our young people who are looking for homes, that they may come and help us carry our burdens. We have had bridges to build, school-houses to build, churches to build, roads to maintain, and everything that is necessary in the development of a new country. Our people have taken up large farms; they are too large, and in too many cases they have been under the necessity of mortgaging them, and I am sorry to say that more than 50 per cent of the farms in our stake today are mortgaged. Our people are carrying too heavy a load, and we would very dearly like to see a host of our young people come into that country and buy out one-half or two-thirds of the farms we own, and help us to lift our mortgages and maintain those things that are necessary in the colonization of a country. We invite you there; but we do not want to go contrary to the counsel of the First Presidency in asking our young people to scatter out too far. However, we will always welcome you to come and share our burdens, because we want to observe the counsel of the First Presidency and get out of debt as soon as we can. We do not want, though, to sell our farms to strangers, but we would like to sell to our own people.

God bless you, brethren and sisters. May His Spirit attend this people throughout the length and breadth of the world. I ask it in the name of Jesus Christ. Amen.

ELDER J. G. KIMBALL.

How the Bible can be understood—Results of sacred books—How to popularize the Church—Friends in the world—Relating to Sevens—Prophetic promise and fulfillment.

The few moments I occupy I very much desire to enjoy the Spirit of the Lord. I realize that the ways of the Lord are not in harmony altogether with the ways of men. I have labored in the ministry long enough to know that should I be favored to enjoy the Holy Spirit and speak the things that the Lord shall give unto me; they will not be altogether in harmony with people who do not enjoy that spirit. I believe it is proper for us to be conservative and consistent in all that we say and do; but I confess to you that my time is too short on this occasion to prepare your minds for what I may say, for I have not an entire conception of just how I am going to come out in fifteen minutes from now.

I have thought some little lately about the Bible, which we claim to be the word of God, "as far as it is translated correctly." Taking that statement into consideration, there are no people on the earth that quibble so little about the Bible as do the Latter-day Saints. I am strongly impressed with the idea that the Bible cannot be understood only by the same spirit with which it was written. If that statement be true, I am impressed with the idea that the Christian world have not got very much of it, or else they would understand it more alike. There are said to be six hundred or more denominations. I have never exactly found out how many. I have heard Elders talk about it, but I never had an exact statement. And I believe what was expressed in an editorial in the *Deseret News*—we would like to know which one of them is the Christian church, for we are in some doubt.

Now, we have the Book of Mormon; and if there is anything on earth that has made trouble for this people it is that book. It is largely the means of

costing the lives of the Prophet Joseph Smith, his brother Hyrum, and hundreds of others belonging to this Church. But I am prepared to testify that it contains the word of God. We have also the Book of Doctrine and Covenants and the Pearl of Great Price, which are accepted by this people as the revelations of God; and they have made an endless lot of trouble for this people, because they are the word of God. There is only "one of a city and two of a family" that are willing to accept them; so you need not think I am going to get discouraged because they do not believe all I say, and you need not think I am going to stop talking, if permission be given me, because some people do not believe all I say.

Brethren and sisters, I believe I will tell you how to popularize the "Mormon" Church. If you want to be popular, I can tell you how to be so. The "Josephite" church has started out in about the right line to accomplish their purpose, by cutting out a number of truths that Joseph Smith revealed to the Saints, and in this way they are trying to popularize themselves. Now, if you will stop sending out these fourteen hundred Elders, testifying that Jesus is the Christ, that Joseph Smith is a prophet of God, that we have apostles and prophets inspired of God, that we enjoy revelation, that the signs follow the believer, that the sick are healed by the laying on of hands, that we have divine authority from God, then you will be popular. Are you prepared to do it? If you will stop going into these temples and receiving your endowments and being married for time and all eternity, that will help a little. After awhile, it seems to me, if I have the right spirit, they will refuse to allow us to hold offices if we go into these temples and receive our endowments from the Lord. And while they have not rejected us yet, I am rather impressed that they will reject us; for the Christian world have already done it, and I do not know but what this nation will. I do not know but I will be glad when it comes. If the Lord cannot take care of His Church and His people and look after their interests, then we have been mistaken. I tell you we have

friends and we have men in the world who have the Spirit of God, who will rise up and protect this people. I am not numbered among those who think that we have no friends, for we have friends; but, brethren and sisters, you are not of the world, and therefore the world hateth you, speaking generally. If you want to be popular, stop doing the things that I have mentioned, and deny their truth. But if you want to stay with this Church, be true to your covenants. The time will come when you will be—as you are now—a light set upon a hill. I tell you, all the devils in hell cannot destroy this Church. And the devil never has been entirely comfortable since that temple (the Salt Lake Temple) was completed.

I would like to call your attention to another subject: I happen to have a little information on paper this morning, which is rather unusual for me. I desire to call your attention to some of the labors of the First Council of the Seventy. Listening to all these presidents of stakes, you would think that their stakes were the only stakes in Zion; and I rather approve of that style. I believe that you ought to love that which is your own. I am learning that slowly. If you have got anything that is not presentable, for heaven's sake do not say anything about it; they will find it out soon enough. We have been laboring among these Seventies for four years—ever since the presidency of the Church notified us that we had a number of Seventies on that book containing the non-tithepayers of the Church. We received reports from these Seventies for two years, 1899 and 1900. Now we have a report here, which is a good deal like the reports Brother Reynolds was talking about—not entirely true, because twenty quorums have failed to send their report in. I feel so annoyed, I can hardly express myself. I have been working with the presidents of those quorums for four months to get their reports. I will say here that we have some Seventies, amongst those quorums that are just about as near dead as they ever will be in the world. They are walking around, but they are dead. From top to bottom they are dead spiritually. We have 143 quorums. Number not re-

ported, 20. We have between 8,000 and 10,000 Seventies; we are not quite clear as to the actual number. There are 14 quorums that have no non-tithepayers. Number of Seventies who do not pay tithing because of neglect and carelessness, 238. Number that do not pay tithing because of sickness and physical ailments, 28. Number on account of debt, 12. Some of these men get in debt, and a few of them have told me that the Lord is so merciful and their creditors are so hard on them that they will pay them first. Number on account of poverty, 77. Number on account of unbelief in tithing, 28. Missionaries that have just returned and are heavily in debt, and make that as their excuse, 15. There are 7 that are disgruntled—that is, they do not like their Bishops, or they have locked horns with the Presidency of the Stake, or else they have not been treated right when they went to pay their tithing. There are 9 that do not like the manner of disbursing the tithing. These make a total of 412. Including the 20 quorums that have not reported, we perhaps have about 500 non-tithepayers out of 9,000 Seventies.

The First Council of the Seventy have been looking after the Seventies during the last year for missionaries. We took up the matter under the direction of the First Presidency. We have had suggested from the different quorums of the Church 497 missionaries, and we have been laboring with those men ever since—that is, writing letters of inquiry regarding their moral, their spiritual, their physical, their financial and their educational condition; and after sending out these letters, I want to say to some of the Presidents of Stakes, you need not be exercised—we did not get all the 497. There is nothing that has been done by the First Council, under the direction of the Presidency, for years that has done as much good as our inquiring after these brethren. I wish we had the time to enquire after every one of the Seventies, and those that are nearly dead, it would doubtless start their blood to circulating, and teach these Seventies the fact that they are witnesses of the Lord Jesus Christ

to the nations of the earth, and it is their privilege to preach the Gospel continually, and that they ought to be out of debt and prepared to go. Out of the 497 the number reported to the missionary committee of the Apostles was 163. The number excused, on account of financial and physical condition, 138. Number who have not answered letters of inquiry yet, 60; but some of these letters have only just been sent out, and they will answer them. Number notified to report to the First Council in one year, 131. The 131 were in debt, nearly all of them, and we gave them a year to get out of debt. They are now on the anxious bench for a whole year, and at the end of the year, with the blessings of the Lord and a desire on their part to go forth as witnesses, God will be with them; but if they do not get free, all they have to do is to report it, and they will be excused, no doubt. Number who declined to go, 5. Out of 497 only 5 declined; and I believe if we had fully understood their letters and had started the Presidents to labor with them, there would not be found probably more than one out of the whole number who would decline to go. I tell you, it is a remarkable thing. The Christian church cannot show anything like it.

I have not time to talk much about missionary work. In a few words, I want to say that I am strongly impressed that we are spending too much money in this labor. I learned from the Deseret News last night—which corroborates largely what I have believed—that they have seventy missionaries out of Davis stake, and it cost them \$15,000 a year. If that statement be true, that every Elder spends at least \$200 a year on an average, and we have 1,400 Elders out preaching the Gospel to the nations of the earth, it costs this people \$280,000 every year in cash. All I have to say, brethren, if you cannot go on missions; you are too rich to go, or you have too much business, or you have positions in the Church that prevent you from going; then, for heaven's sake, help those who do go. The Church must be protected in its business, in its wards, its stakes and its Church schools. I believe in pro-

tection—if I am among the number protected; but inasmuch as I am not, I tell you who are, in the name of Israel's God, if this Gospel must be preached, and we must spend \$280,000 to preach it, you men that stay home must help carry the burden, and not have our brethren mortgage their homes and sell out everything to do this work. There are not two rich Seventies in the whole number we have reported to the missionary committee of the Apostles. They are all poor men, and some of their letters would bring tears to your eyes, when they write to us explaining the little they have, but they say "I am ready to go; I know God Almighty will bless us." I will rob you of a little time for the purpose of reading you what the Lord told my father, and I take it as a testimony to me that there is nothing that brings a greater blessing than preaching the Gospel to the nations of the earth.

Far West, April 6, 1839.

"A word from the Spirit of the Lord to my servant, Heber C. Kimball.

"Trouble not thyself about thy family; for they are in my hands. I will feed them, and clothe them, and make unto them friends. They never shall want for food, nor raiment, houses nor lands, fathers nor mothers, brothers nor sisters, and peace shall rest upon them forever, if thou wilt be faithful and go forth and preach my Gospel to the nations of the earth."

I stand before you as a living witness of its truth. I have traveled among this people for eleven years. I have received honors and blessings from among this people, because of my father. I have found fathers and mothers, brothers and sisters. I have found friends everywhere I have been among this people. And I attribute the greater part of it to the fact that my father fulfilled that commandment. His children have never wanted for bread, and I tell you, in the name of Israel's God, they never will. They will be mighty poor, but they will always have bread. God bless you. Amen.

The choir sang the anthem:

"Rouse all ye mortals, the dawn is near."

Benediction by Elder John H. Smith.

OVERFLOW MEETING.

Held in the Assembly Hall, April 5, 2 p. m.

Elder A. O. Woodruff presided. He was assisted by Elders Rudger Clawson and Hyrum M. Smith, also of the Twelve.

The choir and congregation sang the hymn beginning:

An angel from on high,
The long, long silence broke

Prayer was offered by Elder Rudger Clawson.

The choir sang:

A holy angel from on high,
The joyful message has made known.

ELDER BEN. E. RICH,

President of the Middle States mission, was the first speaker. He said:

I sincerely trust that the Spirit of the Lord will be with us this afternoon, and that it will rest upon those who may speak as well as those who listen. If we are here to learn more concerning our duties to our God, it is as necessary for the congregation to have the Spirit of the Lord as it is for those who address the congregation. It is not enough that those who speak to us shall do so under the influence of that Spirit, but we should listen and strive to understand the Spirit promptly the utterances made.

I rejoice that we have the privilege of coming together and listening to the words of counsel and inspiration that fall from the lips of the authorities of the Church. While we are here in conference assembled our brothers and sisters scattered throughout the different nations of the earth are assisting us with their faith and prayers, and they are praying for their deliverance from the land of Babylon; they are praying that the time may come, and that speedily, when they will have the privilege of coming to Zion to worship the Lord. I have listened to the prayers of the faithful Saints in far off Europe and in the missionary fields of America, and I know that it is not necessary for the Elders to preach the principle of the gathering to those who

render obedience to the principles of the Gospel of Jesus Christ. When they have faith in the Lord Jesus and repent of their sins, and are baptized for the remission of the same, and receive the seal of the Spirit through the laying on of hands, the spirit of gathering rests upon them, and they are anxious to gather to Zion, where they can learn more of the ways of the Lord. It has been predicted that in the last days the mountain of the Lord's house would be established in the tops of the mountains, and that people from many nations would be heard to say: "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." This is being literally fulfilled by the Latter-day Saints in the valleys of these mountains. People from all nations under heaven—all civilized nations—are praying that they might come up to this house of the Lord, where they may learn more of the ways of the Lord; for they want to walk in the path that will bring them near to God. Many, however, on emigrating to Zion are disappointed, and when they behold the acts of some people, they feel that this is a different Zion to the one they have seen in their dreams—to the Zion they have prayed for.

The Latter-day Saints should understand that they all hold a portion of the Priesthood of God. All male members of the Church hold a portion of the Priesthood of God, or have the privilege of holding it, from their earlier years to the grave. We are expected to honor that Priesthood. When we come to Zion it is required of us that we shall aid in making it Zion in very deed, that we shall assist in purifying and cleansing it from everything that is displeasing in the sight of God, making it such a place as would be expected that the Lord would select for the gathering place of His people from the nations of the earth.

Our faith is not a myth; it is a reality. God has come to the earth in the age in which we live, and His only begotten Son, Jesus Christ of Nazareth, came with Him, and They opened up this work in which we are engaged.

They gave to us the Prophet Joseph Smith; They gave to us the ones who have succeeded the Prophet Joseph in the Presidency of this Church; They gave to us the Apostles and the Priesthood, and They have also given us to understand that while They have granted us our free agency, we are to be brought back into their presence. Then the books will be opened, and we will discover that we have been talking, aye, and thinking, into such a phonograph as has recorded our words, acts and thoughts in the Lamb's book of life. When that book is opened we will be held accountable for every idle word we have spoken; and the Lord is going to reward us, or He is going to condemn us, for that which we have done. We will be rewarded for our faithfulness, and we will be held accountable for the way and manner in which we have used the authority that He has given us to act in His name; this we know. We also understand that where much is given much will be required. We claim more than is claimed by any other religious body on the earth. We claim that the windows of heaven have been opened to us; that God has visited the earth in person; that Jesus is our Elder Brother; that unto us is given the privilege, honor and authority to speak in the name of our Father in heaven. As I said, we claim more than is claimed by any other people on the face of the earth, but I want to tell you, my brethren and sisters, that more will be required of us than of any other people, and that we will be judged according to the light that we have received. We have received more light than any other people on the earth; we have received the Gospel of Jesus Christ in its fulness and power. To us has been given the knowledge that the Gospel is not only for the living but also for the dead. While we send missionaries throughout the world to preach to the living the principles of repentance and baptism for the remission of sin, we also have our brothers and sisters laboring in the same cause for the redemption of the dead, knowing as we do that the Priesthood of God does not pertain to this earth alone, but that it also pertains to the spirit world, where mission fields

have been opened and are being operated. People on the other side of the veil also hear the glad tidings of the Gospel of salvation; we know that the living can do the work for the dead. We also know that the dead without the living cannot be made perfect, nor the living without the dead. Not one necessary principle connected with the Gospel of life and salvation, either for the living or for the dead, has been withheld from us, but we have been made the custodians of this knowledge. We are the light that God has placed on the earth, and He has commanded us not to set it under a bushel, but to set it on a mountain, where it can be seen from afar.

We are commanded to go into the darkness of the world and spread the light of the Gospel, and to lift up our voices and cry, "Repent ye, for the kingdom of heaven is at hand." Let us remember that we all shoulder a portion of this responsibility, that we have a portion of this Priesthood, and that we are expected to magnify the same. Let us remember that two Priesthoods have been given us—the Aaronic and the Melchisedek Priesthood. Those who have been ordained Elders hold the Melchisedek Priesthood, and also the Aaronic Priesthood. They have just as much Priesthood as any man in the Church. They have just as much Priesthood as the Presidency of the Church, or the Apostles; for there are but two Priesthoods, as I have said, and an Elder holds them both. However, there are different offices in these Priesthoods. In the Melchisedek Priesthood men are set apart to labor as Elders, others as Seventies, and still others as Apostles—special witnesses of the Lord Jesus Christ in all the world; but there is only one Melchisedek Priesthood. Those who hold the Priesthood had better magnify their callings, for the day will surely come when the dead, great and small, will stand before the judgment seat of God, and then, as I have said, where much was given, much will be required. May God bless you Amen.

ELDER HUGH S. GOWANS,
(President of the Tooele Stake.)

My brethren and sisters, to attend the general conferences of our Church has always been a feast to me, and this one is no exception to the rule. I pray that the same spirit that has characterized the remarks of the brethren who have already spoken during this Conference will continue with us; that the people may be fed with the bread of life and that we may rejoice together.

I feel pleased to have the privilege of representing the Tooele Stake of Zion. This stake joins the County of Salt Lake on the west. It is large in area, comprising the entire county, which extends 50 miles north and south and 1½ miles east and west. Although our stake is large in area, the population is small, it is probably one of the smallest stakes in Zion, the population being a little over 3,000 souls. There are nine wards, located in a radius of about 50 miles. A few of our people live on the extreme west of the stake, bordering on the Nevada line, where a small Sunday school has recently been organized. The presidency of the Tooele stake and the High Council labor in unison. Quite a number of the High Councilors have been members of the High Council ever since the stake was organized, in 1877, and they are laboring for the best interests of the people. Although the stake is small in population, we have the same organizations that they have in other stakes—Relief societies, Sunday schools, etc. So far as our population is concerned, we have not increased very much. We have been very limited in our resources, and are today, so far as our water supply is concerned. Our population has been limited on this account. We are not able to get the young people to settle in our midst and make homes; however, a few have taken up dry farms and have been successful to some extent, although last year was quite a failure. Since 1882 our population has only increased 159 souls. Our resources have been limited, and we have been swarming, like bees, and the people have scattered, going to oth-

er places to which they have been invited to go to establish homes. A great portion of what is known today as Cassia county was built up by people from Tooele county. During the past season as many as twenty persons left Grantsville. They were obliged to leave on account of our limited water supply. The only remedy we can find for this, though we have not established it yet, is the piping of our water from the mountain streams to reservoirs to be stored and used during the dry season. That is the only way that I know of that we can increase our population.

I feel pleased to report that we have established a Sunday school at the Mercur mining camp (sometimes referred to as the Johannesburg of America), according to a suggestion of Brother George Reynolds, of the general superintendency of the Sunday schools of the Church. We have a nice ward there, but it is composed mostly of transients. We are kept busy re-organizing the various organizations of the ward, on account of the transient nature of the people. At one time this ward numbered 500 persons. We have been able to establish successfully religion classes in all the wards of the stake but three, one of these being Mercur. Our people are so engaged there that it has not been possible to get anybody to take hold of the matter, and the teachers of the district schools are not of our faith. The people of the Vernon ward, in the extreme south of the stake, are so scattered that, during the winter months, it has been impossible to retain the children after school hours to attend the religion class.

All the organizations and institutions of our stake are in a good and healthy condition, I believe. I feel to rejoice in this, and in the amount of faith exercised by the people. The subject of tithing has been referred to by some of our brethren who have represented their stakes, and they have reported a wonderful increase, amounting to thousands of dollars. In the year 1882 the tithing of the Tooele stake was about \$9,000. Since that time it has doubled itself, though our population is about the same. I take that as an indication of an increase of faith on the part of

the people. The tithing paid last year amounted nearly to \$19,000, and the population is but 3,000. As I remarked, I take this as an indication of an increase of faith on the part of the people, because it is the oldest members of the stake who pay this tithing, the young people having moved to Canada and other places to find homes.

I feel to rejoice in making this report, though it is probably not as complete as I would like to make it, as we have not time to go into details this afternoon.

I hope that we will be able to remain faithful and to appreciate the blessings and privileges that we enjoy, associated, as we are, with the living oracles of God, who have been placed in the midst of the people to guide and direct them. I hope that we will be able to enjoy the same feeling expressed by Abraham Lincoln during the time of the civil war. A friend was talking with him regarding the condition of the country, and so on, and made the remark, "I hope that the Lord is on our side." "Well," said President Lincoln, "I do not worry about that at all; I know that the Lord is always on the side of right. What worries me most is to know if we are on the Lord's side." I hope, my brethren and sisters that we will worry over this until we have a testimony of the truth, and an assurance that we are on the Lord's side. Amen.

L. W. SHURTLIFF,

(President of the Weber Stake of Zion.)

My brethren and sisters, it is a pleasure to have this privilege of standing before you here today to make such report as I may be led by the Spirit to give, concerning the Weber Stake of Zion, over which I have the honor to preside. It is one of the oldest stakes in Zion. Although the area of our stake is small, the population is large, numbering over 13,000 souls. I believe we are all laboring in harmony. So far as the tithing is concerned, we have made a large increase during the past year; in fact, the tithing has been increasing for several years. I rejoice to say that the people of the Weber Stake are a good people.

Regarding the opening remarks of President Smith at this Conference, advising the Latter-day Saints not to neglect the useful professions, I will say, that although we are located in the central part of the state and have quite a large city, yet nearly all our people are farmers and fruitgrowers, and a great many of them are employed in sugar and canning factories, which have been erected by the Latter-day Saints. I believe there is none in the Weber Stake of Zion who cannot obtain lucrative employment along the lines referred to, without being obliged to enter into the professions.

I rejoice in meeting with the people of God in conference, in hearing the testimonies of our brethren, and in listening to the voice of God's servants, proclaiming the truths of heaven and pointing out our duties. It has been my good fortune, as I deem it, to be associated with the Church all my life. I have had the privilege of being personally acquainted with all of the Presidents of the Church, Prophets of God, since the days of Brigham Young, and have taken a small part in the labors pertaining to the Priesthood from that day until the present. I feel that those who lead the Church today have the same power and authority to guide us as did the first President of the Church. I thank the Lord that we have such men to lead us—the sons of those great men who led Israel in the past, and who introduced the work of God in the earth.

I do not feel that I should prolong my remarks. I know this to be the work of God. I have had this testimony from my youth up, and I have had the privilege of bearing the same not only in my own land, but also in foreign lands; for I realize, as has been said here today, that we will be held accountable for our acts, either of a public or of a private character. I thank the Lord that there is a Judge who will judge us—perhaps more carefully, and according to our deserts, than we judge one another. I pray God to bless us, and to fill us with a love for the truth, that we may never turn traitors to the principles of the Gospel or the servants of God. Amen.

ELDER DAVID JOHN,
(President of the Utah Stake.)

I am pleased to make a few remarks, and they must be very few, as a good many others have to speak.

I am pleased to say that the Church in the Utah Stake of Zion is in a healthy, thriving condition. Of course, our stake is one of the oldest, being organized soon after the settlement of the people in that county. They divided our stake about 27 months ago, organizing two other stakes—Alpine and Nebo—leaving us between nine and ten thousand souls. Previous to the division we had between twenty-four and twenty-five thousand souls in the stake. We are trying our best to keep up with the times. The people are paying their tithing. Some 2,500 Saints in our stake are paying a full tithing. There are others who pay only a partial tithing, 480 who should be tithe-payers pay no tithing at all. This is quite a drawback to them, and it is also a drawback to the Church. We are laboring with these people and are trying to get them to assist the kingdom. We want to labor with all of them; for we do not want to be rash in handling them for their fellowship. It is far better to labor with them, to seek to enlighten them, and to draw them to us, and to get the Spirit of God in their hearts.

I labored a long time in the Utah stake with the late President A. O. Smoot. I was with him over 18 years, assisting in the presidency of the stake. Then I assisted President Partridge five and a half years. Since the death of Brother Partridge I have had charge of the stake, in connection with my counselors. We labor in harmony and with love for one another. Our High Council and our quorums are in good working condition. Our Bishops and their counselors are men of God, alive to their callings. Our home missionaries and all our organizations are doing excellent work. We have been striving, of late, to infuse new life into the quorums of the Deacons, Teachers and Priests. We feel that we have neglected these quorums more than we should in our stake. We want to bring the boys to the front, those who belong to

the quorums of the Lesser Priesthood, and have them do the work pertaining to their callings. In doing this, they will grow and develop and become members of the Church in very deed.

I have a testimony of Jesus Christ in my heart, and light from heaven to comfort my heart and to cheer me in my labors. To me serving God is a pleasure. I have endeavored to do this all my life, and to devote my life and all that I have to God's service. I pray God to bless us all and to enable us to obey the Priesthood, to pay our tithes and offerings and attend to our duties, and to build an altar of prayer in our own homes. May God enable us to do this, is my prayer, in the name of Jesus. Amen.

ELDER FRANK J. BRAMWELL,

President of the Union Stake of Zion.

It affords me very great pleasure, my brethren and sisters, to represent the Union Stake of Zion, one of the youngest stakes in the Church. I believe it was organized nineteen months ago today. We were very few in number at that time, and were located almost entirely in the Grand Ronde Valley, in Oregon. Since our organization our number has increased exceedingly. I am reliably informed that the increase of the Union stake exceeded that of any other stake in the Church during the year 1902. To be exact, our number increased 1,030 during the past year. We have ten organized wards and one branch. All the organizations of the stake are complete, as are also the ward organizations, with the exception of two.

The Union Stake of Zion was organized, you might say, in the midst of the world, and there are great opportunities for missionary work—and especially by the good example of the Saints living there. The people of Oregon, I am pleased to report, are very broad-minded, as a rule. We meet with practically no opposition. We are invited into the business circle. We are invited to take part in committees in the local government. Only a few days ago I was sent for by the business men of the city of LeGrand, which has a population of upwards of 5,000, and I

was informed by that body of gentlemen that they had decided to put a ticket into the field that should be known as a business ticket, and that they wanted a "Mormon" to head that ticket. I considered this a very great compliment to the few of us located in that vicinity.

We have an exceptionally rich valley. The soil is exceedingly rich, and with the cultivation that will be given it, I trust, by the Latter-Day Saints already there and those who may join us, it will produce enormous crops, and our people, I trust, will become wealthy.

The spirit of unity prevails there. I know of no unhealthy condition in any of our stake or ward organizations. I think I am also safe in saying that there are fewer drones, at least in one or two of our wards, than it has been my lot to observe in any other stake. I do not say this boastfully, but with thanksgiving to the Lord.

Our borders extend to the state of Idaho. We have two wards in that state which are increasing with rapidity. A few weeks ago I was in the office of the chief executive of the state of Idaho, and was speaking of the colonization of the western portion of that state by the Mormon people. I assured the governor that it was our intention to multiply and replenish the earth, to reclaim the desert, to do as much good as possible, and to assist in the civil government all we could. He gave expression to an observation that he had made, which will perhaps be of interest to you. He said, "Mr. Bramwell, the Mormon people compose about one-third of the population of this state. There are in the penitentiary today about 125 persons, nine of whom are, or call themselves, Mormons." There are in the insane asylum of this state ninety or one hundred persons, only six of whom are furnished by the Latter-day Saint populace. Such figures as these are very encouraging. It seems to me that to those who do not like "Mormons" or "Mormonism," in their sober moments of reflection, this would appeal at once and bear witness that some good, at least, can come from what they term "Mormonism." I consider it a very favorable showing and a great compliment to the Church of

Christ in the earth. I remarked to the governor that if those nine individuals who found themselves behind the bars in the penitentiary had listened to the teachings of the authorities of the Church, there would have been nine less in that institution at the present time. After all, these favorable conditions are not to be wondered at, because it is claimed by the people, and rightly too, that we are led of the Lord. I have claimed, and do always claim, that anybody can follow, but that it takes a great deal of intelligence and wisdom to lead. As President Rich has suggested, the Lord has been true to his promises. He has gathered His people from the nations of the earth and has established them here in the tops of the mountains. He has said that He would gather us from every nation and that He would teach us of His ways, that we might walk in His paths. If we are the best people on the face of the earth, it is because we have been taught of the Lord.

I rejoice in the spread of the Gospel. I rejoice in the privilege that I have of being a witness of the Lord Jesus, that I am able to testify to the restoration of His Gospel, and that I know it is the power of God unto salvation to all those who accept it. I have been greatly privileged, for which I am exceedingly thankful. I am thankful that the Lord has blessed our efforts in the Union Stake of Zion. I think it has the nicest name that any stake in Zion could have. As I tell our people, we expect a great deal of them because as long as they are at home they cannot get away from Union. The great and last prayer of the Lord was that union might prevail, and we have got it in Oregon, at least in name. I trust that the fruits we bear will prove that we are worthy of the name. I know that "Mormonism" is true, that the Lord has revealed Himself in the earth, and that the power of God is in the earth for the salvation of the human family. Let us be faithful; let us live according to the light that the Lord has given to us, following our file leaders. We sometimes sing the hymn, "We thank Thee, O God, for a Prophet, to guide us in these latter days;" but, unfortunately for us, individually at least,

when we are told to do a certain thing, in some instances we fail. If we are thankful to the Lord for a Prophet to guide us, let us listen to his words, else how can he guide us? God bless us, and may He bless His children in all the world, is my prayer, in the name of Jesus Christ. Amen.

ELDER DON C. DRIGGS,
(President of the Teton Stake.)

My brethren and sisters, I am proud to stand before you this afternoon to represent the youngest stake of Zion that has been organized, being the fiftieth, I believe. We are located in the eastern part of Idaho, joining the great national park, our boundaries taking in the Jackson Hole country as well as the Teton valley. It has been about 15 years since our people first began to settle in that country. I was one of the first. The scene that greeted our eyes at that time was very fascinating indeed, in looking into the Teton valley. It was then uninhabited, with the exception of a few trappers and frontiersmen, I think about 20 in number. To look upon that beautiful valley and see the miles and miles of fine land threaded by silvery streams of water, one was led to exclaim, "How in the world has a country like this lain so long unoccupied?" But as we view it now and see it occupied largely by our people, we cannot help but think that it was reserved as a gathering-place for the Saints. In fact, the Apostles who visited us in those early days told us that it would be a home for many thousands of the Saints of God, that the land would be fruitful, that the elements would be tempered, and that we would be able to produce all that was necessary for our sustenance. These promises have been truly verified, for we are not only producing that which is necessary to sustain us, but we are exporting a great deal in the way of grain, potatoes, timothy seed, etc. Of course we do not raise everything, but we are able to produce that which is necessary to sustain us. Our stake was organized about one and one-half years ago, by President Joseph F. Smith. We rejoice very much that we have this organization and to receive the

blessings that we derive from our various organizations in the stake. They bring into active labor a large number of people, and we see the benefits and are enjoying the blessings that come to us in this respect.

Some of the brethren here have mentioned something about the products of the soil. I might mention the fact that in the Jackson's Hole country we have, I presume, the greatest game country in the United States. Most of the elks from the national park are wintering there. I suppose that about 20,000 elks have wintered in the Jackson's Hole country during the past winter. I was going to say that many thousands of them had died of starvation, but I believe it would be more correct to say many hundreds. There has been a great loss among these animals on account of the early thaw that came in the winter resulting in the crusting of the snow, which prevented the animals from getting their feed. The loss was mainly among the calves. The settlers have encroached upon the winter feeding grounds of the elks. The elks have resented this by breaking into the haystacks, and they have become a menace to the people in that region, especially during the past winter.

I rejoice in the instructions that we have received during this conference. I have been particularly pleased in listening to the reports of the presidents of stakes. I am glad to be able to take advantage of their experience, having learned what they are doing and how they are working in their stakes. I hope to profit by their experience, and also by the counsel and advice that has been given to us by the brethren. I do not feel that it would be proper for me to occupy more of your time. I want to remember the advice given in the manual of the Y. M. M. I. A. To practice stopping at the right time and in the right place. I pray that the Lord will bless us, and bless Zion, that we may all rejoice in the Gospel and the blessings that are vouchsafed to us, through obedience to the commandments of God, which is my prayer. Amen.

Sisters Maggie S. Hull and Maria B. Winder favored the congregation with a duet.

ELDER JOHN M. BAXTER.

(President of the Woodruff Stake.)

I take pleasure, my brethren and sisters, in representing the Woodruff stake of Zion. The Woodruff stake was organized about five years ago. It comprises the south half of Rich county, Utah, and the southern half of Uintah county, Wyoming, also taking in the Lucern valley in Uintah county, Utah. We have fifteen wards and branches in the Woodruff Stake. It covers a large area of country. Our stake extends east and west 125 miles, and about the same distance north and south. The mining and agricultural districts are divided about equally. That portion of the stake in Wyoming is composed principally of mining districts, and the Latter-day Saints are greatly in the minority; while that portion of the stake in Utah and in the Ft. Bridger country, Wyoming, is composed mainly of farming districts, and the people are mostly Latter-day Saints. We have erected five meetinghouses since the organization of the stake, all of which have been completed and paid for. We now have a meetinghouse in course of construction at Randolph, which will cost upwards of \$15,000. It has not been finished yet.

We suffered a great loss two years ago, after the organization of our stake, when so many of our people were called to colonize the Big Horn country, including President Sessions, my first counselor, and a number of other persons holding prominent positions in the Woodruff Stake. The Big Horn Stake was organized two years ago; previous to that time it belonged to the Woodruff stake of Zion. We met with another great loss in the Woodruff stake, through the closing of the mines at Alma, Wyoming, which caused the breaking up of the ward at that place. Alma was the largest ward in the Woodruff stake at the time of its organization. When the mines closed down, the people scattered throughout

the states of Wyoming and Utah. I am pleased to say, however, that the tithes of the people have not diminished on account of this loss. We are paying more tithing at present than we were when the Alma ward was in a flourishing condition and when the Big Horn country was still included in our stake. So, we are increasing in number and good works. That barren country known as the Ft. Bridger country, over which so many of our fathers and mothers traveled in coming to these valleys, which was then, and up to a few years ago, a barren desert, now has many beautiful farms and homes. We now have a thriving people there. They have erected a large meetinghouse, and it is equipped with all the modern improvements.

We are getting along very nicely with our neighbors in Wyoming, although, in many of the towns in which our people are located we are greatly in the minority, yet we are accorded all the rights and privileges that others enjoy. We find the people of Wyoming to be a broad-minded, generous and large-hearted people. They are willing to accord to the Latter-day Saints all the rights and privileges that are given to other people, and we are enjoying the friendship and fellowship of the people of that state. We love them, and love to associate with them. I am happy to say that some of the congressmen of Wyoming have had the courage to defend our people in the halls of Congress.

All the organizations of the Woodruff Stake of Zion are complete. I have, indeed, been blessed with good counselors—men of wisdom, men of experience, who have been a support to me. We also have a good High Council, which is a help to the Woodruff stake. We also have good Bishops and good people in that stake of Zion.

There is one thing that was brought to my mind this morning, while one of the brethren was speaking about the young people's moving away from his stake. We find that a great many young men and young ladies from Utah go to the mining camps of our stake, in search of employment. There are many temptations surrounding the young people in those places, which are

not to be found in our agricultural districts in Utah and other places. So far as saloons are concerned, I believe we can boast of more saloons in the Woodruff stake than in any other stake in the Church. Every mining town in the stake has from 10 to 15 saloons, and I almost believe the people drink more beer than water; but it is not our people, as a rule. Our people who live there are nearly all temperate. Some of them visit the saloons, I am sorry to say. Some of the young people who go to the mining towns from our agricultural districts in Utah and other places, after getting married, being surrounded by these influences and no longer under the watchcare of their parents and the Priesthood—some of them partake of these influences and fail to attend to the duties that devolve upon them as Latter-day Saints.

I will say in conclusion, that I have a testimony to bear of the truth of this Gospel. I know that it is true. I was born and reared in this Church, being born in Salt Lake City. I have had evidence, all my life, of the divinity of the work in which we are engaged. I know that this Gospel is a perfect law of liberty. I was freeborn, and I have been free ever since I was born. I have taken a great deal of comfort and pleasure in seeking the counsel and advice of those who were placed over me, and I want to testify to you, that I have profited in every instance by doing so. I know that those who are placed in the Church to lead us are men of God; they are men of experience; they are men of wisdom, and above all, they are inspired of God. It will be profitable to us as Latter-day Saints not only to take the advice that they may give us from time to time, but to seek for their counsel and advice continually. May God bless us and help us to do this, is my prayer, in the name of Jesus. Amen.

ELDER EPHRAIM H. NYE,
(President of the Southern States Mission.)

My brethren and sisters, I regard myself as being highly honored this day to stand before you for a few moments as the representative of the Southern States mission.

I will say, in brief, that the Southern States mission was cut down to its present proportions last June. It now constitutes the states of Mississippi, Alabama, Georgia, Florida and North and South Carolina. There are about 100 Elders laboring there—good, earnest, faithful, hardworking men—your brothers, your sons, your fathers, but not many of your fathers. We would like to have more of the fathers. We have some faithful Saints in the Southern States mission. We also have some good friends, strong and influential. We are concentrating our efforts in the cities, and are meeting with good success. We have the promise of protection by the mayors and chiefs of police, and in most of the cities in which we are laboring, some 19 or 20, we have the privilege of preaching on the streets. It is true that we have some enemies.

It has fallen to my lot to be much among the children of men preaching the Gospel, and I have noted one thing to which I wish to call your attention, by way of comparison, between the God we worship and the God worshiped in the Christian world, and their form of worship. I have visited a good many churches and have listened to their sermons. One of the things that strikes me most forcibly is that they are always talking of a "merciful God," pleading His "wonderful mercies," teaching His "mercies," calling for His "mercies." We seldom if ever hear them talk about anything else, but "the long-suffering and mercies of God." I want to ask you: Do you often hear the Latter-day Saints talk about the mercies of God? Have you heard a single word thus far during this conference, from the servants of the living God, concerning His mercies? No; and why? Because the Lord has given us something better. Not only is the God of heaven, whom the Latter-day Saints worship, a merciful God, but He is something else. I want to speak of that something else in the view that I take of it. He is a God of justice; furthermore, He is a most munificent giver of great and wonderful gifts. I call your attention to some of those gifts: He gave us a Prophet, in the person of Joseph Smith, to reveal to us His mind and will; He has continued

to give us a Prophet to lead and guide us, even to this day. This is certainly a great and wonderful gift. It might well be said among the children of men in the Christian world, "O for a Prophet of the Living God," providing they could only comprehend the great blessing it would be to them. Not only has He given us a Prophet, but Prophets, and further, Apostles; men after his own heart, men of God, filled with the Spirit of God, Prophets of the Most High, to guide and direct us. Are these mercies? No; they are grand and wonderful gifts, gifts such as the world knows nothing of. We are not yet obliged to plead for mercy. Next, we come down to such men as we have been listening to during the sessions of this conference—Presidents of Stakes. They are grand gifts, as are also their counselors and the Bishops, and all the directing officers in the ministry, at home. They are grand gifts whom God has given us to guide us through the dark ways of life, to lead us out of darkness into the glorious light of eternal truth. These are not mercies, they are gifts, such as we do not always appreciate, perhaps. Perhaps we do not always comprehend how great these gifts are; perhaps we do not always revere or treat those men as we should in their lot and calling. Then we have the various ramifications in the Holy Priesthood, which Priesthood is also a wonderful gift, as are the blessings that we derive through its administrations.

I also desire to refer to His favors, because He is a God of favors. It is a favor to be called to the Priesthood as a Teacher, and to be required to labor in that capacity under the direction of any Bishop. It is an especial favor granted to every man who is called to an office in the Holy Priesthood, and to have that Priesthood bestowed upon him. It is a favor from the Lord to be called and sent forth to preach the Gospel in foreign lands, or wherever it may. It is a special blessing that God has given them; and if they will accept it as a favor and feel grateful to the Lord for the same, going forth and magnifying their calling, they will reap great and grand blessings, beyond their present powers to fully comprehend. God bless you. Amen.

ELDER JOSEPH E. ROBINSON,
(President of the California Mission.)

When I hear the reports of the Elders of Zion, indicating how she has prospered, how her borders have lengthened and been strengthened, I feel like exclaiming as did Balaam of old when he beheld the multitude of the children of Israel: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" To know that the wilderness has blossomed as the rose, that the desert has become as the garden of the Lord, and that joy, peace, thanksgiving and melody are found therein; is not this blessed? Should we not be grateful? I tell you, my brethren and sisters, we who have been away from you for some time, who have met with the sinister spirit of the world, are made to rejoice, and our souls are filled with joy. Our spirits are refreshed, and we are built up again in our faith upon hearing the testimonies of our brethren, and again looking into your faces and feeling the grasp of the hands of our brethren and sisters.

The California mission comprises the states of Nevada and California and the western part of Oregon. The latter, however, has been added to the mission since my presence in Zion, making the mission over 1,700 miles in length. In California, particularly, we have but a few Saints. We can only make converts fast enough to replace those who come to Zion, in spite of the fact that we do not preach to them to gather. We would rather have them stay with us to strengthen the branches in that land; but, as President Rich has said, the spirit of gathering comes upon them when they have taken upon them the name of the Lord Jesus Christ. He has said that He would gather them from the east and from the west, that He would say to the north, give up, and to the south keep not back; bring my sons from afar and my daughters from the ends of the earth, even so many as have taken upon them my name.

The Californians, as the people of the west, are not a religious people. Our converts are made largely among the foreigners, and among people who have gone there from the eastern states. A

few native Californians have come into the Church, whose fathers and mothers drifted away from the Church in early days, when this place was, as it now is, as a threshing floor, and the unfilled grains of wheat are blown away. Some of the sons and daughters have had the faith with them, and have heard the shepherd's voice and have come into the fold.

Our efforts during the winter were largely hampered on account of sickness. Many of the Elders have had typhoid fever, or smallpox; but, thanks to God, in His mercy He has preserved us, and most all of the members of the Church as well as our Elders now have health and strength, and our prospects are again bright, and our souls have been made glad by a few coming into the fold.

We were recently strengthened and encouraged by a visit of some 300 Utahns, including 80 or 90 members of the Tabernacle choir. With them, we had the privilege of meeting with about such a congregation as we have here today, in the Alhambra theater, San Francisco, two weeks ago tonight. Not many people get to hear of us this way, and the influence of our visitors does not extend as far as we would like. It is but as a drop in a bucket for fifteen or eighteen hundred persons in a city of 400,000 to hear the testimonies of the Elders. But we are bearing testimony daily on the streets and are distributing thousands of tracts, leaving the responsibility of a testimony of the restored Gospel of the Lord Jesus Christ on thousands of people. In addition to doing this, we are making men of the boys who have gone into the field. They are receiving testimonies of the truth, and are contrasting and comparing the completeness of our Gospel with the man-made systems of the day, and noting how unsatisfactory the sectarian gospel is to those who have espoused it, who do not know the truthfulness of the saying of St. Paul, that "the Gospel of the Lord Jesus Christ is the power of God unto salvation." They make money their god, and pleasure its counterpart, not knowing the peace and joy that comes to those who are rich in a knowledge of heavenly things. I think the cause

of the disregard for religion by the people of the State is largely their pleasant environments and the wealth of that land. Next to this is the individualism of the people, who interpret the Scriptures for themselves and care not for authority for prophets or revelation.

God bless you, my brethren and sisters; may peace be in your homes; may you cleave fast to the covenants you have made, and be true to yourselves, to your brethren and to your God, is my prayer, in the name of Jesus. Amen.

The choir sang the anthem:

"O How Amiable."

Benediction was pronounced by Elder Hyrum M. Smith.

SUNDAY AFTERNOON.

Sunday, 2 p. m.

The choir sang the anthem,

"In Our Redeemer's Name."

The opening prayer was offered by Elder John Nicholson.

The choir sang the anthem:

"God of Israel, Hear our Prayers."

RULON S. WELLS.

The Bible and Book of Mormon—Both true—Latter fresh from pen of Prophet—Word of the Lord today is "get out of debt"—Seventies willing to go on missions—Many hindered by debt.

My brethren and sisters, I sincerely hope that I may be sustained by your faith and prayers. As one of the presidents of stakes was coming upon the stand this afternoon, after having been invited by President Smith, he stopped and shook hands with myself and Brother McMurrin, and asked that we pray for him. In standing before you here I feel like shaking hands with the Latter-day Saints and asking them to pray for me, because I believe that the prayers of the Saints are heard by our Heavenly Father, when they are offered up in faith.

Brother Kimball made reference this morning to the Bible, and I am reminded of an article of our faith, which

says that we believe the Bible to be the word of God, as far as it is translated correctly. We also believe the Book of Mormon to be the word of God. While he was quoting this article of our belief, the thought came into my mind, how often has it been quoted in the mission field, and how frequently have our enemies and those who have not accepted our faith criticised us in making reference to the Bible and qualifying it by saying that we believe it as far as it is translated correctly. "O yes," say they, "you Latter-day Saints believe the Bible when it is convenient for you to accept of it, but when it is not convenient, then you fall back upon the provision which says "as far as it is translated correctly." In giving this article of faith the Prophet Joseph Smith was inspired by our Heavenly Father. Suppose for a moment that he had left out that condition. The question would at once arise, Which Bible do you Latter-day Saints believe in? Do you believe in the King James translation of the Bible, or do you believe in the revised edition? Do you accept the Catholic Bible, or the one that was translated by Martin Luther in the German language? There are a great many different editions of the holy scriptures; which of these Bibles do you believe in? because in many particulars the translations are at variance, and do not always agree. There was inspiration in the putting in of that condition. We believe the Bible to be the word of God, as far as it is translated correctly; and when it has not been translated correctly, we do not believe in that. To all intents and purposes, however, the Bible which is common among us is accepted by the Latter-day Saints as the word of God. When you refer to the Book of Mormon, however, you say that the Book of Mormon is the word of God, without any qualification.

Now, what is it that the Latter-day Saints believe in? We believe that holy men of old spake and wrote as they were moved upon by the Holy Ghost, and that which they spoke and wrote was the word of God; and if that has been handed down to us in its purity, we accept it as being the word of God. The Book of Mormon comes

to us fresh from the pen of the prophet, and was translated under the inspiration of our Heavenly Father by one whom He raised up for that purpose. Consequently we can accept it without qualification as being the word of God. We also believe in the Book of Doctrine and Covenants, because it contains the predictions of the prophets and the revelations of God delivered unto this people by the living oracles upon the earth in this day and age of the world. We read in the scriptures that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. The Latter-day Saints understand that the Lord will yet reveal many things pertaining to the upbuilding of His kingdom upon the earth. In other words, we believe in learning the will of God through the proper channels, and then to do it. That is our creed, our faith. We have among us the living oracles of God. The mouthpiece of the Lord has spoken to us at the beginning of this conference, and in his remarks he gave unto us the word of the Lord. He gave us counsel upon certain things that are of great importance to the Latter-day Saints, and we will do well to heed the counsel of God as it is delivered unto us. I take this lesson to myself, and I believe it ought to be the feeling of every Latter-day Saint, to hearken to the warning voice. As Latter-day Saints, we pray unto our Heavenly Father that the President of this Church may receive wisdom from on high, and the inspiration of His Holy Spirit and the revelations of His mind and will, that we may be guided and directed in the ways of all truth. How willing, therefore, and how eager we ought to be to hearken unto his words and carry them out in our daily lives. The great spectacle that I see before me this afternoon is an evidence that the Latter-day Saints are eager to hear the words of the servants of God. No doubt, many have come today with the expectation of hearing the voice of the mouthpiece of God. But what would it avail unto us unless we tried to carry out his advice and counsel?

Whatever may arise as a hindrance to the work of the Lord ought to be dis-

persed with, and that which interferes with the performance of our duty ought to be set aside. The adversary of the souls of men is striving with all his might to thwart the purposes of our Heavenly Father; but in no particular do I think that he has had greater influence upon the people at large than he has in taking advantage of their weaknesses by persuading them to go beyond their means and into debt. It does not necessarily require a wicked man to yield to that influence at times. We are all more or less susceptible to it. Even some of the characteristics of our people which are to be commended—that, for example, of being unselfish and willing to let go of the substance that has come into our hands, have sometimes been a means that the adversary has employed to lead our people into debt. We have received, as has already been stated, a great many letters from the Seventies whose names have been suggested for missions to the nations of the earth, and the great majority of those letters have brought with them the spirit of the Gospel. The brethren have shown a willingness to respond to every call, and many of them have set forth their circumstances, but have closed their letters with a statement something like this: "These are my circumstances. I do not offer excuses. I am willing to go into the mission field, and lift up my voice and cry repentance unto this generation. I am willing to leave my home, because I know this is the work of the Lord." They have thereby placed the responsibility upon the authorities of the Church to decide whether or not they should go. Notwithstanding this, there has been no disposition to work any hardship upon the Seventies or the brethren suggested for missions, and many of them have been excused when we have known their circumstances. Over 100 have been released on account of their financial condition. Thus the going in debt has been a hindrance to the work of the Lord. It has hindered the brethren from going out and magnifying their callings. It has been the means of depriving them of privileges which they might enjoy if they were only free. Those who are encumbered with debt, indeed, know what it is to be in bond-

age. It is a block in the way of their magnifying their calling and responding to a call that would bring to them great joy and blessing. Oh! how willing we ought to be, and how careful to overcome the difficulties that stand between us and the performance of our duty.

I ask the Lord to abundantly bless His people, and to bless all those who are striving to live by every word that cometh forth from the mouths of the prophets. May the Lord lead us to do His will and keep His commandments, that thereby we may keep pace with the work of the Lord and do our part in helping to roll it on, in my prayer in the name of Jesus. Amen.

ELDER HYRUM GOFF,
(President of Jordan Stake.)

My dear brethren and sisters, this is the first time in my life I have been called upon to address so large an audience. I rely upon the Spirit of our Heavenly Father to sustain me; for I realize that I am surrounded by some of the best men upon the earth. In arising to represent the Jordan Stake of Zion, I do so with great pleasure. Our stake is yet in its infancy, being only about three years and three months old. It is located in the southern end of this county. Its area is about 15 by 30 miles. We have 13 wards, and I believe all the organizations that we have been called upon to establish are fully organized. I take great pleasure in representing our Sunday schools. They are in a very good, flourishing condition; also our Mutual Improvement associations. Those who have been called upon to preside over these organizations are faithful men and women, who observe the law of tithing, and, I believe, the Word of Wisdom; for these are two of the qualifications required of them. We desire those who represent these young people's associations to strictly adhere to these things, that they may set an example to the others. I have had called to my assistance two worthy men as counselors. We are working together in perfect harmony. Our High Councilors are men of God, who are willing

to sacrifice their time and talents to promulgate the Gospel in our Stake. They are willing, when called upon, to do missionary labor in the various wards, and labor with the people at their firesides, holding cottage meetings, etc. This has proved a great blessing to us, and we feel that great good will come of it. We have many aged people who are not able to attend public gatherings much, and it is our privilege to carry to them the joy and satisfaction that we have in the Gospel. We have many good, faithful Latter-day Saints, and we have some to whom it is necessary to preach repentance. I have taken great pleasure myself in visiting the homes of the Saints in the various wards. I desire to say that we have a good people there, and that we are enjoying the spirit of our religion to a goodly extent. We have what is termed civilization with us. It should be "uncivilization." Out of our 13 wards we have 10 that have no saloons; but I am sorry to report that in the other three we have enough to supply all the rest.

My brethren and sisters, I take pleasure in testifying to you that I know this is the work of God. I have a testimony of it. When I got that testimony I do not know; for something over 53 years ago I was born in the Church, and that testimony seems to have been born within me. I desire that this testimony may be increased within me, and I know that it will as long as I am on the road of progress and intelligence. The more I learn of the Gospel, the stronger becomes my testimony, and I believe that is the case with all of us. I wish to testify that it is through the power of the Almighty that I am here today; for I know, had it not been for the power of the Holy Priesthood, I should have been gone hence before now. I feel a desire in my heart to testify to the goodness of my Heavenly Father in this line. I pray God to bless the faithful Latter-day Saints, and to stir up those who are not so faithful to renewed diligence. I ask these blessings, with all others that are necessary for us to prove true to the end, in the name of Jesus Christ. Amen.

ELDER COLLINS R. HAKES,
(President of Maricopa Stake.)

My dear brethren and sisters, in standing before you for a few moments I earnestly desire your faith and prayers, to the end that we may be blessed in the time that I occupy.

For twenty years, the 22nd of this month, I have been connected with the Maricopa Stake of Zion, which is situated in the heart of the Arizona desert—the territory that we called the sun-kissed land. I have learned to love that land; I have learned to love the climate; I have learned to love many of the people in that country. While our stake is one of the smallest, if not the smallest, in all Zion, we have many good, staunch, thorough Latter-day Saints in that little stake—men and women who are seeking “first the kingdom of God and His righteousness,” and who have faith that God in His mercy will add all things that are necessary. But we are not all of that type. We have others that are not so full of faith and good works. We have the company of almost everything, in the shape of saloons, and orders, and societies that are not of God, to contend with; but the majority of the Latter-day Saints in our little stake get along with the saloons by simply letting them alone, and we get along with our neighbors of the different societies by treating them with kindness and courtesy, but not affiliating with their organizations. As a rule, they treat us in about the same way. We have in that country, I think, one of the most fertile and productive pieces of land that can be found within the bounds of the United States. We are lacking one element—water for irrigation purposes; but it certainly looks now as though that question was about to be solved in our country and a supply of water provided sufficient to make that one of the most beautiful spots of the earth. We have every prospect of having it at an early date. Let me say that while many of our people have within the past few months pulled out of that country and gone to other parts, I feel in my heart that it will be many years before they are any more comfortably situated for making a living for themselves and families than they were in

Mesa, Arizona. This was the feeling I had the other day when I separated from a company of fourteen who came with me as far as Ogden, and who were going into Montana, Canada and Idaho, seeking homes. I hope that they may be blessed, so far as the Lord sees fit to bless them and to give them better places than they have left. We sow our wheat in November and December, and we reap it in May and June, and when we have water we get from forty to fifty bushels to the acre. We put our stock upon the stubble until the middle of July, and then, if we have water, we plant corn and fall crops; and in our second crop we can get just as good a yield of corn as is got in almost any country. But these possibilities are only when the water supply is there.

I say to the Latter-day Saints that want to breathe good warm air, come down to Arizona. We will give you a warm reception—especially if you come in July and August. I came here a little early this morning, and stood outside before the doors were opened. Some of my friends were admiring the beautiful fresh and bracing breezes that were coming in from these snowclad hills, and I thought that if I only had power to bring down a few thousand cubic feet of Arizona weather and spread it out here, it would be a great benefit. But to me, my brethren and sisters, it does not matter where I live; it does not matter a great deal how long I live; but it does matter a great deal how I live. I believe that God is able to adapt us to the elements of the country where the servants of God wish us to reside; and I believe that the men and women who are filled with the Spirit of God are filled with the spirit of contentment, and that they will seek after the kingdom of God and His righteousness in any land or climate, hot or cold. If you want a healthful climate, we have it in Arizona. I believe we have as many days of sunshine in that country as there is in any land. We will positively agree not to freeze you; but we will give you plenty of good warm air to breathe, plenty of room to labor, and a country that under the blessings of God and the toil of the Latter-day Saints will yield of its fulness, as results to the farmer.

May God bless all Israel in every

time, and prosper His work, and bless His servants with the power of the holy Priesthood, that Zion may grow and spread abroad and her borders be strengthened, is my desire and prayer in the name of Jesus. Amen.

ELDER DANIEL HEINER.
(President of Morgan Stake.)

If the Lord will bless me with His spirit and give me strength, I will be pleased to say a few words in reporting the Morgan Stake. The Morgan Stake is comparatively small. Brother Hakes stated that he had one of the smallest Stakes. I have been thinking that we had almost the smallest in the Church. We live in a very small valley, but the soil is very fertile. The Presidency of the Stake feel that they have a very good people. The Priesthood of Morgan Stake are becoming more united, and the prospect for the spiritual growth of the people is very favorable. The Presidency of the Stake are united. We meet once a week. My counselors understand just about as much of the condition of the stake as I do. I have two very good counselors. The same may be said of the High Council. Our financial condition is improving. The people are just beginning, I believe, to find out the value of their homes. I think the homes in Weber valley have, in the estimation of the people there, increased in value 100 per cent within the last year or two. It is probably due to the people cultivating the land more thoroughly and making better use of their time and opportunities. The organizations in the Stake, such as the Sunday school, we are very proud of. We feel that there is an extra good work being done in the Sunday schools and in the Mutual Improvement associations. I am happy to say that everything is favorable in the Stake, although we have some people that are a long way off from being as good as they ought to be; but the Presidency of the Stake are encouraged by the prospects. I thank the Lord for a living testimony of the Gospel. I thank Him that He blessed me with goodly parents, who taught me the Gospel, and that He gave me faith in the Gospel, so much so that I have a living testimony, which

comforts me all my days. I ask the Lord to bless the people in the Morgan Stake and in the whole Church, in the name of Jesus. Amen.

ELDER J. S. PAGE, JR.
(President of Nebo Stake.)

My brethren and sisters, for a good many years I have been in the habit of attending the annual and semi-annual conferences of the Church, but have sat in the congregation and looked from there in this direction, and I must confess that I had grown to feel much more at home than I do standing here facing you. At the same time it is an inspiring spectacle to see this large number from among the hosts of Israel, gathered together in the name of the Lord. It gives one some impression of the strength of the work that the Lord is accomplishing upon the earth, and we take strength from one another in thus assembling. In standing before you for a short time to represent the affairs in the Nebo Stake of Zion, I do so in humility and with a desire to have utterance given me of the Lord for this purpose. The Priesthood of that Stake are engaged in preaching the Gospel as recorded in the scriptures, which were written by holy men of God as they were moved upon by the Holy Ghost. They are endeavoring to realize the efficacy of the atonement of the Lord Jesus Christ, to understand our relationship to Him, and our dependence upon His atonement and labor. We are endeavoring also to honor the Prophet Joseph Smith as an instrument of God, who was called to establish Zion in the last days, and through whom the Gospel was restored, with the authority to administer its ordinances; to also honor those who have succeeded him in the Presidency, and to realize that their words spoken by the inspiration of the Holy Spirit are the words of God unto His people. In addition to this, we are trying to have every man who holds a portion of the Priesthood honor the office and station in which he is called to labor and magnify the Priesthood that has been placed upon him. In doing this we have taken pains that not one young man of sufficient years should be overlooked, but that all should have

the opportunity to labor according to their capacity and desire, that they may not rise up in later days and say that the doorway to progress and advancement had been closed in their face by those whose duty it was to open it. The Priesthood are also trying to inculcate the principles of faith, humility, obedience, and a seeking after the things of God, in order that they may have the Spirit of God to be a companion and guide, that we may all realize that light has come into the world, and that we may walk according to that light, and continue to be in companionship with the Holy Ghost. I believe I can say with truth that the very great majority of the Priesthood are striving to labor for the establishment of Zion upon the earth, and to be enabled to give a good report of the work that is placed in their hands to accomplish. This can be said, too, of those who preside over and labor in the auxiliary societies of the Church. As a rule, they are zealous and earnest. The interest of the religion class work particularly comes to my mind at this time. It is something that we have not given as much attention to as some other branches of the work; but with its development in our midst we begin to appreciate the blessing of the Lord in having this established among us, and we look for great good to come therefrom. It is coming to be loved by the people. The Priesthood of the stake are working together in harmony from first to last, so far as I am acquainted, with a desire to be humble, to be led by the Holy Spirit, and to labor according to the counsels of the Prophet of God and to sustain those who preside over us. That we may be able to continue to do so, and that the blessings of God may be upon all the Church in every part of the earth, is my prayer in the name of the Lord Jesus. Amen.

ELDER JOSEPH M. TANNER.

Development of Church school system—Efforts in the direction of manual training—Beneficent effects of technical instruction—Its application to agriculture—A local scientific expert.

I have enjoyed very much the spirit and instructions of this Conference, and I trust that I may have your interest while I report the work that has been

placed in my charge. We have an organization which we call the Church schools. Twenty of these institutions are located in Utah, Arizona, Idaho and Old Mexico. They are attended by about 5,000 of our young people, and the increase of late has been quite marked. Last year we had 940 students more than the preceding year.

I was very gratified yesterday to hear President Smith speak upon some matters of education to the people at large, and manifest to them the same desire that he has manifested to the Church board of education and the board of ex-aminers. I am very pleased to say that we are making special efforts to introduce manual training into these schools. In Salt Lake City—and what is true of this city is true of other places—we have hundreds of young men who leave the schoolroom during the summer season, and for three or four months are without employment, left to pastime that leads them into idleness and frequently into frivolous lives. The question arose as to what should be done with these young people during these long summer vacations. If we had in the City of Salt Lake a manual training school, hundreds of our boys within a very few summers might learn much that goes to make up a trade. Looking to these particular needs, President Smith appointed a committee to make investigation and report to the General Church Board of Education the status of affairs in this respect, and also what, in the judgment of the committee, could be done to remedy the evils that are so apparent among us. A report has not been made, and therefore I cannot give you the findings of that body. But I desire to call your attention to one item of their investigation. After a careful computation of the industrial situation in this state, from the standpoint of the tradesman, it was found, reckoning on a conservative basis, that we are paying out every year something like eight millions of dollars to tradesmen; that our own people are diminishing in numbers in this class; that many of the older ones are, so to speak, out of date, not having kept up with the demands of the times; that we are gathering few from foreign countries who learn trades in their na-

tive land, and that we are having few or no apprentices among us. One of this committee (several of which are at the head of industrial concerns in this city) made the remark that during the 30 years he had been in charge of a building firm they had not educated one single apprentice. We feel the necessity of this training. We feel that the people should give it their support. I am perfectly free to say to you this afternoon that many of the Latter-day Saints are overly-anxious that their sons should become bookkeepers. We have 10 young men anxious to become bookkeepers where we have a place for one of them when they are educated. We do not have one young man learning a trade where there is and will be a demand for 50 of them within the next few years. So they are preparing in great numbers for that which they are not likely to need, and neglecting that which they ought to have in the course of their education. One of the reasons for this is the sentiment which the parents inculcate in the hearts of their children by encouraging them to pursue some branch of study that is called culture. I would like to relate an anecdote that explains much of our educational culture in these times. Some few years ago, when I was at Harvard, the dean of the scientific school said to me that our educational culture was so empty and so worthless that he never used the word "culture" when he could possibly avoid it. Then he related an anecdote of two farmers who were cultivating their land near the town of Cambridge, where the Harvard university is situated. These two farmers came to the partition fence one day, and one of them said to the other, "John, what is culture?" "Why," John says, "don't you know what culture is?" "No," said he; "I hear these school teachers that come by here on to Arlington Heights in the summer time, talking about culture. They say, he is cultured, or she is cultured, or they are cultured, and 'Oh, my, how I do love culture!' Now, what are they talking about?" "Why," said John, "you know what potato culture is?" "Yes, I know that." "And you know what wheat culture is?" "Yes, I know that." "Well, you take

out the wheat, and take out the potatoes, and then you have the culture."

Our education has been provided in a large measure by the state, and it has made its demands upon us, and that education has been almost exclusively confined to books. In some of the eastern states wealthy men are contributing their means for the establishment of technical institutions, where young men can learn mechanism; and these institutions are most interesting. In some of the states the government itself is establishing schools of technical training, in order that the citizens may be more useful. I expect to see the day in Utah when the men that are possessed of means will contribute likewise for the establishment of similar institutions in the state and in the Church, that our young people may become more useful in building up the country. For mechanism has in it something that is stable. It educates the judgment, and it gives wisdom to the men and women who are trained to use their hands along with their brains. Its importance to us cannot be overestimated.

A few months ago I had the opportunity of traveling through Canada and some of the cities of the east. I found in many of those large cities schools of technical training. I found they had a very beneficial influence upon the morals of the people. For example, these schools were kept up from morning until ten o'clock at night. During the middle of the day you would see the bootblack, after his work was over in the morning, wend his way into the school; and the newsboy, after he had sold his morning edition, was going into this technical school, that he might learn him a trade. I am told that some of those boys have already graduated from these schools, and that instead of blacking boots or selling newspapers they are now mechanics, earning good wages, and are valuable citizens in the communities where they live. I remember very well when visiting one of these polytechnic schools in Brooklyn, the man took us into a room and said, "These benches and this work are all ready for the men who come here at night." I asked him who these men were. He replied, "They are

mostly clerks from the stores and men that are driving teams. After their work is over at six o'clock in the evening, they go home at once to supper, and they are here by seven o'clock. It is only a question of two or three years until their services are demanded in some of the best workshops of the city, and some of them now are earning large salaries." Many of our young men find themselves compelled to take up vocations in life for which they are not suited. They are clerking in stores when they have that mechanical talent that would make them most useful in that line.

We are encouraging some of our young men to go east and work up in these technical schools. One or two are now at work, and it is hoped that others will go as soon as they possibly can, and fit themselves for the demands that must be made upon them in the near future. We not only desire that these schools should be organized in the Church, but it is only a question of time when they will be organized in the state and our Legislature will be as anxious to appropriate money to teach men to be artisans as they are to teach them Latin and Greek and foreign languages that they have no use for; but we can hardly make some of our legislators today realize that manual training and that the artisan is as important to our state as the student of Greek and Latin. I desire to say that we shall respond as far and as rapidly as we can to the instructions which our President has given us. We realize only too well the truth of his remarks in this respect.

One thing more. We have organized in this state an agricultural experiment station. It has given out very valuable information that will make our people scientific and technical farmers; aye, and teach them how to cultivate the soil, how to raise stock; and our housewives how to produce in this state a million dollars a year more than they do from their poultry. When I was in Canada I was told of the great value to the farmers of that country the bulletins issued by Dr. Widtsoe, of the Agricultural college, had been to them; how many thousands of dollars those bulletins had been in wealth to the people away off in eastern Canada. I asked

myself the question, How much value have these bulletins been to the people in the state where they are issued? Dr. Truman Allen, of the Agricultural station at Washington, says of them that they are the highest authority in the world on the subjects that they treat of. And Dr. Widtsoe is one of our home boys, and is giving out to the world this information that is doing so many hundreds of thousands of dollars' good to the world, while many of us at home have scarcely gained any value from them whatever! I was very glad when the Legislature set apart something like \$12,000 for experimental work in the dry farms of this state; and if you will watch the work of this eminent scientist, if you will read something of his bulletins, you will gain great advantage, and you may become professional farmers and stockraisers. He is just now finishing a bulletin on irrigation. I understand it will be out of the press soon. I hope that he will issue a popular edition of it—that is, strip it of its scientific and technical terms; for I am sure that when we come to find out something more about irrigation we shall discover that after all in many places it is not more water that we need, but a more scientific and accurate use of the water that we have already. So I am pleased to make these statements to you here, because I feel that by a little attention on our own part, by following the investigations and experiments of eminent men in our midst, and especially by following the work of our scientist, Dr. Widtsoe, we may gain a great deal that is valuable and that will increase the wealth and prosperity of the people.

Our schools, above all things, aim to inculcate the Spirit of God in our young people, and fit and qualify them for the mission of disseminating the Gospel of Jesus Christ to the nations of the earth. I need not say to you that these schools have accomplished a vast amount of good in this respect, and there is hardly a family in the Church that has not felt, directly or indirectly, the spiritual blessings that have come to their homes from these institutions of learning.

God bless you. God bless the schools, and all the departments and organizations of Zion, that there may be a har-

monious effort through all our labors for the accomplishment of a common good. God bless the man that stands at the head of them all; for I want to testify to you today that I have great encouragement in this work from the interest that is felt by our President, and the Church Board of Education. The students feel it also, and his interest in their lives has been so exceptional and great that they are enthusiastic when he meets them in their schools and takes part with them in their exercises. God bless you all. Amen.

ELDER REED SMOOT.

Importance of cleanliness—Effects of its opposite—
Other and worse conditions—Manual training
—Future material development.

I am indeed pleased, my brethren and sisters, for the privilege of addressing this vast audience this afternoon, for a few moments. It seems to me that the spirit of this Conference has been one of teaching the people concerning the material interests of life, and I know of nothing better to speak of, as such instruction reaches the daily lives of all the people.

There is a saying that cleanliness is next to Godliness; I hope I may be the means, through the Spirit of God, to bring the attention of our people to the necessity of cleanliness. If I had time, I would like to go into the subject far enough to include cleanliness of the mind, cleanliness of the body, cleanliness of the surroundings, cleanliness of city and town. I hope that the Bishops, and presidents of stakes, when they go home, will see that the attention of the people over whom they preside is called to this subject. I wish that every family in Zion understood the value of cleanliness in the home. I have often said that a clean home does not, of necessity, mean a mansion; no matter how small the home may be, the father and mother, and particularly the mother, should be interested in keeping that home free from all filth. The father should keep clean the doorway, the outhouses, the barns, the sidewalks, and all that pertains to the home surroundings. The mother should see that the inside of the home, though it consist of but two rooms, is kept scrupulously clean. I can not stop to

tell you of the thousand benefits that would result from so doing; I know the people would be healthier; children would love their homes more, have more pride in them, enjoy more the beauties of nature, and learn more of the joys of life. I also trust that we can teach all to be clean in person, clean in their associations, and pure in their thoughts.

I remember, when I was a small boy, President Brigham Young was making one of his tours and arrived at a town in one of the southern counties. He had intended to stop there and speak to the people, but, as he drove along the streets, entering town, he noticed the unclean condition of the surroundings. He drove direct to the Bishop's home, stopped his team and said to the Bishop, who stood in front of his residence waiting the arrival of the president: "Why Bishop, I see the same old rocks upon the streets; I see the same old dirty surroundings; I see the same old gates off their hinges; I see the same old broken down fences; I see the same old puddles of mud before the tithing office and your public buildings, just as they were when I was last here; and, inasmuch as I called attention to these defects when I was here before, and it has had no effect upon the people whatever, I do not think it necessary for me to stop this time. Good-bye, Bishop. Tell the people when they attend to these things and rectify them, I will stop next time."

I wish, my brethren and sisters, that we all could realize what it means to us as a people to keep our surroundings clean and pure. I assure you it is worthy our consideration and attention.

I read a synopsis of a speech that was made here the other day, by a reverend gentleman, before the Young Men's Christian association.

He spoke to a large audience, and called attention to what he termed the three reigning sins of this great nation of ours, viz: gambling, intemperance, and moral impurity. I am pleased to state that I can say amen to all that he said in regard to these subjects. But there are other things which I believe are just as much reigning sins as the three he spoke of. We know that these

three evils spoken of rob the home of comfort. They rob the wife of a probable loving and devoted husband. They rob the children of the necessities of life. They bring degradation and misery into the homes of millions of people. While I was thinking of these reigning sins, I thought too of other evils which are the cause of many men gambling and drinking, and leading impure lives; upon one of these evils or causes I want to say a few words this afternoon.

One of the greatest evils of our day is that there are so many wilfully motherless wives. Closely connected with this is another, the wilful laziness of men who do not properly provide for their wives. Psychologists are studying these questions, and trying to solve the problem of why there is so much sin in the world today, so many men devoid of manliness, so many vicious scoundrels who have no other aim in life than to prey upon mankind. I have thought many times there certainly is a reason for this; and at least one reason is, there are so many children brought into this world by unwilling mothers, the offspring also, in many cases, of equally unwilling fathers. Every child born into this world has a right to a tender and loving welcome. It has a right, by laws of nature, to claim this of the father and mother; but in the world today—and I fear it is creeping into our midst—mothers and fathers do not want many children. They “do not want to be bothered with them,” as it is so often said. Coming home from the east lately, I was conversing with a man on the train, and he remarked to me: “Why, Mr. Smoot, I have one child, and I would not take a million dollars for it; but I would not give five cents for another.” I want to tell the fathers and mothers of Israel that the first great law God gave to mankind is as binding today upon the world as it ever was, I hope and trust that the people of this nation, and of this Church in particular, will live according to this law, and not violate it in any manner. Let us, my brethren and sisters, show to the world that we love children more than we do lapdogs. Let us show that we love our offspring more than anything earthly, so that the world may

understand that what God reveals we believe and practice. I promise you that if we live to this law, God will provide for the men and women who, willingly and lovingly, bring children into this world and teach them His commandments.

You have, doubtless, noticed, of late, that President Roosevelt has called the attention of the world to the fact that “race suicide” is one of the great evils of the day. I thank God that this nation of ours has a man as its president, who believes it the duty of all married people to become parents. I also rejoice that the wife God gave him is thankful she is the mother of a number of children—not ashamed of one of them. He believes in rearing children, and in making the home an altar for our religious devotion. He believes in bringing children into the world by willing parents, and making Americans of them. I believe that this theory is pleasing in the sight of God. So I say to my brethren and sisters today, and I would that I had the power to say to the world, Stop “race suicide.” If you don’t want a family, don’t get married. I hope that we, as Latter-day Saints, will learn from the experiences of the world the evil effects of “race suicide,” and not pass through the experiences ourselves.

I have indeed enjoyed the practical remarks made at this Conference. Ever since I was twenty-two years of age, I have said on many occasions that, if God blessed me with sufficient means, I would some day establish a school of manual training. I have noticed the lack of this in our schools for many years. Many, perhaps, have said that I was a crank on this subject. But, I have been placed in a position, at the Provo Woolen Mills, where I have seen the evils that exist in the lack of manual education for our children. I can go to Provo today and put up a notice for common laboring men at a salary of a dollar and a half a day and the next morning, more than likely, there would be dozens of applications; but just let me post a notice that we want a competent finisher, head of a department, or a dyer, and there would not be a person in all of the state of Utah make application, that is quali-

fied for the position. I desire to say to the people of Utah that we are on the verge of an opportunity for wonderful growth, and, while we may have reverses and hard times at intervals, there will be an impetus come to this state that we little dream of at present. There will be great iron manufactories in the south, and many great smelting plants in different parts of the state. The time will come, and it is not far distant, when the manufacturing interests of this state will be the greatest of her industries. Are we preparing for this? I take it for granted that the smelters we have today can get all the common laborers they want for two dollars or two dollars and fifty cents per day; but, if they require a man who knows the business thoroughly, and who could take charge of it, I guarantee that they can not find him here, but will have to look to some eastern city where people, through necessity, have learned that, in order to get along in this world, they must be thoroughly

educated in some particular line or calling.

Before sitting down, I desire to say that I feel grateful to my heavenly Father for His special blessings to me; and I am also grateful to the people of this state for their confidence in me. I know that if we pray to God in earnestness He certainly will sustain us. The danger of our becoming lukewarm is not from without—the danger is within. I hope and trust that God will strengthen us; that He will make us honest, upright and honorable members of His Church; that we will never falter for a minute, nor ever have a doubt this this is the Church and Kingdom of God. God bless us all, I ask it in the name of Jesus Christ. Amen.

Mrs. Lizzie Thomas Edward and the choir sang the anthem:

"When Thou Comest to the Judgment."

Benediction by Elder Moroni W. Merrill.

THIRD DAY.

Monday, April 6, 10 a. m.

The choir and congregation sang:

Hail to the Prophet, ascended to heaven;
Traitors and tyrants now fight him in vain;
Mingling with Gods, he can plan for his brethren;
Death cannot conquer that hero again.

Prayer was offered by Elder George Teasdale.

The choir sang the hymn which begins:

Great God, attend while Zion sings
The joy that from Thy presence springs;
To spend one day with Thee on earth
Exceeds a thousand days of mirth.

PRESIDENT JOHN R. WINDER.

Important recent occurrences—Benevolent character of Temple work—Suggestions about Marriage—Indebtedness should be avoided—Work of God pressing onward to its destiny.

I am very much gratified this morning to have another privilege of meeting

with you in conference, and have been delighted with what I have seen and heard during the last two days.

I am reminded this morning of an occurrence that took place just ten years ago—the dedication of the Salt Lake Temple by President Wilford Woodruff; and I have reflected a little upon some of the things that have happened since that time. Two presidents of the Church—President Woodruff and President Snow—have passed away; one First Counselor—President George Q. Cannon; one President of the Twelve Apostles—President Franklin D. Richards; and one Apostle. But, my brethren and sisters, they have not lost interest in the work that we are now engaged in. Since the dedication, of the Salt Lake Temple there have been performed in that house about eight hundred thousand ordinances, or about eighty thousand per annum. While the world are ridiculing and scoffing at what we are doing in the temples, I wish to say to you all, and you can

bear testimony of the same, that every ordinance, every ceremony that is performed therein is of a sacred and holy character. Every ordinance performed there makes better fathers, better mothers, better children, better husbands and wives, better citizens of the state, and better citizens of the United States. Nothing occurs in that house that we need be ashamed of; but everything that takes place there is for the betterment of all who attend. I presume that there are thousands now listening to my voice who could testify to the truth of that which I speak.

There is one thing we regret sometimes, and that is with regard to our young people who, when they are about to enter matrimony, fail to come to the house of the Lord to have the ceremony performed there; because we know that if they are prepared to enter that house they will receive ordinances that will be of great benefit to them while they live. We also regret sometimes to learn that some of our sisters contract alliances with those who are not of our faith. It has been said that we are too exclusive in this matter. I was reading an article in a paper yesterday, and I took a clipping from it to show that we are not the only ones that are exclusive in this respect. This article was headed "Mixed Marriages Barred in Future," and the clippings reads:

"Chicago, April 4th.

"The Record-Herald New York correspondent says: Owing to the reception of orders from the Propaganda at Rome, Archbishop Farley will not officiate at the wedding of Reginald Vanderbilt and Miss Catherine Neilson. Positive instructions have been received by the Roman Catholic hierarchy of the United States forbidding them to officiate at any more weddings in which one of the contracting parties is not a Roman Catholic."

So, brethren and sisters, you see that we do not stand alone on this question. We know from past experience that where our sisters have entered into matrimonial engagements with those not of our faith they have, as a rule, proved to be unhappy. Therefore, we want to urge upon the presidents of stakes, Bishops, and officers everywhere, to use your influence with our

young people in regard to this matter, to the end that they may so order their lives as to be prepared to come to the house of the Lord when they desire to enter the sacred and holy state of wedlock, and be worthy of a recommendation from their Bishop, signed by the president of the stake.

I want to sustain the remarks made by our president in the opening of this conference, with reference to going into debt. It is a matter of regret, but I am cognizant of the fact that many of our people even now are mortgaging their homes and farms to obtain money for the purpose of going into some speculation. It is all very well for us, if we have a little means aside from our homes and farms, to go into some enterprise wherein we think we can make something for ourselves, if we wish to do so; but when it comes to borrowing money and mortgaging our homes, it is liable to prove very disastrous. I could mention a number of our brethren who in the "boom" mortgaged their homes and entered into speculation and enterprises which proved disastrous failures, and today they are without homes to cover the heads of their wives and children. Let us take warning from this, my brethren and sisters. I know that what President Smith said yesterday is timely and appropriate. It is said by some that we are going to have an era of prosperity. All right; let prosperity come, and if during that time we can get out of debt, we will rejoice that we are out of debt. But if, on the other hand, a time of adversity should come, and we are in the bondage of debt, what will be the result? We will likely lose our homes and our farms. I hope, therefore, that we will take to heart what was said in relation to this matter. It is important that we should.

I do not know how many more conferences the Lord will permit me to enjoy with you; but I know He has been very merciful to me, and has extended my days beyond what I could expect. I will soon be 82 years of age, and I rejoice to think that the Lord has so preserved me that I have this one more privilege of standing before you.

Now, my brethren and sisters, when we go from this conference let us go with a determination, each one of us, that

"as for me and my house, we will serve the Lord." I have a very strong impression that missionaries will not be withdrawn from the nations of the earth, and that the temples will not be closed, but that the work will progress and go on from this time henceforth with greater force and strength than it ever has done before. My the Lord help us all to be faithful and true, even to the end, is my prayer in the name of Jesus. Amen.

ELDER WILLIAM A. HYDE,
(President of Pocatello Stake.)

My beloved brethren and sisters, I am deeply sensible of the honor that is conferred upon me and the consideration that is shown our stake by this privilege of standing before you to report. I have been greatly interested in the remarks that have fallen from the lips of other presidents of stakes who have had a like privilege. In a certain sense, it has been to me a convention of brethren holding like responsibilities to myself, and for that reason I have listened with a great deal of interest. I have learned much from the older brethren who have occupied positions of responsibility for years, and who have had many experiences, some of them we are undergoing at present. Especially was I impressed with the patriotism of the remark uttered yesterday by one of the brethren, who said it did not matter to him where he lived, so long as he was doing the work of the Lord. That has been my feeling since my incumbency in this position.

Our stake might be termed almost a composite of the other stakes of Zion; for we have within it many of the problems that confront them all. We have our large areas of uncultivated and arid land; we have little communities that are flourishing, but have not the advantage of close proximity to the head of the Church; we have a large railroad town, in which problems of labor and the employment of our brethren are to be considered; we have the disadvantages that arise from living in cities of this character, and the other ills and evils that have been mentioned. But I am pleased to say that we have

a people whose desire is to do the will of the Lord. Our stake has been organized about five years, of which time I have been at the head only two years. Since the stake was organized our tithing has increased 60 per cent; and taking into consideration the fact that our numbers have not been largely augmented, I take it is an evidence of the spiritual growth of our people. I believe their desire still is to serve the Lord and to increase in this particular requirement. The brethren are united in their work. We feel that we cannot do too much for the kingdom of God; and although there are many obstacles, which at times have seemed insurmountable, every temporary embarrassment and apparent defeat we have only considered as a stepping stone to our ultimate success. We believe that the time will come when we shall not be considered one of the smallest or least efficient of the stakes, but that in due time we shall do our part toward the glory of God. My faith is strong in the promises which have been made to the people of God. I believe in their ultimate success. All my life I have looked forward to the time when our people shall be vindicated, when the nations of the world shall look upon us as we really are, when our virtues shall be known, and we shall be indeed a light set upon a hill, by which they may get ideas of advancement. I have been galled all my life under the criticisms that have been uttered against those brethren that have stood at our head, whom we have known to be men of honor, honesty of purpose, and of integrity. I confidently expect to see the time come when they shall be vindicated in the eyes of the world.

Brethren and sisters, I bear my testimony to the truth of the work of the Lord. I know it is of God. I feel in my heart that the day of our triumph is not far distant, that there is an undercurrent of success and of spiritual progress permeating the entire body of the Church, and that the only result that can ensue from this will be our increase in things spiritual and things temporal, and the increase of the glory of God upon the earth; which I pray for in the name of Jesus Christ. Amen.

ELDER DAVID CAMERON,
(President of Panguitch Stake.)

My brethren and sisters, I feel highly honored in having this privilege, although very weak. I desire that the Spirit of the Lord may be with me in the few remarks I may make, that I may speak those things that will be for our mutual good.

The Panguitch Stake of Zion is located in the southern part of this state. We are in a high altitude, ranging from 5,000 feet to 8,000 feet above sea level; consequently we have all kinds of climate. For the last four months the valley in which the town of Panguitch is situated has been covered with snow, and the only bare ground to be seen was where the streets had been worn by travel. Such a condition has not been known there before. Consequently we feel that we will be blessed of the Lord in the supply of water for the coming year. Some wards in our Stake have neglected putting in grain during the last year, on account of the scarcity of water, realizing that if they put it in it would perish for want of moisture. There are ten wards in our Stake, and upwards of 3,600 inhabitants. We have a good people in that Stake, who are trying to serve the Lord and keep His commandments, although we have those that do not take much interest in the work. The presidency of the Stake are in harmony; also the High Council of the Stake. The presidency meet together once a week, except on rare occasions when they are not at home, to talk over matters pertaining to the Stake; and they meet once a month with the High Council. The High Council are given to understand that the presidency of the Stake do not expect to carry the responsibilities of the Stake alone, but that they expect the High Council to help them. We have many children in our Stake. Last Fourth of July was celebrated in Panguitch, and there was a Washington official present. After it was over, he asked me about the population of Panguitch. I told him it was somewhere between 800 and 1,000. Well, said he, about three-fourths of them I suppose are children, there was such a turnout of them. We have about 1,400 children

of school age in the Stake. We have 1,100 in Garfield county. The Stake takes in Garfield county and a part of Piute county. Last year we had in the neighborhood of seventy going to the Beaver Branch of the Brigham Young Academy. Our organizations are in tolerably good condition. The religion class, however, is not worked up very well. It is running in some of our wards. We hope it will be better in the future.

I know the Gospel is true. I know this is the Church of God; and inasmuch as we will observe the commandments of the Lord we will be blessed, and His Spirit will be with us to help us in all our endeavors to do right. We have before us the Presidency of the Church. The Lord has said that He reveals His mind and will, for the people, to none save His servants the Prophets. This is one thing we should look to, that we should give heed to the counsels of the Prophets of the Lord, and to the things that President Smith has stated during this Conference. While he was speaking in regard to the law of Tithing and the obligations of debt, I thought that many of the brethren are not as careful in paying their tithing as they are in meeting their obligations to individuals. Many do not come to settle their tithing with the Bishop. They pay what they choose as tithing and they never go to the Bishop to find out whether they have paid their tithing or not. They do not know whether the Bishop has sent in their names as full tithepayers or part tithepayers. Every individual should be as careful in settling his account with the Lord as he is with his brothers and sisters.

I pray that the Lord may bless us, and let His Spirit be with us today as it has been in the past, that we may be instructed and built up in our faith, and be encouraged to go from this Conference to do better in the future than we have in the past. May the Lord bless us to this end, is my prayer. Amen.

ELDER ANGUS M. CANNON
(President of Salt Lake Stake).

It is twenty-seven years today since your humble servant was permitted by

the grace of God to preside over the Salt Lake Stake of Zion, and I believe I am as nervous today as I was at that time, when my name was called. The fact is, I am familiar with something of the responsibility that rests upon a man in this position. There have been four temples dedicated to the Lord in that time. There have been five different men presiding as the mouthpiece of God to this people in that time. In sitting here and contemplating the remarks which were made by brethren of the Twelve in Winter Quarters, before they started for this valley, I have been led to ask myself, Is it possible that the brethren comprehended this scene in the time that has elapsed since that day until now? How many of us are there that have kept our estate, maintained and preserved our inheritances, and given evidences in our conduct that we are here simply to possess the Priesthood of the Lord, to minister in His name, to His honor and glory, and to our own salvation?

Twenty-seven years ago this stake consisted of the counties of Tooele, Davis, Morgan, Summit, Wasatch, and Salt Lake. Five stakes have been organized in these five adjoining counties, and since that time two other stakes—Jordan and Granite Stakes, within this county—have been organized out of this stake. Today this stake numbers upwards of twenty thousand members of the Church and between five and six thousand children under eight years of age. In the organization of the stake twenty-seven years ago, the late David O. Calder was the first counselor and Joseph E. Taylor the second counselor. Today Joseph E. Taylor and C. W. Penrose are the counselors to the president of the stake. In the twenty-seven years there has never been a disagreement between the presidency of the stake, nor yet between the presidency of, the stake and the High Council. The presidency of the stake and High Council, with the presidency of the High Priests' quorum, meet in the Temple once a week, and we also meet as occasion requires, for the transaction of business pertaining to the stake. The High Council take part in deliberating upon any changes that are effected. I am pleased to report

that the High Council are efficient, united, and prompt in their attendance at meetings. We do not wait one minute to organize our councils. They are instructed that if there is no business they shall adjourn, if the presidency are not prompt to the minute. Today there are thirty-seven wards in the stake, all in a prosperous and united condition, excepting one, where we feel it will be necessary to effect a change in some form, to bring about greater union and more of the fellowship of the Lord Jesus. We have all the organizations of the Church and the Priesthood. We have sixteen quorums of Elders. We have a good attendance at our High Priests' meeting. President McKenzie, of the High Priests' quorum, has adopted the rule of calling a roll, which has proved to be of great good. It prompts men to be present, to respond to their names, and to show that they are worthy of that Priesthood. The Elders' quorums are improving in their condition. We find some few that neglect their duties, and have effected changes in the organizations that have been of great good to the quorums. We find the instructions that are imparted to the quorums through the rules that have been enacted for their government, tend to benefit the Elders of this stake. A great many have been called to take missions of late. It has not been deemed necessary to ordain all who go on missions to the office of Seventy, but many have gone clothed upon with the Melchisedek Priesthood, as helps unto the Seventies and to the Twelve. It is gratifying to witness the response that is made by the young men when they are called to engage in missionary work. The manner in which they lay aside their own personal matters and take the harness upon them is very encouraging. We have the Relief society, the Mutual Improvement associations, the Primary associations, the Sabbath schools, all in successful operation, efficient as helps in the government of the Church. We feel that a serious evil arises from multitudes coming to this city to reside and depending upon the offerings of the people and the funds of the Church for their maintenance.

Over a year ago I was amused in re-

ceiving a letter from a president of a stake, in which he called upon me to forbear sending people into that stake who were poor. I smiled at the idea, because I never had been known to send a person to any other stake from this. On the other hand, they would come here in great numbers; and not content with coming themselves, many that are supported by the Church funds and the offerings of the people have their young relatives come and eat of their substance and live off them, because here they can find amusements and the like. They do not realize the cost it is in the aggregate.

The people, as a rule, are prosperous. I believe, as President Smith has expressed himself, that today is one of the most prosperous times that is likely to dawn upon this people and this nation. I heartily endorse the remark that it is wise for us to refrain from contracting further debt, and use all our powers, by the help of God, to free ourselves from our present indebtedness. Many have been compelled to forfeit their homes, which have gone into the hands of outsiders, and the latter in turn have established saloons and disreputable places right in the neighborhood where the most faithful live. There is no way to counteract this evil when people will voluntarily dispose of their homes, and then excuse themselves by saying that they had to sell out because they could not redeem them, from mortgage. A fearful responsibility is sure to result to us in these particulars. I think we will be held accountable for the society we introduce into the neighborhood to which people have honestly gathered from the nations, to be separate from the world and to partake not of their sins and their calamities. I believe the people of Salt Lake Stake are more zealous and more faithful than they have ever been. There are exceptions, of course. There are those that are falling away. It is as the Lord said it would be.

God give us grace and strength, that we may be worthy to occupy the stations He has permitted us to fill, whether presiding in stakes, in wards, in quorums, in associations, or in our families; that when the day of account shall come, we may be able to render

a faithful account of our stewardship and find justification at the hands of Jesus our Redeemer. Amen.

ELDER LEWIS ANDERSON,

(President of South Sanpete Stake.)

My brethren and sisters, I can say that I truly rejoice in having an opportunity of meeting with you again in conference. It is like unto a fountain of living water, which the Saints come and partake of freely twice a year, and I believe we will go to our homes greatly strengthened and blessed, and with a renewed determination to press on in the work of God. I have been greatly instructed and built up in what has been said by the servants of God during the conference, and in standing before you for a few moments I trust that I may be actuated by the same spirit that they have been in possession of, and that I may report the condition of the South Sanpete Stake of Zion in truthfulness.

It is only a few months since I was appointed president of the stake, succeeding our beloved president, the late lamented Canute Peterson, who had for so many years ably presided in the midst of the people of Sanpete county, now North and South Sanpete stakes. May his memory be green in the hearts of the people, and I am sure it will be, for the great good he has done; and his name will live in the hearts of the people among whom he so diligently labored day and night. Also his counselors, President Beal and President Maiben, who have stood with him shoulder to shoulder in the great work that was given unto him. We shall remember them with gratitude unto our Heavenly Father.

South Sanpete stake is located nearly due south from this city, about 120 miles to its northern boundary. It has nine wards, and a population of upwards of 6,000. The quorums of the Priesthood are all properly organized, the auxiliary associations are in good running order, and a great work has been done by them the past season, for which I am very thankful. The presidency of the stake are united in their labor. That love which characterizes the most of such quorums exists with us. The same

may be said of the High Council. The presidency of the stake meet once a week, the High Council once a month, and all matters that are for the work of the ministry in that stake of Zion are thoroughly canvassed and passed upon by them before any action is taken. We are erecting in South Sanpete stake, together with the North Sanpete stake, a stake academy, upon which \$20,000 has already been expended. The walls are up, and ready for the roof. It will be a magnificent building. The Saints of the two stakes are doing all they can in contributing towards its erection. Our stake the past year has paid \$20,000 in tithing. This is not quite so large a tithing as has been paid in previous years; but it is a good one in view of our circumstances. For the last three years we have suffered considerably from drouth and grasshoppers, notwithstanding which the tithing has fallen off but little; in fact, I believe there has been a proportionate increase. We have a splendid prospect for an abundant harvest the present season. The mountains are filled with snow; God has sent moisture upon the parched ground, and I believe, if the Saints will do their duty and heed the counsels of the servants of the Lord, they will be greatly blessed in their basket and in their store, according to the promises that God has given. Thousands of dollars have been expended the past two years in fighting the grasshopper pest. There has been a united effort on the part of the people to exterminate it. The civil authorities have lent their aid, and I believe that good results will come from the labor performed in this direction. We have a good people residing in that stake of Zion, and I am assured that they are desirous of serving the Lord and keeping his commandments.

The keynote given us by President Smith at the opening of the conference, I feel is the word of the Lord unto this people; for I cannot conceive of anything so harmful and damaging to the Latter-day Saints as debt. I have noticed that it not only brings trouble and affliction upon those who practise this, but upon others as well. It is written that the little foxes spoil the vine. Some of our people having gone

into debt, and not having been strictly honest with their neighbor, have caused hard feelings, and some have become weak in the faith by reason of their brother not paying his just dues to them according to promise. I believe that if the Latter-day Saints will listen to this counsel they will be happier in their lives. They will be freed from slavery, which debt brings upon every man. They will enjoy a greater degree of the Spirit of God when they are free. A number of eastern gentlemen once made a statement in my hearing that the "Mormons" were practically free from debt; that they were an honest people, and they paid their debts. I hope this is true; it ought to be. I remember well a conversation I had with some gentlemen in the city of Boston during our trying times of a few years ago. They were talking about the conditions that existed in "Mormondom," and they said that the "Mormon" people were the most independent of any that lived in the United States. Because they had hearkened to the counsel of their leader, President Brigham Young, in early days, they had their own farms, and they placed no mortgage upon them. Of course, statistics show that there is only a small proportion of the homes of the Saints mortgaged; but there are too many. It would bring greater happiness if there were none.

I pray that God will bless us in our coming together, that we may hearken unto the counsels we have heard, and put them into practise, is my prayer in the name of Jesus Christ. Amen.

ELDER THOMAS A. WADDUPS.

(President of the Iosepa Hawaiian Colony.)

My brethren and sisters, in reporting the condition of the Hawaiian colony at Iosepa, I will first tell you where it is located. It is in Tooele county, in what is known as Skull valley, about 70 miles from this city. We have organized there a Sunday school, Mutual Improvement Association and Relief Society, all presided over by brethren and sisters belonging to the Hawaiian colony. These organizations are in good running order, and the people generally

feel like pressing on in the work of the Lord. The Hawaiians there are a God-fearing people, and are faithful. If I were sick, I would not go by them for anyone to administer to me, because I think they can get as near to our Heavenly Father by their childlike faith as can any of the white people. The temporal and spiritual interests of the Hawaiian colony are very closely connected. The people are hired to work on the place, and are paid wages for the same. We are getting along all right, and have nothing to complain of. By the help of the Lord we intend to do our duty. I pray God to bless us all, in the name of Jesus. Amen.

ELDER JOSEPH W. McMURRIN.

Comparative freedom from saloons—People known by their fruits—Progress of the Church means good to all—Many leaders among the Saints—Fulfillment of Prophecy.

I confess, my brethren and sisters, that I have had a little feeling of uneasiness in all of the meetings of this conference, that feeling having been produced by the announcement made in the opening remarks of President Joseph F. Smith, that among others who would probably be called upon to address the people at this conference would be the members of the First Council of Seventy. Nevertheless, I have enjoyed the conference, and have been deeply impressed with the testimonies that have been borne by the various brethren who have occupied this position.

I feel that some remarkable things have been brought to the attention of the people who have been gathered together in the reports which have been given by the various presidents of the stakes of Zion. I believe one of the brethren reported that in the community over which he presided, in Arizona, there was not a saloon to be found in any of the settlements of the Saints within the borders of that stake. That was followed by the report of another president of stake from the southern part of this state, in which the same declaration was made, that there were no saloons in his stake, though one man had gone over the line into Arizona and there pitched a tent, where he dispensed intoxicating liquors. An-

other stake president reported that in a very populous stake in this county there were but three wards in which there were saloons; and I believe he could have reported that one of those wards was organized in a mining camp, and that another ward was organized in a town where there are smelters. Still another stake president reported that in one of the Cache Valley stakes, where there was a population of 7,500 people, and where there were ten towns, there were but two saloons.

I regard these as remarkable statements. I do not know whether this can be duplicated in any part of the world or not; but so far as my own experiences go in traveling quite extensively among the peoples of the old world, I feel perfectly safe in saying that such a condition could not be found in any community of the old world. With the communities of the world the saloon seems to be almost as necessary, generally speaking, as do churches or business houses. I believe the conditions mentioned in the reports to which I have alluded are peculiar to this people, and cannot be found in any other communities.

While listening to these reports there kept ringing in my ears the saying of the Savior: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. * * * Wherefore by their fruits ye shall know them." And these are some of the fruits that have been produced by the preaching of the Gospel of the Lord Jesus Christ and by the gathering together of the people of the earth whose ears have been saluted with the glad message of the Gospel. They have been gathered according to the promises of the prophets of old, from the east and from the west, from the north and from the south, and have come to these mountain valleys, where they have been given pastors after God's own heart, who have fed them with knowledge and with understanding. There need not be any concern in the minds of men concerning the growth of the Church of Jesus Christ of Latter-day Saints. We sometimes discover that men in high places become fearful

because of the development of the work of the Lord and because of the fact that Utah is becoming too small for the people of the Lord, and they have broken over the boundaries of our state and spread out on the north and on the south, on the east and on the west, and they are building towns and cities in many of the states of this American nation. I wonder what harm would come to the people of the United States; what harm would come to people in other lands, if there were populous communities of Latter-day Saints there, and if the chief men among them could stand up and say that in towns where hundreds and thousands of people reside such a thing as a saloon, or a house of ill fame, was unknown. What injury would come to the peoples of the earth by the introduction of the Gospel, and if by paying attention to the counsels that have been given by the chief men of Israel a condition of this character could be produced in all the states of the United States and in all the cities and towns that have been built by the children of men upon the face of the whole earth? And this would be the condition if the people were converted to the principles of the everlasting Gospel as they have been revealed through the Prophet Joseph Smith; for sobriety is one of the foundation principles of the Gospel as taught by the modern prophet. We do not require temperance societies; we do not require extraordinary pledges, to cause us to be temperate. If we have been converted to the Gospel of the Son of God, that makes us temperate. There is more power and force in the everlasting Gospel, there is a greater influence to persuade men to do right and to refrain from doing evil than can be found in any organization that has ever been effected in the midst of the children of men. The power of the Spirit of the Lord, the power that comes through obedience to the things of God, and that enables men to plant their feet in the right path to such an extent that they cannot be turned either to the right or to the left, is superior to all other forces or agencies.

I rejoiced in listening to another testimony that was borne—that twenty

years ago a few people went up into the state of Idaho and pitched their tents on a great sagebrush flat, and that now there are twenty thousand people there who have good comfortable homes, who have conquered the desert, and who have made it to bud and bloom as the rose, according to the predictions of the prophets. This president, in reporting his stake, made the statement that there are homes for twenty thousand people, and that an area of country seventy miles square had been subdued by the faith, the labor and the energy of the colonizers of the Church of Jesus Christ of Latter-day Saints.

From afar the Lord God of heaven has gathered His people, and as a result of obedience to the precious truths that have been revealed from our Father in heaven to men they have been brought unto this mountain country, and been made free men. They have been taught how to conquer the soil, how to subdue this arid country. They have been taught by good and wise men, who have been filled with the inspiration of the Lord, how to bring to pass and fulfill the sayings of the prophets, and to make the dry ground glorious, and to cause by their faith that springs of living water should burst forth in dry places, that the soil might produce in its strength for the sustenance and blessing of the people. And these things are the direct result of "Mormonism." They have been brought to pass among the children of men through obedience to the principles that were revealed to the Prophet Joseph Smith, and that were taught by President Brigham Young and by all the presidents and chief men of Israel, who have builded to the pattern that was given long years ago by the inspiration of the Lord through the great prophet, Joseph Smith.

I wondered also, while listening to the testimonies of these presidents of stakes, many of whom have come from remote places and are perhaps scarcely known to the great majority of the people, what comfort the enemies of Israel could find in the spectacle that has been presented in the reports that have been made by these men. It is stated, you know, among our enemies, that a few men of intelligence preside over us, and

the rest are in bondage and serfdom; that the people are under the hands of a few astute men, who have banded themselves together that they may keep the Mormon people under control and in a species of bondage. I could not help but ask myself the question, What can the people think who are not of us, and who have been led to believe this statement that has gone out, when they see standing up in this great congregation men who are as deeply impressed with the truth of the everlasting Gospel as are the Apostles who preside over them; men who comprehend the truth, who love the truth, and who have dedicated themselves and their talents to the upbuilding of the work of the Lord. I wondered if it was possible for the enemies of the Latter-day Saints to glean any comfort from these men, whom they have supposed were serfs in the midst of this people. Blind indeed are we if we are not able to discern the glorious fact that these men are free, that they have been converted to the Gospel, that they comprehend its truth, and that they are determined with the help of the Lord and the inspiration of His Holy Spirit to carry on this work in the stakes of Zion, to keep their hands to the plow and to carry out the purposes of the Lord, and that they are not men that can be easily turned aside. I think it has been made evident that they are men of character, of strong beliefs, and that they will not be turned either to the right hand or to the left, but that they will press steadily on in the accomplishment of the purposes of the Lord.

Our condition today, my brethren and sisters, is but a fulfilment of the promise that has been made unto us by our Father in heaven through the mouth of the Prophet Joseph; for the Prophet declared a long time ago that these very things which we witness at the present time were to come to pass, and I desire to read to you a word or two concerning this promise that our Father made in the very inception of this work in reference to the future of the work and the men who were to be called from time to time to represent Him in the preaching of the Gospel among the inhabitants of the earth. The Lord said:

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them."

My heart swells within me with inexpressible joy when I think of the wonderful fulfilment of the promise of the Lord made almost before there was any Church; when the Prophet Joseph Smith, like his Master before him, stood alone in the world, despised and hated of men, laughed at by the people, yet with the promise given him of the Lord that the servants who were to be called in these last days should go forth and that none should stay them. The period of laughing at the statements of the Prophet of God is past forever. The mighty hosts of Israel who stand up in evidence of the truth and of the inspiration of His words are of such a power that they cannot be laughed out of existence. The Lord God has accomplished thus far the work that He promised He would accomplish by the mouth of His Prophet, and He has given a reason for the preaching of this Gospel and for the calling of the Prophet Joseph Smith:

"Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets."

In compassion for His sons and daughters He called upon His servant Joseph and others, that the threatened calamity might be averted, that the destruction which was coming upon the earth because of the transgression of law and the breaking of the ordinances might be turned away, and that the people might be saved through the everlasting Gospel. Because of His love for the children of men He called His servants and gave them commandments, clothed them with the authority of the holy Priesthood, and sent them forth with a message of glad tidings. The result has been that we have these communities—sober, industrious, God-fearing communities—communities that

have attracted the attention of the world by their labors and success. The fruits of their labors bear witness that the source from which they have drawn their inspiration is a good source.

God help us to be true to this work, which has done so much for us. I heard a brother say not long ago that the Gospel had done more for him than he had ever done for the Gospel; and I think if we will look into our own hearts every man and woman in Israel will feel to say: The Gospel has done everything for me; God help me and my children after me, from generation to generation, to be true to it; for it is the power of God unto salvation. This is my testimony, in the name of Jesus Christ. Amen.

The choir and congregation sang the hymn which begins:

Come, come ye Saints;
No toil nor labor fear,
But, with joy, wend your way.

Benediction by Elder Hyrum M. Smith.

AT THE TABERNACLE.

Closing session, 2 p. m., April 6.

Singing by the choir and congregation:

We thank Thee, O God, for a prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel,
To lighten our minds with its rays.

Prayer by Elder John D. T. McAllister.

The choir sang the hymn which begins:

Ye simple souls who stray
Far from the path of peace,
That lonely, unfrequented way
To life and happiness.

ELDER MARRINER W. MERRILL.

Importance of Manual training for the Youth—How to gain freedom from debt.

I am very thankful for the privilege of attending this conference, and to see the interest manifested by the Saints in their presence at the meetings. We have certainly had an excellent time, a grand conference so far; and the policy of hearing from the presidents of the stakes and the missions abroad is one that I believe meets with the hearty

approval of all the Saints. The Saints in the outlying districts feel that they are remembered, that they are recognized, and reported by those who have immediate charge of the various fields of labor. The results, I am sure, will be good, and the Saints will be satisfied.

The opening remarks of our president gave us some texts to talk upon, not only here, but when we go home. I think they should not be lost sight of by the brethren from the various parts of the Church. The subject of training our sons and daughters in principles of usefulness deserves our attention. While some of the brethren were talking about it, especially Supt. Tanner, I thought it would be almost impossible to teach all our boys in technical schools, if they were established. But there is opportunity to teach them trades if they do not have the advantages of a technical school. When they are taught trades as they are in the old world they become very thorough—more so, I think, than they would in a technical school, unless they followed it until graduation. To my mind, this is an important subject, because we have so many young men and young women that need to be taught. We find that if we want to employ a mechanic it is difficult to get one that has been raised in our midst. Of course, there are a few scattered up and down the country; but it is difficult to secure skilled labor from among our own people. Now, we are just beginning to build up this country. Look back on Salt Lake City fifty years, and you will see that a vast improvement has been made in that time; but look forward fifty years, and what will you see? We need artisans. Our boys should learn trades. The Bishops and presidents of stakes should take this matter in hand. I knew a Bishop once who ran across five young men that came from the old country. They went to the Bishop to know what to do, and he told them to each learn a trade, and he assigned them different trades. They did not feel very well satisfied about it; they thought they could do something else to more profit, that would bring them in something at once; but they were finally persuaded to learn a trade, and they stayed with their employers until

they were skilled workmen. Every one of them today is in comfortable circumstances, having had employment from that time till now. There is no need of our boys going off to Montana, or out of the country, to find employment; for there is plenty here. Teach our boys trades, is the thing to do. We must not forget this when we go home, because we have many young throughout the country who need some encouragement in this regard. It is the word of the Lord to the people, and we can all readily see the necessity for it.

Another text given was in regard to not going in debt. Perhaps some of us are in debt, with our homes mortgaged. It is a bad thing, but it is done. Now, do not do it any more. Lift your mortgages and obligations the very first opportunity, and be free.

I want to bear testimony to another thing that was said, because I know it is true from experience, and that is, that the easiest and shortest way to get out of debt is to first pay our tithing, promptly and honestly, and then the promise of the Lord is that the way shall be opened up, and we will be able to liquidate our obligations. Be patient in the matter. Remember the Lord first, and then turn our attention to our creditors. Pay them just as fast as we can; but do not go in debt any more. Let our families live within their income. If you get \$3 or \$5 a day, live on considerably less than that. I knew a young couple that started out in life, and the man worked for \$20 a month and the wife worked for \$2 a week. They were hired out when they were married, because they hadn't anything else to do. How much did they save out of that? I took pains to inquire into the matter and I learned that they saved \$12 a month. When they quit that work and went to house-keeping they had considerable means on hand, with which they bought what they needed. People think that cannot be done. Why, I know that two people can live on \$10 a month, because I have watched this thing for many years. We have high ideas about everything now. The young people must have everything that their fathers and mothers have. The first thing, they must have a house, well furnished, before

they can get married. I do not think that is a good idea. My experience has taught me otherwise. Get married, young people. It is the duty of all who are of marriageable age, to get married. And get married in the Temple. Then work together, put up with circumstances as they are, and improve them as fast as you can. But do not go in debt. Do not go beyond your means to buy fine furniture. Better live in a cabin.

These are practical things, which should be of interest to our people. We do not want our young men and young women to float around; we want them to stay with the Saints. We want them to build up Zion wherever they are located. When they are called, then is the time to go—not before. Do not run up and down the country to improve your condition, unless you can go by the counsel of the Priesthood. Use economy and live within your means. Teach the boys trades. Be a wise and a considerate people. Seek for the Spirit of the Lord to guide us. Seek for the counsel of the brethren who preside. There are men appointed of the Lord throughout the land to counsel and advise with the people. Go to them for counsel; advise with them, and you will go about right. But when we undertake to go on our own hook, we are pretty sure to get off wrong.

May the Lord bless and inspire the Saints to carry out the counsel given. May we make our lives useful and honorable in the earth. I bear you my testimony that this work is true. It is from God. I testify that Joseph Smith was a great Prophet of God, raised up in our day and time to usher in the Gospel dispensation. Thousands of people have had this evidence and testimony, and we know the work is true. It is not our work; it is not the work of the Presidency of the Church; it is God's work, and He has placed these men to direct the affairs of the work, and let us give heed to their counsel. God bless you. Amen.

ELDER ALBERT R. SMITH,
(President of San Luis Stake.)

I appreciate very much the instructions we have received so far during this Conference, and especially the

spirit that has characterized the utterances of the brethren.

Representing the San Luis Stake of Zion, I feel to say that we are a long way from the headquarters of the Church, a small stake located in the central southern part of Colorado, and bordering on to New Mexico, two or three branches of the Stake being in New Mexico. This Stake has been organized about twenty years. Prior to that time a colony had been planted there under the direction of the leaders of the Church, a few people being called to go there from Utah. Many people from the Southern States emigrated to that land, and we should by this time have quite a populous Stake had all remained who gathered there; but many who came from the Southern States found the climate too rigorous for them, and they scattered into other Stakes or returned to their former homes. We have now four wards and three branches in the Stake, and they are so scattered that it requires traveling six hundred miles in order to reach them all. We have been very kindly treated by the people of the state of Colorado. The lands upon which we have located have been almost entirely state lands, which we have purchased from the state. We have been encouraged in that land by the officials, and we have no complaints to make. In fact, when there were perilous times for the Saints in this State and in other localities, the nucleus formed in the San Luis valley was like a house of refuge to many who were being persecuted, and who for the time being found peace and rest there. Our people have not made very great progress financially. Our country is perhaps not so much favored as some other localities. We live in a high altitude, and it is rather cold; yet we produce grains that bear equally to almost any other place. It is a well watered country usually. Last season was an exception, we being affected by the general drouth that prevailed; but we have splendid prospects now for the raising of grain and stock. Many of the people who have gathered there have been like children in the Gospel, and it has required a great deal of patient labor to get them to understand

and live up to their duties. Our people have made rapid advancement in obeying the law of tithing, considering their lack of understanding in the beginning. Those who bear the holy Priesthood are united, and are laboring for the advancement of the cause of God. We are united with one another, and with the counsels and instructions of the leaders of the Church. We find it difficult to disseminate the teachings of the Conference in that Stake. Very few representatives are able to come this long distance to Conference, on account of the comparative poverty of the people; but those who do come, when they return they try to spread the teachings and spirit of the Conference. At our next monthly gathering of the Priesthood there will be two meetings held, and the officers of every department in the Stake will be instructed by the representatives here. In this way we expect to disseminate the teachings of the Conference.

I am grateful to be engaged in the work of God. I feel that it does not matter so much where we labor if we are willing to labor where God appoints us. He will see to it that we are provided for, and that we and our posterity are led in the ways of righteousness. Although we may not find such pleasant places as others in this life, we will obtain eternal life. I have an abiding faith and testimony in the work of God, and I feel in my heart to say, His name be praised that He has given you and me a knowledge that surpasseth understanding, a divine testimony that we are engaged in His work; and whatever may come to us, having this knowledge and this perfect assurance, we will indeed be happy. That God may bless the Saints everywhere, and bless us to accomplish the mission He has assigned unto us in preaching the Gospel and in building up the Stakes of Zion, and rearing our children in the fear of God, is my prayer in the name of Jesus. Amen.

The choir sang the anthem:
"Let the Mountains Shout for Joy."

ELDER EDWARD H. SNOW
(President of St. George Stake).

I take pleasure and pride, my brethren and sisters, in reporting the St.

George Stake of Zion, over which, with Thomas P. Cottam and George F. Whitehead as my counselors, I have the honor to preside. This stake of Zion includes Washington county, in 'the southwestern part of this state, and all the settlements of the Church in the state of Nevada. There are twenty-two wards and nine branches, and a population of about 5,600, stretching over a large area of territory, and requiring a little over a thousand miles of travel for us to reach them all. The stake presidency visit all of the wards in Washington county once every quarter, and the settlements in Nevada twice a year. We are united as a Stake presidency, and hold our council meetings once a week. We are also united with our High Council, and with them hold council meeting on the first Saturday in the month, and a prayer circle the last Sunday in each month. We have the usual High Priests' quorum, three quorums of Seventy and five quorums of Elders in the stake. We have a most excellent people; in fact, I believe we have the best people there are in the Church. It is an old stake. Many illustrious men have lived there—men who have been marked by reason of their integrity and service in the Church of God. Many presidents of stakes and of missions have been called from this stake. At present I call to mind that there are fifteen brethren presiding over stakes in Zion and missions abroad who were born and reared in this stake.

I want to endorse what has been said by President Smith in relation to debt and diversity of industry. We believe that in our stake. There are not perhaps more than half a dozen mortgages of any kind on record in our county. We are trying to get upon a cash basis, and pay as we go. I firmly believe that there ought to be a greater diversity of industries among us. State builders must have a diversity of industry; and if the word of President Smith needed any corroboration among us as a people, I might call your attention to the fact that all the great educators of our land, those who think and reflect and are above the strife and influence of the commercial spirit, unite today in defining the word

"education" as the power and ability to do some useful thing.

May God impress the teachings of this conference upon our hearts and minds, that they may bear fruit in our lives, in the name of Jesus. Amen.

ELDER GEORGE OSMOND
(President of Star Valley Stake).

My brethren and sisters, I feel it to be quite a privilege as well as a duty to stand before this large audience and report briefly the Star Valley Stake of Zion, in which I and my counselors have the responsibility of presiding. It is a small stake, comparatively speaking, in the western part of the state of Wyoming, and formerly formed part of the Bear Lake Stake. It was organized as a separate stake in August, 1892. Since that time there has been considerable of an increase in its population, although, being outside, as it were, of the Church generally, our population has been a floating one. It consists of two small valleys, containing an area of probably 150 square miles of habitable land. We have nine wards completely organized. Thus far I can speak with confidence as to the stake. I can also tell you that our population is about 2,300. But when you come to more minute particulars in relation to our condition, I feel to be truthful and represent us as we really are. I think, though, that we average pretty well with the other stakes of Zion, and I am led to believe this from the fact that when we are called upon to do anything, we come as near doing it as probably other stakes do. Hence I think we average up with other stakes in paying tithing and in other respects. Still, as has been remarked of other stakes, there is great room for improvement. If there were not, there would be nothing for the Priesthood to do. We are not perfect, but we are headed in that direction. My brethren and I are laboring to set an example to the people, that we may say, Follow us as we follow those who preside over us. A great deal that has been said in relation to other stakes would apply to ours. We have different classes of people, as you have. I think we will have candidates for every degree of

glory. But I do believe that the great bulk of the people are trying earnestly and honestly to serve the Lord and to keep His commandments. As a rule, the people are aiming to do right; but sometimes they are poor marksmen and miss the mark. We have in course of erection a large tabernacle, so that it will be sufficient to hold all the people who may come to conference. This is a great need with us at the present time. My counselors are united with me. The Priesthood generally are united, and trying to set an example to the rest of the people, that we may not only say, "Do as we tell you," but "Do as we do."

May the Lord help us all to improve, that our reports from year to year may show an improvement, not only in our particular stakes, but in all the Church. I ask this blessing upon us and upon our labors, in the name of Jesus Christ. Amen.

ELDER ANDREW JENSON.

My beloved brethren, sisters and friends. Eleven months ago I left this beautiful city to take a special mission to Europe. I spent about six months in the city of Copenhagen, Denmark, engaged in literary labors, helping to publish a new edition of the Book of Mormon in the Danish-Norwegian language, it being the fourth edition of that book to be published in that language. After completing that labor, it became my privilege and duty to travel somewhat extensively throughout the British Isles, Holland, Germany, Denmark, Sweden and Norway, in the interest of Church history, and also in visiting the different branches and conferences as they are organized in these different countries.

I desire on this occasion, as I have just returned home, to bring a hearty greeting from the brethren and sisters over on the other side of the waters. We have some very faithful Saints in Europe. We have preached the Gospel in the British Isles since 1837. We have preached the Gospel in Germany since 1851, in Scandinavian countries since 1850. Thousands of Latter-day Saints have emigrated to these lands, and

there are thousands of faithful Latter-day Saints living there at the present time, who, like us, are praying for the welfare of Zion, and who are listening to the voice of inspiration, though not altogether as we do. They have to be content, to a certain extent, with the written word. It is true, once in awhile one of the Twelve Apostles and others visit those lands; but the most they get of the words of our leaders is through the written word. But they read this written word. The proceedings of this conference will be translated to some extent into the German, the Dutch, the Swedish and the Danish-Norwegian languages, and thus the people on that side of the ocean will derive some benefit from what is being done here.

I rejoice to have the privilege to return to you just in time to attend this conference; and while I am on my feet I desire to bring you a hearty greeting from President Francis M. Lyman, one of the Twelve Apostles, who at the present time presides over the European mission. The brethren and sisters over there respect him as a man of God, as he really is. He is a father in every sense of that word to the brethren who are laboring under his direction, and to the Saints whom he visits from time to time. Last July we had the pleasure of having him with us in Copenhagen, Denmark, on the occasion of dedicating the most beautiful house that has ever been built by the Latter-day Saints in Europe. It has a hall with a seating capacity of 600. We are just erecting a beautiful building in the city of Christiania, Norway, and we are taking steps to erect another beautiful building in the city of Stockholm, Sweden. We rejoice in the fact that the Lord is pouring out His Spirit upon His people in those lands, and I am a living witness and want to bear testimony to the fact that I know God is no respecter of persons. It does not make any difference where we are born, nor the language we speak. The Lord can be found upon the islands of the sea, upon the continent of Europe, and the continents of Africa and Asia, where I have had the privilege of visiting, as well as upon this land of America. If we seek God, His blessings will

- follow us. If we obey the principles of the Gospel, it matters not where we do it, we will receive the same blessings. The Lord pours out His Spirit upon us, no matter where we are. Many are the wonderful testimonies that I have listened to during my late visit to Europe. When people have spoken even in foreign tongues, unknown to the majority of the people here, the Spirit of God has been poured out upon the speakers; and when they have defended the character of the Prophet Joseph Smith I have seen the power of God manifested in a manner that has made an impression upon me which I shall never forget.

I am glad to come home to these mountains. I have been from here a number of times on missions. I do not know but I have been more blessed on this short special mission than I have on any of my former missions; at least, I have been blessed to as great an extent. I come home to you feeling thankful for the experience. I am thankful to God my Heavenly Father that He has indeed revealed himself in these the last days and has restored the fullness of His Gospel. I thank God for my home in these mountains, and I do not know that I ever returned to Salt Lake City from a foreign mission when I rejoiced so much in the fact of coming back home as I did on this occasion. There were reasons for this. We did not have a very pleasant journey home. We had sadness on the road. We lost two of our little company of Saints—something that has not happened for many years. Yet in this I see the hand of God. I know His will has been done in the matter, as it is continually being done wherever His sons and daughters put their trust in Him.

I ask God to bless us as a people. This has indeed been a beautiful conference; at least, it has been so to me; and I hope that the spirit of this conference will go from here to all parts of the world, not only to the different stakes of Zion, but to the uttermost parts of the world where our brethren are laboring as dispensers of truth to a fallen world. God bless us all. I ask it in the name of Jesus Christ. Amen.

ELDER JOHN HENRY SMITH.

Unanimity of the Church Authorities—Relating to Capital and Labor Combinations—Preservation of Liberty—Duties within the family circle.

I would have preferred, as a matter of fact, to have listened to a continuation of the testimonies and reports of the presidents of stakes and of missions. Nevertheless, I feel happy in the privilege of standing in your presence upon this occasion, and I desire to say to you that President Brigham Young sends greeting to the Latter-day Saints, and thanks you for your faith and prayers in his behalf. He is in a critical condition, but with good faith, and determined, if possible, to make a live of it and accomplish much work in the future. I desire to report that the Presidency of the Church are in the enjoyment of the spirit of their calling and in unison in their work; and to say of the Council of the Apostles that each one of them is anxious to perform his part and discharge the obligations resting upon him to the best of his ability. The good feelings and wishes of Elder Lyman have been given to you by our brother who has just returned from that field. Brother Grant also joins in greetings to the Latter-day Saints and rejoices in their growth and development and in the good spirit of union that is manifest among the people. He is anxious to extend the work in that land as fast and as far as it may be practicable. I desire to say further that the Patriarch of the Church is in unison with the Presidency of the Church and the Council of the Apostles. The presidents of the Seventies, as you have heard from them, are in like spirit and action with their brethren. I believe the same is true of the Presiding Bishopric of the Church. The general authorities of the Church are fully in attune with each other in connection with the work that is assigned them to do. I know of no time in my connection with the work of the Almighty when the general authorities of the Church were more in unison and with a higher regard and love for one another than they possess today.

I trust that the words that have been spoken and the reports that have been made will write them-

selves upon the hearts of the Latter-day Saints. It is necessary that we unite ourselves together in the accomplishment of every spiritual and temporal work that the Lord may set us to do. Every stake of Zion should be uniting its interests and seeking to provide, so far as within its power, a variety of employment essential to the development of that section. The people should be striving to thus unite their efforts and accomplish the purposes of the Almighty. I believe in combinations of capital, I believe in combinations of labor, so long as those combinations shall not presume to interfere with the rights and liberties of their fellowmen. But when they presume to exercise unrighteous dominion and their efforts are in the direction of harm to their fellows, I am opposed to them, one and all. I trust that the spirit of the instructions given during this conference has found lodgment in every one of your hearts, that you have determined to do the bidding of the Master, to guard your own liberties, to preserve the liberties of your fellowmen; that you propose to carry with you the spirit of the words that fell from the lips of President Winder this morning, that having been made partakers of the heavenly gift of entering the sacred precincts of the house of God, the covenants you have made there to honor your fathers, to honor the laws and institutions of your country and to maintain the rights and liberties of your fellowmen, will be sustained by you in every place and in every station where Providence shall call you to act. I trust that the sentiments of your heart shall be to have your homes pervaded with the spirit of prayer; that as fathers and mothers you shall remember to have your children taught to pray, and that thoughtlessness and disregard of these obligations shall not come in among you. I trust, my brethren and sisters, that each sentiment expressed by our brethren will find place within you, and that you will be led to glorify the name of your Father in heaven; that the voice of the truth, distilled upon your ears in your native land, shall continue to guard and guide every one of our lives in this land where we have our home,

beneath the shades of these mountains, where should exist the spirit of liberty, the love of God, respect for right, and a determination to perform our part to the best of our ability.

When these brethren testify to you that they know that God lives, that Jesus is the Christ, and that the priesthood of the Son of God is among the children of men, they testify to you a truth that you know yourselves. I trust that you seek in your ministry to so labor that the results of your lives will demonstrate, in the character and ministry of your children and your neighbors, your absolute knowledge of the truth of the Gospel of the Lord Jesus Christ.

My brothers and my sisters, it would be imprudent for me to take more time. Perform your part in righteousness. Impress upon the minds of your sons and daughters that no son or daughter of Zion need enter any other church to receive the ministrations of the laying on of hands for the healing of the sick; that when God bestowed this Gospel and turned the key, He placed with it the power to heal the sick, to rebuke evil spirits, and to command evils to subside, and if we will live as we should live and instruct our children as we should, they will never hunt any other than the ministrations of the servants of God to be healed of their sickness or to have evil rebuked from their homes, but they will come to you for the aid and comfort necessary for them in the midst of their distresses. This that has been given to us is the Gospel of the Lord Jesus Christ. It is the power of God unto salvation. Its mission and ministry is the regeneration of the world, the establishment of righteousness, the cleansing and purifying of mankind; and if you will walk in the pathway of the Gospel, and fulfill the requirements thereof, no man can complain of your morality; no man can find fault with your temperance; no man can censure the spirit of justice, charity and mercy that shall guide you in your lives. God Himself introduced His word in this day and age of the world. He introduced His Son to the children of men. He pointed the way of life to all His sons and daughters, and has set you upon the road to aid in the regeneration of

the world and in the establishment of righteousness. May He bless you forever. May you be obedient to the truth. May you do the bidding of the Master. This is my prayer, in the name of Jesus. Amen.

THE GENERAL AUTHORITIES.

Of the Church were presented by President Joseph F. Smith, to be voted upon by the Conference, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as First Counselor in the First Presidency.

Anthony H. Lund, as Second Counselor in the First Presidency.

Brigham Young, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot and Hyrum M. Smith.

John Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency and the Twelve Apostles and the Presiding Patriarch as Prophets, Seers and Revelators.

First Seven Presidents of Seventies: Seymour B. Young, Christian D. Fjeldstedt, Brigham Henry Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston, as Presiding Bishop, with Robert T. Burton and Orrin P. Miller as his first and second Counselors.

Joseph F. Smith as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthony H. Lund, James Sharp, John Nicholson, George H. Brimhall, Rudger Clawson, Joseph M. Tanner, and John R. Winder.

Anthony H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, O. F. Whitney, A. M. Musser and Brigham H. Roberts, assistant historians.

John Nicholson, as clerk of the Conference.

THE TABERNACLE CHOIR.

was also presented, as follows:

Leader and Conductor—Evan Stephens.

Secretary and First Counselor—Robert T. McEwan.

Treasurer, Librarian and Second Counselor—George C. Smith.

Organist—John J. McClellan; and all the members of the choir.

BRIGHAM YOUNG ACADEMY.

In compliance with a requirement of law, the Board of Trustees of the Brigham Young Academy were presented to the Conference for approval, as follows:

Board of Trustees of the Brigham Young Academy, Provo, Utah—Jos. F. Smith, president; David John, vice president; Wilson H. Dusenberry, Brigham Young, Susa Y. Gates, Reed Smoot, Stephen L. Chipman, John Henry Smith, Jesse Knight, Lafayette Holbrook, Oscar B. Young, Jonathan S. Page, Jr.

All of the voting was unanimously in the affirmative.

PRESIDENT JOSEPH F. SMITH.

Satisfactory character of reports—What is expected of the priesthood—Glorious destiny of American Nation—The Church its strong supporter—Characters of those who misrepresent this community—Saloons and their keepers—The honorable do not assail the people of God.

Brethren and sisters; I have been delighted, beyond my power to express, with the spirit of this conference, with the spirit of those who have spoken to us, with the subjects that they have dwelt upon, and with the reports which they have made to us in general conference assembled. I believe that, in the policy we have pursued, we are carrying out, in a measure at least, the original design and purpose in the Lord of holding these annual and semi-annual conferences. The Lord made it obligatory in former days that conferences should be held frequently, and

that representatives from all the various branches and organized bodies of the Church should be present, with power and authority to report their condition and standing and to speak of any matter that would affect the welfare and prosperity of the people they represented. There is another purpose, I think, subserved in the policy that we have pursued, which I consider a worthy one, and that is this: We want the people to understand, and we would like the world to understand, the great fact that it is not the prominent leaders of the Church of Jesus Christ of Latter-day Saints that wield all the influence among the people of this Church. We want it understood that we have fewer lay members in this Church, in proportion to the number of our membership, than you will find in any other church upon the globe. Nearly every man in the Church of Jesus Christ of Latter-day Saints holds the Melchisedek or the Aaronic Priesthood, and may act in an official capacity by authority of that priesthood whenever called upon to do so. They are priests and kings, if you please, unto God in righteousness. Out of this vast body of priests we call and ordain or set apart our Presidents of Stakes, our counselors, our High Councilors, our Bishops and their counselors, our Seventies, our High Priests, and our Elders, upon whom rests the responsibility of proclaiming the Gospel of eternal truth to all the world, and upon whom also rests the great and glorious responsibility of maintaining the dignity, the honor and the sacredness of that calling and Priesthood. So that nearly every male person in the Church, who has reached the years of accountability, is supposed to be, in his sphere, a pillar in Zion, a defender of the faith, an exemplar, a man of righteousness, truth and soberness, a man of virtue and of honor, a good citizen of the state in which he lives, and a staunch and loyal citizen of the great country that we are proud to call our home.

This great American nation the Almighty raised up by the power of His omnipotent hand, that it might be possible in the latter days for the kingdom of God to be established in the earth.

If the Lord had not prepared the way by laying the foundations of this glorious nation, it would have been impossible (under the stringent laws and bigotry of the monarchical governments of the world) to have laid the foundations for the coming of His great kingdom. The Lord has done this. His hand has been over this nation, and it is His purpose and design to enlarge it, make it glorious above all others, and to give it dominion and power over the earth, to the end that those who are kept in bondage and servitude may be brought to the enjoyment of the fullest freedom and liberty of conscience possible for intelligent men to exercise in the earth. The Church of Jesus Christ of Latter-day Saints will be a strong supporter of the nation of which we are a part, in the accomplishment of this grand purpose. There are no more loyal people to their country on God's earth today than are the Latter-day Saints to this country. There are no better, purer or more honorable citizens of the United States to be found than are found within the pale of the Church of Jesus Christ of Latter-day Saints. I testify to this, and I know whereof I speak. We never have been enemies to our nation. We have always been true to it. Though we have been persecuted, we have said, We will put our trust in thee. We have been driven and maligned, not by the nation, but by insidious, wicked, unprincipled, hypocritical, lying, deceitful goats in sheep's clothing, who are jealous and constantly raising a hue and cry against the covenant people of God. Our government would have befriended us, protected us, preserved our rights and liberties, and would have defended us in the enjoyment of our possessions, if it had not been for these infernal hounds who are enemies to morality and to the truth. If there is anything despicable, if there be anything that can never, no, never, enter into the kingdom of God, it is a wilful liar; and if we have not been lied about, maligned and misrepresented of late, then I do not know what lying is. Well, let the falsifiers go on and lie. Some people are evidently doomed to lie. President Woodruff used to say there were some people in his day who were born to lie, and they were

true to their missions. There are some of these born liars still with us and still true to their mission. They cannot, it would seem, tell the truth; they often do not when it would be for their best good. So let them go on and lie as much as they desire. But let us do right, keep the laws of God and the laws of man, honor our membership in the kingdom of God, our citizenship in the State of Utah and our broader citizenship in the nation of which we are a part, and then God will sustain and preserve us, and we will continue to grow as we have done from the beginning, only our future growth will be accelerated and be far greater than it has been in the past. These slanders and falsehoods that are circulated abroad with the view of bringing the ire of the nation upon us will by and by be swept away, and because of these misrepresentations the truth will be brought out clearer and plainer to the world. Thus the word of the Lord will be verified, that they cannot do anything against but for the kingdom of God. This is the Lord's work; it is not man's; and He will make it triumphant. He is spreading it abroad, and giving it deep root in the earth, that its branches may grow and spread, and its fruit be seen throughout the length and breadth of the land.

By their fruits ye shall know them. Men do not gather grapes of thorns, nor figs of thistles; neither does a bitter fountain send forth sweet water. We, as a people, deplore as much as anybody can the existence of evil amongst us. But when our brethren get up here and talk as some have done, "We have saloons; we have all the 'modern improvements'"—WE have them—I wish they would take the pains to distinguish as to who "we" is. If they mean that the Latter-day Saints have saloons, then they are mistaken. It is not the Latter-day Saints that sustain saloons. If they are fostered and sustained in the midst of Latter-day Saint communities, they are sustained by men that are either in bad standing or have no standing at all in the Church. The most of them are sustained by men who do not belong to the Church. I will venture to say that over here in Emery county, where we hear of saloons and "modern improvements," that there

is not a saloon run by a Latter-day Saint. But, says one, hold on, Brother Smith, there is one, I believe. There was one, out of the many, that used to be run by a man who claimed to be a member of the Church; I don't know that it is now. I give it out to you, my brethren and sisters, that no man who is a Latter-day Saint, in full faith and fellowship in the Church, will ever keep a saloon anywhere. Therefore, if there is a man claiming to be a "Mormon" running a saloon anywhere, the best thing you can do is to cut him off the Church, and then you will know where he is and who he is. He is not a Latter-day Saint, at all events. Now, when you say WE have this, and WE have that, I hope you will draw the distinction between Latter-day Saints and latter-day devils.

I am not sorry I have made these remarks, because it will give some of our "friends" a chance to say something, and there is nothing like having a little of the spice of life. I rejoice in the Gospel. I rejoice in the mission of the divine Savior, the Son of God. I know it is the power of God unto salvation. I rejoice in the name and in the mission of the Prophet Joseph Smith; for I know his mission is divine. I rejoice in the gathering of Israel in the tops of these mountains in the latter days, because I see in it the hand of the Almighty, and not the hand of Brigham Young, nor of any mortal man. No man of himself could ever accomplish that which we see before us. The Lord is behind it, at the bottom and at the top of it, and in and through it, and He will consummate His purpose. The world cannot prevent it either, because it is for good, not for evil. If it were not for good I would pity some of these poor devils that we have amongst us. But we will be patient, long-suffering, and forbearing. We will say, Let God judge between us and our enemies, and award them according to their deeds. We will not harm them. On the contrary, we will protect them. Though they seek to defile us and ridicule our religion, though they lie about us and say all manner of evil against us falsely, we will not hurt them. We will do them good, if they will let us. We

will protect them, as we would protect good men in their rights. We will do all we can to protect the rights of mankind, and nothing to break down the liberties of men. This is our mission, and I pray God to help us to be true to our mission, as these poor creatures who lie about us are true to theirs.

Now, when I speak as I have done about the lying riff-raff that infests our land, I do not wish it understood for a moment that I refer to honorable men. We have honorable men amongst us, and in this nation. God bless and sustain all honorable men. We will sustain, not only the rights and liber-

ties of the honorable, but we will also defend and help to maintain to the uttermost the liberties and rights of dishonorable men. We have honorable men amongst us, and they are ever in the favor of the people of God.

The choir sang:

Do what is right; the day dawn is
breaking,
Hailing a future of freedom and light;
Angels above us are silent notes tak-
ing
Of every action; do what is right.

Benediction was pronounced by Pre-
siding Patriarch John Smith.

Conference adjourned for six months.



DESERET SUNDAY SCHOOL UNION.

ITS ANNUAL GENERAL CONFERENCE.

The general semi-annual conference of the Sunday schools of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Sunday, April 5, 1903, at 7:30 p. m. General Superintendent Jos. F. Smith presiding.

Present: of the general superintendency, Joseph F. Smith, George Reynolds and J. M. Tanner; most of the members of the Deseret Sunday School Union board, several of the Apostles, and the Tabernacle was packed with officers, teachers, and Sunday school workers and Saints.

The tabernacle choir sang the hymn: "Earth with her ten thousand flowers."

Prayer was offered by Elder John W. Taylor.

Messrs. Ashworth, Best, Christopher-son and Squires then rendered the quartet, "God is love."

Secretary George D. Pyper called the roll of stakes, all but two being represented, as also were the Northwestern states, California and Colorado missions. The secretary also presented the following items gleaned from the annual report of the Sunday schools:

Total number of schools in the organized stakes, 749; in the missions, 291—grand total, 1,040; showing a gain of 64 schools during the year—33 in the organized stakes and 31 in the missions.

Number of officers and teachers in the organized stakes, 14,333; in the missions, 1,647—total officers and teachers, 15,980; a gain of 782.

Number of pupils in organized stakes, 107,323, of whom 52,752 are male and 54,571 females; in the missions, 10,413, of whom 4,821 are males and 5,592 are females—grand total of pupils, 117,736;

an increase of 3,811—2,818 in the stakes and 893 in the missions. This report shows there are 2,590 more girls than boys in the Sunday schools.

Total officers, teachers, missionaries and pupils in the stakes, 121,971, in the missions, 12,060—grand total, 134,031; a total increase of 4,399 over 1901.

The average attendance for 1902 was 58 per cent, the same as for the previous year.

Secretary George D. Pyper then presented the officers of the Deseret Sunday School Union, who were unanimously sustained as follows:

Joseph F. Smith, general superintendent, George Reynolds, first assistant general superintendent; J. M. Tanner, second assistant general superintendent.

MEMBERS OF THE BOARD.

Joseph F. Smith, George Reynolds, Joseph M. Tanner, Thomas C. Griggs, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, George Teasdale, Hugh J. Cannon, Andrew Kimball, John W. Taylor, L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson, Anthon H. Lund, John R. Winder, James E. Talmage, George M. Cannon, Horace Cummings, Abraham O. Woodruff.

George D. Pyper, general secretary; George Reynolds, treasurer; Thomas C. Griggs, business manager.

GEORGE REYNOLDS,

First Assistant General Superintendent, said:

Since we met here, at the October conference, six months ago, the General Board of the union has had a very busy

time, for since then the "Outlines" have been prepared and published. We have already printed 41,000 copies for the benefit of the Sunday schools, and it appears as though we shall have to print many more. The "Outlines," as has been explained to you, are intended to bring unity in the subjects and in the lessons taught in our Sunday schools, that the wide world over, wherever there are schools of the Latter-day Saints, there shall the same lesson be taught on the same Sunday, thus unifying our efforts and giving strength to our teachings. The preparation of these "Outlines" has required a great deal of study, of prayer, and of work, but we feel confident that where accepted, as we trust they will be, by our schools, that the teachers will find them a great help, and one great reason is that they cannot be used successfully and advantageously without preparation, home preparation both by the teacher and the scholar, and it will consequently make the work more thorough and more progressive.

The general report that has been read to you is, in the main, satisfactory; but there is one item that is somewhat disappointing, and that is, the average of increase. You will notice that our increase of teachers, officers and pupils is only about 4,000 for the entire year. This is a smaller pro rata increase than I remember for many a year. There may be many causes for it, but individually I believe that one of the chief causes is a lack of understanding on the part of some superintendents who, because certain ages have been suggested for the pupils in each department, and, to make it evident that the item was only suggestive it is printed in the "Outlines" in italics, yet some superintendents have endeavored to reorganize their schools and to grade them simply on the basis of the age of the child. I believe this has resulted in scores, possibly hundreds of our children, leaving school, because when simply the age was taken into consideration the dullard and the bright child of the same age have been put into the same class, and it has caused a sense of annoyance and discomfort to those who felt that they were not being justly treated. No

superintendent—and I trust the brethren will listen to what I am saying—no superintendent, without he expects to injure his school, will grade simply on the basis of the age of the child. There are other considerations that are more important, and that are never to be forgotten. But then to just simply grade by the age is the easier way, and one that gives the least trouble, the least necessity for investigation. But the fact is, if we wish to do our children good, we must place them in the class or in the department where they will learn the most, where they will make the most progress, and for which they are best fitted. We must take into consideration their aptness, their advancement, their desires, their judgment, as well as their age, when they are graded.

I would say as the treasurer of the Union board, that I cannot make any definite report at this time with regard to the nickel donation, because as yet it has not all been paid to me; but I can say this much, that the nickel donation for last year is larger than it has ever been before. Nor can a complete report be made regarding the prizes offered in the Juvenile Instructor, for the reason that we have not yet been able to make the comparisons necessary before some of the prizes and premiums can be awarded. We have published those premiums that have been awarded to the stakes for the payment of the nickel donation within the time specified, but further than this we shall have to claim the indulgence of the Sunday school workers. Nor is the fault ours. But in a little while we expect to publish them, and when they are published the books awarded will be at the disposal of those to whom they are given.

There is one thing to which I wish to allude for a few moments, and that is the tendency, in some of our schools, to abridge the period of their sessions, instead of allowing the Sunday school to continue the full two hours, from 10 to 12 o'clock, or whatever hours it may be; that is, some of the superintendents shorten the session to an hour and a half, sometimes to an hour and a quarter. It is not desired by the board, as a general thing, that the kindergarten

and the primary children be kept in the full two hours, because we know well that they will become restless and tired, and that they will not be in a condition to give attention to that which is taught them during the latter part of the session. We are always willing that the teachers in these departments should permit the children to leave when an hour and a half from the time of opening has elapsed. But surely, my brethren and sisters, two hours once a week for the religious instruction of our children in the Sunday school is none too much. It is told us sometimes that it is difficult to keep up the interest of the children for that length of time. But we generally find that where that complaint is made, the lack of interest is less, or the restlessness is less in the children than the disinclination of the teachers and superintendents to teach the full two hours. We also find that where difficulties of this kind are expressed that some exercises suggested by the Union board are omitted or neglected. For instance, we will say that there is a certain school that asserts that it cannot keep the two hours' session going with profit. On investigation we shall probably find that they do not have a ten minute singing exercise, that they have no concert recitations, or that the lessons from the "Outlines" are not gone through with that thoroughness that is expected of them. These are the reasons, my brethren and sisters, why there is a difficulty. It is because things essential to the well being and the progress of the Sunday schools are neglected and omitted. Those who have the spirit of their calling and a love for their work and for the children will have no difficulty, under ordinary circumstances, in keeping the children interested for the full two hours by the variety of exercises planned and carried out.

I will say that taking all together, we are doing well. The work committed to our charge is receiving good attention. We are blessed of the Lord therein, and the establishment of stake union boards and stake union meetings, together with the publication of the "Outlines" is accomplishing much to make the schools more thorough, better disciplined and altogether more progressive.

In conclusion, let me say, my brethren and sisters, let it always be remembered that our object in the establishment of the Sunday schools, the reason for their existence is that we may, as an auxiliary organization, strengthen the hands of the servants of God in making Latter-day Saints of the children of God's people, Latter-day Saints in faith and in works, who will love the Father's work and seek to upbuild His kingdom.

May God bless us in our endeavors to accomplish this, is my prayer through Jesus, our Redeemer. Amen.

WILLIAM KIRKUP,

Superintendent of Sunday Schools in the Oneida Stake, said:

The Oneida Stake of Zion is situated in the north end of what is known as Cache valley. We have in that stake twenty-four Sunday schools, fully organized. We also have a stake board of twelve members. This is not quite sufficient to accomplish the work that is designed by the General Board, but we have a limited supply of material, and if we were to draw fully from the various wards for the number of members required to make our monthly visits, it would materially cripple other organizations. The stake superintendency is fully organized and its members are in perfect harmony with each other. We meet every week, on the Monday night, after having made our visits on the Sunday, when we find it very convenient to make our reports, and in this way get to know and understand the conditions of the schools visited.

Our stake board meets every month, and visits made by the other members of the board are then reported. We visit three Sundays in each month. We have also arranged to hold regular quarterly Stake Sunday school union meetings. We have been holding these meetings for three years, and we find them very beneficial to all the schools of our stake. The improvement that has been made since this organization was effected has been very marked.

We have lately arranged to hold district Sunday school union meetings, because our stake is very widely divided, our settlements being in some cases very distant; and we thought it well

in order to give our teachers better opportunity of hearing instructions from the members of the stake board, to take the union meetings to them occasionally; and we believe that by taking these meetings to five different districts, we shall be able to accomplish more good than we can by calling all of the Sunday school workers together in one place once a quarter. It would be rather difficult for us, under our circumstances, to come together every month, but at some future time we may be able to do better than we are now doing.

We feel well in the cause, and the progress of the Sunday school work in our stake is very encouraging. We are very pleased to have the "Outlines." We have been preparing, in our stake, an outline of our own for the past three years, and we fully appreciate the labors of the board, because we know how much work it takes to prepare them. We are glad, however, that now we have outlines that are applicable to all the stakes of Zion. We are laboring to the end that we may get a proper understanding of them, that we may induce our teachers to thoroughly prepare themselves, for we are cognizant of the fact that without thorough preparation good results cannot be accomplished. May the Lord add His blessings to our labors is my earnest prayer. Amen.

ELDER THOMAS B. EVANS,

Superintendent of Sunday schools of the Weber Stake, said:

I am pleased to report, my brethren and sisters, that there are thirty-one Sunday schools in the Weber Stake of Zion, fully organized. Twenty-six members constitute the Weber Stake Sunday School Union board. We have organized a union meeting, which meets on the second Sunday in each month. We also have what we call a local board meeting, or a meeting where the officers and teachers of the local schools meet together with the idea of preparation in mind. That is, each teacher brings an individual outline. At this meeting, after the devotional exercises are over, the teachers of the respective departments prepare what we term a

co-operative outline. This enables them to thoroughly prepare themselves upon the subject matter to be presented to the children on the Sunday following. We are in perfect harmony, I believe, with the Union Board, aiming to carry out their instructions, seeking with the help of the Lord to establish the principles of the Gospel of Jesus Christ in the hearts and minds of the children. May the Lord help us to this end, is my prayer in the name of Jesus. Amen.

Professor John J. McClellan then rendered on the organ "Andantino" (To My Wife), by Lemaire.

ELDER JAMES H. TAGGART,

Superintendent of Sunday schools of the Morgan Stake, said:

My brethren and sisters, in reporting the Morgan Stake, I can say that we are and have been patterning after the Weber and other stakes. Besides the instructions we have received from the General Superintendency, we have received instructions from Superintendent Evans and his assistants. We have also had some members of our board visit Cache, Millard, Boxelder, Weber, Davis and Summit Stakes; and have been benefitted by the good points which we have found therein. Our Sunday schools in the Morgan Stake are a grand success, and though we are a small stake, we feel that we shall be able to make a good mark. We are proud to say that we are all united as a band of brethren and sisters. Our worst difficulty is the trouble we have in getting the young men in our Sunday school. We are all laboring to that end, and are succeeding very well. Our local board meetings are a success, but I am sorry to say that in some wards we have not as yet been successful in getting them started, but where they have been started they are working satisfactorily. I pray the Lord to bless us all and our labors in the Morgan Stake, in the name of Jesus. Amen.

ELDER JOSIAH H. BURROWS,

Superintendent of Sunday Schools of the Salt Lake Stake, said:

There are forty-one Sunday schools in the Salt Lake Stake of Zion, having

a total membership of some 10,199. Our increase during the past year was 944. So the remarks of Assistant General Superintendent Reynolds certainly do not apply to the Salt Lake Stake in regard to the matter of increase.

Our Stake Sunday School Union Board was organized last November. It consists of 19 members, four of whom are sisters. We are proud of our Stake board, and feel that its members are working together as nicely as possible for the advancement of the interests of the Sunday schools. The superintendency meet generally twice a month in council meeting. The Stake board also meets twice a month. We visit the schools, on an average, about once in six weeks, and enjoy our labors to a very marked degree. Two special points we have been concentrating upon during the last year—the importance of superintendents holding regular monthly council meetings, and also of holding the officers and teachers' 9:45 prayer meeting. I am pleased to state that all of the schools in the stake, with the exception of two or three, observe this prayer meeting, and the number of superintendents who have acted upon the suggestion to hold regular council meetings is increasing.

We are impressed with the importance of missionary work in this Stake of Zion; and notwithstanding that five Sunday schools were organized last year and one this year, we still feel that there is opportunity in several wards for the organization of branch or cottage Sunday schools, whereby the children can be brought together, without being compelled to go such great distances.

We have adopted the method of classifying the Stake work among several committees of the Stake board. We have one committee known as the committee on appointments, conferences, branch schools and missionary work, another on lessons and school work, another on grade, discipline, special features, anniversaries, etc., another on Sunday school choristers and music, and still another on secretaries, libraries and janitors. Since the organization, four of them have gone to work, and we have been giving the subjects presented by these committees as careful con-

sideration as our experience and judgment enable us to do.

We feel that we are now entering upon a very important period of growth of the Sunday school work. With the adoption of the "Outlines" and of more systematic methods we feel that there is a promising period before us. We desire to be united with the general Sunday school board and to carry out the instructions received from them.

We labored last year to make our Sunday school conference a success, and while it required considerable drilling and labor, we think it repaid our efforts. We are now trying, in accordance with the recommendations of the Board, to have the Sunday schools hold annual Sunday school ward conferences, and we have already taken part in a number of these conferences. The preparation that is made enables the schools to make progress, it enables the officers to see what is being done, and it is beneficial in many ways.

I appreciate very much the responsibility that rests upon me in connection with my associates. We are working in perfect harmony and are striving to cultivate the spirit of our calling. We feel that it is a field that is worthy of every sacrifice and effort that we can put forth. May the Lord bless one and all, from the General Superintendent to the least that may be engaged in the Sunday school work, to the glory of our Father in Heaven, and in the name of Jesus. Amen.

Sister Lottie Owen then sang, "Calvary."

PRESIDENT JOSEPH F. SMITH,
General Superintendent of Sunday
Schools of the Church, said:

I desire to say just a few words. The benefit of our Sunday school work to our children and the rising generation cannot, I think, be too highly regarded by the Latter-day Saints, and more especially by those who are rearing children, and who desire to have their children brought up and to grow up in the way they should go.

One of our brethren, reporting his labors as stake superintendent of Sunday schools, made a remark something like this, that they had everything in

The Semi-Weekly News

(Official Organ of the Church)

IS SENT AT

ONE DOLLAR A YEAR

(Half price) to people away from the organized branches of the Church. (Foreign postage extra.)

Address

The Deseret News

SALT LAKE CITY, UTAH.

3500 Copies Sold in Six Months

The History of the Church

Volume One Contains

The History of the Prophet Joseph Smith written by Himself, with an Introduction by B. H. Roberts.

The following low prices have been fixed by the instructions of the First Presidency, in order that the work may secure the widest possible circulation:

Cloth Embossed	\$1.50 post paid
Half Morocco Gilt Top . . .	2.50 post paid
Half Calf	2.50 post paid
Morocco Full Gilt	4.00 post paid

Every family should have a copy in their library.
Send for a free catalogue of all Church Works.

The Deseret News Book Store,

SALT LAKE CITY, UTAH.

The Semi-Weekly News

(Official Organ of the Church)

IS SENT AT

ONE DOLLAR A YEAR

(Half price) to people away from the organized branches of the Church. (Foreign postage extra.)

Address

The Desert News

SALT LAKE CITY, UTAH.

3500 Copies Sold in Six Months

The History of the Church

Volume One Contains

The History of the Prophet Joseph Smith written by Himself, with an Introduction by B. H. Roberts.

The following low prices have been fixed by the instructions of the First Presidency, in order that the work may secure the widest possible circulation:

Cloth Embossed	\$1.50 post paid
Half Morocco Gilt Top . . .	2.50 post paid
Half Calf	2.50 post paid
Morocco Full Gilt	4.00 post paid

Every family should have a copy in their library.
Send for a free catalogue of all Church Works.

The Deseret News Book Store,

SALT LAKE CITY, UTAH.

October
1903

SEVENTY-FOURTH SEMI-ANNUAL

CONFERENCE

OF THE

Church of Jesus Christ of Latter-day Saints

Held in the Tabernacle, Salt Lake City, October 4th, 5th and
6th, 1903, with a full Report of the Discourses.

ALSO AN ACCOUNT OF THE GENERAL CONFERENCE OF THE
DESERET SUNDAY SCHOOL UNION,

THE DESERET NEWS
1903

ESTABLISHED 1850.

INCORPORATED 1893.

Pioneer Nurseries Company

— GROWERS OF —

High Grade Nursery Stock

Hardy Trees, Plants, Shrubs, and Roses

NEW CATALOGUE SENT FREE ON REQUEST
LOCAL AND TRAVELING AGENTS WANTED

OFFICE, 80 COMMERCIAL BLOCK.

SALT LAKE CITY, UTAH

We have first-class
ORGANS for . . .



\$58.50

Daynes & Romney Piano Co.

THE MONEY-BACK PIANO HOUSE.

Salt Lake City, Utah.

40 Richards Street

GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Seventy-fourth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened, in the Tabernacle, Salt Lake City, at 10 a. m., on Oct. 4th, 1903, President Joseph F. Smith presiding.

THE PROCEEDINGS.

There were present of the general authorities: Of the First Presidency, Joseph F. Smith, John R. Winder and Anthon H. Lund. Of the Council of Twelve Apostles: John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot and Hyrum M. Smith; Presiding Patriarch of the Church, John Smith; First Seven Presidents of Seventies: Seymour B. Young, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin; of the presiding Bishopric, William B. Preston, Robert T. Burton and Orrin P. Miller. There were likewise a large number of presidents of stakes their counselors, presidents of missions and other leading men of the Priesthood.

The choir sang the hymn which begins:

"Sweetly may the blessed Spirit
On each faithful bosom shine;
May we every grace inherit;
Lord, we seek a boon divine."

The opening prayer was offered by Elder Charles W. Penrose.

The choir sang:

"May we, who know the joyful sound,
Still practise what we know;
Not hearers of the word alone,
But doers of it, too."

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

Latter-day Saints should work in harmony—Obedience to the Gospel makes man free—Progress of the community—Instructions about colonization—Division of States—Prosperous Condition of missions—Recent prosperity—Trades versus professions for the young—Educational Interests—Suggestions to parents in the training of children.

I am gratified to see the large attendance present at the opening of this semi-annual conference, and I sincerely hope that throughout the sessions our people may continue to attend and participate in whatever duties or labors may be necessary to be performed during this conference.

I would like all Latter-day Saints to feel in their hearts that the work in which they are engaged is not only the work that God has instituted in the latter days, but that it is a work in which each individual member of the Church is deeply and vitally interested. Every man and every woman should feel a deep and abiding interest in the work of the Lord, in the growth and development of the great latter-day cause, which cause is intended for the

redemption of all men from the powers of sin, from all its contaminating effects, for the redemption of man from his own weakness and ignorance, and from the grasp that Satan holds upon the world, that men may be made free; for no man is or can be made free without possessing a knowledge of the truth and obeying the same. It is only the possession and observance of the truth that can make men free, and all those who do not possess and obey it are slaves and not freemen.

It is only by obedience to the laws of God, that men can rise above the petty weaknesses of mortality and exercise that breadth of affection, that charity and love, that should actuate the hearts and the motives of the children of men. The Gospel as it has been restored is intended to make men free indeed, free to choose the good and to forsake the evil, free to exercise that boldness in their choice of that which is good, by which they will not shrink from doing that which they are convinced is right, notwithstanding the great majority of the people of the world may point at them the finger of scorn and ridicule. It requires no especial bravery on the part of men to swim with the currents of the world. When a man makes up his mind to forsake the world and its follies and sins, and identify himself with God's people, who are everywhere spoken evil of, it takes courage, manhood, independence of character, superior intelligence, and a determination that is not common among men; for men shrink from that which is unpopular, from that which will not bring them praise and adulation, from that which will in any degree tarnish that which they call honor or a good name.

The Latter-day Saints are a people who have been and are still familiar with the ways of the world. They have been gathered from nearly all the nations of the earth, and were formerly associated with the various religious denominations extant. Hence they are familiar with the various religious creeds existing in the world, and they have had the courage, in the face of all the opposition that they have had

to meet, and the contumely that has been heaped upon them, to forsake their former creeds, to sever their former ties and relationships, and to forsake their kindred, their homes, and everything that they have held dear, for the Gospel's sake; and they are not cowards; they are not slaves; they are not bondsmen, but they are freemen, because the Gospel has made them free. It is a knowledge of these things that will make a member of the Church of Jesus Christ of Latter-day Saints an entity in the Church to which he belongs—a living factor, an active participant in the cause in which he is engaged; one who feels, deep down in his soul, the truth of the Gospel; and the love of it moves him to works of righteousness and causes him to desire to become more and more united with those who are seeking to bring to pass the establishment of the kingdom of God and a reign of righteousness, that wickedness may be destroyed and truth prevail from sea to sea.

It was not and is not my intention to speak long this morning. I desired to make a few opening remarks at this conference, and the thought that seemed to be impressed upon my mind was that every Latter-day Saint here today should be here tomorrow, and should continue to attend this conference until it shall conclude on the 6th of this month, which is the semi-anniversary of the establishment of the Church of Jesus Christ of Latter-day Saints in the latter days. I would like all to feel that interest in this work and the duties and responsibilities that rest upon them during this conference, that they will be prompt in attending here, as they have been today. I felt that it would be useless for me to speak of this tomorrow, when it is possible that many might be absent, attending to business or pleasure. I take this occasion, therefore, while all are here to hear my voice and the voices of those who shall follow me, that you may know what we desire, and that you may feel prompted in your hearts to carry out this desire.

I desire to say to this congregation that the work of the Lord, to the best

of my knowledge, has continued to grow and spread since our conference last April. I can see no evidence of weakness, or of weakening among the Latter-day Saints. Everywhere that I have had the pleasure and opportunity of traveling to visit the people we have found them earnest in their work, earnest in their faith, earnest in their devotion to the cause of God in the earth, and living according to the knowledge that they possess, agreeable to the will of the Father, as it has been made known to them.

There have been great improvements. We have built, completed and dedicated many houses of worship throughout the various stakes of Zion during the six months that have passed. There are many more in course of erection, and many will no doubt be completed and dedicated and ready for the service of the people before we shall assemble again six months hence.

The stakes of Zion continue to increase in numbers and in strength, save, perhaps in the larger cities. We find that there is a disposition on the part of some of our people to desert the cities and those parts of the state that are more densely settled, and they are spreading out into newer countries and building up other settlements and other stakes of Zion. While we feel that this is a necessity, to a great extent, we also feel that it is unwise for our people to scatter abroad or leave their present homes, except when it becomes absolutely necessary for them to do so for their own good and for the good of their increasing families. And yet, we would advise such as have no homes, say in Salt Lake, or in Ogden, or in the larger towns and cities of our state, and who have no prospects of ever being able to obtain homes for themselves in these more crowded centers—to turn their eyes and their course toward the newer settlements, where they may have the privilege of obtaining homesteads and building up homes for themselves and their children. When you do this we would advise you to move under the direction and counsel of those who have these matters in

charge, that instead of scattering abroad you may gather abroad and establish yourselves in communities where you can have the advantages of schools, of meetings, of Mutual Improvement associations, and of all the other auxiliary organizations of the Church, and where you will be able to associate together in a community for self-protection and for self-culture and advancement in all that is good. We find that it is not those who desire the welfare of Zion who are disposed to scatter abroad; those who love the truth and who are interested in the work of the Lord are always desirous of being associated with the Saints, wherever they may choose to locate.

We have been under the necessity of dividing the Alberta stake of Zion, because it had grown to such dimensions that it was a very great burden upon the presidency of the stake, in its undivided condition, to attend to all the duties that devolved upon them and to visit all the people. They had grown until they had spread for a hundred miles or more from one point to the other. We divided it recently, making two stakes out of the one. There are other stakes that are growing, and we have already had appeals from the people and those who are in charge to establish other stakes out of the present existing ones, because of the increase of the people and the extent of those stakes; and in the near future it will be necessary, no doubt, to make other divisions of stakes in order that the people may be visited by their presiding officers and all may be kept in touch with the spirit of the Gospel and the work of the Lord.

Our missions are almost universally in a prosperous condition. The work is progressing in Europe and upon the islands of the sea. There has been some little difficulty in the German mission, of late, but matters there have quieted down and our Elders continue to prosecute their labors there as they are doing in other missionary fields. We have succeeded in completing and dedicating a very commodious and appropriate building in the city of Copen-

hagen, and also in Christiania, Norway, since the last conference, thus giving to these missions a permanency that they have not enjoyed to the same extent in the years that have gone by. Other meetinghouses for our people in other missions are in contemplation, and, perhaps, in the near future we may have headquarters for our Elders, and a meetinghouse, or church, if you please to call it that, in other mission fields, where we can advertise our name and our principles, and where we can have a permanent foothold and exhibit our works to those who are inquiring after the truth, and not leave the people, as in years gone by, under the impression that we are constantly on the "wing" in these distant lands, having no permanent abiding places there. Our mission in Great Britain, for instance, has continued for the last 60 years or more, and yet we have never attempted to build houses of worship there, and many of the people have supposed that our work there was only temporary. But we desire it distinctly understood that "Mormonism," as it is called, has come to the world to stay. We expect to proclaim this Gospel to the nations of the earth until every nation, kindred, tongue and people shall have the privilege of hearing the sound thereof and the voices of the servants of God, lifted up in warning and in testimony to them that judgments will come upon the world and that righteousness has been made known and proclaimed from the heavens in the latter day.

We have unfortunately lost some three or four of our Elders, by the hand of death, in the mission field. We regret this very much, and we are impressed with the thought that it is largely due, in some instances at least, to the lack of caution and proper care on the part of the Elders themselves. I shall be most thankful and happy myself if after I have done all that I have the power and wisdom to do for my own protection, the Lord will preserve me by His power. Still I will give to Him the honor and the glory for all. If a man receives wisdom to guard

himself against evil and dangers, it is because God has bestowed the gift of wisdom upon him. It is said that faith is a gift of God, and so it is; but faith does not come without works; faith does not come without obedience to the commandments of God. Men do not receive the gift of faith, nor the gift of wisdom, nor the gift of understanding, nor a testimony of the Spirit of the Living God in their hearts, without they seek for it. The principle is: Thou shalt knock and it shall be opened unto thee; thou shalt ask and receive; thou shalt seek if thou wilt find; and if you want wisdom, ask for it, as Solomon did; if you want knowledge and the testimony of the spirit in your hearts, seek for it earnestly. Put yourself in a position whereby you will be worthy to receive it, then it will come to you as a gift of God, and His name should be praised for the same.

I am grieved to say to this congregation—and yet perhaps I should not express myself so—that since our last conference we have been deprived of the presence, counsel and influence of one of our beloved brethren, one of the Twelve, President Brigham Young. Of course you are all aware of this, still I mention it here that you may know that we do not forget those with whom we have been associated in life from boyhood to old age, those, especially who have been faithful in all their callings and in the missions to which they have been appointed. We revere their memory and we regret their absence from us today.

I am delighted with the return and presence of Brother Heber J. Grant from Japan. He has been honorably released from that mission to return and to resume his labors here, or elsewhere, as he may be called and appointed. Brother Horace S. Ensign has been placed in charge of the Japan mission. Those who were laboring with him there are faithful, devoted, young men; but Brother Heber can speak of them more fully than it is possible perhaps for me to do.

There are many subjects, which should, perhaps, be dwelt upon and

thought of during this conference. I desire to renew, in brief, what I said to you six months ago. Notwithstanding we have had six months more of prosperity in the land—our crops have been unusually good this year, and the labor of the husbandman has been crowned with abundant harvests—yet, while prosperity has abounded throughout the length and breadth of the land of Zion, I want to tell you that there has not been so much prosperity abroad. We frequently hear of financial failures and difficulties. We hear of labor troubles in various parts of our land, and of wars and rumors of wars; but here in the midst of these mountain valleys, inhabited by Latter-day Saints, the Lord has given us peace and has made us secure. Our business relations are healthy; our business institutions are prosperous, and everything looks promising for the future; but, notwithstanding the promising outlook that we behold, I desire that my brethren and sisters will not become over-confident in this condition of affairs. I tell you that it is better for us to be out of debt, free from obligations and mortgages, than it is for us to have mortgages plastered upon our homes, or upon our farms, or upon our stocks, or anything that we possess in the shape of values. I again admonish the Latter-day Saints to aim and diligently endeavor to free themselves from debt. Get out of debt and keep out of debt, and then you will be financially as well as spiritually free.

I desire again to say that I would be pleased to see more of our young men learning trades instead of trying to learn professions, such as the profession of the law, or of medicine or other professions. I would rather a man would become a good mechanic, a good builder, a good machinist, a good surveyor, a good farmer, a good blacksmith, or a good artisan of any kind than to see him follow these other kinds of professions. We need, however, those who are capable of teaching in the school, and I would like to see a greater interest manifested by our young men and women in normal train-

ing, that they might become proficient teachers and look forward to following this profession, because it is a most important one, and great results will follow the faithful performance of the duties and labors of those who are engaged in it. The training of our young, the giving of proper instruction to those who are seeking education, and creating facilities in our midst for all who desire not only the common branches of education, but the higher branches; that they may obtain these privileges and benefits at home instead of being compelled to go abroad to complete their education.

Some of our friends took very grievous offense at what I said in respect to some of these things last April, I believe. I was sorry to hear what they said in relation to this. Why, bless your soul, the counsel that I gave last April in relation to these matters was in the interest of all parties and of all professions. I did not speak a disrespectful word of any profession. I simply advised, and I still advise, the young men of Zion to become artisans rather than to become lawyers. I repeat it; and yet I would to God that every intelligent man among the Latter-day Saints was able to read law and to be his own lawyer. I wish that every man could and would study and become familiar with the laws of his state and with the laws of his nation, and with the laws of other nations. You cannot learn too much in these directions; but I think there are too many trying to be lawyers, for the good of that profession. They are eating one another up, to some extent. Not long ago a young man who had studied law and hung out his shingle here, after waiting for business, trying to stir up business, for some length of time, came so near starving himself and family that he came and wanted to know what to do. He could not make a living in the profession of law. I asked him if he knew how to do anything else. He said yes, he was a good printer. Well, then, I said, abandon the profession of law and take up the profession of printing; do something that you can do and that you can make a living at. If

he had any practise at all in law my counsel to him, if he had obeyed it—and he did—would have been a benefit to those who remained in the profession. There are some men, most honorable, most genuine and most intelligent who are following the profession of the law. I wish I could say that much of all.

Then, my brethren and sisters, get out of debt. My young friends, learn to become skilful in the arts and in mechanics and in something that will be material, useful in building up the commonwealth where we live and where all our interests are centered.

O, my brethren and sisters, I admonish you to look after your children, that they may grow up with proper habits, keeping the Word of Wisdom, keeping themselves morally clean and pure, avoiding the temptations and the allurements that beset them on every hand, that they may grow up to be men and women without spot and without blemish. This is the great desideratum of life, almost, at least to me. For me to see my children following in the ways of sin, departing from the ways of uprightness, would be the most grievous affliction that could befall me. Death itself would be more tolerable.

Now, I feel that it is not wise or proper for me to occupy more of the time this morning. There are many other things that might be said, and probably will be said by those who will address us during this conference. I trust that proper attention may be given to their counsels, and that we may be built up and strengthened in the faith and encouraged in our determinations to serve the Lord, to keep His commandments, work righteousness and try to do good to all men, whether they be Latter-day Saints or latter-day sinners. Let us do good to all men; that is our mission. It is our especial business to lift up those who are drooping, to strengthen the weak, to encourage those who are in doubt, and to lead on and up in the path of righteousness and of usefulness among men in the world, that we may be in deed and of a truth saviors upon Mount Zion. That God may grant

this to every one of us is my prayer, in the name of Jesus. Amen.

The hymn on the first page of the book, was sung with excellent effect, by Brothers Wood and Noall Pratt, both grandsons of Parley P. Pratt, the author. The first verse is as follows:

The morning breaks, the shadows flee;

Lo! Zion's standard is unfurled!

The dawning of a brighter day

Majestic rises on the world.

ELDER HEBER J. GRANT.

Joy in preaching the Gospel—The Japanese mission—Productivity of land in that country—Advantages of thorough cultivation—The sugar industry—Necessity of obedience to legitimate authority—Good words for Elders in Japan.

It is needless for me to say to the Latter-day Saints that I rejoice in having the privilege of again standing before you in this Tabernacle. It is indeed a pleasure, to every man and woman who possess a testimony of the divinity of the work in which we are engaged, to go forth and bear that testimony to his or her fellows. There is no joy that comes to the human heart, so far as my experience in life goes, that equals that which we feel when we are engaged in the work of the Lord, at home or abroad. I believe, as a rule, when we are away from home, and relieved of the cares generally associated with the ordinary affairs of life, which engross most of our attention, we then draw nearer to the Lord, and receive more abundantly of the manifestations of His Holy Spirit, than we do while at home. It is because of this fact that the young returned Elder, and the Elder who has been on a second or third mission, who has been faithful, can arise before congregations of the Saints and testify that he greatly enjoyed his missionary labors, notwithstanding he has been separated from his friends and not pursuing the usual avocations of life.

In case I may forget it, I want to say a word or two about the hymn we have just listened to—"The Morning Breaks, the Shadows Flee," etc. I will not take time to read it, but it is the first hymn in the book. It was written under the inspiration of the Lord, by one of the greatest of all

the preachers and writers of the Gospel in his day—Parley P. Pratt. God be praised that he has a couple of grandsons who can sing it so beautifully! Read the hymn, and treasure in your hearts the sentiments of it. It fills my heart with joy when I realize that men who gave their lives, and all their time and talents to God's work, who never sought the accumulation of wealth, have left sons and grandsons who are following in their footsteps. The "Voice of Warning" is as much alive today, as when Parley P. Pratt finished writing it. It is sent forth by the tens of thousands, and there is an inspiration and power attending that work wherever it is distributed.

I know that the Latter-day Saints have been greatly interested in the mission I was called to preside over, and I regret I am not able to tell you that we have done something wonderful over in Japan. To be perfectly frank with you, I acknowledge I have accomplished very little indeed, as the president of that mission; and very little has been accomplished—so far as conversions are concerned—by the few Elders sent there to labor, or by the sisters who were with me. At the same time, I have the assurance in my heart there will yet be a great and important labor accomplished in that land. The inhabitants are a wonderful people. What they have accomplished during the past fifty years, since the country was opened to foreigners, is little less than marvelous. Verily, "a nation has been born in a day," in Japan! When I was coming home from that mission, as well as while I was on my way there, I was profoundly impressed with the great progress that has been made by that people. I traveled from Seattle to Japan, in returning to that country, upon one of the vessels of the Japan Steamship company. It is a vessel of between six and seven thousand tons capacity. It was built by the Japanese themselves. It is owned by Japanese capital, and it is competing in the markets of the world, so to speak, against English and American ships, and is holding its own. That company also has a large line of steamers running to

England, Australia, and New Zealand. It is one of the greatest companies having vessels on the Pacific ocean. When you think of several thousand tons of coal loaded into a vessel you can imagine that it is a pretty good sized boat. It is nearly twice as long as Zion's Co-operative Mercantile store on Main street, and has twice as many stories, counting decks under and above the water, though they are not quite so high; and it is about 50 feet wide. It is certainly an immense vessel. I returned home by another vessel owned by the same company, just completed in Japan, and commanded by the man who was in charge of the one I went to Japan on. To give you an idea of how steadily those large vessels travel, I will state, we left Japan for home in the midst of what is known as an Asiatic typhoon, and notwithstanding the water occasionally dashed over the forward deck, which was, perhaps, 25 to 40 feet above the sea, (it is very hard to judge the height looking over the side of a vessel), and notwithstanding the waves were rolling high, I do not believe that a tumbler of water, set on the floor, would have tipped over during the storm.

While listening to President Smith's remarks, I was forcibly impressed with some lessons I have learned by going to Japan. One of them is that there is an abundance of opportunity in Utah for every wideawake, active man, and really he does not need to rustle around to try and find a better country to go to. In Utah, we cultivate about 15 per cent of the soil. In Japan, it is claimed, they cultivate only 12 per cent. Japan is about 25 per cent larger than our state, therefore, the area of the land under cultivation is about the same as here; yet they support between forty and fifty millions of people on that amount of land! We think we are cultivating the land, why, we are simply scratching it over, my brethren and sisters. There has been a wonderful increase in the value of land in the vicinity of Lehi sugar factory, as well as land in the vicinity of Ogden, Logan, and Garland factories, because of

superior cultivation and yielding larger crops. I know this is a problem that is before the Latter-day Saints. We should unitedly study to create improvements whereby the land will produce more, instead of trying to see where we can go to get a big piece of land. There are many men who, with a few acres properly looked after and cultivated, produce more than the men with large farms which they simply scratch over. We should have chickens to do the scratching, but we should thoroughly cultivate our land. I call to mind a man who lives at Lehi, a little more than a stone's throw from the railroad station. One year that man raised, on a little less than four acres of ground, 128 tons of beets. He was a very honest man, and he realized that many of those beets were no good for sugar. You know, in the early history of the Lehi sugar factory, we had to take everything in the shape of beets that the farmer raised. It was not like wheat; if the farmer raised some wheat and it got frost-bitten, and was no good, the miller did not have to buy it; but when we started the sugar industry we, figuratively, got down on our knees to the farmer, and if that would not do, we almost lay down and crawled to him, and begged him to raise beets. We had to take all the beets they brought us, and pay \$5 a ton for them, and then had to feed some of them to the pigs, because they were no earthly good, not having any saccharine matter in them. The man of whom I speak, however, realizing that the large beets which had grown on the edge of his little garden farm, close to where the water ran, had but little sugar in them, and that they were not worth \$5 a ton, picked out about eight tons of the large beets and kept them to feed his own stock, the rest he brought to us, and got \$600 in cash for them—from four acres. Soon after that I went to the Snake river valley. I found a man there with 360 acres (I was rather sorry he did not have 400 acres), and I asked him how much he had raised that year. He said, about \$500. He had scratched, and

worked, and plowed, and harrowed, his big farm, and had raised that little; whereas, my friend with the four acres—by the way, he had a flower garden, and raised vegetables for his family, so he did not have the entire four acres in beets—made \$600 in cash. He also had the pleasure of living right there with his friends, having the benefit of schools and other advantages for his children, instead of living away off on a ranch, with no educational advantages, no society, no improvement associations, no Sunday schools, and where he would have to scratch, walk, harrow, plow and wear himself out. Then, we gave prizes in those days (I do not know whether they still give them) for the best 10 acres, the best five acres, and the best two and a half acres; and this man's four acres were better than anybody else's two and a half, so he got a \$50 prize. Consequently his land yielded him eight tons of beets, vegetables for his family, furnished him a house to live in, and gave him \$650 in cash.

President Young tried to establish the silk industry, when I was a boy, and some of the people pooh-poohed and laughed at it. They also pooh-poohed and laughed at the sugar industry. I remember that every farmer I talked with said we could not afford to raise beets; that it would cost more to plant them, dig them up and take the tops off than they were actually worth. They have found out better now. A whole lot of them have discovered that it pays reasonably well to plant beets. Before I went to Japan, I priced many and many a farm in the vicinity of Lehi, and the owners had simply doubled the prices from what they were before the factory was built. I tell you that the actual increase in value of land in Utah county is more than the cost of building that factory. So, I am inclined to think it did benefit the farmer, that it was beneficial to the people as well as to the stockholder—that is, those who became stockholders after it was started, and not some of us who got in at the commencement and "went broke" on it.

I find there are many opportunities, if we will but take advantage of them, and constantly study to improve and increase the production of the soil, as well as make the best possible use of our means. I am told that much of the land in some sections of Cache valley, which was considered of but very little value, is today very valuable, because of the creamery industry. I rejoice to hear of this increase in values because of the establishment of manufactures. I have always worn home-made clothes. (Of course, I am wearing Japanese clothes now, but they will soon be worn out, and if I stay here long enough I will be wearing Provo goods again.) I always believed in wearing them. Why? Because a suit of clothes made at home keeps \$20 to \$30 at home; whereas, by sending the wool away to be made up the community would be enriched by the bringing back of 75 cents! By keeping the \$30 here, if I do not get it somebody else does; and I was always of the opinion that, if it floated around, perhaps I would get even by seizing some of it. In buying home-made clothes there is part patriotism, and part a desire for my own pocket.

The people of Japan are industrious. They learn to economize, because they simply have to live on very little. I believe that if the Latter-day Saints would more generally practise economy, frugality, and increase the production of the soil, there would be greater opportunities for not only the people who are here, but for many times the number. We do not need to go to Mexico, Canada, Wyoming or any other place, to improve our condition, as a rule. Mind you, there are exceptions, and I do not want anybody to think I am not willing to see Canada, Wyoming, Colorado and Mexico built up. I rejoice to realize that Zion is spreading. But, in spreading, let the people try to improve. Do not get so much land that you will work yourself to death, and leave your children to quarrel over it. Be satisfied with a moderate size farm—one that you can cultivate, and make produce to

the fullest extent. As I say, seeing that nation of forty or fifty millions of people being supported on practically the same amount of soil that we cultivate, it has given me the idea that there are wonderful opportunities for us in establishing other industries in addition to the sugar industry.

Now, I say to the Latter-day Saints, seek for the Spirit of the Lord. Pray to God for the desire and strength to carry out, to the full extent of the ability God has given you, the counsel and instruction of the servant of God and his counselors, who stand at the head of this people. I say to you that if Wilford Woodruff had leaned upon the Latter-day Saints, and the inspiration of the Latter-day Saints as individuals, you never would have had a sugar industry in this country, at least for many years to come. The Presidency of this Church, in the days of the "boom," and just before the collapse, wrote circular letters and sent them all over Israel, stating that they desired this industry established. They appealed to the Latter-day Saints, from one end of Zion to the other, to invest their money in it; and men who would invest ten, twenty, thirty, fifty thousand dollars in sheep, and then go in debt in addition, would not put more than fifty or sixty dollars in this industry intended to create employment for the Latter-day Saints, and to benefit the farmers. Some rich sheep man, if you showed him a herd of sheep that was worth fifteen thousand dollars, and told him he could have it for fourteen thousand, would go to the Deseret National bank, or the State bank, borrow the money, and take chances; but he would not borrow money to put into an industry that the man whom God had called to stand at the head of this people desired to have established. No; he would give the sixty dollars, and say he never expected to see it again, because the business would not succeed. All Israel, in the greatest industry that has yet been established here, invested the enormous amount of ten thousand dollars at the time the first payment had to be made

on that factory. Many wealthy men whom I went to, with a letter from the Presidency of the Church, asking them to help that industry—and they were abundantly able to do it—declined to do so, and said they did not believe the Church had any business to put money in a sugar factory, that it was not within the province of the Church to do such things. I tell you it is the duty of the Presidency of this Church to ask the people to do anything and everything that the inspiration of God tells them to do. But for the wisdom of Brigham Young, under the inspiration of Almighty God, the Latter-day Saints would not be in this country at all. We are here in fulfillment of the prediction of Joseph Smith, in which he stated that we would be driven from city to city, from county to county, and finally be driven to the Rocky Mountains and become a great and prosperous people. It has been by the inspiration of Joseph Smith and Brigham Young that the people have been planted here; and it has been through the blessings of God and His watchcare over this people, that they have been prospered. Read in the Improvement Era (I believe it is in the first volume) an article entitled "A Voice from the Scill," by Professor Widdsoe; it shows the inspiration of God to these two men. We are in one of the greatest and finest producing countries on earth; and this scientist, Professor Widdsoe, says that this country is able to sustain the people from all nations of the earth, when they shall flee to Zion for safety. Let us be ready and willing to follow our file leaders, and to sustain them. I say to you that the establishment of the sugar industry here is the result of the inspiration of God to Wilford Woodruff, that meek and lowly man who was entitled to the inspiration of God, and who received it. Though business men, and others, criticised his action at the time, I have lived to see his wisdom prove superior to the criticism of the "wise" ones, and the people have been benefitted and blessed. You will always be blessed and benefitted in fol-

lowing the advice and counsel of those whom God has chosen to preside over the Church. By honoring the man God has chosen, God will honor and bless you; and as you individually do your duty, you will grow and increase in the light and inspiration of the Spirit of God. As we grow and increase individually, so will the Church grow and increase. I tell you, "obedience is better than sacrifice, and to hearken than the fat of rams." I am willing to be utterly ruined financially, if that resulted from fulfilling the council and wishes of those whom God has placed to preside over me. This is the work of God. Joseph Smith was a prophet of God; we must remember that. We must "seek first the kingdom of God and His righteousness," and then shall all other things be added. Life eternal is what we are working for. Do not allow the wisdom, the riches or the education of the world, or anything else, to blind our eyes to the fact that this is God's work, and that the mouthpiece of God is on the earth; when he speaks, let us be ready and willing, with our time, our talents and all that has been given us, to labor to fulfill what God desires. I tell you, God will vindicate His mouthpiece, as He vindicated Wilford Woodruff and his counselors in the establishment of the sugar industry.

I forgot all about the Japanese mission, in preaching about the Lehi sugar factory. I rejoice to say we had a delightful trip to Japan; and a very pleasant trip home, except the first three days, when we were in the typhoon. When we held a service, the captain paid us the compliment of coming to meeting. He had his seventieth birthday on the vessel as we were returning, and the passengers contributed a few dollars apiece, and gave it to a gentleman for the purpose of buying a very handsome silver loving cup to present to the captain, on his arrival in Seattle. I held services on the boat during the voyage, and spoke 40 or 50 minutes. The captain said he had been on the ocean from boyhood, but had seen so much hypocrisy in religion that he would never go to any

of the meetings that were held on his vessel. But, it seems he learned to like us, as we went with him to Japan, and he came to meeting and listened to us; and, said he, "I declare it's pretty good sound sense that you folks talk. Yours is a pretty good practical sort of a religion, I rather like the Mormons, and will always be glad to have them travel on my boat."

In Japan we have many warm friends; and we rejoice to know that our Elders are all doing very well indeed; and the two sisters there have an excellent spirit. There was a dozen of us there, and I do not believe I ever was associated with the same number of brethren and sisters, for the same length of time, whom I loved any dearer. They are very choice. Of course, they are young and inexperienced, but the Lord is blessing them, and the younger ones are learning the language very rapidly. I am well satisfied with the progress they are making. Brother Ensign, I feel, will be able to take charge of the affairs of that mission just as well as I could possibly do if I had remained. He has had missionary experience; he loves the work of the Lord, and he would be ready and willing, if need be, to give his life for the cause, and that is all any man can do. He has found it difficult to learn that language, and once or twice has been a little discouraged. I do not blame him for this. We all get discouraged at times; but if we repent of our discouragement, and labor with increased zeal, the Lord never holds anything of that kind against us, neither do our brethren. One reason perhaps why Brother Ensign got a bit discouraged at times was, I think, because he had had such an active, energetic life as a missionary in Colorado. There he was at it early and late, singing, praying and preaching, outdoors and indoors; then to go over to Japan, sit down and study what people call "that abominable language" day after day, with nothing else to do—well, I tell you it takes a whole lot more courage and endurance than it does to get out and do active work. It tests a man more

than it does to labor. It does not require much courage for a man to knock another down who hits him; but it takes a great deal of courage to take it without hitting back. It becomes monotonous to do nothing. Lots of men are first class in a fight, but of no account to guard. Brother Ensign is laboring faithfully and diligently, and the Lord is blessing him. All the Elders there love him, and he has sufficient wisdom, and enough of the Spirit of the Lord, to preside there successfully.

When I received my release, I felt I could not come home; that I must stay at least six months more; and the first night, instead of being happy, as one usually is when released to return home, I felt sad, for the first and only time in Japan. I did not go to sleep until three or four o'clock in the morning, and I felt I must cable home and ask permission to remain. But the next day I got to enquiring of myself, What good is there for you to stay here? How much more can you do than Brother Ensign? And I began to realize it was a desire to be able to come home and tell you I had done something which prompted my wish to stay there longer. It was a spirit of pride; I disliked to have to tell you that I had been there 15 months and done nothing. I wanted to stay six months more, to get some results from the active labor we had done there, so that I could come home and say I had done as well as other Apostles who had gone out on missions. I concluded it was pride, and not the Spirit of the Lord, that prompted this feeling. Then, I thought I could come home and perhaps go somewhere else, if the Lord wanted me to do so; at least, I could do something more profitable than sitting down in Japan, and everything would go along all right there; perhaps I could move one stone, if not more, if I came home. The minute I got the right spirit I was wonderfully happy. Brothey Kelsa was honorably released to return home, and I think it was about the same with him as with me; but, no doubt, after he thought about it one night, as I did, he was very glad to come home. You can ask him when you see him. Brother

Kelsch and I, I am afraid, have got too far along in years to ever learn Japanese. I believe, as President Smith does, that the Lord will help us to do something if we try all we can to do it ourselves; but in this case the Lord would have to help Brother Grant and Brother Kelsch such a great deal, that I don't think either of us had the faith to believe He would do it.

Of the four who originally went to Japan, there are left Brothers Ensign and Taylor. Brother Ensign is now the president, and he will do well. Brother Taylor has done remarkably well. The Lord has blessed him abundantly. He has studied diligently, and he is a wonderfully intelligent, bright young man. Contrary to the usual effect, when the Lord has endowed a young man with remarkable ability, instead of his head swelling, and his thinking he knows everything, he is just as humble and modest as he is bright. I have never been associated with a more diligent, energetic, faithful young man in all my life. He is an honor to his parents, and to the work of God; and as sure as he lives, he will become an instrument in the hands of God of accomplishing a great and noble work. The five young men who went with me later have all been diligent. Some of them have found it easier to learn the language than others. They are all choice spirits and are progressing constantly. Those who have found it most difficult to learn the language have been the most abundantly blessed by our Heavenly Father. They have been diligent, and the Lord has seemed to make up to them what they lacked in learning readily. Those who have found it most difficult to talk Japanese, on several occasions, when they have been explaining the principles of the Gospel, the Lord has given them words to speak, and they have been enabled to talk beyond their knowledge of the language. We have rejoiced in this additional testimony of God's goodness unto us. The two sisters who are there have done remarkably well. My wife found it very difficult to learn the language, being more advanced in years

than the other sisters. She learned it much better than I did, however; still it was a hard task for her. My daughter found it easier; and really I regretted exceedingly to come home on her account; for she was getting the missionary spirit; she was able to bear testimony, and did it humbly, and with the blessing of God. I felt that, if she could stay there a few more months, God would give her an increased testimony, and power and ability to do a remarkable labor in that land. I was sad to bring her home, because I felt she was gaining an experience, in her childhood, that would be of very great value to her.

The people there were as kind and considerate of us as we could possibly ask them to be. We followed out the advice we received from the Presidency, to the best of our ability. We have published two tracts. One of them was a short tract I wrote, containing a little information about the Church, which has been re-published in the "Era." The other was a tract written entirely by Brother Taylor, on God. He did not attempt to write on the Godhead, for fear of confusing that people. It is a very able tract. He first wrote one that would have been very satisfactory in any land where the people understood English; but it struck me that it would be too deep, and far beyond what the Japanese could understand; so I handed it to him and said, Brother Taylor, I wish you would ask the Lord to help you write this in a kind of second reader style. He wrote it again, and simplified it; and, if you had not known the same man had written the two tracts, you could hardly have believed it. It delighted us all, and we praised the Lord for the ability He had given Brother Taylor to write this tract; we feel it will do great good. The people there are wonderfully interested in learning English. At one time there were ten young men who wanted to be baptized. We told them not to be in a hurry, but to come around and see us occasionally, and we would talk with them, and after awhile, when they un-

derstood the Gospel better, we would baptize them. Just as soon, however, as Brother Taylor and others of the brethren got far enough along that when they would come there and talk English, the brethren would talk back in Japanese they commenced dropping off one by one. Nearly all our converts are of that kind. They love us very dearly, they know we have the truth, and they want to be baptized right away; but when we quit talking English to them they lose their love of the Gospel. It was very amusing to me to have an intelligent, bright Japanese sit down and talk a whole evening with Brother Taylor, determined to talk English and never a word of Japanese, and Brother Taylor, just as determined, to never say a word of English, speaking to him in Japanese.

We have baptized only three people so far, and two of them I am afraid, are no good. The other one, I believe, is a converted man and a Latter-day Saint. The two who were baptized first were quite promising, and, when I came home before, I reported how good we felt over these two men. One of them could speak English, and had read the Bible. Oh! he believed it all—ready to give his life for it. I found out afterwards that he wanted to borrow some money from me to start a patent medicine establishment. The other man, a Shinto priest, I tried to persuade to wait awhile before being baptized, but he said he believed every word. I took Brother Kelsch's "Ready References," and went over it with him, through an interpreter, reference by reference, and he swallowed every one of them. Inside of a week after I first left Japan, he wanted some money from the brethren, and as soon as I got back there he wanted fifteen hundred dollars from me to start a job printing office, and when he didn't get it, his faith oozed out. The last convert just "went for us" in the beginning. He had been taught English by a Christian minister, and he knew all the arguments of our Christian friends. He used to come regularly and have battles with Brother Taylor, and Brother Taylor beat him

every time, until it began to dawn on his mind that we must have the truth, seeing that everything he advanced was overcome. He commenced studying our faith, and read the Book of Mormon. He was finally baptized, and has been true ever since, and we hope he will continue so.

Now, I have not half told my story; but the time is past. God bless you. Amen.

The choir and congregation sang the hymn which begins :

Come, come, ye Saints, no toil nor labor fear,

But with joy wend your way;
Though hard to you this journey may appear,

Grace shall be as your day.

Benediction by Elder David McKenzie.

AFTERNOON SESSION.

The choir sang the sacred hymn:

"Peace Be Still."

Prayer was offered by Elder Charles F. Middleton.

The anthem "Hosanna" was sung by the choir.

PRESIDENT ANTHON H. LUND.

Obedience to truth the basis of freedom—Sin productive of bondage—Preparatory work for the coming of Christ.

I sincerely ask an interest in your faith and prayers. I desire to speak to you under the influence of the Holy Spirit, for any other influence would not edify us. I rejoice in seeing this large attendance at our conference. It manifests to us that the Saints are desirous of coming together and receiving the word of the Lord.

I was very much interested this morning in the remarks of our brethren who spoke to us. President Smith told us to be free, and not to be the slaves of sin. On one occasion, our Savior, in addressing the Jews who believed on Him, said to them, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." They said to Him, "We be

Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" Jesus answered them, "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." In other words, the slave of sin. The Lord has commanded us that we shall loose the bands of wickedness and break every yoke. Now, we want to enjoy the blessing embodied in the words of Jesus: "The truth shall make you free." The Lord wants us to be free. In fact, one of the objects of our coming upon the earth was to be made free, and to learn the right use of freedom, or free agency. The Lord does not want us to be slaves, or even servants, in the sense of being in bondage; but He wants us to be His free sons and daughters. He wants us to learn the right use of free agency. The man who abstains from sin and from indulgence in sinful pleasures is not a servant or slave; he is a free man. Too many there are who do not understand this, and who lack the moral courage to use their free agency and do that which they know to be right. Too many there are who are afraid of what others shall say. Latter-day Saints, be not afraid of what others may say; but be afraid of what He who knows the inmost thoughts of your hearts shall think and judge of you. The man who chooses to continue in the word of Christ, not only in the hearing but in the doing of it, though it may deprive him of the good opinion of many, shall know the truth, and the truth shall make him free indeed. We should examine ourselves, and find out whether the truth has made us free, or whether we be still slaves to those influences that we know are not of God. Are we doing the things which God has forbidden? If so, it is time for us to loose the bands of wickedness and break every yoke. It is time for us to get out of bondage, and feel within ourselves that we are free indeed.

When the Gospel was first preached to us we were full of doubt and darkness. By obeying the word of God we received an assurance that we had

made a covenant with Him, and that He had accepted us. Doubt and darkness left us. The light of the Holy Spirit filled our whole beings, and we felt that we were free. Have we continued to be free like this? Have we not, in too many instances, yielded to temptation and indulged in that from which we had covenanted to keep ourselves free? I am afraid that too many of us will find this in our history. My exhortation is, Let us learn to know ourselves, and to know how we stand with our Heavenly Father; and, knowing this, so shape our course that we can gain His favor.

We rejoice in the fact that the work of God is growing in the earth, and that He has been with His servants in their labors to promulgate the glad tidings of salvation unto men. Our missionaries have gone to nearly all lands, and are proclaiming the will of our Heavenly Father and telling men that the time is quickly approaching when Christ will come the second time. When He came the first time, He descended below all things that He might redeem mankind, but He will come in glory to the earth, with His holy angels, to meet His Saints. That time is approaching. Much will have to be done, no doubt, before Christ will come to reign upon the earth. How long it will be we do not know; but we know this: the work in which we are engaged is the preparatory work for His coming. We call upon the whole world to repent, to turn unto God, to have faith in Him, to keep His commandments, and do the things which He has ordained for salvation; then lead such lives that they can say in truth that they have taken upon them the name of Christ.

We, the Latter-day Saints, partake of the Sacrament Sunday after Sunday, and every time we do this we make a covenant with the Lord that we will take upon us the name of Christ, and always remember Him, and keep His commandments. This covenant should not be an idle one. We should not lightly partake of the holy emblems of the flesh and blood of Christ; but in par-

taking we should form a strong resolve in our minds that we will do these things which the one who blesses the bread and the contents of the cup pronounces. When we say amen to his words, we make them our own, and we should show in our lives that we mean to keep the covenant which we make.

The Gospel of Christ as revealed unto us is the same as formerly. When John was shown that an angel should come with the Gospel, he was not told that it should be a new Gospel, but it was the "everlasting" Gospel—always new, and yet everlasting; the same Gospel, with no change in it. How thankful we are, brethren and sisters, that the Lord has been so gracious unto us that we have heard the glad tidings of the Gospel and received a testimony of its truth—Let us show our gratefulness unto our Heavenly Father by keeping His commandments and performing every duty required of us. It is the surest way to happiness; in fact, there is no other way by which we can be happy than by keeping the commandments of God. Choose any other way; feel in your hearts that you can do as you please—you have your free agency—and it will not be long till you find that the words of the Master are true when He said, "Whosoever committeth sin is the servant of sin." There is nothing that grows quicker upon anyone than indulgence in sin. It shows a person how weak he is. Those who are sunk in degradation will at times remember when they were innocent and good, and then wish they were back in that state; but when they attempt to get there they feel how weak they are, for they have become the slaves of sin. This should not be the case with us. After we have made covenants with the Lord, we should show ourselves strong enough to carry them out.

The Lord, through the Prophet Joseph Smith, instructed His people to abstain from certain things in their diet, and if they would do it, certain blessings were promised. If I should ask you, Do you believe the Prophet

received that revelation from God? I know you would say, Yes; and yet, how many of us are there who do not keep it? I allude now to the Word of Wisdom. Is it hard to keep? Yes, to those who have indulged in the things forbidden. They have found that the bands have become so strong that they can hardly break them. But the Lord commands us to do this. Let us show that we have strength. If we have it not, let us pray our Heavenly Father for strength to withstand these things, so that we can feel in our hearts that we are trying to live according to the commandments of God. Science gives evidence that the counsels given in that revelation are true and for man's best good. Now, as we believe not only that it is a word of wisdom, but that it is the will of God, let us resolve that we will keep it. Abstain from the use of tobacco, which is so hurtful to the constitution of man. Abstain from strong drinks, and from the use of tea and coffee and the excessive use of meat. Whatever there is in that commandment, let us make it the rule of our lives. Will we regret doing this? I remember my uncle said to me when I would not take these things—and he happened to offer me nearly every one of them—"It may be the best not to use them, but you are losing many pleasures in life by abstaining from them." I do not feel that this is the case. If we have not accustomed ourselves to them, we will not miss them. Those who have accustomed themselves to the use of such things and abstain from them will feel a greater self-respect and more strength to overcome other weaknesses.

My counsel to the Latter-day Saints is to keep the Word of Wisdom, also to remember their covenants, lead holy and pure lives, and keep the commandments as contained in the law and given in the Gospel. Remember the poor, keep the Sabbath day holy, pay your fast offerings, and let not your donations to sustain the poor be forgotten. Remember your tithing, and every duty required at your hands; and if you do, you can approach our Heav-

enly Father in confidence and trust, like a child to its natural parent, and ask for the things you desire, and they will be yours. God bless you all. Amen.

ELDER LEWIS S. POND,

(President of Bannock Stake.)

My brethren and sisters, in reporting my labors and the condition of the Bannock stake of Zion, I sincerely trust I may be actuated by the Spirit of the Lord, that what I say may be directed thereby. In the stake of Zion where I preside, our numbers are not great. We have only 10 small wards, and about 2,200 souls. In a general way, the people have been prosperous; but for years past one portion of the stake has been laboring under adverse circumstances, on account of having to haul water from four to seven miles. Two or three years ago, however, the stake was called upon to assist the people to get a portion of the waters of Bear river, at a cost of about \$60,000. That has been accomplished, and many people are enjoying the benefits therefrom, though there is still a great indebtedness to meet. But that covers only a part of the arid lands in the stake, and the people in some instances have become discouraged. There has been a spirit of restlessness prevailing, and many in adverse circumstances, as well as some in better circumstances, have had this spirit. Some who have held stake and ward positions have felt they were at liberty to pull up and go to other lands just as they pleased, and the effects have been detrimental. Others have sought the counsel of those who presided over them, and have gone to seek better places, with the permission and blessing of the Priesthood.

The stake presidency have always been united in their labors, so far as the work of the stake is concerned; and the High Council have been assiduous workers in helping them carry the great responsibilities. They have been called to act also as home missionaries, and have done a good work in the midst of the people. The organizations in the Priesthood are complete, with the ex-

ception of one or two vacancies, which will soon be filled. One ward is at present without a Bishop, on account of that officer resigning and moving to another place. The auxiliary organizations are in a prosperous condition. Those who preside in them are energetic, and willing to do all that is possible. They travel a great deal amongst the young people, and their labors are productive of good. Most of these organizations hold sessions through the winter months only, as many of our young people go away from home during the summer season to earn a livelihood.

In a general way, there is a splendid feeling in the stake. Of course, as in other stakes, I suppose, we have a few that seem to think they do not have time to serve the Lord; they are more willing to give their time and attention to the things of this world. There is too much of a spirit of speculation prevalent in the stake; and those who visit the different wards complain that some of the people do not serve the Lord as they should do. Many have incurred great debt, and I am sorry indeed to report this condition. Many have been prosperous, and have sought to enlarge their possessions, the result is you can hear them say, "what shall I do to meet my obligations?" The implement men, and other agents who pass through our settlements, seem to have greater influence over some of the people, in a financial way, than do those who preside in the Priesthood. Many are buying far beyond their means, and in working to meet their obligations they are depriving themselves of privileges they might have in serving the Lord.

I believe our numbers are increasing a little. The water is being secured for arid lands, and people have begun to come in and enquire for homes among us. Some who moved there to be on the outskirts, still want to be on the outskirts, and are selling their homes and moving again. A number of very desirable brethren and sisters have joined us recently, and we invite more to come and make their homes with

us. Generally speaking, unity prevails in the priesthood. Those who are active and energetic are stronger in the faith, I believe, than they ever were. We are striving hard to bring about a still better condition, both spiritually and temporally. Our wards are usually well represented in Priesthood meetings, as are the auxiliary organizations also; and in a general way the people take home the counsels that are given, and try to practise every principle that will make them better.

I trust the Spirit of the Lord will continue with us during the sessions of this conference. I bear testimony that I know the work of the Lord is here. I testify to you, my brethren and sisters, that, in fulfillment of the Savior's words, if we will draw near unto Him He will draw near unto us. I have proved this in my own experience; the freedom and joy which has been spoken of during the conference has come to every Latter-day Saint. The better we serve the Lord, and the more diligent we are in His service, the greater amount of the Spirit of the Lord we enjoy, and the easier it is for us to make necessary sacrifices. I pray that the Spirit of the Lord may be with us continually, and that we may take the spirit of this conference to our homes, so that the people in general may be benefitted thereby. I ask these blessings in the name of Jesus Christ. Amen.

ELDER JAMES E. STEELE.

(President of Bingham Stake.)

This seems to me an awkward position to occupy, but although I feel somewhat out of place, I am very pleased to have the privilege of making a report of the Bingham Stake of Zion. The Bingham Stake is located in the southeastern part of Idaho, in what is known as the Snake river valley. It is a part of the old Bannock Stake, or, as it is known now, the Fremont Stake. We number about ten thousand souls. We have seven or eight hundred families, scattered over a large area of country. We have twenty-four wards

and seven branches. All of the wards are fully organized, and, so far as I know, all the ward organizations are complete. All the Stake offices are full, with the exception of one, and that is the President of the High Priests' quorum; the President moved from our Stake, and the vacancy has not yet been filled. Our High Council is complete, and its members are doing a good work. The Presidency of the Stake have been united on every question that has come up for our deliberation since the Stake was organized, in 1895. We are united with the High Council, and with all our Bishops. We are also united with the presidencies of the Stake auxiliary organizations. As far as I know, there is no contention but that can be readily settled between the members themselves. We have had but one or two High Council trials since the Stake was organized. The Stake Presidency meet every Thursday, at 2 o'clock, and deliberate upon the things pertaining to the welfare of the Stake. The High Council and the Stake Presidency meet once a month and counsel together for the good of the people.

We have a very prosperous community and the people are doing exceptionally well. We were largely in debt a few years ago. Many people who moved into the Stake from Utah had formerly lived on a city lot or on a small tract of land, possibly not to exceed five acres, and when they got into the Snake River valley and procured from 160 to 640 acres, they thought they could buy all things they wanted, and more too, because they had so much land at their command. But they soon found out their mistake, not, however, before many of them had to mortgage their homes to secure their indebtedness. I am very pleased to report today that these mortgages have largely been lifted. Our counsel to the people has always been to keep out of debt. They are now trying to comply with it, and are relieving themselves of that bondage. Our crops this year have been very good. We have the Snake river to draw from for our water supply. Our land is very productive, and con-

sequently we are prosperous, as a rule. I feel that the Lord has blessed the country. The blessings that were petitioned for upon the land by President John Taylor, in 1884, have been realized by the Saints of the Snake River valley; and I feel that the Lord will continue to bless us if we will only keep His commandments. That He has done so is my testimony to you this afternoon.

I have a testimony of this great latter-day work; I know it is true. I know that Joseph Smith was a Prophet of the living God, and those who have succeeded him in the Presidency have been men whom God has recognized. They have been blessed and clothed with authority to lead and direct the affairs of His work from the beginning up to the present. I feel with all my heart to sustain them, to hold up their hands, and do my part so far as I have power. I ask God to bless us, to bless our President, to bless his associates, and to bless all Zion, in the name of Jesus. Amen.

ELDER JOHN HENRY SMITH.

Duties and responsibilities of the Saints—Word of Wisdom—Consistent treatment of strangers who come among us.

My brethren and sisters, I am most happy in the privilege of being with you in this conference, and in listening to the words that have been spoken by our brethren of the Presidency, as well as the reports made by the brethren representing some of the Stakes of Zion.

The duties and responsibilities that rest upon the Latter-day Saints are manifold. But no duty should be more sacred to them than a proper observance in their own lives of the rules and regulations established by the Redeemer of the world to maintain purity, uprightness and consistency in all the walks of life. If the claim we make be true, that the Father and the Son visited the Prophet Joseph Smith and revealed to him the character of the mission designed for His people, and that mission was to call the children of men to repentance; and if we have been made partakers of the truth, and sub-

scribed to the conditions associated with our entrance into the waters of baptism, the consistency of our lives should be such that its impress will be made upon the minds of all with whom it may be our privilege to mingle. No matter how little they esteem the faith we represent; no matter what their prejudices have been, or how they may have been engendered; if it shall be found, in our companionship with them, that our lives are above reproach, and our course is in keeping with the declarations we send forth to the world, that impress will cause men and women to change their views, and to regard with favor and consideration those of us who are obedient to the moral principles and doctrines of the Gospel of the Lord Jesus. It may be that many, forming their judgment without an understanding of the purpose and mission of the Latter-day Saints, may fail to appreciate the character of the ministry of the Saints; but it has been my experience, as I have mingled among the children of men, that the more thoughtful and prudent are deeply impressed with that proposition presented in the scriptures, "by their fruits ye shall know them." It is not difficult to lead thoughtful men and women to believe in the man whose life is morally correct, who by his actions and sayings shows himself to be temperate, upright and exemplary, wherever he goes and with whomsoever he mingles. I am led to believe that our mission in the world, as the chosen people of the Almighty, will be more perfectly accomplished by the upright character of the lives we lead in our homes and social gatherings, in the impress made by the discharge of private obligations, and the fulfillment of such public duties as may be required at our hands, with highmindedness, and a determination to uplift and better the moral conditions of those with whom we mingle, than it can be in any other way. The world today presents thousands of openings for men who are strictly sober, who refuse to use intoxicants under any circumstances, and who, in the fulfillment of their duties in life, have displayed a proper regard for the

rights and liberties of their fellows, and handled with consistency and honesty the trusts reposed in them. I believe that, in the providences of the Almighty, it is His purpose to equip and prepare His people to become the aids and helps in government, in all parts of the land. But we can never attain the place it is His purpose we should until we have thoroughly indoctrinated ourselves in an understanding of every moral principle, and have a full comprehension of the great responsibility imposed upon us in the handling of obligations and trusts. Our lives must be in harmony with everything that is pure, honest and upright.

The faith we have received covers every principle necessary to the equipment and preparation of men and women for the duties and responsibilities of the temporal as well as the spiritual life. The doctrines of the Redeemer affect not only the spiritual wellbeing, they apply also to the moral and temporal welfare of mankind. He laid upon each one the obligation to observe the moral principles and doctrines of the Gospel, and that it is his duty to conform to the ordinances of God's house, and walk in harmony with the rules laid down by Him. He also pointed the way to the great possibilities confronting our Father's children, sought to impress upon them, in such form that there could be no misunderstanding His purpose, His wishes as affecting their conduct in life. "Thou shalt not lie," was the declaration of the Redeemer of the world. Are we obedient to the mandate? Have we followed this rule? Have we written upon our minds the thought that the duty is ours to guard against the possibility of being a liar? "Thou shalt not steal," is the declaration of the same great leader of men. Are we mindful of that declaration? Has it truly found lodgment in our hearts? Is it written in the fibers of our being? Are we applying it as thoroughly in the discharge of the duties that rest upon us as we should do? Let every man and woman ask themselves these questions, and see if the answer can truthfully come from their own lips, These

requirements given by the Redeemer to the world have been accepted by me, and have been applied in my own life to the best of my ability. "Thou shalt not commit adultery." "Thou shalt not kill." "Though shalt not bear false witness against thy neighbor." Are these propositions with us in spirit and in truth? Have they riveted themselves upon our minds in such form that wherever we go, and with whomsoever we mingle, we maintain ourselves free from these grievous errors against which the warning voice of the Redeemer was uttered. I trust we have weighed these propositions rightly, thoroughly comprehend their import, and are striving to comply with them, so that none can question the consistency of our utterances and examples.

President Lund, in his remarks, touched upon the question of the observance of the Word of Wisdom. It is a singular thing that there should exist any necessity, among a people so fully taught in regard to the sacredness of that requirement of the Lord, for repeated admonitions concerning it. It was first given to us as instruction from the Lord, without constraint, and later more fully impressed upon our minds by the declaration of the prophet of God that it was in force upon us as a requirement. But little by little we drift with the stream, and it is difficult to find among the Saints entire families that are truly seeking to be in harmony with that principle. What a work could be accomplished in the world today if every man, woman and child who have been baptized into the Church would truly practise that principle! What an influence in the world for good we would be if ourselves, our children, and our children's children, would follow the good example, in this respect, of the patriarchs of the past! Men and women say, sometimes, they are too old to do it. If the generations who were conversant with the restored work of God, in the early rise of the Church had as fully obeyed the requirements of the Gospel as they should have done, concerning the Word of

Wisdom, there would now be found but few of our sons recreant to their responsibilities in the line of temperate and consistent lives; there would more rarely be found among our daughters those whose lives are rendered unhappy because of nervous troubles, superinduced by the use of narcotics forbidden by the law of God; there would more seldom be found boys or old men shattered in their physical structures by the use of tobacco, and in large measure unfit for the duties and responsibilities of life. There would be a still larger number of men and women so fully established in every moral principle, and every temperate thought and idea, that wherever they went in the world their conduct and example would write itself upon the minds of men and impress them most favorably.

Upon one occasion it was my privilege to be in company with a large body of gentlemen, a number of whom were of our own faith. In this assembly was a man quite eminent in the sphere in which he moved. He had been an intense temperance orator and laborer in temperance interests. After studying and watching the character of the people who formed that association, he made this remark to me: "I have not discovered in this company a single man claiming to be of your faith who is a user of intoxicants or tobacco; and while I have been in their companionship I have not heard one of them profane the name of Deity." This had made a wonderful impression upon his mind. If this so impressed one man, what would be the impression upon the world at large if, as a people, we would fully apply these laws in our lives as we mingle among the children of men?

My brothers and my sisters, these are questions for our consideration. They are for us to weigh and study. Before us is the world, to whom the truth of the Gospel we have received is to be preached. It must be carried to every land, to every people. Its extension and spread can be brought about more successfully by the honesty, the truthfulness, the temperance and the industry of those who have received the Gospel of the Lord Jesus, than by all

the words that we may speak. The conditions that surround the people, the efforts they make to hold themselves in subjection to the divine will, impress those who come into their companionship.

I say to you that the principles of the Gospel are true; every one that God has revealed is true. He has laid the foundation for the development of His great work upon legitimate lines. He knows the condition of His children in all the world. He has put upon us the responsibility of establishing in our own homes, so far as may lie within our power, the elements of truth in such form that its impress will continue to grow and spread until all shall come to an understanding of the Gospel and receive it.

Standing here before you, I desire to bear witness to the correctness of the views presented by President Smith, in sending forth his warning voice against the tendency to get into debt. The growth of business, the enlargement of our own concerns, the hope of a successful issue as we step into the business world, lead us into further investments, until perchance we find we have completely overreached ourselves. It is these matters that we want to guard against. Not that we should not take advantage of every desirable opportunity for legitimate business. We should seek to secure means as far as we can consistently to aid in the development of our commonwealth, to provide for the needs and necessities of those who are dependent upon us, and to open the door by which they who are in need may be furnished employment. Nor should we forget those who come to us as strangers from strange lands, and are of our own faith. These are matters upon which all of us should reflect. Another thought presents itself to my mind, it is this: I believe there is a degree of negligence upon our part in looking after, as fully as we should, the strangers that come into our midst. Men drop down among us who may be of our faith, and who not being conversant with our language, find themselves in a trying situation. I am fearful that

the same thoughtful attention is not now given to this class of people that was extended to them in former days; and that too frequently they pass into the society of persons who embitter their minds against the truth, causing them to regret their alliance with the Latter-day Saints. I hope you will think of these things, my brothers and my sisters, and that, so far as possible, all things will be done upon your part that shall tend to guide these newcomers along the pathway of truth and righteousness. People gather sometimes on their own responsibility, and drop into neighborhoods without realizing the character of their surroundings. Our thoughtlessness, perchance, permits them to pass beyond the pale of our communion into the hands of others who impress them with the thought that what they have come to receive is not here, and that they have been misled.

My brothers and my sisters, the Gospel of the Lord Jesus is indeed the power of God unto salvation. Every one of us should obey its requirements. The souls of our fellowmen should be most sacred to us; and, so far as lies within our power, we should put them in the way of the accomplishment of a life work that shall be creditable to themselves and prove a blessing to us. The Gospel is true. May heaven enable us to obey its commandments, live in harmony with its principles; fulfill the duties and responsibilities that rest upon us, being true to our obligations; guarding the rights and liberties of ourselves and of our fellowmen that the well-being of all our Father's children shall be, indeed, sacred to us; and that we shall not fail in the accomplishment of the proclamation of His word, the establishment of His work, the betterment of the condition of His children; that when we shall march forward to our reward, He may say to us, "Thou hast performed thy part in judgment and mercy, and hast blessed those with whom thou hast mingled, and injured none." May heaven's blessings abound with you; and may the truth extend and spread until righteousness shall prevail among the children

of men, and the Gospel of the Lord Jesus ameliorate the condition of the human family, causing them to glorify the name of the Savior of the world, and His truth as it has been revealed in the day and age in which we live, is my prayer, in the name of Jesus Christ. Amen.

The choir sang the anthem, "Unfold, Ye Portals Everlasting."

ELDER ABRAHAM O. WOODRUFF.

An era of opportunity—About indebtedness—Real objects of missionary work—Progress of auxiliary organizations—Duties of parents—Respect for Church officers.

My dear brothers and sister, I trust that the Lord may inspire the words I shall speak to you. I feel deeply interested in the work in which we are engaged, and in the general welfare of this people. I know that the Lord is accomplishing a great and a marvelous work through His servants and handmaidens, who have been obedient to the principles of life and salvation as revealed, in these latter days, through the instrumentality of the Prophet Joseph Smith. It is, indeed, pleasing to hear of the growth of the stakes of Zion, and the splendid prospects there are before us at home. This is an era of opportunity for the Latter-day Saints. There never was a time I can remember when there were so many excellent opportunities before this people for the development of their resources, for home building, for the cultivation of the soil, for the establishment of industries, and for employment. Today men who want work can find it. The establishment of various industries has opened new avenues for the employment of both young and old, and there need be no unemployed among us. If we can only keep busy, and retain the Spirit of the Lord, we will be able to maintain our standing as the people of God.

While most of the reports have been very pleasing, it is lamentable to hear of the indebtedness existing among the Latter-day Saints, as reported by some of the brethren. How many have mortgages upon their homes today, notwithstanding we have been always

counseled not to go in debt? True, there may be conditions when men, in order to save their honor, are compelled to incur debt; but such cases are rare. We have been counseled all the time in regard to this, and also in regard to other things we have not been entirely obedient to. The result is, many of our Elders, when called to go into mission fields, and labor to spread the Gospel among those who sit in darkness, have to excuse themselves, for the reason they are under an obligation of debt, and are therefore unable to respond to the call. This, indeed, is an unfortunate condition of affairs. We ought to be obedient to the counsels of the servants of God. We should be willing and prepared to go wherever and whenever we are sent, and perform whatever labor we are called to engage in. No matter how apparently insignificant the labor may be, if we are where the Lord wants us, we ought to be satisfied. In listening to Brother Grant, it occurred to me, that his report would at least be encouraging to some of our mission presidents, who probably feel they are not accomplishing as much in spreading the work as they would like to do, and who receive no encouragement but that which they get from the Lord. Here is Brother Grant, one of the best preachers we have in the Church, and eleven other missionaries who have been fifteen months in Japan and have baptized only three souls, yet, no doubt, they have labored with as great diligence as any missionaries could do. Our mission is not to go out for the sole purpose of seeing how many we can baptize. Our mission is to convert people, and we want to be sure they are converted before they are led into the waters of baptism. We do not want people to accept the Gospel and afterwards turn from it. Better that they had never received it. We should be satisfied they are thoroughly converted to the principles which God has revealed through the Prophet Joseph Smith before they are baptized. While, perhaps, conversions in the world have not been numerous during the past year, yet the

labors of the Elders have been assiduous and untiring; they have been determined that people should understand the Gospel before being encouraged to accept the ordinances of baptism, and the laying on of hands for the reception of the Holy Ghost. Some of our pessimistic friends entertain the idea that the work of the Lord is not advancing much, but that idea is not correct; there never was a time when such excellent reports were received from the various auxiliary organizations as are being delivered today. I am sure there never was anything like it in the history of Mutual Improvement and Sunday school work. It is encouraging to know that the young men and women born in the Church, and those who are being brought into the Church today, have such a good understanding of the Gospel that they rarely apostatize, or place themselves in a condition that makes it necessary to excommunicate them. Of course, here and there we hear of apostasy, or transgression; and yet I know wards in this Church, that have been organized fifteen or twenty years, where there has never been a case of immorality on the part of the members. We must bear in mind we are a large body of people, and, of course, we hear occasionally of cases of transgression; but I maintain that such things are becoming less and less frequent among us. I believe that, as a rule, the young men and young women feared in this Church will not permit it to be truthfully said of them that they have disregarded the faith of their fathers and mothers, and gone astray. When children go astray, and exhibit no faith in the Gospel, I believe that, in nine cases out of ten, they are from families wherein the parents have never taken the pains to gather their children around them, and teach them the word of God, morning and evening; where they have never taught them to pray, or where, in their children's presence, they have spoken evil against the Priesthood of the Son of God. They may not have wanted their children to become apostate, and yet they have, perhaps unconsciously, sown the seeds of

apostasy in their hearts by speaking evil of those whom it was their duty to sustain and uphold.

To make good Latter-day Saints, we must respect our ward teachers, and teach our children to do the same. We must respect our ward and stake officers, not ignore them and yet profess great devotion to the president of the Church, or to the Twelve Apostles and other men in high standing. The man who in his heart is loyal to the president of the Church is the man who honors his Deacon, his Teacher, his Bishop, and his stake officers; he does not jump over their heads, on the slightest excuse, and go to the president of the Church with little questions and troubles that ought to be settled at home. I know there are among the Latter-day Saints men who, if President Smith should ask them to do anything, would get up and do it in a hurry; but if their Bishop or their ward teacher asked them to do anything they would think it too insignificant. I think they are insignificant, for the reason they have not learned to honor the order of the Priesthood of the Son of God. They have not learned to respect the men whom the Lord desires them to sustain. If I were choosing a body of men who could be depended upon to always do the right thing in this kingdom, I would choose men who honor the Deacons, Teachers, and Bishops, who uphold the lesser as well as the higher Priesthood; and who are good, reliable men in their respective wards, not men who work only on dress parade. Almost any one will do that, but it is not every one who will get down and dig, who will work in the wards, and labor diligently for the upbuilding of the kingdom of God when probably they are seen only by the Lord. If I were presiding over a mission, I would think very little of an Elder who would work only when I was with him, or who, if he were not told just what to do, would sit down at mission headquarters and do nothing.

It is in these little affairs of life that we show our love for the work of God.

If we really love the work, there is nothing, no matter how small it may be, that we will not be glad to do for the upbuilding of the kingdom, whether it be seen of men or not. God sees and knows our labors, and he will reward us sooner or later, according to the deeds done in the flesh. Therefore, I pray that we may give more attention to the details of life. Let us take time to instruct our children in the principles of the Gospel, that they may grow up with faith in the Lord; and do not shift this responsibility on to the Sabbath school or the Mutual Improvement Association. Let us instill into the hearts of those in our own homes the spirit of the Gospel, and through the consistency of our lives, and the help of our Heavenly Father, inspire others with faith in the work God has called us to represent. The Latter-day Saints are as a light set upon a hill, which cannot be hid. People watch our actions and note our lives. What a beautiful thing it would be if we were all living according to the laws of the Gospel, as we ought to do! How many more people would have their hearts touched by the truth if we were living it in our homes, as we are taught to do. The trouble is, my brethren and sisters, we do not take seriously some of the principles of the Gospel that have been revealed. From their actions, many Latter-day Saints evidently think that when the Lord gave the Word of Wisdom He was not in earnest, that He did not mean what He said; for they have gone right along drinking tea and coffee, and smoking, as if not a word had been said. They have been telling their children all the time that these things are not good for them, and yet they themselves have been indulging in them continuously. What will such parents say if their children turn away from the truth, and point to them as the cause of it? What if a son or daughter shall say, "The reason I have no faith in this latter-day work is because my father and mother were inconsistent in their lives, they taught me to do what they would not do themselves? Will parents seek to destroy faith in the hearts of their

children in this way? Those who do, the sins of the children will be upon their heads, just as sure as the Lord lives.

God bless you, my brothers and sisters. May He give us the spirit of this work. May we understand that the time has come when we must be Saints in the home as well as in public position; that we must honor the Priesthood of the Son of God in the ward, as well as in the stake and in the Church. If we would be blessed, we must take the counsel that has been given here in regard to being free, temporally and spiritually—free from sin and free from debt. May God put it into our hearts to receive this counsel as it comes to us from time to time, and give us courage and strength to carry it out. I ask it in the name of Jesus. Amen.

The choir and congregation sang the hymn which begins:

Praise to the man who communed with Jehovah;

Jesus anointed that "Prophet and Seer"—

Blessed to open the last dispensation;
Kings shall extol him and nations revere.

Benediction by Presiding Patriarch John Smith.

OVERFLOW MEETING.

An overflow meeting was held in the Assembly hall, at 2 o'clock p. m., Elder Matthias F. Cowley, of the Council of the Twelve, presiding. The Temple choir sang, "Ere long the veil will rend in twain." Prayer by Elder Samuel Woolley. Sisters Owen and Clayton sang the duet, "In Thy Temple." Chorus by the choir.

ELDER JOSEPH W. M'MURRIN.

It is very gratifying, my brethren and sisters, to see the hosts of Latter-day Saints who have assembled upon this the opening day of conference, to worship the Lord. I have rejoiced, in common with you, in the excellent spirit that was present in the meeting this morning, and greatly enjoyed the instructions that were imparted by the President, and by Apostle Grant. I

sincerely hope that we may be blessed in this meeting with the same spirit, that our hearts may be made glad in the things of God, and that we may feel it is a blessed privilege we enjoy to be numbered among the Saints in this last dispensation.

I cannot help but feel that there is, in this great assemblage, a remarkable evidence of the glorious fact that as a people, as a church, we are in existence by the appointment of our great Father and God; that our organization has not been produced by the wisdom of men, but has come from above. We are assembled in this house, which has been erected for worshiping purposes, and in the Tabernacle there is a vast concourse of people, but these two buildings are not sufficient, and there is an open air meeting on the grounds of this block, that those who are outside of these buildings may also have the opportunity of hearing the servants of the Lord. When we think of the small beginning of the Church of Jesus Christ of Latter-day Saints, and then view the host of people assembled upon this block today, we ought to feel that the words of the Lord, through the Prophet Joseph Smith, are verily coming to pass. We heard Elder Grant this morning refer to the fact that it had been predicted by the Prophet that there was to come a time when the Latter-day Saints would no longer find an abiding place in the state of Illinois, or any other state in the east, but that it was their destiny, and the decree of our Father in heaven, that they should go to the Rocky mountains; and that the time was to come when they would be a great and mighty commonwealth. We truly witness the fulfillment of this prophecy in the conditions that prevail today in this state, and in the surrounding country; and yet we only witness a fulfillment in part. It is easy to see that it is the destiny of this people to spread out, and become much greater than they are at the present time.

In some of the travels that I have made of late I have been impressed with the fulfillment of this prediction.

It has fallen to my lot to visit the stakes that are established in Arizona, and the stake in Mexico, and also the stakes in Canada—or the stake there formerly that has been divided recently—and to visit the people who have been established in the Big Horn basin, in Wyoming. In making these journeys I have been greatly impressed with the feeling that the words of the Prophet of the Lord are having a remarkable fulfillment. I am confident that, in the future of this work, they will be completely fulfilled. We are not yet the mighty people we are to become in the midst of these mountains. It is the decree of our Father in heaven, it was His decree ages ago, before the Prophet Joseph had an existence upon the earth. It was the theme of the ancient prophets when they thought about Zion and the latter times; when they were filled with the inspiration of the Almighty. At those times they wrote and spoke of the latter days, and they were filled with the inspiration of the Lord in talking of Mount Zion, in describing its barrenness; and in saying it was the destiny of the people of the Lord in the latter times to subdue the wilderness, and to make the barren places blossom and become beautiful. This has been our mission, as a people, to subdue barren land, to go out into new sections of country and open up locations for habitation, that the increasing multitudes might have place on which to dwell. While we hear from time to time, from the leaders of the people, that it is not profitable, nor in harmony with the spirit and genius of the work in which we are engaged, for members of the Church to be running hither and thither in search of new places for homes, it has always been, and I suppose it always will be, necessary for locations to be selected, under the appointment of the Priesthood, that room may be made for the Israel of God. It gladdens my heart, and fills me with joy, when I witness the condition of the people, and the growth and expansion that is and has been taking place. While there are many thousands

of people assembled here, we are but a small multitude compared with the hosts assembled in the various wards of Zion in religious worship today. We are but as a drop in the bucket when compared with the tens and hundreds of thousands who know that God has spoken, that the words of the prophets are beginning to come to pass, and that Zion is being established in the tops of the mountains, in fulfillment of those prophecies.

We are not only fulfilling the predictions of the prophets in relation to our location, but there is abundant evidence in the doctrines that are advocated, that were revealed through the Prophet Joseph Smith, to establish the fact that we have not been organized by the wisdom of men, and we are very thankful for it. It has not been in the power of man, in any age of the world, to give the children of men an organization such as we have today. There is nothing like it recorded in history from the beginning of time down to the present day. There can never be anything like it, unless it be revealed from God; it is above and beyond the wisdom and power of men.

In visiting the California mission recently, I was greatly impressed with the feeling that we should rejoice in the doctrines of the everlasting Gospel, and in the evidences that exist in the revelations that have been given through the Prophet Joseph Smith proving his divine inspiration. I desire to read a few words that were written by the Prophet Joseph:

“Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again in their infant state, innocent before God.”

I thought of these words when I met with the Latter-day Saints in the city of Los Angeles. A few months ago a great gathering of ministers of the Presbyterian church, after discussing this doctrine for a long time, having believed and taught that infants who had not been baptized, or who had not been christened, were damned, decided that this doctrine should no longer be a part of their faith. How was it, I

would like to ask, that Joseph Smith, without any theological education, so far as the education given by men is concerned, could write these glorious words, "Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again in their infant state, innocent before God?" Who can consistently disbelieve this glorious doctrine announced by Joseph Smith? Every child, it matters not of what parentage, whether white or black, bond or free, Christian or pagan, through the atonement wrought by the Redeemer of men, is made innocent before our Father in heaven. This doctrine was announced in another revelation, from which I desire to read:

"But, behold, I say unto you, that little children are redeemed from before the foundation of the world, through mine Only Begotten; wherefore, they cannot sin, for power is not given unto Satan to tempt little children until they begin to become accountable before me."

This revelation was given in 1830, at the commencement of the wonderful work in which we are engaged. Inasmuch as men of wisdom and education, from a worldly point of view, have been discussing this doctrine for many years, we might well ask the question, how was it that Joseph Smith received this knowledge so much in advance of his time? For it is a long time since Joseph Smith announced, in the name of the Redeemer, this truth that has recently been adopted by one of the greatest religious organizations extant among men, and that is now believed by millions of others.

It is too much to believe that Joseph Smith discovered this by his own wisdom, that he studied it out himself. But it is very reasonable for us to assume that it was revealed to him by our Father in heaven, and accept its truth without any argument. He made the startling announcement—for it was startling in the day in which it was given—that all children are saved, through the atonement of our blessed Redeemer. There is a breadth, there is a depth, there is a

glory to that doctrine that stamps it as coming from a divine source. This same doctrine is stated, in positive language, in the Book of Mormon, in the writings of the Prophet Moroni, who lived on this continent many years ago. It has always been understood, and always been a doctrine of the Church, whenever there has been an inspired Priesthood among men. God never created His children to damn them, without giving them an opportunity to hear and understand His precious word.

Well, I say when I think of these things—and they are only one or two of the truths revealed to the prophet, it is burned upon my soul that Joseph Smith was called of God; that he was a prophet of God; that he did not establish an organization according to the ideas of men; that he did not introduce as doctrines the ideas of men; that he gave to the peoples of the earth principles of eternal truth, as they were revealed to him by our Heavenly Father.

I do not feel that it would be proper for me to trespass longer upon the time. I rejoice in this glorious work. I thank God with all my soul, and I have never found words to express my gratitude, that my parents, in the long ago, away off in Scotland, in the great city of Glasgow, heard and believed the everlasting Gospel. O, I thank God their hearts were touched. I thank the Lord they were converted, and that they were drawn into the fold of the good Master, and that because of their faith, and their firmness, and their love of truth, they came to Zion, and I was born in these mountains of Israel and was reared in the midst of the Latter-day Saints. In traveling through the cities of the old world, especially in my father's native land, and witnessing some of the things that are to be seen there, and in thinking of what might have been, I felt as though I could fall down and worship my father and mother for my birth here, for their coming out of the world, and believing the truth of God, as revealed through the Prophet Joseph Smith. I am not a believer in Joseph Smith because of my birth. I know by investigation, I know through prayer, and I know through revelation.

from the Almighty, that the doctrines given through Joseph Smith are the doctrines of the everlasting Gospel, the power of God unto salvation. It is the truth; it cannot be destroyed; it cannot be overturned; it cannot be stopped in its advancement. in penetrating the hearts of men, in gathering the honest from the nations of the earth. It cannot be stayed. God has so decreed it, and God has always fulfilled His decrees, and will continue to do so.

God help us to believe the truth and to sustain it. and to maintain and uphold the authority that God has given us, that we may be blessed, is my prayer, through Jesus Christ. Amen.

ELDER EDWARD J. WOOD,
(President of Alberta Stake.)

I am very pleased, my brethren and sisters, to meet with so many of the Latter-day Saints. It is also a pleasure that we are favored with such a beautiful day, and that so many of the Latter-day Saints have come together to worship.

I feel honored in being requested to represent the Alberta Stake, in the far north. The people there are as good as can be found in any of the Stakes of Zion I have visited. I regard it as a privilege to live with the Latter-day Saints and to be associated with them. I will state, for the benefit of those who are not acquainted with our people in the north, that we are in a prosperous condition; that the stake is building up and increasing in numbers. Our people are prospering financially; and improving spiritually. The wards are becoming numerous; and consequently our stake has been divided recently. We very much appreciated the presence of the First Presidency, and a number of the Twelve Apostles, at our last quarterly conference, which was held in September at which time the Alberta Stake was divided, and a new Stake, known as the Taylor Stake, created. I am grateful to be associated with you in this conference, and to be a partaker of the good things and the good Spirit that is felt by all of us. I have always been proud of bearing the name

of Latter-day Saint. It is gratifying to know that the Church of Jesus Christ of Latter-day Saints stands for advancement continually, that it teaches all of us to become better men and women, better boys and girls, better from the cradle to the grave.

In listening to the remarks of Brother McMurrin, the object of our being here on earth, and the glorious privileges we have of being members of the Church of Christ, came to my mind forcibly. I see those present who have gathered from many nations of the earth, and who have a desire to learn what will be best for them to do in order that they may please their Heavenly Father. It is sometimes a great sacrifice for our brethren and sisters to come from their homes in the different nations. I have been on a foreign mission and know something about the difficulties they have to pass through; and I esteem a man or woman who extends the hand of kindness to them when they emigrate to this country.

I have been reading, while sitting here, a beautiful hymn on prayer, a subject which should receive consideration from all of us:

"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast."

How beautiful it is to come together and engage in prayer. In listening to the appropriate prayer this morning by Brother Penrose, I thought what a desirable thing it is to know how to express ourselves in prayer. Our children should be taught at home to pray, and in the different organizations for the training of youth. How gratifying it would be if all children knew how to pray, and properly understood what to ask for.

"Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near."

We should accustom ourselves to pray in secret, and thus have communion with our Heavenly Father; and exercise faith that our prayers may be answered. In my experience, I have never

seen a prayerful member of the Church go astray.

"Prayer is the simplest form of speech
That infant lips can try,
Prayer, the sublimest strains that
reach
The Majesty on high.

This is a particular point to which I wish to call attention: Through prayer we are made one, and there is nothing impossible for us to accomplish when we become a united prayerful people. In that condition we would more fully appreciate the authority of the Priesthood here upon earth, and cheerfully carry out what the servants of God ask us to do.

"The Saints in prayer appear as one
In word, in deed, in mind,
While with the Father and the Son
Their fellowship they find.

God bless you. Amen.

"Trust in the Lord" was sung by a quartet of the Temple Choir.

ELDER RULON S. WELLS.

My brethren and sisters, it is very inspiring to me to observe the congregating of the Latter-day Saints at a general conference of the Church. It increases my faith and causes me to rejoice, because it is an evidence of the fact that God is with His people. It is a manifestation of the love that is in the hearts of the people for the precious truths of the everlasting Gospel. It is an evidence that the Gospel is bearing fruit among the Latter-day Saints, and that a people is being raised up with a desire to know the will and the mind of the Lord. They come from the far north and the far south, from the east and the west, and from all the Stakes of Zion. Representatives from all the settlements of the Latter-day Saints, have come up hither to worship the Lord our God, and to be taught in His ways.

Of course there is plenty of room for improvement; but I do not know of a people who have so great a desire in their hearts to overcome their weaknesses and imperfections, and to grow in the knowledge of God, as do the Latter-day Saints. We are probably the only people who believe in immediate

revelation from God; at least, I have never come in contact with any other community that so generally believes that God manifests His divine will to the individual man or woman, and that through the observance of the laws which have been revealed, and the commandments which have been given, we can grow in the knowledge of our Heavenly Father. I do not know another community that is seeking to gain salvation by inculcating the doctrine that "this is eternal life; To know Thee, the only true and living God." We are the only people I am acquainted with who are endeavoring to come to a knowledge of God, in order that we might indeed obtain eternal life. In evidence of this desire, the people come up from all parts of Zion to hear the living oracles of God, those who have been called and ordained to stand at the head of this people and to deliver unto them the word of the Lord. When I observe the great concourse, not only in this building, but in the large Tabernacle, and out in the open air on this block, as referred to by Brother McMurrin, and see our streets literally thronged with the multitudes who have come to the city of the center stake of Zion, that they might be taught in the ways of the Lord, I tell you, my brethren and sisters, it is an inspiring occasion to me; and it fills me with a desire and with an ambition to know more, and to advance and grow in the knowledge of God. It thrills my whole being, from the crown of my head to the soles of my feet, because I realize that these feelings not only fill my bosom, but they are in the hearts of this great multitude of Latter-day Saints.

"By their fruits ye shall know them." What is the Gospel of Jesus Christ doing for us? In what manner are we being bettered by yielding obedience to the laws of God, as contained in the principles of the Gospel, and as made known to us through His servants from time to time? Are we refraining from those things that are forbidden, and are we seeking to do works of righteousness. I believe that a great and glorious work is being accomplished in this direction among the Latter-day

Saints, and that there is a desire in their hearts to overcome their petty weaknesses and faults.

A short time ago I had occasion, which I frequently have, of talking to my own boys. I desired to show them the difference between an honest man and a thief. You know, of course, that there is a great deal of difference between these two propositions, and how easy it is to learn to distinguish the two men. You may see a man walking along the street, a man who is known for his good works, and you know him by his every day conduct, and some will say, "There goes an honest man." Now, how did they find out that he was an honest man? There are a great many men of whom we do not bear this testimony. We do not feel at liberty to speak of some men and say that they are honest men, simply from the fact that they have never been caught in doing a dishonest deed, not by any means. A great many thieves have not been detected. There are many men and women who are dishonest, and yet they have never been convicted, for it has never been found out by anyone; but, because of something in their conduct and lives, no one would ever say of them that they are honest. With the honest man it is different; there is something in his character that manifests itself. Honesty oozes out of his very being. You can see in every act of his life that he is honest and upright. He does not do anything in a stealthy manner; it is not born in him, and it does not manifest itself in his daily life. It is the Gospel that is developing these traits of character in the Latter-day Saints. It is the observance of the law of tithing that is helping to develop noble attributes in the children of men. We learn to overcome our selfishness and greed for gain, inasmuch as we live according to the laws of the Gospel. That is what the Gospel will do for us. By observing those principles which our Father has revealed to us we are enabled to show the positive features of honesty, and not the negative features of dishonesty. We live above the law when we manifest honesty, integ-

rity and virtue; these attributes are characteristics of Latter-day Saints. That is the effect the Gospel is having upon all those who are striving to live up to its divine teachings. I rejoice in this Gospel that we have received, for the reason that it lifts us up and brings us nearer to our Father in heaven; and when these fruits are being made manifest among the Latter-day Saints we have cause to rejoice.

There are many men who are dishonest and many who are thieves. Now, I would not like to accuse a young man who works in a store of being a thief simply because he may put his hand into a barrel of nuts and take and eat one of them. If that young man should do that in the presence of his employer, it might probably be said that he received the silent consent of his employer; but, if he waits for an opportunity when no one is looking, and takes and eats one of those nuts, that is the act of a thief. If a person, with the intent to deceive and to rob, and with such thoughts in his heart, takes that which does not belong to him, it is a stealthy act, and he is a thief. Many persons have developed this quality, though they may not have been detected and arrested; they are thieves; everybody acquainted and familiar with such an individual will feel there is something in his nature that debars confidence. You cannot trust him. An employer would not entrust him with his money, or give him the control of his business.

Now, we have been reading in the papers recently of people called shoplifters, who enter into stores and, when no one is looking, will put an article under their cloak or secrete it in some manner and carry it off. One "lady" that I heard of took a beautiful and valuable hat, worth about \$30 from a certain dry goods establishment, without being seen. The hat was missed the same night, and all the clerks were asked if they had sold it, but they said they had not. The following Sunday one of the employes of the store discovered a lady at church with this identical hat upon her head. Next Monday morning it was reported, and a

bill for \$30 was sent to the lady, and a check came back very promptly indeed. I might mention the fact to the ladies that there are some advantages in taking your hats off in church. (Laughter.) I would not like to infer, though, that there are ladies here who have on hats that do not belong to them. That is one instance in which a thief came to light. There are others who are suspected of doing the same thing. Why? Because there is something in their conduct that does not inspire confidence.

Now, the Gospel teaches us to love honesty for honesty's sake, to love virtue for virtue's sake, and to exhibit the positive qualities that go to make up our individual characters. A person who has this reputation and the confidence of the people, and in whom you can see the manifestations of honesty on every hand, will be trusted, and no one will suspect him of doing anything wrong; they would think it absolutely impossible for a person of that kind to be guilty of a dishonest act. That is what I like to see demonstrated and exhibited among the Latter-day Saints.

I also have a testimony that this is the work of the Lord in which we are engaged. I know that Joseph Smith was a Prophet sent of God. Every where we see the evidence of his divine mission. A few of those evidences were pointed out by Elder McMurrin here, and I was very much pleased with the testimony he bore. Such a testimony can be enjoyed by all of us. How grateful we ought to feel to our Heavenly Father, we who have been born under the new and everlasting covenant, for the great privilege we have had, and for the blessings we enjoy. I, too, am grateful that my parents embraced the Gospel and came out to the land of Zion; and that they sacrificed all they had in the world and identified themselves with the people of God. I am proud of the fact that my father yielded obedience to the principles of the Gospel. I am proud of the heritage he has given to me. O how I wish I could make others feel the same as I do re-

garding the privilege of being born in Zion.

Have we obtained the testimonies that we have from our parents? No. The testimonies that we have gained have come through the inspiration of the Spirit of God, "For no man knoweth the things of God but by the Spirit of God that is in him." A few days ago I was conversing with a brother, a good Latter-day Saint, at least I had always considered him a good Latter-day Saint, and he is generally reputed to be one—and he told me, much to my astonishment, that he was rather skeptical as to the Latter-day Saints having a knowledge that this is the work of God. He said, "we get up and bear testimony that we know that this is the work of God, that we know Joseph Smith was a Prophet of God; but I am a little skeptical on that point." He further said, "When I went on my mission I made it a point never to say that I knew these things to be true." I said: Well, brother, some men have come to an absolute knowledge of those things. "Well, possibly," said he, "but I hardly think they have." We got to talking of the sons of perdition, and he said he did not believe that Judas knew that Jesus was the Christ. I said, Perhaps not; but Peter knew it, because our Father had revealed it to him, and if Peter had done what Judas did, there is no question but what he would have become a son of perdition. Then, I said, there was also the Prophet Joseph Smith who saw the Father and the Son. He said, "I am a little skeptical about that." I was astonished. This man, claiming to be a Latter-day Saint, felt that he could not believe that with all his heart. He said that when he was on his mission he only testified once that these things were true; he said he could not help himself on that occasion. He stated to me that he believed with all his heart that this was the work of God; that he was willing to die for it, if necessary, and to do anything on earth to further it; but he said he would not say he knew the Gospel was true. On the occasion referred to he said he could not help it; he felt

in his whole being that if he did not declare that Joseph Smith was a Prophet of God he would be damned. I told him he would have been damned if he had not borne this testimony, and that the reason he felt and spoke as he did was because he had the Spirit of God, for no man could know that without he had the Spirit of God. I took it for granted he would thus learn that the reason he does not know it now is because he has not the Spirit of God.

My brethren and sisters, let us live in such a way and manner that we may enjoy the Spirit of God at all times, that we may have a testimony of the truth, and never doubt that the Father and the Son appeared to the Prophet Joseph at the beginning of this great latter-day work. We ought to feel greatful in our hearts that this testimony is with us. May God help up to be faithful to the end, is my prayer, in the name of Jesus. Amen.

ELDER HEBER S. ALLEN.

(President of Taylor Stake).

My brethren and sisters, I feel very much in need of your sympathy and the Spirit of the Lord while I stand before you this afternoon, because I feel very weak indeed in addressing this vast audience.

I certainly appreciate the privilege of meeting with the Saints in general conference, and I appreciate the friendship, love and confidence of the Latter-day Saints.

While I have never had the privilege of going abroad among the nations of the earth to promulgate the Gospel in which we are engaged, I have spent perhaps the best part of my life in a foreign land—or at least what is to the people of the United States a foreign land—in Canada. I am glad my lot has been cast in that land. A great many people in Utah and other places know but little about Canada; they feel we are away off on the outskirts, and that we do not have the advantages enjoyed here and elsewhere. Of course, there are many things you have and enjoy that we do not have. But we

can say that the Lord's hand has been over us for good. President Card was called by President Taylor to go there. I remember that, about fifteen years ago, President Card related a dream he had. He said that when he first went to Canada everything looked forbidding, and only a few of our people accompanied him to that country the first season. He dreamed he saw a hive of bees, or at least a few bees, and more continued to come, until the hive they had entered became too full, and they swarmed and went out, and other colonies were formed. Now, that dream has been fulfilled, I have lived to see it. The beginning in that country was a very small one, but the Saints have kept "swarming," and new settlements have been formed, until they became so numerous that the stake had to be divided and a new one created. While we have had a great many difficulties to contend with, which are incidental to the establishment of homes in a new country, the hand of the Lord has been over the people. I presume the Taylor stake of Zion, which was organized about a month ago, is the smallest stake in the Church, that is as to the number of wards; we have but three at the present time. However, we have between 3,000 and 3,500 people in those three wards. They are the newest settlements of our people in Canada, two of them having been founded about four years ago, under the direction of President Woodruff and President Snow, and the other is only about two years old. Now, while we are a very small stake in that country, we do not expect to remain thus long. I believe that within three years the Taylor stake will be larger than the whole of the Alberta stake was previous to the division. We have a large country to grow in, and when the dividing lines between the two stakes were set, Apostle Taylor said it would extend from the United States boundary line to the north pole; so we have much room in which to grow.

I do not believe in people leaving their good homes in Utah to go to Canada. I believe the advice President

Smith gave in the morning meeting was good; I know it is, for I have had experience in that country, and I would not advise people who own comfortable homes to go to Canada. There is much room for good homes in that country; but we do not want people to emigrate to that land without the advice and consent of those who preside over them.

There is a great gathering of young people in that land; the Lord has blessed us abundantly in that respect. The last census shows that one-third of the entire people are under eight years of age; so, within 25 years we will build up a great country there, without any more emigration to assist us.

The Saints there have a good name. We are striving to build up the kingdom of God, and are interested in all the affairs of Zion. We like to mingle with the brethren and sisters of other stakes to learn how they are doing things. I was much gratified, on my way from Canada, to see the improvements in meetinghouses in Pocatello stake, and also in Utah stake, which I visited recently. We attended Priesthood meeting in Provo yesterday and gained something there. The progress the Saints are making is gratifying to me. We in Canada hope to prove to the king, and his representatives who preside over the affairs of the Dominion, that the Latter-day Saints are what they profess to be, a God-fearing people. We desire to become a people who will be recognized as the most virtuous in all of the king's domains; that is what we are striving to be, and I believe we are at the present time. We aim to be the most honest and most law-abiding people that the king has. We desire to set an example in all of our settlements to all people who are looking for that which is good, noble and elevating.

I believe ours is the only district in western Canada where prohibition prevails. The laws in Canada permit the people to decide whether liquor shall be sold in their settlements or not, and if three-fifths are in favor of its not being sold, it is prohibited, so far as open saloons are concerned. The "Mor-

mons" in western Canada have the name of being the only community that has taken advantage of this law; the saloons in our midst were abolished a little over a year ago, and we now have none.

In all our organizations we are doing a good work; and, although we are a long way from headquarters, I feel we are not behind some of "the other stakes in many things. Our Sunday schools are doing exceedingly well, as are also the Mutual Improvement associations; and, while we have but two stakes in that region today, I believe we will have many within a few years.

The Lord has blessed us temporally, but we feel that the temporal blessings are not those the Saints should seek for most. There are things more important for the Latter-day Saints than temporal blessings—though if we can get the temporal along with the spiritual, so much the better—but we feel, as Latter-day Saints, that the Gospel of the Lord Jesus Christ and the principles it teaches are dearer to us than anything else on earth. If all our people will continue to feel that way, honor the Priesthood and strive to magnify it in all the affairs of life, we will become a power for good in the king's dominion.

I presume there are hundreds here this afternoon who know the Gospel is true, that the Book of Mormon is true, and that the Prophet Joseph Smith established, through the help of the Lord, the work of God upon the earth. They know this and do not guess at it. I know that the Church and Kingdom of God is with us, the Lord has given that testimony to me by the power of the Holy Ghost, and I could not deny, it, for He has manifested the truth of this work to me on many occasions.

If all the Latter-day Saints, and especially those who hold the Priesthood, could fully understand the great responsibilities they have taken upon themselves in receiving a portion of the Priesthood, and live up to their knowledge, we would be a much greater power in the land than we are today. I have

noticed in the papers, that, in referring to the success and advancement of the Saints, they attribute it to various causes. Some say it is irrigation that has made the Latter-day Saints great; others say it is the cunning of the financier, because of the money accumulated through the tithes of the people. But we know these things are only a secondary consideration. We know that the Priesthood which the Lord has restored to the earth in this day and age of the world, and the power it gives to us, and our being baptized into one body and one spirit, is the foundation of the success of the great latter-day work. Take these away and we will be just as other men and women are. I wish that all the Latter-day Saints could realize and feel alike in relation to these things; and that every man who holds the Priesthood, could realize that nearly everything depends upon how we magnify that Priesthood.

The people of the nations of the earth, some of them, recognize that there is a power with the Latter-day Saints that they do not meet elsewhere. The people of Canada, those who have launched large colonization schemes, acknowledge there is a peculiar power with the Latter-day Saints that has enabled them to become established in that land, and that has helped them to accomplish all they have done. They cannot understand this, but they acknowledge it; and they know there is some characteristic of the Latter-day Saints, something in their communism that holds them together that is not found in other communities in the Northwest Territories. The Latter-day Saints in Canada have made greater progress than any other colonies have done in the same length of time. We attribute this to the blessings of the Lord, to the power of the Holy Priesthood and to the Spirit we enjoy; and I rejoice in all these things. I wish that all men would be honest and sincere enough to investigate the principles of the Gospel that the Latter-day Saints are promulgating in the world.

I feel well, my brethren and sisters, and rejoice that my parents embraced the Gospel, and that I have been born

under the new and everlasting covenant; I fear if I had not been thus favored I would not now be a member of the Church. I am grateful for all these things, and for the progress the Latter-day Saints have made. I hope to see Zion arise and shine until she becomes the glory of the whole earth, and that all men and women shall feel to say, "Let us not go up to fight against Zion because of her terrible ones." May the Lord bless us, in my prayer, in the name of Jesus. Amen.

ELDER HYRUM M. SMITH.

To the Latter-day Saints these great gatherings are a source of strength and hope, and enjoyment. I believe that, through thus meeting together and partaking of the Spirit that the Lord pours out upon His children, and by receiving the words which are spoken by the servants of the Lord, we go home filled with a greater incentive to serve God and to keep His commandments.

We should be impressed with the remark of President Smith this morning, that the Church of Jesus Christ of Latter-day Saints is not a temporary organization, but that it is an organization which is permanent, which is and will be everlasting. It has been founded by God Almighty, and He has placed His stamp of approval upon His people, and will ever do so, if they will keep His commandments and walk in His paths. To the Latter-day Saints, the walking in the paths of righteousness, the keeping of the commandments of God, and the enjoyment of the Holy Spirit, ought to be a source of satisfaction and gratification beyond the power of words to express. We ought to strive, individually, to make the Church of Christ stronger. The Church ought to be strong, because of the multitude of its members; and each member should take a particular pride in adding strength to the Church because he or she is a member of it.

We have the privilege of knowing of a surety that this is the work of God. It is no chance proposition with the Latter-day Saints; it is a surety. There is no doubt in the mind of a conscien-

tious and fully converted Latter-day Saint that God, the Father, and Jesus Christ, His Son, the Savior of the world, appeared in person to the Prophet Joseph Smith. That is a knowledge that is possessed by tens of thousands of Latter-day Saints; and it is a knowledge, furthermore, that can be gained and possessed by every individual born into this world, if that individual will but follow the instructions given of the Lord whereby men can come to a knowledge of the truth. Why, our children know it; the little boys and girls of the Sabbath schools know it. They are taught it, and learn it in their associations with one another and with the people of God; and the Spirit of the Lord which is upon and in them bears witness to them, even as children, that the things their parents teach, and which are taught by their Sunday school teachers, and by those who hold the Priesthood, are true. The Spirit of the Lord bears that witness, and there is no doubt in their minds; it is a knowledge; it is just as simple and easy to understand as the simplest proposition that any child may learn. Notwithstanding this, there are those in our midst for the purpose, so they say, of reclaiming us, and converting us to the standard of Christ, as they term it.

The Church of Jesus Christ of Latter-day Saints stands in this world today for purity, for honesty, for righteousness, for virtue, for truth, for nobleness, and for every good, beautiful and glorious principle that has ever been made known to man. The Church of Christ stands for all these things, and it is the only organization in the world today that has the pure Gospel of Jesus Christ, as the Savior Himself taught it when He was upon the earth. It is just as ridiculous for those not of us, who do not understand the Gospel of Christ, who have not a knowledge of it (except from a sectarian standpoint, which is not a knowledge,) to come among the Latter-day Saints and declare unto them that Joseph Smith was not a Prophet of God, as it would be for a teacher to go among our school children who have passed through a

number of grades and declare unto them that two plus two does not make four. It would be just as ridiculous for them to do that as to declare that the sun does not appear first in the morning in the east and that it does not disappear from view in the evening in the west. It would be just as ridiculous, and is, for men and women to declare to the Latter-day Saints, who have a knowledge of the truth, that they are mistaken as it would be to tell them that water will not seek its own level, or that it will of itself rise higher than its source.

The Spirit of God has borne witness to the Latter-day Saints that these things are true, and we know they are true; therefore, it is foolishness for men to come into our midst and declare unto us that these things are false; we know better. It is God's truth revealed from heaven, confirmed in our souls by the Holy Ghost, which we have received by the laying on of hands by those who have been ordained of God and upon whom has been conferred the holy Priesthood. Consequently, that is the reason there are so very few ever converted from the Church of Christ into the churches of those who pretend to be of Christ. One of our friends here, a minister of the Gospel, complained bitterly a short time since, because, said he, "After a man has been a Mormon, no matter what he does, if he can be converted and is won away from the Church, he is of no use to us anyway; he is of no use to anybody. We can do nothing with him, as those ideas hang to him while he lives and are always cropping out to disturb the doctrines which we have to teach him." If they only knew it, if they who fight the Gospel of Christ in anyway whatever, from the pulpit or the press, only knew that all of their efforts in contending against the truth and endeavoring to bring the Latter-day Saints into a false light would be reactionary and would be overruled by an all-wise Providence for the good of His Church, they would perhaps not work so hard as they do. If they only knew that in converting an individual who has had a knowledge of the truth and has fallen

away,, or who has gotten into the dark, and doubts, through sin and transgression—for men can fall from a knowledge of the truth only through disobedience of some kind—if they knew that in winning such persons from us they were but adding strength to the Church of Jesus Christ of Latter-day Saints and were weakening their own organizations in gaining such individuals, they, perhaps, would not be so anxious to get them.

It is obvious that if you take from any proposition, from any mechanism, the weak parts, those parts that threaten the rest of the machinery or the rest of the organization, you strengthen that organization; and if you take that weak portion and add it to yourself, you do not add strength to yourself, but weakness instead. Now, take those Latter-day Saints who are in transgression and who have joined other churches, some people think they are converted from the truth, but they are not; they have lost a knowledge of the truth through their transgression, and when they are cut off from the Church of Christ and join some other organization they weaken that organization, and it makes the Church of Christ stronger because of the absence of those persons in transgression. We would be pleased to have them repent; but some people, you know, will not repent; they cannot repent. On the other hand, take the ministry of the Church of Jesus Christ of Latter-day Saints, that Church which sends forth its ministers with divine authority to preach the Gospel of Jesus Christ and declare repentance to the world, whom do they convert? Is it those who have been ostracized and cast away from all religious doors? No. Is it those who are in transgression in the other churches, or in the world among men? No. Who is it? Why, it is the people who are most devout, who are most conscientious in serving God, so far as their knowledge and light goes. They want to serve the Lord, and they are striving to serve Him; they are prayerful; they are meeting-goers; in fact, those converted to the Church of Christ are the very best parishoners

that are to be found in the churches of the world. In other words, they are the strongest individuals to be found in the various organizations of Christendom, and in gaining them we add strength to the true Church. We see the evidence of this fact when we look around at the hundreds and thousands of good, noble, conscientious, devout men and women who have been fathers and mothers of such men as Brother McMurrin and Brother Allen here, and tens of thousands of others who are making or have made their mark in this land, who are endeavoring to build up the Church of Christ on the earth, and who are a benefit to any community, wherever they may be. It is fathers and mothers of other young men who shall carry on the work of God in the world that our Elders are converting in Christendom. In adding such people to the Church we add strength to it, and we make the sectarian churches weaker every time one is won from them and is brought to a knowledge of the truth.

We stand, as I said, for truth, for honesty, for honor, for integrity, for everything that is good, my brethren and sisters, and those who will not yield obedience to these principles and who will not serve God, must, sooner or later, be cast off from the true Church of Christ. People who are sinful and unrepentant, people who are in transgression, men and women who are wicked in their hearts and who will not repent, can never enter into the kingdom of God; and no man or woman who is full of iniquity and sin can stand in this Church very long; no, they will be weeded out. There are sins, my brethren and sisters, which may be committed that cannot be repented of in this life, nor will they be forgiven in this life nor the life to come, and men and women who commit these sins cannot be retained in the Church of Jesus Christ of Latter-day Saints. Show me another church in the world that invariably excommunicates men or women because of transgression or wickedness; there are none. Murderers, whoremongers, keepers of saloons,

gambling hells and brothels, the doers of all evil, may be members in the denominations of the world. Apparently there is no sin a person can commit that would cause other denominations to excommunicate one of their members from their churches. A member can repudiate the church, and then there is nothing else for the church to do than to cast him out. The Catholic church would not even do that in by gone years; they would burn them at the stake, and then pray for their salvation. As a general thing, no matter how wicked, or what the occupation of a man may be, he can occupy the very best pew in the church, if he will but sustain it with his means. That cannot be done in the true Church of Christ. We must serve God; we must keep His commandments; we must eschew the very appearance of evil and do that which is right to retain our standing in the Church, which has been founded in this earth by God, the Father, and by the Son, Jesus Christ. If your deeds are such as were mentioned by Brother Wells, that is, if they are not known by men, let me assure you that God knows them, and while you may continue in this secret sin a member of the Church, a professed member of the Church, the day will come, my brethren and sisters, if those sins are not repented of most sincerely, God, the Eternal Father will separate you from those who are faithful, and will cast you out from His presence and from His salvation, because of your sins. Therefore, we say, repent, ye Latter-day Saints; repent and call upon the world to repent. You who are warned, warn your neighbors; you who have a knowledge of the truth, teach your children; you who know that God lives, bear your testimony to the world, that all may have the privilege of knowing that God lives and that this is His Church, and that the Latter-day Saints are God's people.

Now, may the Lord bless you, my brethren and sisters. May you be benefitted in this conference and go forth and serve the Lord with singleness of purpose, and with an eye single

to the glory of God and to the building up of His kingdom, that the earth may be prepared for Christ's reign as King of Kings and Lord of Lords, when we may bask in His approbation and smiles of approval because of our faithfulness in doing His will and carrying out the counsel given to us through His servants. May the Lord bless us to this end, in the name of Jesus. Amen.

ELDER MATTHIAS F. COWLEY.

My brethren and sisters, I have no desire to prolong the meeting. We have had a good one, and very much excellent counsel and admonition, and I trust that each one of us will make it the business of our lives to carry them out.

I wish to remind the brethren and sisters who are here of the counsel given by President Smith this morning, that just as far as possible you will attend the conference meetings tomorrow and the next day, until the conference ends.

I have been very much impressed with the remarks of all the brethren, and especially the last remarks of Brother Hyrum in regard to the teaching of our children, and I desire to say just a word or two on this subject. Recently I enjoyed the honor and privilege of accompanying President Smith and his party to Canada, and the Big Horn. In the Big Horn Stake of Zion I had occasion to stop all night in various places, and I believe that, at every place where I stayed, before they had prayer at night, the family was called together and sat down and sang a hymn, one of our sacred songs, and they were attended by the influence of the Holy Spirit. A chapter was read from the Book of Mormon or the Bible, and, if time permitted, some remarks were made upon it for the benefit of the children. The father, mother, and children, each in turn, from time to time offered the family prayer. Now, this is a very simple thing. I enquired of the President of the Stake if that was the practice of every family in the Stake, and he said he believed it was; it had been counseled. I wish to say that this is a very good practice. It has been recommended to us time and

time again, by the Presidency and other brethren of the Church. It simply means this, my brethren and sisters: That it is establishing the Church of God in our homes; it is establishing the worship of God around the family altar, and I believe if we try it we will find that good results from it. I desire to carry it out myself, in order that I may consistently recommend the same to others. I believe that the great cause, possibly in about nine cases out of ten, of the transgression of our children, and the cause of skepticism in some instances, is not that they naturally drift away, but because they have been neglected; we have not sat down and talked to them. We have got to establish the order of heaven in our families, in the spirit of prayer and supplication, and must teach our children the principles of divine truth.

I want to say another thing to the Latter-day Saints: If you have any grievances against any of your neighbors or against the servants of God who stand in authority in this Church, do not talk about those grievances before your children. I give that out as the word of the Lord. If you do, you will poison the minds of your children, and the day will come when you will regret it, when you would like to fill their souls with interest in the work of God and with the spirit of this Gospel, and then you will remember you have poisoned them. I give this counsel because I feel impressed with it.

Now, just one more item occurs to my mind. I suggest to the brethren and sisters, and especially the Presidents of Stakes and Bishops of wards, that when they attend conference in Salt Lake City they should take advantage of every opportunity afforded at the meetings for informing their minds in regard to the work of God. I do not mean by this our attendance alone at the general assemblages, but also at the other meetings we are invited to attend. (The speaker here invited the Saints, especially those in authority, to attend the Religion Class meeting to be held at the close of this service.) God has established these auxiliary organizations in the Church for the ed-

ucation and training of our children, and no man is justified in depreciating them, in casting any reflection upon them, nor in saying they are not necessary in the work of God. Every sound Latter-day Saint will welcome every institution in this Church as a help in the education of our children in the principles of the Gospel.

I bear my testimony to the truth of this work, that Joseph Smith was a Prophet of God. This testimony comes to us by the Spirit of God; and, outside of this, they of the world are proving he was a Prophet of God. Brother McMurrin, in speaking of the Presbyterian Church dogma regarding infant damnation, which they have taught for the last 250 years, might have added that the Methodist Church is adopting the law of tithing. The Epworth League also has made a covenant to give one-tenth of its income to the service of the Lord. The sectarians are now adopting what the Prophet Joseph Smith taught over seventy years ago. They are not doing it to sustain the Prophet, but it proves he was a Prophet, for he said the Gospel would revolutionize the world. God bless you. Amen.

The choir sang: ,

"Now we'll sing with one accord,
For a Prophet of the Lord," etc.

The benediction was offered by Elder Stephen L. Chipman.

OPEN AIR MEETING.

At 2 o'clock in the afternoon an open-air meeting was held near the bureau of information building on the Temple block. The meeting was called to order by President Jos. E. Taylor and opened with the hymn: "High on the Mountain Top." Prayer was offered by Elder D. H. Grow, of Huntsville.

Singing, "Praise to the Man."

President Taylor then introduced Elder Ben E. Rich, president of the Southern States mission, who gave an interesting and spirited address, touching upon the divine mission of Jos. Smith and the wonderful spread of his teachings throughout the world.

Elder J. G. Duffin, president of the

Southwestern States mission, next spoke. He referred to the ancestry of the Prophet Joseph and said that his every act proved him to be a prophet of the living God.

President Joseph E. Robinson, of the California mission, was then introduced. He showed from the Bible that prophets from the earliest days were perse-

cuted, and believed in by but few, hence the treatment received by Joseph Smith and the rejection of his teachings by so many, is but a repetition of sacred history.

The meeting was attended by fully 1,000 people, and closed with the singing of "The Doxology," and benediction by Elder James Sharp.

SECOND DAY.

Monday, Oct. 5, 10 a. m.

The choir and congregation sang:

Our God, we raise to Thee
Thanks for Thy blessings free
We here enjoy.

The opening prayer was offered by Elder Jonathan G. Kimball.

The choir sang the hymn which begins:

High on the mountain top
A banner is unfurled;
Ye nations, now look up,
It waves to all the world.

ELDER JOHN W. TAYLOR.

References to Christian Science and hypnotism—Clergymen seeking to rectify defects in their religions—The revealed Gospel of Christ the only pathway to salvation.

My dear brethren and sisters, I humbly pray that the Spirit of the Lord which is the spirit of truth and righteousness, may prompt me in all that I shall say this morning, and I trust you will pray unto our Father for me, that He will enable me to talk in such a way as shall be pleasing in His sight. I am a firm believer in inspiration. I believe the statement in the Scriptures that the word of God "came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

On my way to this meeting I met a neighbor of mine, and he said, "Brother Taylor, have you noticed any blight in your pear orchard?" I told him I had not noticed it particularly, and asked him what it was. "Why," said he, "if you will notice carefully, there will be a few limbs toward the top of the tree where the wood begins to with-

er a little bit, and the leaves then wither and dry up." I asked him what the effect of this blight was upon the tree, for he seemed to be well posted on the subject. He replied that it had the effect, if the evil is not corrected in its incipency, to kill out not only the tree affected, but the entire orchard. What is the remedy? said I. He answered promptly, "The remedy is to cut off the blighted part about one foot below where it is dead, and be careful to gather all the leaves and branches, take them out of the orchard, and burn them up." I have since been thinking about the trees in my orchard, and I remember that several of them have some dead limbs, and are evidently blighted a little. It would be well for us all to look after our orchards carefully.

Now, my brethren and sisters, I have imagined I can see a blight, not only upon our orchards, but in some of the families of the Latter-day Saints, and that is much more serious than having our orchards blighted. Christ said: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." If the families in Salt Lake City were an orchard, and each one represented a tree, I can imagine there are a few dead branches that may be likened unto the blighted trees referred to in my conversation this morning. The Apostle John, in writing to the Saints in his day, used this expression:

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doc-

trine of Christ, he hath both the Father and the Son.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed:

"For he that biddeth him God-speed is partaker of his evil deeds."—II John, 9-11.

This is one of the best guides we have received from inspired men of olden times. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." We are also told:

"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."—John, 17:3.

"No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—Matthew, 11:27.

"No man can say that Jesus is the Lord, but by the Holy Ghost."—I Corinthians, 12:3.

We learn, then, that if we abide in the doctrines of Christ we have both the Father and the Son, and being in fellowship with them and with the Holy Ghost, which constitute the Godhead, we are heirs of glory, immortality and eternal life.

Various doctrines are being promulgated among the Latter-day Saints at the present time that I would like to refer to briefly. One of these is Christian Science, which has spread to some extent in this city, and to my mind it is like the blight upon the orchard. If it is not "cut off about one foot below the dead branches," it may kill the tree and affect the whole orchard. Let us reason together a few moments upon this. In olden times, certain gifts and blessings were promised the Saints. One was the gift of prophecy, another the gift of healing, another the gift of tongues, another the interpretation of tongues, another the gift of wisdom, another the gift of knowledge, etc. Now, I say to you there is not one of these gifts that is a principle of salvation in and of itself. Though they were promised by the Savior, and exercised by His Apostles, and always exist in the true Church of Christ, there is

not one of them that, of itself, will save and exalt the children of men in the kingdom of God; for they are not principles of salvation when segregated from the doctrines of Christ.

Take Christian Science, as it is called, and it rests largely upon what they term "being happy," and the healing of their bodies when afflicted. I testify to you, as a servant of the Lord, that you may lay hands on the dead and raise them to life again, as Christ did the widow's son, or you may heal the afflicted by the power of God, and the fact that they are healed or brought to life again will not save them in the kingdom of God; for they may afterwards go into transgression, and wander from the straight and narrow path which leadeth to the lives eternal. Therefore, I say it is not a principle of salvation apart from the Gospel. Another thing: Is the fact that we may be temporarily happy going to save us in the kingdom of God? Have we not got to abide in the doctrines of Christ, or we have not the Father and the Son? What are the doctrines of Christ? Look at His example; He was the Redeemer of the world. He said, "I am the life and the light of the world," and he invited all to follow Him. What did He do? He went unto John and requested baptism of him. At first, John forbade Him, saying, "I have need to be baptized of Thee, and comest Thou to me?" But the Redeemer of the world was not satisfied with that expression of John's humility, for He knew that if He did not yield obedience to that principle of righteousness—one of His own doctrines—He could not fulfill the law of all righteousness and be the Redeemer of the world, to which He was ordained before He came into this world. Therefore, He said unto John: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Then John suffered Him, and He went down into the water and was baptized. He came up out of the water, and the Holy Ghost descended upon Him in the form of a dove; "and lo a voice from heaven, saying, 'This is My beloved Son, in whom I am well pleased.'" I would say to all the Chris-

tian Scientists in the world, to all men—the kings and queens upon their thrones, and those who are in the humbler walks of life—to all nations, kindreds, tongues and people: Except you are born of the water and of the Spirit, you cannot enter the kingdom of heaven. Except you abide in this doctrine which Christ taught and practised, you can never enter into His kingdom, worlds without end. You must abide in the doctrines of Christ. You may say, "I am happy in this religion." Bless your soul, is not the Mongolian happy when he is lying upon his couch smoking the deadly fumes of opium? In the hallucination of his mind, does he not imagine that he is having pleasure and joy? I tell you there is no true happiness except that which comes from a faithful performance of duty, under the gift and power of the Holy Ghost. The Lord hath said:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."—I Corinthians, 2:9.

But they say, "we are so happy:" and one woman will go to another, and together they will go from house to house teaching these doctrines. What is the result? The result is, the blight begins to show upon another tree. Men and women who have been faithful in the Church of Christ begin to neglect their duty, forget their prayers, speak against the Holy Priesthood, and wander into by and forbidden paths which leadeth to destruction. Show me a man or woman who has adopted this single principle of faith, and has neglected the weightier things of the kingdom; show me any member of the Church who has joined any of these Christian Science associations, and I will show you a man or woman who has been finding fault with the authorities of the Church, neglecting to pay tithing, and not praying unto God for light and wisdom. I ask how the Lord could ever have built up His Church in ancient days by somebody simply saying they felt happy? People with such ideas may be enjoying the happy hallu-

cinations of dreamland, but they are sleeping the sleep of death. The Prophet Moroni spoke of the good gifts that God had placed in the Church of Christ, and then said, "Touch not the evil gift, nor the unclean thing." What is the evil gift and the unclean thing? It is any gift, or inspiration or inclination that will lead men from the straight and narrow path, and from serving the true and living God—the God of Abraham, Isaac and Jacob. Could Solomon have satisfied the Lord, when He commanded him to build a temple, by saying, "Lord, I am happy all day long; I am not sick, I am not in distress, and I do not need to build a temple? Certainly not. The Lord would undoubtedly have said to him that He wanted him to build a temple unto God, no matter whether he was happy or sad, and He would have reproved him sharply. He does not expect us merely to satisfy our own desires. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Suppose Noah, when he was called upon to build an ark to save a few of the sons and daughters of God, that the human race might be perpetuated, had said, "I am happy, I am never afflicted, and I enjoy myself;" would that have saved anybody from the flood? The Lord our God wants the children of men to do something. He wanted Noah to build an ark, and Noah built it. You cannot build arks and temples, you cannot gather Israel and establish the kingdom of God, on one principle of the Gospel alone. You cannot make a watch or clock go with only one of its wheels. You cannot make the human body active by separating the head or the feet from it. The body as created is perfect, in beautiful symmetry, and it cannot be complete if we take one part of it and reject the rest; it takes the whole to make the perfect man. It is so with the kingdom of God.

Another thing that we have in our midst is what is called hypnotism. There is a sprinkling of Latter-day Saints tainted a little with this. You can see the blight and the wither of

hypnotism "on the tops of the trees." Men are being carried away with it, and are beginning to exercise unrighteous dominion over the children of men, because they have stronger wills than others. They try to charm others, and make them do as they please. Don't you know that, in the days of Moses and the prophets, charmers were put to death? The Lord so despised the idea of one man exercising unrighteous dominion and influence over another that he gave a law, commanding that charmers should be put to death. And He has opened His mouth in this day and said:

"The rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood or the authority of that man."

This hypnotic power is not of God. It is an evil gift. A short time ago I was in the Malad stake of Zion, where a man had been studying this art of hypnotism, and he proposed to the Bishop of the ward that he take lessons so that he could hypnotize the people to make them do as he pleased. My brethren and sisters, that is the doctrine the devil proposed in heaven, when the Lord our God was preparing to people this earth. He proposed to take away the agency of men, and to exercise unrighteous dominion over them. But the Lord rejected his plan, and chose His Son Jesus Christ to come into the world with the plan of life and salvation that we now teach. The doctrines of Christ are plain and simple, and they do not sanction the use of unrighteous dominion upon the souls of the children of men. Therefore, I say unto you, hypnotism is not of God.

Women go from house to house, and

say they were healed, or their children were healed, by Christian Science; or they had been hypnotized and got such great relief from it, and "it would astonish you how happy I've been ever since." I say to you, my friends, we should not seek in this life to become happy by exercising evil gifts among the children of men. You can read of the magicians in ancient times casting down their rods, and, through the exercise of the evil gift, their rods became serpents, as did the rods of Moses and Aaron. But, when it came to slaying the firstborn, the Lord said in effect, Thus far shalt thou go, and no further. The first born of the children of Israel were saved, while the first-born of the children of Pharaoh and the other Egyptians were destroyed. I speak of this to show you that the wisdom of the Lord is greater than the cunning of the devil, and the power of the Priesthood is pre-eminent over every other power on the earth.

There are Latter-day Saints who apparently place their whole faith upon one of the gifts of the Gospel. Some may place their faith upon the gift of healing, others upon the gift of prophecy, others upon the gift of tongues or the interpretation of tongues. I say again that these gifts, in and of themselves, are not principles of salvation. They are given for the temporary comfort of the Saints. But the Holy Priesthood is without beginning of days or end of years; it will remain with the Saints throughout the eternal ages to come.

The Apostle Paul says:

"Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

"For we know in part, and we prophesy in part.

"But when that which is perfect is come, then that which is in part shall be done away."—I Corinthians, 13: 8, 10.

That is perfectly natural; for when that which is perfect is come, we shall see as we are seen, and know as we are known. There will be no need for men to prophesy what shall take place, for we shall all see and understand it. In that day it will not be necessary for

one to say to another, Know ye the Lord; for all shall know Him. Perfect knowledge will be enjoyed by all. We shall see eye to eye, and be of one heart and mind in the kingdom of God. It will not be necessary for any to speak in an unknown tongue; for the original Adamic language will be restored, and all shall speak in the one tongue. Hence how consistent it is to say, "When that which is perfect is come, then that which is in part shall be done away." These gifts are now given to us as a lamp to lighten our pathway, to encourage us when our spirits are drooping, to heal our bodies when we are afflicted, and to give us knowledge of things to come, that we may be buoyed up and go on to perfection.

My brethren and sisters, this doctrine of Christian Science is not of God. Hypnotism is displeasing in the sight of the Lord, and those who practise it may be likened unto the charmers, soothsayers, sorcerers, and idolaters of ancient times. They were so repugnant in the sight of the Lord that He gave special laws to Israel in relation to them. Now, shall we, who have come out of darkness into light, turn away as the sow to wallow in the mire, or like the dog to his vomit? Shall we go back to the beggarly elements of the world? I say unto you, as said the old prophet, Let those who bear the vessels of the Lord be clean. Jesus said, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

I testify unto you, my friends, that the Lord our God has raised up Joseph Smith the Prophet in this our day. He has delivered unto the world the Book of Mormon, which is a history of the ancient inhabitants of this continent. It is the word of God to the people of the earth. It is the writings of prophets who have lived upon this land, just as the Bible is the writings of prophets in the land of Palestine, and a history of the dealings of God with ancient Israel. The heavens have been opened in our day. The Father and the Son appeared unto Joseph Smith, and the Gospel has been restored. This Gospel is being preached ac-

cording to the commandment of the Savior. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." How can we keep the commands of God? By listening to His voice and doing His will. There are those in the world who are blighted with the idea that if they only believe on the Lord Jesus Christ they can be saved. This is a convenient and very popular doctrine. But Jesus said:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?"

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matthew 7: 22, 23.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matthew 7: 21.

This is the true doctrine of Christ. The world today are adopting some of the principles revealed to the Prophet Joseph Smith. A short time ago a great conclave of ministers met at Los Angeles for the purpose of remodeling their creed. Did you ever hear of the prophets of God in any age meeting to remodel the revelations of God, the Eternal Father, or His Son Jesus Christ? He is the same yesterday, today and forever. The word of God never changes. The Lord our God revealed unto His Prophet in this day the principle of infant salvation. What about infants? Why, it has been preached by sectarians for generations, that little infants who died without being baptized would be damned. Is there any man under the sound of my voice who can deny that this doctrine has been taught? You cannot deny it, because it is in the sectarian writings. Yet Joseph Smith proclaimed the doctrine that little children come into the world pure and innocent, and they are not responsible for sin until they arrive at the years of accountability. I am very glad to see these ministers beginning to receive a little light. I believe there are no men so reluctant to get light into their heads as minis-

ters. That is why they have received so little during the last sixty years. But, they are gradually beginning to observe the light; and I am glad they have, in a measure, adopted in their creed the revelation of God to Joseph Smith concerning infants. Another thing: Joseph Smith, under the command of God, taught the principle of tithing, and now some of our Christian friends are beginning to recommend the payment of tithing in their churches. I tell you the time will come when every principle that was revealed to Joseph Smith, the Prophet, in this last dispensation, will be adopted, one by one, until every knee shall bow and every tongue confess that Jesus is the Christ, and that Joseph Smith is a prophet of the living God. I have just had handed to me written evidence of what I have said regarding tithing. It is a card published by one of the churches, and reads as follows:

GOD'S FINANCIAL PLAN.

Believing that all Christians should systematically and sacredly set aside a certain porportion of their income for the cause of Christ; and furthermore, that it is the plain teaching of God's Word, and His Financial Plan, that one-tenth of our income belongs to Him;

Therefore, we hereby covenant with God and one another, that we will set aside one-tenth of our income, hold it as a sacred trust and give it for the cause of Christ;

That we, who make this covenant, by attaching our names hereto shall be known as members of the Tithing Band of the Epworth League, First Methodist Episcopal Church of Los Angeles.

Date Name

If I had been printing it, I would have had it like this:

"We hereby pledge ourselves, and sign our names, as members of Joseph Smith the Prophet Tithing League." Another thing: If I was going to do away with that wicked and corrupt doctrine of infant damnation, I would not get together a lot of ministers and learned men to make a fuss about it, as if they had made some wonderful discovery; but I would get up like a straightforward, honest man, and say, Joseph Smith the Prophet taught this years ago, I know it is true; therefore, let us adopt it. I say once more, my brethren and sisters,

every principle which has been revealed to Joseph Smith the Prophet will have to be acknowledged by every man, woman and child who desire to enter into the kingdom of our God, or they will never get there. This is my testimony unto you; for the Lord has spoken. This is not the work of man. It is not the work of these men who sit upon this stand. It is the work of the great Jehovah. And that day is at hand which was spoken of by the ancient prophets, and emphasized by our Lord and Savior Jesus Christ, who said:

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill.

"For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—Matthew 5: 17, 18.

There are some portions of the law, and some prophecies, that have not yet been fulfilled, while others are being fulfilled; and the day is at hand when these words of the Savior will be fully verified. Jeremiah the Prophet, after speaking of the scattering of Israel, and the curse of David for the sin which he committed in the matter of the wife of Uriah the Hittite, writes these words of the Lord:

"And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

"And I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.

"Behold, the days come, saith the Lord, that I will raise unto David, a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth.

"In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, the Lord our Righteousness.

"Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt;

"But, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own lands."—Jeremiah 23: 3-8.

"Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many

hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."—Jeremiah 16: 16.

"I will take you one of a city, and two of a family, and I will bring you to Zion:

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."—Jeremiah 3: 14, 15.

My friends, this is the destiny God has in store for His people.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isaiah 2: 2, 3.

This is the word of God, and the gathering is now taking place. Jesus would have gathered the people in His day, but they would not receive Him: He said:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"—Matthew 23: 37.

The day, my friends, has arrived when Israel is being gathered from the four corners of the earth, and when Zion is arising and will shine, and will become the light and brightness of the whole earth. This is the work spoken of by the Prophet Daniel. He saw that "a stone was cut out of the mountain without hands," which "became a great mountain, and filled the whole earth." The proclamation of this work will go from nation to nation, until every soul that lives upon the earth will have the privilege of hearing the sound thereof, and every honest man and woman will have the privilege of embracing it and becoming heirs of God and joint heirs with Jesus Christ. The blood of our Lord and Savior was split, that He might redeem mankind, and it is only through His name we can be saved.

My brethren and sisters, the work is growing. We have still a great work to perform, and we should not waste our time on hypnotism, or Christian Science, or evolution, and such things. We have believers in evolution in our midst, and there is a little "blight upon the top of the trees" in this regard. As a servant of God I tell you mankind can not be redeemed, worlds without end; can not evolve, or crystalize, or get into the condition entitling them to become heirs of God and joint heirs with Jesus Christ, and to partake of the fulness of His glory; can not go on to perfection, and sit down in the councils of heaven with Abraham, Isaac and Jacob, and those bright intelligences who created this world and others, only through the Gospel of the Lord Jesus Christ. All the evolution in the world will not save a single soul; neither will all the Christian Science, neither will spiritualism, nor hypnotism, nor any other ism that is not of God. The Gospel of Christ is so plain that a wayfaring man, though a fool, need not err therein. Do you think the Lord was mistaken when He said light had come into the world, and that the children of sin might be known by their rejection of the light? Some of them acknowledge the principle of infant salvation, and some will receive the principle of tithing; but what is the effect of it? Just like the Savior said—they put a new patch on an old garment, and it only makes it the more unsightly. When they begin to accept the principle of tithing, the question arises, Where is your Prophet, the mouthpiece of the Lord, to guide and direct the people in the use of tithing? Some of them, I suppose, will have to go to the Pope or someone else to get instructions. Let me say to you, these are matters which should be considered seriously. If you allow any man or woman to come into your house and teach false doctrine, you are responsible. I do not want anyone to come into my house and teach doctrines that are not of God. Just as soon as I hear of them coming I lift up my voice against them. The idea of peo-

ple assuming to teach the Latter-day Saints principles of salvation is to me the very height of absurdity. We are commanded to live by every word that proceedeth from the mouth of God. Then if I want the word of God concerning His kingdom, to whom shall I go? To His mouthpiece. I will go to President Joseph F. Smith and say, What is the word of the Lord concerning this matter? That is my duty, for he is the mouthpiece of the Lord, and it is his right to direct me, to bless me when I keep the commandments of God, and to admonish and correct me when I do not.

My brethren and sisters, let us walk in the light of the everlasting Gospel, and not be cherishing a dead faith. Let us not be haggling and talking about other religions, but be active members in the Church of Christ, doing our duty in all things, and setting examples before the children of men that shall be worthy of their imitation. If we are called to go and build up a Stake of Zion, let us do it. If we are called to build a temple, let us be on hand to fulfill the requirement. If we are called upon to build a sugar factory, let us willingly respond. If we are called upon to build a city, town or village, let us do that. That is the Spirit of the Gospel, as I understand it. Joseph Smith the Prophet said: Show me a man or woman who has the spirit of the Gospel within them, and I will show you a man or woman whose greatest desire is to build up the kingdom of God upon the earth. Jesus admonished His disciples not to seek after houses and lands, gold and silver, but to "seek first the kingdom of God, and His righteousness, and all these things shall be added unto you." Do we want anything more than that?

There are some people among the Latter-day Saints who have a little blight upon them in another way. When Lehi, in his vision, saw those who partook of the fruit of the tree of life, he beheld that the great multitude pointed the finger of scorn at them, inasmuch that some turned their faces away and felt ashamed. I say, never let the blush of shame come upon your

countenance on account of having kept the commandments of God. He will sustain you, and give you strength according to your day.

I feel well in my labors in the Church of Christ. I am thankful I am considered worthy to be numbered amongst you; and I hope to be humble and diligent in the performance of my duty as an Apostle of the Lord. Jesus Christ. I trust there will be no duty required of me that I will not be able to respond to. We all should feel alike in regard to these things. The Lord is no respecter of persons. He thinks just as much of you as He does of me. Which of you having children can justly say, I love this one, and hate the other? Neither is it so with our Father in heaven. He loves all His sons and daughters, and is willing to open the windows of heaven and pour out blessings upon our heads that we shall not have room to receive. But no blessing will come unto the children of men, except by obedience to law. "Blessed are they that hunger and thirst after righteousness; for they shall be filled with the Holy Ghost." "Blessed are the peacemakers; for they shall be called the children of God." etc. Let us not attempt take any part of the Church of Christ away, nor add anything thereto. Let us accept it in all its beautiful symmetry; and then work in harmony with the authorities whom God has placed in His Church. Who are they? There need be no question about that, the Apostle said: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers," etc. What for? "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ." Our Lord and Savior Jesus Christ laid His hands upon Peter and said unto him:

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

"And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

The other day I heard of a young man—an exemplary young man as far as I can understand—who was about to marry a wife, and he was so busy with his labors (he is a school teacher, I think) that he had not time to go to the temple—which was only half a days journey—to be sealed with an eternal union and bond that never should be broken; but he intended to pass by the temple, go to the court house, get out a license, and there be married for time. Do you not know that people married for time are among those spoken of by Isaiah the Prophet when he said, "They have broken the everlasting covenant"—the everlasting covenant of marriage; for in ancient times they were married for time and eternity. God bless you. Amen.

Elder Willard Christophersen sang the favorite hymn "Shepherds of Israel."

ELDER WILLIAM H. LEWIS.

(President of Benson Stake.)

I take pleasure in reporting the Benson Stake in this Conference, and I trust that my remarks may be dictated by the Spirit of Almighty God.

The Benson stake of Zion is situated near the north boundary line of the state; and there are seven wards in it, which formerly belonged to Cache Stake. The population of the Stake is about six thousand. This season we have been blessed with a reasonably good harvest on the east side and in the center of the valley; but on the west side of the valley, which is an arid district without water, the crops have not been so good. We are endeavoring to keep pace with the other Stakes of Zion, in observing the instructions that are given by the servants of God. At Richmond we have in course of erection, and nearing completion, a condensed milk factory, which we anticipate will furnish employment for a large number of people, so that the young people need not have to go far to find work. We are mainly an agricultural community; farming and dairying constitute our chief occupations. From a financial standpoint, the

people are fairly prosperous. On the west side of the valley, we have in course of construction a canal, upon which has been expended \$120,000, and we are still bending our efforts in that direction, that we may increase facilities to make successful and pleasant homes for the Latter-day Saints. There is a great deal of good farming country that has not been brought to the state of high cultivation we hope to see it attain in the near future. We feel it our mission to do all the good we can for the people of whom we are a part; our united efforts are to build up Zion. In the north part of the valley, lands have been purchased with a view to the erection of a sugar factory. The project has not taken practical shape at the present time, but it is progressing in a fair way. We believe it is an enterprise that would help to develop the resources of the country.

The people as a rule, have paid a good proportion of tithing; we cannot say yet what it will amount to this year.

The presidency of the Stake meet together once a week, on Thursday evenings, and discuss matters pertaining to the spiritual and temporal interests of the people. The presiding authorities are united, and our efforts are to benefit the people over whom we preside. The High Counselors are good men, and we meet with them once a month. The members of the High Council visit among the people as home missionaries, and we aim to have return missionaries who come home filled with the spirit of their calling, act in this capacity also. We release them at the end of six months, and appoint others. The quorums and auxiliary organizations are in good working order, and the officers of the various societies visit the settlements every week or two, in the interest of their respective organizations. They are endeavoring to carry out the instructions given by the general boards. There has been and is a disposition on the part of some of the people, I have thought, to incur debt beyond their financial ability to make payment. We have warned them earnestly in regard to the bondage of debt, and advised them to extricate themselves. Where

their homes are mortgaged, they are urged to raise the mortgages as quickly as possible; and not get anything they cannot pay for, so that they may be free to go and preach the Gospel when called upon, either at home or abroad. We have a generally good people in the Bengon Stake. The presidency, the missionaries, and others who have to labor among the people, can go to the farthest settlement, hold two meetings, and return the same day, the distance being only about 18 miles. We think it not a great task to go that far. Before Cache Stake was divided, some of us had to go 20 miles to Logan. Whatever is necessary to do in the interest of our Stake, we hope to be able to do it.

I bear my testimony that this is the work of Almighty God, and that it has come to stay. There is nothing of value to me outside of His kingdom. I know that Joseph Smith was truly a Prophet, and that Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow and Joseph F. Smith are his lawful successors. I pray that God may bless those who are endeavoring to roll on His work and to establish His purposes in the earth, and give them wisdom and power to do so to their entire satisfaction, and to the approval of the Master. That this may be our happy lot, I ask in the name of Jesus Christ our Lord. Amen.

ELDER DAVID CAMERON,

(President of Panguitch Stake.)

My brethren and sisters, it is a little surprise to me to be called today to report the Panguitch stake, as I reported it at the last conference; but I am pleased and willing to do so again. In meeting with the people in general conference, and receiving the Spirit of the Lord, I always feel an increased determination to do better in the future than I have in the past.

The Panguitch stake is located in the southern part of Utah, adjoining Arizona. We have ten wards and one branch, and a little over 3,600 souls. The ward closest to the town of Panguitch is about 20 miles distant, the farthest one is about 70. It is a journey

of about 200 miles to go around the Panguitch stake. We do not calculate on visiting all the wards on one trip; for we try to arrange to visit the people, as much as possible, on Sundays, consequently, it takes from two to four days to visit each ward. We have, in a general sense, a good people in Panguitch stake; nevertheless, there are some who are not living up to the requirements of the Gospel. There are individuals on the records of the Church who take no interest whatever in the work; they pay no tithing, and do none of the works pertaining to the Gospel. The teachers visit them, but I have heard some of the teachers remark they were about tired visiting certain families or individuals. We are required to visit every non-tithepayer in the stake. Some who are visited give reasons for not paying, and they are reported to the Presiding Bishop; others state they do not believe in the principle. I have wondered if such individuals should be allowed to remain as members of the Church; apparently they cannot be converted. The stake report goes to the Presiding Bishop's office, with a record of tithepayers, part tithepayers, and non-tithepayers, and not only is every individual judged according to his works, but the stake is judged also. I have said to such people that if they do not propose to keep the laws of God, they should ask to be separated from the Church, because it is a detriment for them to remain members and do nothing. We have in our stake about 60 missionaries; they visit the various wards once a month. Every ward in the stake is visited on the same Sabbath; if any of the missionaries are unable to visit on the appointed Sabbath, they notify the Bishop of the ward, and inform him when they will visit. As far as our tithing is concerned, we cannot tell anything about this year's payments. Last year's was a little less than usual. There were various reasons for this shortage, the principal one being the drouth.

I remember many years ago, when I was a boy, hearing President Young state in Provo, where I lived, something like this: "Some people may think

I am not leading the Church aright. Now, I will tell you how you may know when I do not lead the Church aright. The Lord will just nip my wind; for He will never allow any man to lead this Church astray." I have had a great deal of confidence in that saying, and I have not been the least alarmed in regard to the leading of this Church. I know it is the Church of Christ; I know that Joseph Smith was a prophet; and I know, if we live according to the requirements of the Gospel, we will be saved and exalted. That God may bless us and give us His Spirit, that we may observe His laws and keep His commandments, is my prayer in the name of Jesus. Amen.

ELDER GEORGE TEASDALE.

Should be in harmony with divine teachings—
Promises to the faithful—A marvelous work—
Obedient entitled to a testimony of the truth—
Training in the family circle.

While listening to the instructions given, especially this morning, with regard to the false influences that are in the world, it brought to my mind a revelation that was given in 1831. You will find it in the 46th section of the Book of Doctrine and Covenants; I will commence reading at the 7th verse:

"But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you, even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that we may not be seduced by evil spirits, or doctrines of devils, or the commandments of men for some are of men, and others of devils.

"Wherefore, beware lest ye be deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given."

When the Lord commenced this "marvelous work and a wonder," He gave some instruction to all who became members of His Church. You will find in the fourth section of the Book of Doctrine and Covenants, commencing at the 2nd verse, these words:

"Therefore, O ye that embark in the service of God, see that ye serve Him with all your heart, might, mind and

strength, that ye may stand blameless before God at the last day.

"Therefore if ye have desires to serve God, ye are called to the work."

What work? Why, this "marvelous work and a wonder" that the Lord said He was going to usher in among the children of men. This revelation was given in 1829, and the Lord said, "Now, behold, a marvelous work is about to come forth among the children of men." The revelation continues:

"And faith hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance patience brotherly kindness, godliness, charity, humility, diligence.

"Ask and ye shall receive knock and it shall be opened unto you."

I regard these as precious instructions that have come unto the members of the Church of Christ, in order that by their observance they may make their calling and election sure. I fear we do not sufficiently value the blessing that has been bestowed upon us in having the privilege of living upon the earth in the dispensation of the fulness of times; nor fully realize the need of being in harmony with these choice principles that the Lord has revealed; nor appreciate as we should the precious promises made to those who love Him and keep His commandments. In connection with this, I want to refer to the benefits resulting to us individually from keeping the commandments of God. I will now read from the 93rd section of the Doctrine and Covenants:

"Verily, thus saith the Lord, it shall come to pass that every soul who forsaketh their sins and cometh unto me, and calleth on my name, and obeyeth my voice and keepeth my commandments, shall see my face and know that I am."

I consider this is a most precious promise. Of course, in the service of God we have **something** to do. We who have been warned, and have a living testimony, the Lord requires us to be faithful in bearing that testimony, so that the nations may be left without excuse. We need not say much more than state the results of our experience. We who were raised in the world, were subject to priestcraft, and false doc-

trine, and evil influences, but the Lord, in His loving kindness and tender mercy, and in the wonderful dispensations of His providence, brought us into His Church. He drew us into the fold. Very few of us would have had the moral courage to accept, the unpopular doctrine of Christ, under the circumstances in which we were placed, had we not been sustained by the power of God; for we are human, and it is natural to shrink from being on the unpopular side. We like to enjoy the good feeling and affection of our relatives and friends; but when we accepted the unpopular doctrine of Jesus Christ, they looked upon us as being deluded, deceived, and subject to priestcraft and false doctrine. Well, if we had been deceived, would it not have been better for them to have tried to lead us from the error of our ways, instead of condemning us so severely? But, we were convinced we had embraced the everlasting Gospel, which the Lord had restored to the earth. We enquired of the Lord, and He heard and answered our prayers.

We believe the revelations Joseph Smith received from the Almighty, and know they did not emanate from ignorance and superstition. I have read some of them to you; surely they can not impress anybody that they are false doctrines. God is the same yesterday, today and forever. Whenever He has had a people upon the earth He has communicated with them. That is the object of the Gospel. How could we seek the Lord if we did not believe that He lives, and that He is a rewarder of those who diligently seek Him? How could we ask of him if we did not believe He is our loving Father, our Creator; that we are in His likeness, and are His children, eternal as He Himself is? The thought of having the privilege to communicate with our Creator should be an inspiration to any man or woman who desires to be kind to himself or to herself.

There is no misrepresentation about this; simple facts are what we deal with. When we declare to the inhabitants of the earth that the Lord has

spoken again from the heavens, has revealed Himself, and has restored to the earth His Church, as He promised, with apostles, prophets, evangelists, pastors and teachers, we simply speak the truth. In this restoration the Lord gave to all the opportunity of obtaining redemption from death and hell, and of being associated with the "marvelous work and a wonder" spoken of by the Prophet Isaiah. The Lord said through that Prophet:

"Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me, is taught by the precept of men:

"Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isaiah, 29: 13, 14.

The Apostle Paul said "the things of God knoweth no man, but the Spirit of God," showing that it is necessary for us to be taught of God by His Spirit. Jesus promised that "whoso would do the will of the Father should know of the doctrine. He also said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The Latter-day Saints have received, and are continually receiving testimonies. During the past 50 years I have heard many individuals testify that they knew Joseph Smith was a true Prophet sent of God, they knew Jesus was the Christ, and they knew that God the Eternal Father lived, by the evidences they have had in their individual experiences. Now, God is no respecter of persons. We are all His children, and the Gospel is being preached in all the world for a witness, that all who desire eternal life may have the privilege of receiving it. Those who are in darkness, in idolatry, and under false impressions, may have the privilege of beholding the light that shines forth. They may obtain this living testimony by seeking to the Lord for it. Ask of God the Eternal Father, in the name of Jesus Christ, for light and truth, and

a knowledge as to whether this wonderful work is of God. He has promised to draw nigh unto those who will draw nigh unto Him. God has chosen the weak things of the earth "and things which are nought, to bring to naught things which are."

We are not a people gifted in the wisdom of the world; in fact, it is said that the children of this world are wiser in their generation than the children of light. But we know what we are doing; we know that we have the truth. We know that we can have communion with the Almighty; we know that He hears and answers prayer. In every well-regulated family, prayer is offered at least twice a day—morning and evening. In the morning, when we are entering upon the duties of the day, if we have wisdom, and understand the value of the fellowship of the Spirit of God, we naturally ask for what we need, and, of course, we go down on our knees to do so. If we believe we are the children of God, that He hears and answers prayer; and that He can protect us from all evil, naturally we will pray to Him, because we want His blessing for ourselves, and for our wives and children. We should also pray for those upon whom rests the responsibility of guiding and directing the affairs of the Church of Christ on the earth. Then, if we acknowledge the hand of God in all things, we will naturally ask a blessing on our food, believing that the Lord is able to make it nourishing and strengthening to us, and impart to us the principle of life. He has given unto us the Word of Wisdom for our temporal salvation—not by commandment or constraint, but teaching us how to live that we may enjoy health, and have nerve power to live out our full time, and not be guilty of partaking of anything that will bring distress and pain upon us. That shows how kind and loving a Father we have, He even teaches His children what to eat and drink, and what to avoid.

Because of the way many of us have been educated, it was difficult to think it possible for us to hold communion

with the Great Creator of the heavens, the earth and the fountains of water. But we now know that this is possible. We must remember, however, that we cannot do anything without His Spirit. We must have the fellowship of the Holy Ghost, and we can obtain it by righteous conduct, and by asking with an honest heart. The Lord knows our hearts; He knows our secret lives; He understands everything concerning us. He hath said to the sinner, "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." This is a precious promise to the erring children of the Father. Our message to the sinner is that if he will repent, cease to do evil and learn to do well, he shall receive a remission of his sins, through obedience to the Gospel and dedicating the rest of his life to the service of God. What a bright and glorious outlook, to be redeemed from sin and to have the privilege of walking in the light, receiving salvation, and obtaining a glorious resurrection! The Creator hath given us these glad tidings of great joy to carry to the people. Our testimonies are true. We know we shall have to meet the people to whom we have borne testimony, and then they will know most assuredly that we taught them the truth. All the faithful advocates of the Church of Christ have a living testimony concerning this work. The Lord desires to establish His righteousness upon the earth, and to make us better individually. We have an individuality, and I suppose each of us is pretty well satisfied with it; I don't know that any of us ever wanted to be anybody else. The object of the Gospel is to improve that individuality.

I say to this congregation there is but one Lord, one faith, one baptism, one God and Father of us all, we all have to submit to the same conditions. The Lord Jesus Christ said, when John objected to baptizing Him, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." Well, we must fulfill "all righteousness." We

must have faith in the living and true God, and in the atonement of Jesus Christ, and worship God in His name. These conditions are common to all the world, and must be complied with by those who desire to be redeemed. It is also essential that we repent, and offer unto the Lord a broken heart and a contrite spirit. It is necessary that we be baptized by immersion, for the remission of sins, that we be born of the water, and thus be fitted and prepared for sanctification by the blood of Christ. Then, we must receive the gift of the Holy Ghost. It is the only way by which mankind can be redeemed, and obtain a glorious resurrection. Then we will be in harmony with the eternal principles of the Gospel.

The family altar should be in every man's house; he is the patriarch of the family, and everything should be done under his direction. He should offer prayer; his wife and children also should offer prayer in turn around the family altar. You cannot be a Saint without the fellowship of the Spirit of God; and you should train your children that they also may know the benefit of having its fellowship. We have embarked in the service of God, and He desires us to obey Him and keep His commandments. He hath said, "Ye are commanded in all things to ask of God, who giveth liberally, and upbraideth not." Now, you know whether you do this or not, and whether you train your children to do it. You know if the voice of prayer, thanksgiving and praise is heard in your habitations. I say that is the way to train up our children. They have their individuality, and we cannot give unto them the testimony we possess; they have to receive the light in the same way we received it. They have to receive revelation from the source from which we obtained it. The only way we can help them in this matter is to manifest unto them that we believe in God, and in the worship of God; and tell them what they should ask for. If we train our children properly, they won't go far astray. It is the duty of the wife when

the husband is away, to continue prayers and the worship of God in the household, and to see that the children are properly trained, and are taught the law of tithing, and the other essential principles of the Gospel.

The law of tithing is a divine law. The Lord does not require more of one than of another. One-tenth is required of all, no matter what our circumstances may be. A man is no friend to himself if he rejects the laws of God. He is unkind to himself when he ignores principles that lead to everlasting life. I would not for the world be without the living testimony that God has given to me; the voice of thanksgiving and praise is heard from me, because I am grateful for that testimony. When I think of what I might have been, if I had been left in the beggarly elements of the world; and when I think that God, in His loving kindness, brought me out of the world, and gave me the moral courage to endure contumely, and to be evil spoken of, I feel to praise and glorify His holy name.

I pray God that the spirit of this conference may be and abide with us. I pray that we may remain converted, and that we may serve the Lord with full purpose of heart, doing His will and keeping His commandments, that His name may be glorified, through Jesus Christ. Amen.

The choir sang the hymn :

All hail the glorious day,
By Prophets long foretold.

Benediction by Elder Seymour B. Young.

AFTERNOON SESSION.

The choir sang the hymn:

How are Thy servants blessed; O Lord,
How sure is their defense!
Eternal wisdom is their guide,
Their help, Omnipotence.

Opening prayer by Bishop William B. Preston.

Singing by the choir:

We're not ashamed to own our Lord,
And worship Him on earth;
We love to learn his holy word,
And know what souls are worth.

ELDER M. F. COWLEY.

The Saints responsible to God—How we are regarded by the world—United order versus socialism—Necessity of exact compliance with law of tithing—Development of natural resources—Important general duties.

My beloved brethren and sisters, I rejoice with you in the privilege of attending this conference, and, feeling my weakness in standing before you. I am anxious that you will sustain me by your prayers of faith, that the Holy Spirit may suggest, as He has done to the other brethren, what ought to be said.

Many good things are said to us, and the benefit that we shall derive from them will depend upon the use we make of them. We should not be hearers of the word alone; we should be doers of it. It is the doing of the word of God, the keeping of His commandments in all things, that will count to our credit, to our salvation from the evils of this life, and to our complete redemption from the effects of sin and the fall, in the life which is to come.

This is a practical work. It is a work in which every individual should feel a personal responsibility—a responsibility that awakens a consciousness in our souls that God expects something of us, and that we are accountable to Him for the light which we have received. We are indebted to the Lord, and not to man, for the light that we have, and for the situation that we occupy before the world in a religious sense. I claim that every favorable condition surrounding the Latter-day Saints and every blessing we enjoy, whether it be spiritual or temporal, is due to the Gospel and the great work God has established. Our situation in these mountains is not the result of the wisdom of man. A gentleman said to me the other day, as we were coming through Echo, "When Brigham Young established himself and his people in these mountain valleys he made no mistake. He understood that it was the best spot of earth between the Missouri river and the Pacific coast, and was the place for the people." Of course, he told the truth, but he did not wish to acknowledge that President Brigham Young was

guided in the selection of this land by the spirit of revelation from God. He did not feel to acknowledge that God had His hand in it at all. It is the same in regard to every other feature of this work. We had pointed out to us this morning very clearly, through the inspiration of the Holy Ghost upon Elder Taylor, how that the Gospel, restored through the Prophet Joseph Smith, is affecting the religious world. This is true, and they are proving that Joseph Smith was a Prophet of God, whether they believe it or not. But they are not adopting our ideas for the purpose of drawing interest to this work, or of establishing any disposition in the hearts of the people to investigate what they call "Mormonism." They have no such purpose in view. And in this connection I want to say to the Latter-day Saints that understanding as we do that these truths have emanated from God,* and have been presented to us in His revelations to the Prophet Joseph Smith, we ought not to be so blind as to go off after some kind of a side issue.

I met a brother some time ago who was quite prominent in the community where he lived, and he had organized a little socialistic party, which, I suppose, from a political standpoint, he had a right to do; but he told me that all the people ought to be socialists, for the reason that socialism, he said, is the United Order, and the more we can get to join the Socialist party the easier it will be to establish the United Order when the time comes. I had to ask him if he was so blind as to believe that after God has revealed the principles of the United Order, and the people are not prepared to carry them out, you can go to some institution of the world and find those principles and exemplify them for the benefit of mankind. I told him that no matter how near the world come to the theories of the Gospel, no matter how much they try to establish them, without the Spirit of the Gospel and the authority of the Holy Priesthood they never can carry them out, worlds without end. Humanity is too selfish to

carry out these great laws of God. The disposition of the world to accept some of the theories and doctrines of the Gospel as enunciated by the Prophet Joseph Smith over 70 years ago, is designed by the adversary as a delusion more than anything else. I remember trying to show a preacher that these doctrines, some of which he claimed to believe, had been advanced by the Prophet Joseph Smith over 70 years ago. He wanted to deny it, but could not bring the proof to sustain his denial. He said that the principle of the redemption of the dead was intimated by some theologians before the days of Joseph Smith. In this way they are trying to keep the people from the fountain of truth. In effect they say to the people: We have the law of tithing, we have the doctrine of the atonement of Christ, and we believe in infant salvation, and you need not join the Latter-day Saints for these doctrines. They are commencing to say that they have the doctrine of the redemption of the dead, and that the spirits are preached to in the spirit world, and it is not necessary to go to the Latter-day Saints to find out those things. By this means they are seeking to keep the people in the dark and away from the authority of God where the ordinances of eternal life are to be found.

With the testimony that we have of the divine mission of the Prophet Joseph Smith, I say that no Latter-day Saint is justified in going after these spirits and following after these institutions in the world, whether they be of a spiritual or of a temporal nature. God has established His work, and within it is found every element that is essential for the salvation of the people, temporally and spiritually. The Lord has revealed unto us a plan of temporal salvation. He has given us the law of tithing. He has said that if we abide by that law this land shall be a land of Zion unto us, and by this law it shall be consecrated. This is the word of the Lord to the Latter-day Saints, and in connection with it He has promised that the seed of the

righteous shall never be found begging for bread. Have we faith, my brethren and sisters, to carry out the laws of God, that we may enjoy the blessings which come from obedience thereto? As has been stated, men of the world have discernment enough to see that there is some power in this work which they do not comprehend. One of our leading senators, who is now deceased, made the statement in California that the "Mormon" Church was the only religious institution on earth that contemplated the temporal salvation of its members. He stated that in the city of San Francisco were people reveling in wealth, while side by side with them were others in the dregs of poverty; but the "Mormon" Church, he said, looked after the poor. By their law of tithing they see that no one suffers, they build their temples and their sacred houses; and after awhile, by their law of consecration and stewardship they claim to have a union in spiritual and temporal things that will bind the people together completely.

My brethren and sisters, it is our duty to keep these glorious principles in view. I do not know of any path of safety for the Latter-day Saints, only that which finds us in the discharge of every duty. When our tithing is due, we should pay it, and not put it off to the end of the year. If we use that which belongs to the Lord, when we come to settle our tithing it will not be on hand, and in all probability we shall find ourselves unable to pay an honest tithing. Those who have indulged in this practise ought to repent of it. We should pay our tithes when our substance comes to us. And we should pay in kind, and not substitute something that is inferior to that which we ought to pay. In ancient times the Lord forbade this. I recall that the Lord actually pronounced a curse upon anyone who would offer as a sacrifice anything that had a blemish, or that was old and useless. It was designed that the offering should be clean and pure and without blemish, that it might symbolize in the best possible manner the offering of the Son of

God. The law of tithing is similar. God does not demand of us the very best, and yet He would not be displeased if we were disposed to offer the best; but He is not pleased when we select from our substance that which is the poorest and bring it into His storehouse. You perhaps remember the law in ancient Israel regarding the selection of animals that were to be consecrated as tithing. The Lord said, that every one that passed under the rod should be holy to the Lord. As I understand this, they had what we would call a corral, and as the animals passed out one at the time, every tenth one was marked by a rod in the hands of the man who stood at the entrance, and that one was holy unto the Lord. He did not demand the best, nor did He justify the selection of the poorest; but He dealt fairly with the people. Yet He has dealt with us far more generously than He did with ancient Israel. When we think of how He has blessed us in this glorious land—how the people are extended from Canada on the north to Mexico on the south—Fifty-one stakes of Zion—and how we have increased and prospered, surely He has blessed us exceedingly.

I almost shudder sometimes when I hear men say they have made great sacrifices for the Gospel's sake. Have we made any sacrifice for the Gospel's sake? Is it a sacrifice for a man to lay aside his sins? Is it a sacrifice for a man who is addicted to tobacco, to lay it aside? or addicted to liquor, to repent of that evil? or addicted to profanity, to lay that aside and honor the name of Deity? or a violator of the Sabbath day, or guilty of any vice, to lay that aside and purify himself by obedience to the laws of God? Why, it is no more of a sacrifice to the immortal spirit of man than it is to wash our bodies when they are unclean. Now, I have never been across the ocean, and I have not personally witnessed the temporal condition of the Saints of God in Europe; but I have been in the United States, and I have mingled with the Saints in various parts of the

Union, and I have found scores and scores of families that did not own one foot of land, did not own the house that covered them, and did not own a horse or a cow. They were simply tenants. What has brought a change to these families and made them prosperous in these mountain valleys? Has it not been the Gospel of Jesus Christ? Has it not been the principle of gathering? I see the Salvation Army has adopted the principle of gathering now. They are gathering and colonizing. But it is the great work of God that has brought us here. Where in all these Stakes of Zion are the families that have no home of their own? What percentage of those living in rural districts do not possess their own homes, with teams and cows, and other resources of employment? How many are there in such a destitute condition as they were in the world? I will venture to say that there are very few indeed. And let me say further, if the Latter-day Saints were prepared to carry out the counsel of the servants of God there would be a still better condition among us than there is today, speaking from a temporal standpoint.

You heard what Brother Heber J. Grant said yesterday in regard to the effort that had to be made to establish and maintain one little sugar factory in the community. Men feared to invest for the benefit of the people, and the Lord came to the assistance of His servants. He inspired President Woodruff to say that it was the will of the Lord that that should not be a failure. Nevertheless we had to send outside and borrow money of the Gentiles, in order to establish that industry; but they have been paid back, and the enterprise is a great success. So I say we have not sacrificed very much temporally for the Gospel's sake. When it comes to religious matters, what kind of houses of worship had we in the world? It is only recently that we had any of our own at all. Down in the Southern States they used to burn them up almost as soon as they were built. I believe the last one they built was in

Kentucky, and in order that it might not be burned down they insured it; but the mob took axes and cattle and tore it down, and pulled the logs apart with their oxen, in order to beat around the protection our people had placed upon it. No matter about that; as I was saying, our people had very few nice houses of worship to meet in before they gathered to Zion. What do we find here? In almost every ward we find a suitable place of worship, and we are improving in this direction all the time. We have a most beautiful house in Pocatello—just as good as any in Salt Lake City, I believe. They are building another one at Wellsville. Then, we have not sacrificed anything in that direction, have we? And when you talk about forsaking father and mother, sister and brother for the Gospel's sake, how much of a sacrifice have we made? What did Jesus say to His disciples when they asked, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" He said unto them, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." Maybe you forsook your father and mother; maybe they turned their backs upon you. What if they did? You have come to this land and found fathers and mothers, brothers and sisters, just as the Son of God said to His disciples. One came unto him and said, "Behold, thy mother and thy brethren stand without, desiring to speak with thee;" and He asked, "Who is my mother? and who are my brethren?" Answering the question himself, He pointed to His disciples and said, "'Behold my' mother and my brethren! For whosoever shall do the will of My Father which is in heaven, the same is my brother, and sister, and mother." And have you not found it thus? What else can we say? Why this: that the man who forsakes his father and mother for the Gospel's sake has accepted something in the Gospel that will bring his father and mother, his sister and brother to him, and they will fulfill the words of

the Prophet Obadiah that "saviors shall come up on mount Zion."

I might say more in this line if there were time, but let me say to the Latter-day Saints that we ought not to talk about sacrificing for the Gospel's sake. We ought not to forget the obligations we are under to God for the great blessings that He has bestowed upon us. We ought not to be unmindful of the fact that it is through the Gospel that all these blessings have come unto us. Now, it does not matter what the world do—whether they are friendly to us or not—so far as the work of God is concerned. It matters to them materially, however, whether they treat the work of God properly or not. If they do not treat it right, if they persecute the people of God, woe unto them! for thus saith the Lord, I will fight against those who fight against Zion. That is the word of the Lord to the inhabitants of the earth. But whether they oppose it or not, the work of God is onward and upward, and the principles of the Gospel are spreading abroad among the nations of the earth. I am happy to say that our Elders bring good reports, as a rule. The more they put their trust in God and travel without money and without price, the better report they bring, the stronger testimonies they come back with in regard to the Gospel of Jesus Christ and the power connected with it.

I rejoice in this work, and in the opportunity of mingling my testimony with that of my brethren. I know that this is the work of God. I know that Joseph Smith was a prophet of God. I know that the men who have succeeded him in the Church of Jesus Christ of Latter-day Saints have been men of God, and that our President today is a man of God, a man of righteousness and justice, a man of example in the Gospel that is worthy of our following in every sense of the word. I say to the brethren and sisters, do not only sustain the presidency of the Church, but also sustain your Bishops, sustain your stake presidents, sustain your ward teachers, and sustain the hum-

blest in the holy Priesthood whom God has appointed unto the work of the ministry. In the fourth chapter of Ephesians Paul names the purpose of apostles, prophets, etc. He said they were for the work of the ministry, for the perfecting of the Saints, and for the edifying of the body of Christ, till we all come to a unity of the faith. But he mentions another purpose—a very distinct purpose, and I thought, in listening to the remarks of Elder Taylor, that it was a very important purpose among the Latter-day Saints. The purpose is, “that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.” My brethren and sisters, if you will bear in mind that purpose, and follow the ordained ministry that God has established in your midst, you will not go astray. Follow their counsel, pay your tithes and offerings, and sustain the work of God temporally and spiritually, and I am willing to promise you, in the name of the Lord, that you will not be led astray by the winds of doctrine that are going forth in the land. If you do not do this, you will be led away. We want men and women who accept the Gospel in its fullness; good, substantial Latter-day Saints; not those who, like the world, make a hobby of one principle and neglect all others, but Latter-day Saints who, if they go on missions and are greatly blessed by the outpouring of the Holy Spirit, are willing on their return to be ward teachers, or Sunday school teachers, or Deacons in the house of the Lord, and not expect to occupy all their time in standing before the people and preaching big sermons. Some of the best Latter-day Saints we have do not say much, but they do a great deal. The thing for us to do is to go to work, and we need not talk about it either. When we pay our tithing, we need not sound a trumpet before us. When we pay our fast offerings we need not publish it in the papers. But do our duty, honor God and keep His commandments, and

say nothing about it. The Lord will see us, and He will bless us. The Son of God pointed out the hypocrisy of the world in this direction. He said, “They love to pray standing in the synagogues and on the corners of the streets, that they may be seen of men. Verily I say unto you. They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.” Remember that, my brethren and sisters, and seek God in secret prayer. And when I say this to you, I say it to myself also.

Before I close, I want to ask the Latter-day Saints to sustain the religion classes of this Church. I say that we need them. There is no family in the Church so perfect in its family government, no man and no woman has such unbounded influence over their families, but what these auxiliary institutions will be of some benefit unto them.

I want to say another thing. I said it yesterday in the Assembly Hall, and the Lord revealed it to me while I was upon my feet. If any of you have any grievances with your brethren or your sisters; if any of you stand adverse to the authorities of your Ward or Stake, or have anything against them, I ask you not to talk about it before your children. If you do, you will poison the minds of your children against the work of God, and the day will come when you will wish that you could draw it back. You will have cause to be sorry for their condition, and you will have a consciousness that you have helped to poison their minds against the servants of God and against the principles of divine truth. Remember this. It is the simple things that will secure our safety. It is the little foxes that spoil the vines, Solomon and Bishop Reuben Miller used to say. It is the performance of the little duties that will establish us in the work of God.

God bless you, my brethren and sisters. May you return to your homes renewed in your determination to serve God. Sustain the religion class work, and all

the institutions that the Lord has established in the work of God, and God Himself will sustain you by His power in time and in all eternity. Amen.

ELDER RUDGER CLAWSON.

The sin of idleness—Arduous duties of the First Presidency, the Twelve, Seven Presidents or Seventies, Presiding Bishopric and other quorums of the Priesthood.

Brethren and sisters, I trust that I shall be able to make you hear. I have rejoiced exceedingly in the spirit and teachings of this conference. We have had a rich outpouring of the Holy Spirit, and we are indeed a blessed people.

While sitting here, the thought occurred to me that the system and order of the Priesthood in this Church is so perfect, there is no need for any of us to waste time; and it would be a shame for a man in this Church, holding any portion of the holy Priesthood, to say he had nothing to do. It is a mistaken idea for any man to entertain, for there is plenty to do. I remember, reading in one of the revelations, a passage that bears upon this point. You will find it in Section 107 of the Book of Doctrine and Covenants, and these are the closing words of the revelation:

"Wherefore now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand."

In another revelation—Section 68—these words occur:

"And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord."

Again, in Section 75:

"Let every man be diligent in all things. And the idler shall not have place in the Church, except he repents and mends his ways."

From these passages, we can see that idleness is a positive sin, and that those who indulge in this spirit, to the neg-

lect of their duties, shall be found unworthy of fellowship in the Church.

Brethren and sisters, if I can have the freedom of the Spirit, I would like to make a brief report concerning some of the general authorities of the Church. I think the Saints are justified in looking to the general authorities for an example. If the head is sick, the body will also be sick; but if the head is wideawake, the body will be full of light. This is true of the Church in all ages of the world.

First, I would like to say a word about the First Presidency of the Church. We have them with us today. They are in good health and form. We have heard their voices. I think I can truthfully say there are no three men in the Church who are busier, more industrious or whose time is more occupied, than the Presidency. There is a great weight of responsibility resting upon them. They are called to stand at the head of the Church, and direct matters pertaining to fifty-one stakes of Zion and fourteen missions. These brethren have to consider matters of moment that are submitted to them from the stakes of Zion. Many written communications of great importance are received by them, which require the most thoughtful consideration. They are in session almost daily, giving their attention to these matters. In addition to the very large correspondence which they have to answer, many of the officers of the stakes come in person and seek interviews with the Presidency of the Church. They must be seen; it is their right to be seen; they come for counsel on matters of moment and interest to the Latter-day Saints. Furthermore, many strangers call at the president's office, anxious to meet the president and his counselors, and to shake hands with them. The reputation of this people has gone abroad to the world, and many eminent people, in passing through, stop in Zion, being anxious to see those who preside over this peculiar people. And let me say to you, brethren and sisters, the stranger within our gates who desires an interview is never denied. The

Presidency are very happy to see them, talk with them, and bear testimony to them. In addition to these arduous and strenuous labors, the President of the Church presides over some very important auxiliary organizations. He is the head of the great Sunday school organization in the Church. We had some evidence of its magnitude last night, when this Tabernacle was crowded, every seat occupied and people standing up, all interested in the Sunday schools. He is also general superintendent of the Young Men's Mutual Improvement Associations, which embrace about 28,000 young men of Israel—a whole army; and they acknowledge him as their special leader, counselor and director. He is also editor of the "Improvement Era" and the "Juvenile Instructor." In addition to all this, the President has been called—and very fittingly—to stand at the head of some of the great temporal institutions of Zion. Does it not seem right to you that he has been called to represent the great co-operative movement that was instituted by President Brigham Young, and that has accomplished so much good for Zion? I refer now to Z. C. M. I. We all know about this institution, and what it has done for the people. To use a common expression, it has "set the pace" in business. It has a wonderful influence in the business affairs of this and other states, in adjusting prices, and conducting business in a right and proper manner. If you do not always trade there, brethren and sisters, you want to remember this: when you go to other places and get low prices, Z. C. M. I. has helped to establish those prices, by its powerful influence. The President has also been called to stand at the head of two or three sugar factories, which are great and prosperous industries, benefitting the people of Zion. Therefore, he is not only our spiritual leader, but also our temporal leader in some important directions. In our Church the spiritual and temporal, it may be said, go hand in hand, the dividing line cannot be drawn. In addition to all these duties, which I have but briefly mentioned, the

Presidency of the Church often go into the different Stakes of Zion to visit among the people. I cannot understand how they get the time to do it. First, you hear of the Presidency being down in Arizona, or in Mexico; and next you hear of them in Canada, or in the Big Horn country, or in Oregon. So far as I understand, they are very happy indeed to go and mingle with the Latter-day Saints, and lift their voices in counsel or warning. I have sometimes wondered if the Presidency realize, to the fullest extent, the amount of good accomplished through their visits to the Stakes of Zion. The Apostles who follow them understand it. I reiterate my former statement, that there are no three men in all Israel who are busier and more active than the Presidency of the Church. I rejoice in the truth of this testimony.

Now we come to consider the labors of the quorum of the Twelve Apostles. Let me speak briefly in relation to the quorum, which stands next to the Presidency. The quorum of the Twelve Apostles meets regularly once a week with the Presidency. They meet as a quorum every quarter, for three days. To the members of the quorum, these meetings are of the very highest importance. The brethren come together in order to pray, bear testimony and take into consideration such matters as may be brought before them. Whenever duty calls, the Twelve must go. They are willing and anxious to visit the Saints in Stake conferences, or to go into the world. They hold themselves in readiness to respond at a moment's notice to the calls of the Presidency of the Church. When they return from such visits, they must render an account of their stewardship. The labors of each week must be reported to the Presidency. In this way the Presidency of the Church are made familiar with conditions in Zion. Let me say, there is not a stake in all Zion that escapes notice. There is not a president of a Stake nor a counselor and, in a general way, I may say, there is not a Bishop but who comes under the notice of the

Presidency of the Church, through these reports. We want the brethren in the various stakes to understand that their labors are appreciated, and that their faithfulness is known. And when things are all right, oh how grand and beautiful it is! How pleased the Twelve are to report favorable conditions in the stakes of Zion! When anything is wrong, when there is a lack of faithfulness upon the part of any holding the Priesthood in the stakes of Zion, it is known; and known only to be corrected. We would like the people to understand that the Priesthood is mindful of them. We know your faithfulness; and where there is indifference, we are aware of it. Although existing evils may not be corrected at once, let me say to you that generally they are known and discussed in the councils of the Holy Priesthood. The Twelve esteem it as binding upon them, when in the city, to be present at their meetings. They regard it as one of their highest duties; they feel they must be there, unless perchance there is sickness or death in the family, or they are sent elsewhere by the Presidency. That is how they feel in relation to their quorum meetings. That is how we want the brethren of the Priesthood throughout the Church to feel, in relation to their respective quorum meetings. We rejoice in our labors. I testify that there is a spirit of oneness, and of love, in the quorum of the Twelve, and existing also between them and the Presidency of the Church, such as you will hardly find among any other men upon earth. A love for one another that almost exceeds the love of a man for his wife. It is the love of the Priesthood—the love of God.

Next to the Twelve Apostles are the First Seven Presidents of the Seventies. Oh, what a heavy weight of responsibility rests upon these seven men! They are called to preside over 143 quorums of Seventy—ten thousand men! Suppose they were lined up in the Tabernacle yard in one body, what an army of the Lord it would be! These seven presidents are called to look after the interests of this great body of Seventies, to counsel, to direct, to warn them

against the spirit of neglect and indifference, or commend them for their good works. Have they any time for idleness? Have they any time to waste? No, indeed! These men meet together regularly once a week, that they may counsel concerning the affairs of the quorums of Seventy, which are scattered throughout the Church, from Canada in the north to Mexico in the south. Then, they are constantly visiting the quorums, organizing and re-organizing. They have some serious difficulties to meet in this work, because, when, in some instances, they get a right good man to fill an office and do the work, he is called to another position in the Church, and then they must select some other man in the quorum to meet the requirements. It needs constant watchfulness upon their part to keep the members active in their quorum duties. In addition to this, the seven presidents of Seventies labor under the direction of the Twelve Apostles, and hold themselves in constant readiness to respond to every call. They are always on hand; we know where to find them. They go with the Twelve into the stakes of Zion, or wherever duty calls, in a spirit of cheerfulness and willingness. These brethren are faithful to their duty.

Then, we have the Presiding Bishopric of the Church. They are called to a great and heavy responsibility. Three men who look after the temporal interests of Zion and supervise the tithing donated by the people. The principle of tithing is an important one. One of the speakers said today, if the members in some of the other Christian denominations pay tithing, who will take care of it? Where is the prophet to direct how the tithing shall be used and handled for the Lord? It belongs to the Lord, and not to the people; it must go into the storehouse of the Lord, and where is the servant of God authorized to direct its proper use? Here are the Bishopric called to this sacred duty, under the Presidency of the Church, and who are held to strict accountability for their stewardship. As the 600, and more, Bishops of the Church must report to

them, so they must report to the Presidency of the Church. It is a heavy duty that rests upon these brethren, and they are in session—I was going to say day and night; but every day they consult together, and many important questions come up before them. They have many things to look after, which necessitates their going into the different stakes and correcting errors that may arise. I bear testimony that never in the history of the Church, so far as I know, has the tithing of the people been so carefully looked after and accounted for, cent for cent, as it is today. The Latter-day Saints need have no anxiety upon this point. The tithing is taken care of scrupulously, under the direction of the First Presidency, and this according to the revelation and commandment. It entails great anxiety and labor upon these three men, and they cannot escape it, in fact, they cheerfully sustain the responsibility. Through the blessing of the Lord, they successfully perform this duty. If it were not for His blessing, they could not bear up under the pressure.

Some people have said to me, "Oh, what a lovely time you Apostles have! You are traveling here and there, and enjoy yourselves and have a delightful time." Yes, yes, a very delightful time. (?) If the Apostles have the spirit of their calling resting upon them, it is delightful, it is happiness and joy to them; but if the spirit of the Apostleship did not rest upon them, it would be a very strenuous duty. The Apostles are away from their families about two-thirds of the time, and are seldom at home on the Sabbath day. Others can go to the house of worship with wives and children, and have the children under their supervision; it is not so with the Apostles, they are usually absent in the stakes of Zion. With them it is a constant change—change of diet, change of lodging, change of surroundings; which would make it a very disagreeable and strenuous life to lead, were it not for the sustaining power of the spirit of their calling. So it is with the Seven Presidents of Seventies; and so, I apprehend, it is with the Bishopric. Doubtless the pre-

siding Bishopric have a great deal of joy and satisfaction in their labors, because the spirit and power of the Bishopric is upon them; but if they were without that spirit, their position would be very undesirable. And so it is with all the Bishops, and all the presiding authorities.

In conclusion, I wish to say that the presidents of stakes are desired to meet regularly every week, to counsel, and devise plans for the benefit of those over whom they preside. We expect them to hold these weekly meetings without fail, and to give attention to the purposes of them. We also desire the Bishops of wards and their counselors to meet regularly once a week, with the same faithfulness as is shown by the presiding authorities. No Bishopric should let a week pass without coming together, to enquire into the conditions that prevail in the ward, and to correct any evils that may exist. These meetings also bring them into greater harmony, and they become better acquainted with one another. It is necessary that the Bishop and his counselors should understand each other thoroughly, that they may labor unitedly for the benefit and blessing of their people. So with the High Council; and so with the presidency of quorums. We want the leaders to be alive and wideawake, and faithful to duty in all things.

May God bless you and all Israel; and, above all things, may He bless the priesthood, is my prayer in the name of Jesus. Amen.

ELDER REED SMOOT.

Relating to colonization—Religious education commended—A plea for righteousness—Training of children—Importance of scholastic education.

I am very thankful, my brothers and sisters, for the privilege I have had of listening to the remarks that have been made during this conference. I have enjoyed the testimonies that have been borne, and the Spirit of God that has been present. I am thankful for the prayers that have been offered. Each prayer in itself has been a sermon. I am thankful for the statements of principles that have been given during this conference, and that I am in harmony

with the same. I am thankful that the world is growing in knowledge pertaining to some of the revelations that God has given His children. I am thankful that the Presbyterian ministers have seen the error of their position in advocating the detestable doctrine of infant damnation, and have announced to the world that they no more will preach that false theory. I am thankful that some of the Methodist ministers have seen the light, and are advocating the observance of the law of tithing. I am thankful that General Booth-Tucker, of the Salvation Army, is preaching to the world the great principle of colonization. At the National Irrigation Congress, held recently at Ogden, Utah, the gentleman named read a paper on the subject that was indeed praiseworthy. I listened with rapt attention to every idea he expressed upon that important theme. The mode of colonization adopted by the Salvation Army, compared with that established and followed by the Church of Jesus Christ of Latter-day Saints, shows to me, and must ultimately prove to the world, that there is always a difference between the ways of God and the ways of man. The general told us that the Salvation Army people believe in colonization, and that the body of religious people he represented were spending money, time, and influence in gathering their people from this and other countries, placing them upon farms, and making homes for them. But they are doing it, my brethren and sisters, by the help of the great money powers of the world. They are borrowing money by the hundreds of thousands of dollars, and making the land on which they colonize their people, together with the labor of the colonists, become security for the money advanced. With them it is simply a business proposition. I have thought to myself, however, what would they do if they were in the same condition as the Latter-day Saints were when the great principle of gathering and colonizing was revealed and established, with no friends anywhere upon the face of the earth, no credit with the money powers of the world, and hard-

ly a dollar to buy lands for the people to go to. I thought of the perpetual emigration fund that was started with a small sum of money, through which a few souls here and there were brought to the valleys of the mountains; and, as soon as God blessed them with sufficient means, they paid it back to the Presidency of the Church, who controlled that fund, and it in turn brought others here. It was slower; it was a great deal more of a sacrifice and required a great deal more faith, but it brought many an honest soul here, and they learned what colonization was in its truest sense. They learned also what gathering meant, and believed the revelations that God had given concerning it; and they learned through hardships, trials and troubles that it was God's will they should gather, and that they were here for the purpose of living their religion and serving God more fully.

I am thankful, too, that many of the leading men in great institutions of learning in the United States, are at the present time deploring the lack of church training shown by the average student attending these great universities. Not later than last Wednesday, September 30, Chancellor McCracken of New York University, in his address to the student body, made the following statement:

"I wish we could require from every freshman a Sunday school diploma that would certify that he knew by heart the ten commandments, the sermon on the mount, a church catechism of some kind, a score of scripture psalms and best classic hymns. This university will join any association of universities and colleges that will demand this as an entrance requirement. So much as in us lies, we will make the college a place for preserving and strengthening reverence for things divine."

President Brigham Young, when establishing the Brigham Young Academy at Provo, and the Brigham Young College at Logan, told the people, and required of those who had these institutions in charge, that nothing should be taught therein, not even the simplest studies in arithmetic, reading, or grammar, or a lesson on any subject, without the Spirit of God being with the

teacher and in his instructions. I see in Chancellor McCracken's remark that they are beginning to see the light, and I care not whether the world gives us credit as the original teachers of these truths or not. The honest people of the world, those who read and think, those who are watching the events of life as they pass, will learn ere long who were the first teachers of these great truths; and ascertain what Church first taught the law of tithing in this dispensation, and that it was the Lord's revealed plan for raising means to carry on His work. The world will have to acknowledge sooner or later that it was no other than the Latter-day Saints; that it was the Prophet Joseph Smith who received that revelation in this dispensation. The truths revealed to the Prophet Joseph Smith, that we are presenting to the world, will demonstrate that he was a Prophet of God, and not a man with false ideas or vicious doctrines, as our enemies declare. I feel that every step forward, every advance we have made is towards the goal of success, and the firm establishment of the Church of Jesus Christ, representing the little stone cut out of the mountain that will roll forth and fill the whole earth.

I thought yesterday, when President Lund was pleading with the people, asking them to keep the commandments of God, also when President Joseph F. Smith referred to the proper training of our children, calling particular attention of the people to these two important items, how natural it sounds. Have not these admonitions been given by every inspired man of God from the day of father Adam down to the present time—men whom God recognized as His mouthpieces upon earth? I thought of the words recorded in Deuteronomy, chapter 11, commencing at the 13th verse:

"And it shall come to pass, if ye shall hearken diligently to my commandments which I command you this day, to love the Lord your God, and to serve Him with all your heart and with all your soul,

"That I will give you the rain of your land in due season, the first rain and the latter rain, that thou mayest gather

in thy corn, and thy wine, and thine oil.

"And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

"Take heed to yourselves that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

"And then the Lord's wrath will be kindled against you, and he shut up the heavens, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you.

"Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

"And ye shall teach them unto your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up.

"And thou shalt write them upon the door posts of thine house, and upon thy gates.

"That your days may be multiplied, and the days of your children in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth."

Away back in the beginning of the history of this world we find these teachings, and they are repeated to the Latter-day Saints. I call to mind a revelation given through Joseph Smith the Prophet teaching the same subject. It is in section 68:

"And, again, inasmuch as parents have children in Zion or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents;

"For this shall be a law unto the inhabitants of Zion, or in any of her Stakes which are organized;

"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands,

"And they shall also teach their children to pray and to walk uprightly before the Lord.

"And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.

"And the inhabitants of Zion shall also remember their labors inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord."

I believe every word of this revela-

tion, and I believe that one of the most important things that rests upon every Latter-day Saint, father and mother, is the training of their children, teaching them the laws and commandments of God. Do we teach our children to pray? If there is a home in all Zion; if there is a father or mother in the Church of Jesus Christ of Latter-day Saints, who do not teach their children to pray they will live to see the day when they will repent of that neglect. I believe with all my heart that God revealed those words to the prophet Joseph Smith, and that parents should follow them strictly.

I believe it was two years ago that Elder A.O. Woodruff in conference referred to the duty of praying in the family, not only praying, but before prayers, reading some part of the scriptures, and advised all to do so. I accepted that advice. We should designate a certain time, just before supper, or breakfast, or just after as the case may be, to get all the family together, and then take 10 or 15 minutes for the purpose of reading to them the word of God, and offering devotion to Him. I promise the father and mother who adopt this as a family rule that they will be blessed in so doing. Their children will bless them in years to come, and they will feel blessed in doing it as long as they live. I have heard others say they have adopted this plan for family devotion in their homes, and through it they have become better acquainted with the scriptures; that they have been better able to teach the Gospel of the Lord Jesus Christ than ever they were before. I earnestly ask every Latter-day Saint family to adopt this plan. I see in the audience Brother E. J. Wood of Cardston, Canada. I stopped at his home on a recent visit to Canada. Every morning there was a chapter read from the Bible, the Book of Mormon, or some other book containing the principles of the Gospel; a hymn was sung, and prayers were offered. He took his turn as mouth, his wife took her turn; his wife's sister was there, and she took her turn; the children took their turn, and the spirit of prayer and peace was in his home, as it

will be in every home where that is done. Not only that, it makes people better, and has an influence for good on all who visit the home. In my home we have prayers night and morning, and my children pray in turn. No matter who comes to visit us, we pray as usual, and they can not help but feel the spirit of prayer. I have had individuals who are strangers to this people and to the Gospel we believe in, come to my home, and they have heard my children ask a blessing upon the food; they have seen them kneel with the family and heard them offer their simple but earnest prayers to God, and I tell you it has had an influence upon them, and it has been an influence for good. Afterwards I have heard of it, outside of the state, while in conversation with men and women who said that the person who visited me reported to them what they had seen and heard.

This is one way of living the Gospel of Jesus Christ, and teaching it to strangers. Everything we do in this life that leads people to understand that we love Jesus, that we love His Gospel, and that we are trying to serve him and keep his commandments, is preaching, by action at least, the Gospel of Jesus Christ. It will have its influence upon every soul. The fruits of the Gospel should be shown in the lives of the members of the Church. I have heard it said that missionaries have been called, set apart, and gone to their fields of labor, never having prayed in public or in the family circle. Thank the Lord there are not many of these, but as long as there is one such there is one too many. I hope and trust that no father, claiming to be a Latter-day Saint, will ever raise a boy or girl in the Church of Jesus Christ to manhood or womanhood and not teach them how to pray.

Last night, Brother Joseph J. Jackson, superintendent of the Alpine Sunday schools, paid a tribute to the results of teaching in our Church schools. He said the Saints in that stake are favored by living close to the Brigham Young Academy, and the teachers in their Sunday schools were nearly all

educated in that grand institution. They had received special training that fitted them for teachers, and had also a testimony that God lives and that Jesus is the Christ; consequently the Sunday schools of the Alpine stake are in a flourishing condition, being blessed with such teachers. I am an advocate of church school education, they are doing valuable work among the Latter-day Saints. I also call attention to the fact that the district schools are doing a good work in this state; and, fathers and mothers, you should let your younger children go to the district schools. Do not take them out when they reach the sixth grade. Let them remain long enough to complete the eighth grade in the district school. Why do I say this? Because, if you take your child out as soon as it reaches the sixth grade, in years to come it will become dissatisfied with the limited education received. There are hundreds of young men, many of them married and too old to attend the district schools, who decide that they must have a better education, after learning the necessity of it, and they are now attending our Church schools. This would not have been necessary if they had not been taken from school so soon. God bless them for the energy that they display in this regard. Many of them, if they had been left in the district school a couple of years longer, would have completed a course in the two higher grades, and, more than likely, would have been satisfied, and received education enough to have fit-

ted them for the occupation they had to follow. Therefore, I hope and trust that the fathers and mothers will see that the boys and girls are educated sufficiently. The world can not deplore the lack of religious training, or devotion to religion, any more than the Latter-day Saints do. We have been taught the need of it from the first, and the benefits have been shown to us in our Church schools, and in our lives here in the Rocky Mountains.

I ask the blessings of God upon all the people, and upon His Church. I am proud indeed to belong to the Church that has all of the principles in it that Jesus Christ taught. I want to emphasize the statement made here by Brother John W. Taylor this morning, that no one principle will ever save a soul in the kingdom of heaven. One good act will never save a person, but one bad act may be the means of his downfall and damnation. We, as Latter-day Saints, know what the teachings of Jesus Christ are. We know what the revelations are that have been given to us through the Prophet Joseph Smith, and all of the prophets of God in this dispensation, and we should try to honor every one of them. In order to receive the exaltation we all so much desire, I know we must obey them all. God give us strength to do it, is my prayer in the name of Jesus Christ. Amen.

The choir sang. "We thank Thee, O God for a Prophet," and benediction was pronounced by Elder David H. Cannon.

THIRD DAY

Tuesday, Oct. 6, 10 a. m.

The choir and congregation sang the hymn :

Redeemer of Israel,
Our only delight,
On whom for a blessing we call;
Our shadow by day,
And our pillar by night,
Our King, our Deliverer, our all.

The opening prayer was offered by Elder Joseph W. McMurrin.

Singing by the choir and congregation:

O ye mountains high,
Where the clear blue sky.
Arches over the vales of the free,
Where the pure breezes blow,
And the clear streamlets flow,
How I've longed to thy bosom to flee.

PRESIDENT JOHN R. WINDER.

Processes of going into debt—How to keep clear of it.

My brethren and sisters, I have almost lost my voice through a cold, and I scarcely feel able to occupy this position; but I do desire to say to you that I heartily endorse, and am in full accord with, the remarks made by President Smith on Sunday morning. Many things were mentioned that I would like to speak of if I were able to do so, but one in particular, I think, is important for the Latter-day Saints to observe, and that is in relation to going into debt. Evidences come before us frequently that many of our brethren are still contracting debts which they are hardly able to meet. If you ask a man how he first got into debt, sometimes the reply will be after this manner: "Well, I had a piece of land, on which I wanted to build me a house. I had at my command about \$1,000, but I wanted a house that would cost at least \$3,000. A \$1,000 house in these days is not sufficient and I felt that the land was worth \$1,000, and I would lay out \$1,000 on it, and then I could borrow at least \$1,000 more and mortgage the place." What is the re-

sult? The man had his land, and he had \$1,000. He borrows \$1,000 or \$1,500 on what he has, and places the whole under a mortgage. He perhaps has to pay exorbitant interest. The first thing he knows his circumstances may change. He may lose his situation, or he may have sickness, and his pay stops; but the interest continues on, and by and by he finds himself unable to meet it. His obligation becomes due, his property is foreclosed, it is probably sold at a discount, and he loses his home and all he had. Now, I know some in our community today that are just in this condition. Hence I want to sustain what President Smith said, and to warn our brethren, especially our young brethren, not to go in debt. If you have \$1,000, and that is all you do have, be satisfied and content with a \$1,000 house, until you have more means to enable you to add to it and avoid paying interest, which, it is said, never sleeps; it is always going on.

The report made here by Brother Pond president of Bannock stake, showed how easy it is for us to launch out beyond our means. He said that some of the brethren who had gone up to Snake river valley would take up 160 acres of land, spend means on it and improve it, and then when the payments for the land became due they could not meet them. In this emergency they would borrow, and mortgage the land with all they had put on it and the first thing they knew the note became due, they could not meet it, and they were sold out. It seems to me that it would be far more judicious for a man to take up 40 acres that he could pay for than to take up 160 acres that he could not pay for. Let him cultivate the smaller piece carefully, and probably he would find it sufficient. At all events, he would be secure against obligations.

I would say, if you will pardon me for doing it, that from the day I came

into the valley I have proposed never to go in debt. I have always tried to live within my means. A person who has \$100 a month salary is on the safe side if he lives on \$90 a month; but if he spends \$110 or \$120, he is going down hill all the time, and this is too much the case among us at the present time.

There are other things that come to my mind. Sometimes we are extravagant. For instance, a farmer has a vehicle, and it is growing old. It perhaps needs a new spoke or two, or the tires need setting, and \$10 would repair it sufficiently to last him another year; but along comes an agent and offers him a new carriage for \$100, and the farmer thinks he might just as well have the new one as to fix up the old one. So he gives his note for the \$100, drawing 10 per cent interest probably. At the end of the year the \$10 it would have cost him to fix up the old carriage has gone for interest, and he owes the \$100, and perhaps in a worse condition to meet it than he was when he incurred the debt.

I might go on and enumerate many things of this kind, and I feel, as President Smith said, that the time has come when we should carefully look into these matters. We may not always have sunshine; we may not always have prosperous times, and now is the time for us to trim our sails and keep as close to shore as possible.

I do not feel able to say more, but I repeat what I said in the beginning: I am in full accord and harmony with my president and with Brother Lund. The three of us work in unison together. God bless you all, brethren and sisters, in all your labors, is my prayer in the name of Jesus. Amen.

ELDER WILLIS E. ROBINSON.

(President of Wayne Stake.)

My brethren and sisters, I appreciate the privilege of attending this conference and of listening to the good instructions we have received. If I shall be blessed with a portion of the Spirit that has been poured out upon other speakers, I will endeavor to represent the Wayne stake of Zion.

The Wayne stake of Zion, geographically speaking, is situated in the southeastern portion of this state, with the Sevier stake upon the west (from which it was detached), the Panguitch stake upon the south, the San Juan stake on the east, and the Emery stake on the north. It is located partially upon what we would call the rim of the basin. The western portion is high, and it is somewhat difficult to mature crops there; while in the eastern portion we have a semi-tropical climate similar to that of southern Utah, where the people can raise almost anything they are inclined to plant and cultivate. So that we have a variety of products in the Wayne stake of Zion. We are isolated from the railroads, and we have no corporate properties to aid us in taxation, but are compelled to rely upon our own resources in this respect. Generally speaking, the people own their own homes. While the subject of mortgages has been discussed here, I have been reflecting on the condition of the people in our stake, and I believe that a conservative estimate would show that there are not a score of mortgaged homes in the Wayne stake of Zion. I am very well conversant with the situation, as I live near the recorder's office, and know pretty well what homes are mortgaged, and I am thankful for this condition. The people in our stake are not wealthy. While they own their own homes, they are upon the frontiers. They have been struggling to maintain their foothold, and have succeeded in making themselves somewhat comfortable; yet the outflow of emigration to the north, during the past two or three years, has been of such a nature that we are barely holding our own, so far as numbers are concerned. I can speak of the people of Wayne stake as a good people. We have eight organized wards, and five branches. The country is so situated that branches are almost as numerous as wards. From one end of the stake to the other it is about 80 miles in almost a direct line, and it includes all of Wayne county and a small portion of Garfield county. I believe that all our wards are fully organized, excepting

one ward, which is lacking a Bishop's counselor. The people are trying to live their religion. Our High Councilors are good men, our home missionaries are active, and the people, as a rule, are feeling as well in the principles of the Gospel as I have known them to be for many years. In fact, I think we are trying to keep pace with Zion. In looking abroad in other stakes of Zion, where I occasionally am called on business or otherwise, and making inquiries in relation to existing conditions, I have come to the conclusion that the Latter-day Saints are about equal in point of religious devotion. There may be instances where they are more mixed up with an outside element than we are in the Wayne stake, and this, of course, must be taken into consideration. We have been fortunate in this regard, and we have only one saloon in our stake, and that has such a lonesome appearance that I am inclined to think it will soon die a natural death. We teach the people not to sustain it, and let it go its own way—and I was going to say, then we pray for its early demise.

We have many opportunities there that are yet undeveloped. We have a well watered county, and the people are engaged in taking out canals and making reservoirs, and we hope in the near future that we may be able to present at the State Fair some of our products which, we feel, are equal in merit to many that are on exhibition at the fair.

I feel well in this work. I am pleased to say that the presidency of the stake stand as they did when it was organized, and I trust so long as I may be permitted to remain in that presidency this condition of affairs may continue. There has never yet been a time when we have had to say that the majority rules in the presidency. We have reached unanimous conclusion on every occasion before taking action upon anything. We are in harmony with our High Council, and with the various wards and organizations.

I can testify to you of the truthfulness of this great work. If our friends in the world should come here and see

the devotion that is manifested by this people, they would be forced to the conclusion that there is something more in "Mormonism" than they have given it credit for. I ask the blessings of the Lord upon our efforts to serve Him and keep His commandments, that we may be in harmony with one another and with our Father in heaven; that what we hear during this conference may not fall idly upon our ears, but that we may take it to our homes and put it into practice, so that when we come to another conference we may be able to say that good has resulted from our teachings, and thus keep pace with the onward progress of this great work. That the Lord may grant these blessings, I ask in the name of Jesus Christ. Amen.

ELDER HYRUM M. SMITH

Gospel truth being recognized in the world—Vision of the Prophets Lehi and Nephi—Fulfillment of their predictions—Charity toward those who know not the truth.

I pray that the words which I may speak may be guided by the inspiration of the Spirit of the Lord, that they may follow appropriately that which has already been spoken, and be of benefit to the Latter-day Saints who have gathered here. I have rejoiced greatly in the conference, and I have been very glad in my heart to be permitted to meet with you in these great memorial meetings, which have been held, by commandment of the Lord, annually and semi-annually since the Church was established in the year 1830. I feel in my heart to praise the Lord for the advancement and progress that has been made by His people; that His hand has been and is over His Saints; that He is leading them, and that they are not being led by men. We are often inclined to speak of the brethren whom the Lord has placed at the head of His Church, as the leaders of the Church; but they themselves rejoice that they have not the full responsibility of leading this people, but that the Lord himself is leading us, and that He is inspiring those whom He has chosen to stand at our head on the earth.

I have been impressed by the many

testimonies that have been borne by the brethren who have spoken, and the great stress that has been laid upon the fact that the Gospel has been restored in this day; that Joseph Smith was raised up of God and was indeed an inspired prophet, and that he was the instrument in the hands of the Lord to establish the Church which has convened this great conference. The hand of man has not been in it, only so far as that hand has been guided by the inspiration of God Almighty.

We have also listened to some comparisons made between the true Church and the other churches of the world, and some very sharp contrasts have been defined. We have been given to understand that some of the principles of the Gospel of Christ revealed in this dispensation are finding their way into the systems of men. What do we see in this? So far as I am concerned, I do not see that those who are incorporating the principles of Christ in their systems are doing it with the view of getting nearer to the Church of God, because they already believe that they have the Church of Christ. They have believed it for many years. I see in this the fulfillment of the prophecies of God made in times gone by, and repeated to the Prophet Joseph Smith by the angel Moroni and other angelic ministers who came to him during his boyhood. I see in it the beginning of the fulfillment of the prophecy of the Prophet Joel, through whom the Lord said:

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions;

"And also upon the servants and upon the handmaids in those days will I pour out my spirit."

I do not believe that these principles are being incorporated into the systems of the world because the man-appointed leaders of the systems have particularly desired it. I am of the opinion that they have had to yield to the public sentiment that is growing in the breasts of mankind, demanding that

these truths be adopted. And this is the Spirit of God working among the children of men; and it will continue to work among them. This prophecy will be fulfilled, and mankind shall desire to know the truth. Many of them will seek it, and they will go to their leaders and enquire of them concerning the restoration of the Gospel and the principles of the Gospel of Christ as now promulgated in the world by the Elders of this Church. If satisfaction cannot be given them, then the sentiment will become so strong and so universal that the leaders of the systems of men will have to yield to the demands of the people as they shall be influenced by this unseen power, which is nothing more nor less than the Spirit of God being poured out in measure upon the children of men.

It is no source of rejoicing to the Latter-day Saints that so many millions are ignorant of the truth. It is no great reason for boasting on our part, that changes are being made in the systems of men, and that revealed principles are being adopted by them. While it may show forth their vulnerable parts, and give an opening against which the atheist may direct his shafts of sarcasm, yet the Latter-day Saints will not raise their voices in derision concerning them. Rather will we rejoice that mankind will receive principles of truth, incorporate them in their systems, and live them in their lives. The Gospel has been restored in our day for the benefit of the world, and we deplore the fact that the world to such a great extent are without a knowledge of it. And I am not inclined to believe that they are in this condition of ignorance because they prefer it. The Book of Mormon does not lead one to that conclusion. Read the great vision that was given to the Prophet Nephi, after it had been shown to his father Lehi. Lehi had related the vision to his sons, and Nephi had been filled with a desire to see it himself. The Lord granted him his desire, according to his faith; and a vision of the world, from the beginning to the end of it, was

shown unto Nephi, and he was permitted to write much of it. This was six hundred years before the time of Christ. In the vision, Nephi beheld the Virgin Mary, and he saw an infant in her arms, who was the Redeemer of the world. He saw the ministry of the Savior; saw Him heal the sick, perform mighty miracles, and declare righteousness and redemption to the world; saw Him lifted upon the cross by evil men, and suffer ignominy and death. He saw the labors and ministry of the Twelve Apostles of the Lamb of God, and afterwards saw the people rise up against them, persecute them, put them to death, and almost exterminate the Saints of God. Nephi saw all this, and wrote of it. Furthermore, he tells us, in the 13th chapter of I Nephi :

"And it came to pass that I saw among the nations of the Gentiles the foundation of a great church.

"And the angel said unto me, Behold the foundation of a church, which is most abominable above all other churches, which slayeth the Saints of God, yea, and tortureth them, and bindeth them down, and yoketh them with a yoke of iron, and bringeth them down into captivity.

* * *

"And after they (the Jewish scriptures) go forth by the hand of the twelve apostles of the Lamb from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is most abominable above all other churches; for behold, they have taken away from the Gospel of the Lamb, many parts which are plain and most precious; and also many covenants of the Lord have they taken away.

"And all this have they done, that they might pervert the right ways of the Lord that they might blind the eyes and harden the hearts of the children of men.

"Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God.

And after these plain and precious things were taken away, it goeth forth unto all the nations of the Gentiles; and after it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou hast seen with the Gentiles which have gone forth out of captivity; thou seest be-

cause of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God; because of these things which are taken away out of the Gospel of the Lamb, an exceeding great many do stumble, yea, insomuch that Satan hath great power over them."

From this you may gather some idea as to why the world is in ignorance of the Gospel.

Nephi saw that when the seed of his father had dwindled in unbelief and most of them had been destroyed because of their wickedness, people came to this land out of captivity, where they might be secure in the worship of God. The blessings of the Lord, he says, were with them, and in due time, when the mother nation came to make war upon them and were arrayed in battle against them, God was with them. They had left the nations of the Gentiles and had come to this land of promise, where they might worship God according to the dictates of their own consciences, and the Lord preserved them from their enemies. He saw these people going forth among the seed of his brethren (who are now as we know, the Lamanites), taking with them the Bible, the book which had proceeded from the mouth of the Jews, and from which had been taken, by the great and abominable church, many great and glorious principles of the Gospel of Christ, and he beheld that many people did stumble because of the most plain and precious parts of the Gospel which had been taken from the book. But he goes on to say that the Lord would give unto the people who dwelt upon this continent the Gospel in its purity.

"For behold, saith the Lamb, I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; and after thy seed shall be destroyed, and dwindle in unbelief, and also the seed of thy brethren; behold, these things shall be hid up, to come forth unto the Gentiles, by the gift and power of the Lamb;

"And in them shall be written my gospel, saith the Lamb."

Brethren and sisters, we see the fulfillment of this great prophecy in the coming forth of the Book of Mormon. That is the book which Nephi saw come forth unto the Gentiles, containing those plain and precious principles which had been taken from the other book, by reason of which mankind were in doubt and without a knowledge of the pure Gospel. Therefore, I say I do not believe the people are in this condition of unbelief, indifference and contention because they prefer to be in that condition, but because for centuries they have been led by men who had not themselves a knowledge of the truth. Their eyes have been blinded to the truth, while they have been led to believe that what they received was the truth. By reading this glorious revelation that has come forth in our day, in the Book of Mormon, we shall find these great principles of truth revealed anew. Furthermore, the Lord pronounced a woe upon those who will stand up and declare, "We have a Bible, and we want no more Bible." He has denounced such; for who is the Lord that He cannot give more to His children? He has made other promises in addition to this. He has declared that there are many other records still to come forth, containing His word to men who have lived upon this earth, and they will come forth in due time to corroborate the words of the Bible and the Book of Mormon, and to establish the fact that all the children of the world are the sons and daughters of God; that He is mindful of them all, and that to all of them will He reveal His word. He spoke thus to the Nephites:

"For behold, I shall speak unto the Jews, and they shall write it; and I shall speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth, and they shall write it."

These records shall come forth, my brethren and sisters, and it ill becomes any man to stand up and attempt to limit God in the exercise of His di-

vine right to speak when and to whom He pleases. We have an evidence of the truth of this in connection with the Book of Mormon itself. A portion of the plates from which the Book of Mormon was translated was sealed, and has not yet been translated, but under the promise of God shall be made known to the people. When these things shall come forth, they will furnish additional and incontrovertible proof that the Book of Mormon is indeed from God. And why should it not be? Have you read the book? Does it not contain revelations and visions similar to the Bible? Does it not contain the same glorious Gospel, and the same mighty exhortations to men to serve God and to turn from their evil ways? Yes. And furthermore, it is a book that has never been contaminated or tampered with by man; and none of the words written in that book have ever been changed by any man or church. They are the pure words of God, as they were given through the inspiration of the Spirit to the prophets who wrote them anciently. Thank and praise God, that in His mercy He has revealed these things to the earth in these days, in fulfillment of prophecy, and that the truth is spreading abroad, and this spirit is being poured out upon the world. Because of the teaching of these additional precious principles of the truth, which have been lost for centuries, the world is enquiring after the truth, and the denominations are being compelled, little by little, to yield to this demand and sentiment of the people through the workings of the Spirit. That is the way I view it. May the Spirit of God continue to be poured out upon the people, that they may desire the truth, aim to do right, strive to know God, and never rest satisfied until they receive the pure Gospel of Christ and enjoy its privileges and blessings, even to the extent that it shall come to them in power, in majesty, and with much assurance, leaving no room whatever for doubt. In this way has the Gospel come to you. So is it being carried to the nations of the world. So is it

being accepted by thousands. And so shall this great and mighty power which has been revealed in our day—the Holy Ghost—come to man, and the authority of Almighty God be spread abroad, until all mankind shall be redeemed from their sins, when it shall be a pleasure for men to adopt the truth in their religions.

You Latter-day Saints ought to praise God; but in your thankfulness for the greater blessings which you enjoy, you ought not to denounce others because they have not so much good as you have. No; our whole souls should be filled with pity because of their condition, and we should sympathize with them because of their ignorance and blindness because they are being led by blind guides. We should go forth among them with the sole desire in our hearts to manifest unto them that which God has revealed unto us, and carry to them that which has made us free and happy, and which has made us in very deed the Church and people of God. That should be the feeling of the Latter-day Saints. I feel so at this present time, my brothers and sisters. Sometimes I feel otherwise, because the spirit of humanity and the weakness of the flesh overcome me and cause me to do and say things which are not in accord with the Gospel of Jesus Christ. May the Lord forgive it, and help me to become so strong that I may overcome it, so that I may see in all men the children of God, and that I may understand that it is the desire of our Father in heaven that all shall be saved in His kingdom. May I feel a great pleasure and joy in doing my part, and a greater pleasure and joy in seeing all the Latter-day Saints doing their part towards carrying this grand Gospel to all the nations of the earth, that they may hear and, if it please God, yield obedience to the truth. May the Lord bless the Latter-day Saints. May He bless the people of the world. May His Spirit be poured out in more abundance than it has heretofore been. May the people of the world seek after truth to a greater extent than they have already done. May they desire to serve God. May the spirit of good, and

not of evil, of love, and not of hatred, of philanthropy, and not of envy, be poured out upon the people, to the consummation of all the righteous purposes of the Lord, and may we live long to see the accomplishment of much of it, is my prayer in the name of Jesus. Amen.

Elder Thomas Ashworth sang a sacred song, of which Sister Mary Kelly is the author. The music is the composition of Brother Joseph J. Daynes.

ELDER B. H. ROBERTS.

Testimony—Prophetic character of Elder Pratt's hymn—Recent literature on Mormonism—Philosophical attempt to account for it—Accounting for Mormonism tested—The Church the witness of its own divinity—Home ministry of the Church—Concluding reflections.

My brethren and sisters, I desire to bear you my testimony that during this conference there has been a rich outpouring of the Spirit of God upon His servants; my heart has been made glad, and I have rejoiced in the truths we have received. I do not bear this testimony to you because I think it is necessary to confirm the words that have been spoken, nor in the hope of adding emphasis to what has been said, nor to convince you that you have listened to the truth. The Spirit of the Lord, I am confident, has borne record to your souls already as it has to mine, that what we have heard in this conference is true, is precious, and is the word of the Lord unto the people. I merely bear you my testimony that you may know that in my heart also the Spirit has given witness of the good things we have received from God, and that I am one with you in the enjoyment of these blessings.

I am now called upon to address you for a short time, and I desire to be under the same influence that my brethren have enjoyed while speaking. Yet when I come to view my own life, I confess that it is with some degree of fear and trembling that I ask God in my heart for this blessing; for the reason that I cannot feel altogether that I merit it, but am under the necessity of trusting in the mercy and grace of God. Such is the weakness of human nature that I presume—at least I speak

for myself—if it were not for God's goodness and grace and for His willingness to help those who are striving to overcome and to be His servant's, it would be almost beyond man's power to approach God with sufficient confidence to obtain the outpouring of His Spirit and power. It is in this spirit, my brethren and sisters, that I approach the Lord on this occasion—with fear and trembling, acknowledging my own weakness and imperfections before you all; and if God in His mercy will pour out His Spirit and grant us a blessing through the words I may speak, then shall the honor and the praise and the glory be accorded unto Him. Moreover, we desire, in this way, that is, through His Spirit, to be taught of God, and not of man, nor by the spirit of man.

Many beautiful thoughts were awakened in my mind by the singing of that splendid hymn composed by the late Elder Parley P. Pratt, and sung by his grandsons in this conference. The hymn was originally published upon the cover of the first number of the "Millennial Star," in the month of April, 1840; and if I were going to take a text on this occasion it would be the first verse of that hymn:

The morning breaks the shadows flee;

Lo! Zion's standard is unfurled,

The dawning of a brighter day

Majestic rises on the world.

Sixty-three years of experience has demonstrated the inspiration of God in that utterance. If in thought you will go back to that time—1840—and take account of the progress made by the nations of the earth since then, you will find that there has been more advancement in arts, in sciences, in mechanics, in scientific and religious thought, than in any five hundred years previous to that time. Truly the dawning of a brighter day has arisen majestically on the world! The dawn of that day began when God once more renewed divine communication with men. When He graciously revealed Himself and His Son Jesus Christ to a Prophet and announced the incoming of the Dispensation of the

Fullness of Times, in which should be gathered together all things in one, even in Christ, whether they were things in heaven, or things on earth. That was the beginning of the dawn of that brighter day. Since that event flood upon flood of light has come to the earth, making it radiant with intelligence. The direct result of the dawning of that brighter day has been the restoration of the holy Priesthood of God—the power of God given to man, by which man may co-operate with Gods and angels in bringing to pass the purposes of Jehovah. Also with the restoration of the Priesthood has come a profounder knowledge of the things of God; a better understanding of the character and being of God; of the relationship which man sustains to Him; the establishment of the Church of Christ; together with broader views of the plan of man's salvation and the redemption of the earth. I believe also that with this flood of knowledge concerning these highly spiritual things, there has come into the world, almost imperceptibly, a more generally diffused and brighter spirit of intelligence than was known before; like collateral rays shooting off to right and left from the more direct light of God's revelations which ushered in the great work of the last days. By those collateral rays of light men have been led to those great discoveries in the arts and sciences and in mechanics, which make our age so wonderful as an age of progress and enlightenment. If I am right in this conjecture respecting this diffusion of a more general spirit of intelligence in the world as a result of the renewed direct communication between heaven and earth, then we should not be surprised, and I am sure that none of us are envious in the matter—we should not be surprised, that the sects and parties in the world, outside of the organization known as the Church of Jesus Christ of Latter-day Saints, should partake of some of the rays of light emanating from this central spiritual sun. Why, in olden times, even the beggars and strangers were welcome to the crumbs that fell

from the Master's table and so the inhabitants of the earth, now if they cannot accept the fullness of the Gospel, are welcome to such fragments of that truth as may penetrate their understandings. I rejoice that they are partaking in a measure of these things; and while I believe with Elder Cowley that perhaps they are not designedly accepting them in order to honor God, still I am of the opinion that such is the wisdom of our Father that He will overrule their partial acceptance of the truth to His glory, and ultimately to a more rapid moving forward of the great work that He has in hand. After awhile, those who are now taking up fragments of the truth into their creeds will be under the necessity of comparing notes and tracing things to their source, and when they do that they will learn that these great religious truths are not man's discovery, but God's revelation unto the inhabitants of the earth, and that they were revealed through His chosen instrument, the Prophet Joseph Smith.

It is not, however, in this direction that I would lead your thoughts on this occasion. I want to speak, if I shall enjoy the liberty of God's Spirit, upon another subject. Some of you perhaps are aware of the fact that I have been giving some attention of late to the literature on "Mormonism;" not only that which we ourselves publish, but that also which is published by others. The publications on "Mormonism" during the last five years, I believe, are more numerous than in any 20 years previous to that time. The last five years have witnessed an awakening of thought upon our religion. More, and ever more attention is being given to it. More newspaper articles, more magazine articles, more volumes—some of them quite pretentious—have been written on "Mormonism" than ever before, and indicate the universal interest taken in the subject. The books and magazine articles have been written from various standpoints; some of them in the old spirit of bitterness, and some of them are intended to be written in a spirit of fairness. Yet I marvel at their

ideas of fairness. One work, written by a noted professor, pretending to be an impartial history, and issued by one of the first publishing houses in the United States, with the view evidently of establishing a standard history of "Mormonism," gives full credence to everything that has been said against us, but the author invariably cautions his readers against every quotation he makes from our own works—and yet that book is put forth as an impartial history of "Mormonism!" Some have attempted to write from a philosophical standpoint, but with the result that they plainly manifest that they have not yet reached foundation principles upon which they can satisfactorily account for Joseph Smith the Prophet, and the great work that he accomplished. Whenever I see my enemy shifting his ground; whenever I see that his eye is not steady, but shifts to the right or to the left, or looks behind, that evidence of uncertainty, of indecision, tells me that I am his master. So, too, with reference to the great work of God. When I see men shifting their grounds, and advancing first one theory and then another to account for "Mormonism," and there is confusion among them, uncertainty, indecision—I know that the citadel of our mighty faith is secure from harm from their attacks; that "Mormonism" cannot fall a victim to their philosophies or their arguments.

Let me, for a little while, draw your attention to at least one of the so-called philosophical solutions of "Mormonism;" a scientific accounting for Joseph Smith. The work I allude to was offered to Yale University as a thesis upon which the author hoped to secure, and I think he did secure, the degree of Bachelor of Philosophy. He candidly confesses that it is an effort to account for Joseph Smith upon some other hypothesis than that he was a conscious fraud, bent on deceiving mankind. When an intelligent man makes such an announcement as that, I know, and you know, that the theories heretofore advanced to account for Joseph Smith are unsatisfactory, that they

have failed. The theory that Joseph Smith was a conscious fraud has fallen to the ground. The charges frequently made and persistently urged that "Mormonism" had its origin in deception and conscious fraud have failed of their purpose. The floods of falsehood with which some men have sought to overwhelm "Mormonism" have not accomplished the end proposed. The Latter-day Saints, after about three-quarters of a century of existence, stand above all the floods of falsehood that have been belched out against them. The work of God has not broken down, it has survived; and the Saints smilingly pity those who would make use of such contemptible means with which to combat the truth of Almighty God. Now, however, we are to be treated philosophically. And the philosophy that is advanced is, unconscious hallucination in the mind of Joseph Smith; partly unconscious and partly conscious possession of hypnotic power, by which the minds of those around him were dominated and made to see things which in reality had no existence; and while the witnesses to the Book of Mormon, and others testify of visions and voices from God honestly enough, still as a matter of fact those revelations had really no objective existence, but were mental hallucinations. And as for Joseph Smith, he was deceived by epileptic conditions. The author I am considering is at great pains to trace the ancestry of the Prophet, pointing out their mental peculiarities and supposed defects, leading up to the conclusion that these defects of mind in his ancestors culminated in epilepsy in Joseph Smith. And hence, we have as the explanation of "Mormonism," epileptic fits in its Prophet, whose hallucinations are honestly mistaken for inspired visions, with partly conscious and partly unconscious hypnotic powers over others! And this theory is presented seriously to one of the first institutions of learning in America as a rational explanation of how "Mormonism" came into existence!

Ernest Renan, the French philoso-

pher, when considering a similar hypothesis to account for the Lord Jesus Christ, overthrew all that kind of sophistry with this simple statement: "It has never been given to the mere aberrations of the human mind to result in the establishment of permanent institutions that influence any considerable number of people." In other words, the dreams and hallucinations of the epileptic end in mere dreams and hallucinations; they never crystallize into great systems of philosophy or into rational religious institutions. They never crystallize into great organizations capable of perpetuating that philosophy and that religion in the world. No matter how nearly genius may be allied to madness, it must remain genius and not degenerate to madness if it exercises any permanent influence over the minds of men.

There is much glamor of sophistry, which may be taken for profound reason and argument, in the work to which I call your attention. But one word answers this philosophical accounting for our Prophet. The work accomplished by him, the institutions he founded, destroy the whole fabric of premises and argument on which this theory is based. Great as was the Prophet Joseph Smith—and he was great; to him more than to any other man of modern times was it given to look deep into the things that are; to comprehend the heavens and the laws that obtain there; to understand the earth, its history, and its mission. He looked into the deep things of God—always, be it remembered, by the inspiration of God—and out of the rich treasure of divine knowledge he brought forth things both new and old for the instruction of our race, the like of which, in some respects, had not been known in previous dispensations. Hence I repeat that Joseph Smith was great; but great as he was, rising up and towering far above him is the work that he accomplished through divine guidance; that work is infinitely greater than the prophet—greater than all the prophets connected with it. Its consistency, its permanency, its pow-

er, its institutions, contradict the hallucination theory advanced to account for its origin.

Let us look at this work for a moment. If one could but draw it clearly in outline, and present it in its originality and greatness, it would be its own witness of its divinity; for in all things it transcends the mere wit of man. Take the Church organization for illustration; and look at it with reference to its being and assemblage of means to the accomplishment of an end. As I understand the Church of Christ its mission is two-fold: first, it is to proclaim the truth; second, it is to perfect those who receive the truth. I think these two things cover, in a general way, the entire mission of the Church. Is its organization competent to attain those two mighty ends? Let us see; and first as to the proclamation of the truth—the work really of the foreign ministry. What provision has God made for that? He has in His Church, first of all Twelve Special Witnesses, the Twelve Apostles, who were chosen in the first instance, by the Three Special Witnesses to the Book of Mormon. I remark in passing that there is a peculiar fitness in the Twelve Apostles—the Twelve Special Witnesses being chosen by those who had been made Witnesses for God by the great vision and revelation He had given them concerning the absolute truth and correctness of the Book of Mormon. Upon these Twelve Apostles rests the responsibility of being witnesses for the Lord Jesus Christ in all the world. That is their special, peculiar calling. You can see, however, if you take into account the extent of their field of labor—for it encompasses the whole round world—that twelve men would not be adequate to meet all the requirements of the foreign ministry. God knew this, and hence He called into existence other special witnesses, to labor under the direction of these twelve, they holding the keys to open the door of the Gospel to all the nations of the earth; for all must hear it, from the greatest to the least. The Twelve, I say, hold the

keys of this foreign ministry; and hence whenever there has been an opening of the door of the Gospel to a foreign nation, one or more of these men holding the keys have been sent to do it. It was for this reason that Heber C. Kimball, one of the Twelve Apostles, was sent to Great Britain in 1837, to open the door of the Gospel in that land; why Elder John Taylor was sent to France and Germany; why Elder Lorenzo Snow was sent to Italy and Switzerland; why Erastus Snow was sent to the Scandinavian countries; why Parley P. Pratt went to Chili and opened the door of the Gospel to the South American Republics; why, more recently, Elder Heber J. Grant was sent to Japan to open a mission. Whether he has accomplished, in his own estimation much or little, it was for the reason that he held the keys of this ministry that he was sent to the great empire of Japan, to open the door of the Gospel in that land; and to open the door of the Gospel to so great an empire is of itself a very great work; and will be accounted as one of the chief items in Elder Grant's career as an Apostle. The Twelve then hold the keys of this ministry, and upon them devolves this responsibility of opening the door of salvation to the nations. But after them, other witnesses are chosen. These are the seventy apostles, or special witnesses, the assistants of the Twelve; under whose directions they labor. At first, two quorums of Seventy only were organized; but with the promise of the Prophet that as the work should expand other quorums would be organized, not only till seven times seven quorums should be brought into existence, but until seventy times seven; "aye," said he, "until there shall be a hundred and forty and four thousand seventies chosen, if the work of the ministry shall require it." So we have continued organizing quorums of Seventy, to labor in the foreign ministry, until now we have one hundred and forty-three quorums in the Church—a body of nearly ten thousand men. They are special witnesses of the name of Christ in all the world, and when their

numbers are considered, together with the privilege we have of increasing them, you can see that ample provision is made, in this respect, for the work of the foreign ministry.

But now let us consider their organization for a moment. Sixty-three members with seven presidents, when the quorum is complete, constitute a quorum. Suppose you were to send an entire quorum of Seventy bodily into the world—I hope that will be done some day—you could break that quorum into groups of ten. You could send with each group a President. It should be remembered here that these Presidents are equal in authority. The council of a quorum of Seventy is made up of seven Presidents, not one President and six Counselors—but of seven Presidents equal in authority. For the sake of order in administration, however, the right of initiative and presidency in the council is recognized as being vested in the senior member by ordination, not of age. And this principle is observed not only in the case of the first or senior president, but all down the line in the First Council, and in all quorum councils of the Seventies. By this simple arrangement all confusion as to the right of presidency is obviated; for no sooner does the Council of a quorum, or any part thereof, meet, in any part of the world than each President knows at once upon whom the responsibility of initiative, of presidency, rests. But to return to the groups of ten into which the quorum can be divided, with a President for each group. You could break each group of ten into five pairs, and scatter them out among the people, to bear effectual witness of the truth of the Gospel under the provision of the law of the Gospel; for it is the law of the Gospel that the Elders should travel two and two, mainly for the reason, I suppose, that God has declared that He would establish his word in the mouth of two or three witnesses; and it is good when bearing testimony to the world that there should be the legal number of witnesses provided for in the law of God. Moreover, there is a very much needed companionship

and sympathy provided for when the Elders travel two and two; and they are a protection one to the other. You could scatter these groups of ten in one or more states or countries; and they could occasionally meet in group conferences, exchange experiences, give advice and counsel; after which refreshing they could again divide into pairs, scatter and so continue their ministry. Occasionally the seven groups of the quorum could be brought together in general quorum conference, to take counsel for making their ministry more and ever more effectual: to readjust methods; to plan new campaigns; to strengthen each other by a mutual exchange of experiences and sympathy; and do whatever else their combined wisdom, helped by the inspiration of the Lord, would suggest as right and proper to do in the furtherance of their high aim in bringing to pass the salvation of men. Such are the possibilities of a quorum of Seventy. It may become a veritable flying column of witnesses for God, sweeping the earth with the testimony of Jesus, and calling the inhabitants of the earth unto repentance! Can you think of this beautiful arrangement for the foreign ministry as having its origin in the alleged epileptic hallucinations of man? Such a conception is palpably absurd, and utterly revolting to reason.

Turn now for a moment to the home ministry of the Church, and what have you? You have your stake organization, with its Presidency of three presiding High Priests, aided in their counsels and labors by the High Council of the stake, consisting of twelve High Priests. This council also constitutes a judicial body for the settlement of difficulties that may not be satisfactorily adjusted in the Bishop's courts. It is, however, an ecclesiastical court of original as well as of appellate jurisdiction. You have a Bishopric in the respective wards of the Church, constituting the local presidency of the Aaronic Priesthood, with quorums of Priests, Teachers and Deacons to aid them in the work of their ministry. The Deacons take care of

the house of the Lord, and are to be assistants to the Teachers when occasion requires. The Teachers are the watchmen upon the towers of Zion, and it is their business to see that there is no iniquity in the Church—no backbiting, no faultfinding, and that the members attend to their religious duties. The Priests' duty is to visit the homes of the people and instruct them in the Gospel. Parenthetically I might say that I marvel sometimes that the Saints do not avail themselves of this help in the management of their households. Where they have sons or daughters who will not be amenable to the instructions of parents, the priests with very great propriety could be invited to meet with them and teach the sublime truths of the Gospel. In addition to these officers of the wards and the stakes, there is in each stake a quorum of High Priests, and one or more quorums of Elders. These constitute the standing ministry in the stakes of Zion, and are authorized to teach the Gospel, to warn all men against evil, and to invite and persuade all men to come unto Christ. These are the provisions made for the home ministry, in the Church organization proper. Time will not admit reference to the auxiliary organizations—the Sabbath schools, Improvement associations, Relief societies, Primary societies, and Religion classes. But from the fireside of the people to the public assembly of worship; from the cradle to the grave, every provision is made for carrying on the work of the ministry, at home, instructing the Saints in the things of God, inviting all to come unto Christ; the object of the Church being to lift to higher, and still higher levels the lives of the Saints of God, until they shall become perfect men and women in Christ Jesus the Lord. Such are the arrangements, in brief, for the home ministry.

Notwithstanding the clear distinctions between the foreign ministry and the home ministry, the lines that separate them may be crossed on occasion. You remember how Paul compares the Church of Christ to the body of a man, and insists that every mem-

ber and every organ is necessary to the perfect working of that organism; that the head cannot say to the feet, I have no need of thee; neither can the feet say to the head, I have no need of thee; nor the hand to the eye, I have no need of thee; all the members of the body, he argues, are necessary. Now, what would you think of a body that possessed a right hand and left hand, yet the right hand would not at need come to the help of the left hand; or the left hand refuse to come to the aid of the right hand? You expect the two hands and arms of a man's body to help each other, under the direction of the intelligence of the mind. And so in the Church of Christ. The home ministry and the foreign ministry cross the line of separation as occasion requires, and come to the assistance of one another in accomplishing the purposes of God. Sometimes the officers who are particularly charged with the foreign ministry help at home; the home ministry sometimes help in the foreign ministry; but all work harmoniously together.

Rising above both these great divisions of the Priesthood stands, as the keystone in the arch, the Presidency of the Church, having control over both departments, and directing the work of God in all the world. Their jurisdiction extends to every corner of the earth. No branch of the Church, however remote, is beyond their oversight. No Elder, let him be traveling where he will, is outside the pale of their authority. Talk of catholicity being one of the marks of the true Church of Christ, as our Catholic friends sometimes do, they shall find here in the Church of Christ a catholicity such as they have never dreamed of. The Church is the church universal; and the President of the Church holds universal jurisdiction. Moreover, as Prophet, Seer and Revelator of the Church he is the source through which God speaks, not only to this people, not only to the Church of Christ, but to all the inhabitants of the earth, and God will hold them accountable for the use they make of the words

He shall speak through His appointed mouthpiece. Do not think that this man's authority is limited to this Church alone. All the inhabitants of the earth are children of God, and He will deliver His word unto them through His prophet. I rather like the idea that all the inhabitants of the earth belong to us—they are God's children, though some of them are in rebellion and will not heed the commandments of their Father just now. But here in the Church of Christ is the center of ecclesiastical government. Here shine forth those rays of light that will grow brighter and brighter until all the inhabitants of the earth are enlightened by them.

Now, what do you think of this effort of philosophy to account for "Mormonism?" How insipid, how foolish, how contemptible, how inadequate are the theories of men to account for even the organization of this Church! The Church is its own witness! As the stars, "singing ever as they shine, proclaim the hand that made them is divine," so, too, this work, the restored Gospel—the Church of Christ—proclaims that it has a divine origin, and that there is in it a divine power working out the purposes of God. Then let the imitators go on. Let them choose Apostles, if they want to—and some of them have them; let them have Seventies, if they want to, and some of them have them; let them accept this doctrine and that doctrine until they shall have the complete organization and the complete doctrine in form, if they want to; but there is one thing they never can get, worlds without end, and that is the spirit of this work, which gives it life and power. This work will always be distinguished from the works of men, in that there will be imminent in it the Spirit of God working His sovereign will. And that is something they cannot imitate.

My brethren and sisters I rejoice in the truth. I rejoice in the Gospel of Jesus Christ. It satisfies me completely. It responds to the hungering of my spirit. It meets the demands also of my intellectual nature. And as I see the growth of intelligence among men,

an increase of scientific knowledge, a broader understanding of the universe, a comprehension of the extent and grandeur of the works of God, I see in "Mormonism" that which rises up to meet this enlarged knowledge of man. "Mormonism" teaches man that he is a child of God; it tells him that he has in him divine elements that partake of the nature of God; that he may live forever, and that he may go on from one degree of excellence unto another until he shall attain unto something that is truly grand, truly great, worthy of a God to give, and worthy of a Son of God to receive.

I rejoice in these truths. They cannot be accounted for by any theory that refers their origin to hallucinations of an epileptic's mind. They are too substantial, too grand, too rational, too sublime, too soul inspiring, to have any such contemptible origin. Their own intrinsic value—their own self evident truth—the institution to which they are committed as to a sacred depository for the benefit of mankind—The Church—all this proclaims their divine origin.

May God seal the truths of the Gospel upon our hearts, and make them precious to us, is my humble prayer in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

While I realize, as you all do doubtless, that it may be wholly unnecessary for me to say what I am going to say, yet I feel prompted to say it, and let it go for what it is worth. I have been delighted with the most excellent discourse that we have listened to; but I desire to say that it is a wonderful revelation to the Latter-day Saints, and especially to those who were familiar with the Prophet Joseph Smith, to learn in these latter days that he was an epileptic! I will simply remark, God be praised, that there are so many still living who knew the Prophet Joseph well, and who are in a position to bear testimony to the truth that no such condition ever existed in the man. He was never troubled with epilepsy. Of course, this may be unnecessary to say,

after the magnificent arraignment made by Brother Roberts of this fallacious, foolish, nonsensical theory—this “fried froth”—gotten up by vain philosophers to account for something they would like to destroy from off the face of the earth, but are impotent to do it.

The choir and congregation sang the hymn which begins:

Guide us, O Thou great Jehovah.

Benediction was pronounced by Elder Joseph M. Tanner.

CLOSING SESSION.

Tuesday, Oct. 6, 2 p. m.

The choir and congregation sang:

How firm a foundation, ye Saints of the
Lord,
Is laid for your faith in His excellent
word!
What more can He say than to you He
hath said,
You who unto Jesus for refuge hath
fled.

Opening prayer was offered by Elder Joseph E. Taylor.

The choir and congregation sang:

Now let us rejoice in the day of salva-
tion,
No longer as strangers on earth need
we roam;
Good tidings are sounding to us and
each nation,
And shortly the hour of redemption
will come.

PRESIDENT JOHN R. WINDER.

Distinction between gathering of the Saints and
Salvation Army colonization—Law of tithing—
Acceptance of principles of the Gospel would
benefit the world—Sacredness of Temple work.

I am very glad, brethren and sisters, to have another opportunity of meeting with you in this conference, and I pray that the Spirit of the Lord may be abundantly poured out upon us this afternoon, as it has been thus far.

Two or three things were mentioned yesterday that I have thought about today. One was in relation to gather-

ing. A comparison was made between the gathering of the Latter-day Saints and the colonization or gathering of the Salvation Army. It struck me very forcibly that there was no proper comparison between them. The gathering of the Latter-day Saints was inaugurated by revelation, through Joseph Smith the Prophet. It is part and parcel of the Gospel of this last dispensation, and it was preached in a very early day. I remember distinctly that when I first heard the Gospel there was little said about the gathering; but, it was very remarkable that every person who received the Gospel began to prepare to gather with the Saints. When they received the Gospel they received the spirit of gathering with it. As I understand it, the Salvation Army is simply colonizing. Consequently, I think there is considerable difference between the gathering of the Latter-day Saints and the colonization of the Salvation Army.

Another matter mentioned was in relation to tithing. It was stated that some of the Christian denominations are commencing to pay tithing. Now, I remember that as long ago as when I was a member of the Church of England, the principle of tithing was taught in that church. But, there was one difference between the tithing collected there and the tithing of the Latter-day Saints: one was collected by law, the other is a voluntary contribution. I have known a parson to send his team into the grain field and take the tenth shock of grain out of the field, if the man did not pay the money. I have seen this done myself. So it is nothing particularly new to them, though it may be to the Methodists. I look upon the tithing of the Latter-day Saints as entirely different to that practised by other denominations. The principle of tithing came to us by revelation, the same as did all the ordinances of the Church.

Again, while the brethren were speaking of these organizations accepting some of the principles of the Gospel, it occurred to me that it would not be a bad thing if they accepted every one of the principles of the Gospel, provided they practised them, because it would

have the effect to better the condition of all the people in the world. I have the same opinion regarding that as I have in relation to the ordinances in the temples. It has been said that things are taught in the temples which cannot be spoken of outside. I want to tell you—and you who have been there know what I say is the truth—that every principle taught there is of a holy and sacred character. They are all calculated to make people better, to make better fathers, better mothers, and better citizens of the United States. This statement could be verified by thousands in this congregation. So true is this that one president of a stake has commenced to organize the people in his stake to go to the temple and work for the dead; and one reason he assigns for doing this is that the people who attend to ordinance work in the temple make better members of a ward, better fathers and mothers, and better citizens; consequently he wants all the people in his stake to go to the temple, and partake of the blessings and spirit of that holy house. I think this is an example that might well be followed by other stakes of Zion, where they are so situated that they can do it. The Prophet Joseph Smith said shortly before his death, that the one thing that was exercising his mind more than any other was in relation to the ordinances for the dead. It is true, a considerable work has been and is being done in our temples. About 2,490,000 ordinances have been performed in all the temples, and about 78,000 have been performed during the past year in the Salt Lake Temple. But we can do more. If this is as important as the Prophet Joseph said it was surely it is our duty to attend to it, and not put it off when we have the opportunity. This is a matter worthy the consideration of all the presidents of stakes. Let them encourage their people to go to the house of the Lord, and redeem the dead.

May the Lord bless us in all our labors, and may we so live before the Lord that we may always have a claim upon His promised blessings, is my prayer in the name of Jesus. Amen.

PRESIDENT ANTHON H. LUND.

Comprehensive redemption—Salvation includes dead as well as living—Sacredness of work done in Temples.

The subject Brother Winder alluded to—work for the dead—is a very interesting one. It is a principle peculiar to the Gospel as preached by us. There are churches whose members believe in praying for the dead; but we believe in working for the dead. It was a new thing when the Prophet Joseph laid this principle before the world. The Christian world had been taught for hundreds of years that death ends all with man; that if he did not believe in Christ at his death there was no hope for him. When you consider the small number of the inhabitants of the world who have heard of the name of Christ, and then think of all the rest being damned because they did not obey that which they had never heard, the inconsistency and injustice of such a doctrine as that is very apparent. The Gospel of Christ was formulated in love. God is love. He loved His children so much that He sent His Only Begotten Son, who gave Himself a sacrifice for the sins of all. Jesus came and filled His mission. His name has been preached to the nations for centuries. Yet the Christian world today does not constitute a third of the whole population of the globe. The other two-thirds do not believe in Christ, and when they die, according to some, their chance of salvation is gone. We believe that the Gospel is much broader than this. We believe that the plan of salvation, formulated before this earth rolled into existence, was framed by heavenly beings who could see the future, and who understood what would take place, and were able to provide for the salvation of all who should inhabit this earth. They did so. We have learned, through the Prophet Joseph, that there is a possibility for those who have departed, to hear the truth, to believe in God and in His Son, to repent, and to have the ordinances of the Gospel performed for them. I know that many have held that these doctrines are blasphemous; but they are

not. They are principles that give hope unto men. You have heard perhaps of the Dutch chief who was converted by the Christians, and, as he was going to step into the waters of baptism, he asked what had become of his father and his forefathers. The priest who was to baptize him, being a little more zealous than wise perchance, told him they had all gone to hell. He stepped back and said, "Then I want to go where they have gone." Now, those who hear the Gospel today may ask where their forefathers have gone, and it can be said to them, "They all shall hear the name of Christ, for the Gospel will be preached unto them. If they have not heard it here, they will hear it yonder; and every knee shall bow, and every tongue shall confess His name." Remember, it is the spirit in man that hears, and understands, and wills. This tabernacle of clay is not capable of these functions. The spirit uses the different senses to obtain perceptions from the outer world. And when the spirit, after leaving the body, goes into the spirit world, it can still think, and will, and reason. The intelligent part of man does not die. At some time or other, those authorized to preach the Gospel will minister unto the spirits in the spirit world and lay before them the glorious principles of truth. When the thief on the cross asked the Savior to remember him when He came into His kingdom, Jesus saw that the man was penitent, that he had a broken heart and a contrite spirit, and he comforted him with the promise that "today shalt thou be with me in paradise." I do not think He held out a fallacious hope to this man when He said that he should be with Him in paradise that day. I believe that when the Savior's spirit left His body hanging upon the tree, it went into paradise, and He gladdened the hearts of the spirits there with the glorious tidings that He had conquered, that He had given His life for their redemption, and that everything they had done in their worship pointing forward to His great sacrifice had been

fulfilled, thereby giving validity to their acts.

What joy must have filled them when they heard this! But He did not visit them alone. He went further into the spirit world. He visited the spirits in prison who had once heard and rejected the Gospel. He preached the Gospel unto them, so Peter tells us. Peter also gives us to understand who they were. They were the antediluvians who rejected the message of salvation as preached by the Gospel-preacher Noah. These heard the voice of the Savior in the spirit world. No doubt they had ample time to consider and repent of their acts, and were longing for the time spoken of by Isaiah, when the prison doors should be opened and the captives should go free. Christ did this, according to Peter's testimony. Why did He preach to them? Some have held that He did so to tantalize them over what they had lost. Oh, no! That was not the mission of Jesus. He preached glad tidings unto them, and He opened their prison doors. An opportunity was given in the spirit world for them to receive and obey the Gospel. So with our forefathers, who died without a knowledge of the purposes of God. They will have a chance to hear and receive the Gospel.

Jesus, in His interview with Nicodemus, laid down the law which must be obeyed by all who shall enter the kingdom of heaven. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." In other words, the law was laid down in the eternal councils that baptism is necessary to salvation. But the spirits cannot be baptized. How, therefore, can they obey this law? It must be borne in mind that Jesus extended this law to all. Some have gone so far as to say that it includes little children also; but the Lord has revealed unto us that children, before they arrive at the years of accountability, are without sin, and therefore it is not necessary to baptize them, baptism being for the remission of sin. On one occasion Jesus held up a little child and

said unto His disciples, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." On another occasion, in speaking of children, He said, 'Of such is the kingdom of heaven.' But after they arrive at the years of accountability they must obey this law. This law applying to all men, how shall those who have died obey it? God, in His mercy, has provided that others may perform this ordinance for them in the flesh, and this vicarious work is attended to in temples. We thank the Lord for this glorious doctrine. It raises our hopes for those whom we love and who did not obey the requirements of the Gospel in life. We rejoice that they can have the opportunity in the other life. But those in this mortal life must be baptized for them.

This is not a new doctrine. Paul understood it, and used it in his day as a strong argument in favor of the resurrection. Of what use would it be to baptize anyone if there were no resurrection? Read the 29th verse of the 15th chapter of First Corinthians:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

When in England I attended the funeral of a member of the English church and heard the officiating clergyman read the beautiful chapter containing this verse, I wondered what they thought of that verse. But they read it and never commented upon it. I see, though, that Dean Farrar in his book on "The Early Days of Christianity," says, "If Christ preached to dead men who were once disobedient then Scripture shows us that the moment of death does not necessarily involve a final and hopeless torment for every sinful soul." Now, we believe that the law laid down by Jesus to Nicodemus must be obeyed, and that men in the flesh can obey it by proxy for those who have departed. For this reason we have built temples. You may say we have only a small number of temples, that very few can enter there, and that the myriads of spirits in the spirit world cannot be

reached by the mere handful of people who are performing vicarious work here on the earth. In answer to this I will say we believe there will be ample time in the future. We do all that is in our power while God gives us days to live in, and we know there are many more going to join the ranks of the Saints. The Gospel will spread, this land will be the land of Zion, temples will be built in various localities, from one end of it to the other, and the Saints of God living in the Millennium will have this precious labor to perform. Then the veil, I believe, will be much thinner between the spirit world and this; and we will work for the dead, not only in faith that those for whom we labor will accept the Gospel, but with an actual knowledge that they are longing for the work to be done. I look upon the work for the dead as a most glorious principle.

While I am speaking about the Temples, I want to make a declaration here before you, my brethren and sisters. We have been accused of entering into covenants in those holy edifices which are unpatriotic and against our government. Now, I declare here solemnly before you that there is not a word of truth in it; that nobody is called upon to take oath or covenant that militates against our government in the least degree. On the other hand, I will say that those who obey the covenants they enter into there will be better citizens because of it. They cannot help it, because they make covenants there to serve the Lord, to do right unto their neighbors, to live pure lives; and when men do this they will be the best citizens. I suppose there are thousands before me in this Tabernacle who have gone into our temples, and they know it is true what I say. I would not dare to say this before you, if it were not so. I hear that sectarian organizations are going to bring up the alleged endowment oath against Senator Smoot, arguing that he is not capable of giving allegiance to the government on account of the oath he is said to have taken in the Temple. First, there is no oath given or taken; but sacred covenants are entered into; and

secondly, there is not one—I say it again—that is against the government or against a man being patriotic and sustaining the laws of his country.

Brethren and sisters, I feel well to be present with you. I have rejoiced in this conference. I hope the spirit of it will go with us to our different places of abode, and that the spirit of Zion may grow, and union and prosperity prevail amongst the Saints. I ask this in the name of Jesus. Amen.

PATRIARCH JOHN SMITH.

A reference to the past—Encouragement to faithfulness—The youth should prepare for the work of the ministry.

My brothers and sisters, it is with peculiar feelings that I stand before you on this occasion. For one thing, it is rather unexpected to me. I feel to ask for your faith and prayers, that something may be brought to my mind that shall edify you and myself. I have listened attentively to the remarks made by those who have addressed us during this conference, and I bear testimony that what has been said to us is true and profitable. Those who have talked to us have done so under the inspiration of the Spirit of the Lord. The counsels they have given to us are good, and should sink deep into our hearts, and cause us to profit by what we have heard.

In looking at this congregation, my mind reverts to early youth. In my association with the Church, from its early history up to the present, I have seen vast changes among the people. When I look around and try to discover those who were companions of my youth, I find they are getting very scarce. I met one man this morning who was a member of the Church in Kirtland, Ohio. He is the first one I have met for a long time. Very few remain of those who were my companions in Nauvoo, and I sometimes become lonesome, because the faces of those I was acquainted with then have faded away. In their stead, others have become prominent, and as has been predicted, we have become a great and mighty people in the valleys of the mountains.

I want to encourage the Saints to faithfulness, and diligence in the performance of duty. Realizing that our time in this probation is short, we should strive to perform the labors and duties enjoined upon us in that way and manner that shall meet the approval of our Father in heaven. I often hear people speak of a hobby. If I have one, it is to exhort my young brethren especially to faithfulness, to diligence in duty, to listen to and be guided by the whisperings of the Spirit, and to acquire learning and information that will prepare them for the duties of the future. The Gospel must be preached to all nations, kindred, tongues and people, and our boys must learn their duty and prepare their minds for that important work. We understand that the greater the harvest, the more harvest hands we need. I exhort the boys particularly to prepare themselves for the ministry; to attend Mutual Improvement associations and schools; get their lessons properly, and be ready when they are called to go on missions on this continent, or to the other nations of the earth, or upon the islands of the sea, that they may go with an understanding of what they are sent for, and be qualified to carry the message of life and salvation unto all those who will listen. In this Church every person has certain duties to perform. We understand that we should pay tithes and offerings, and attend to our prayers. We also understand the meaning of the old adage, Do unto others as we would they should do unto us. Let us act according to our understanding, that we may fill our mission upon the earth in honor before God.

May the blessings of our Heavenly Father attend all Israel. May He continue to guide us in the true path, and fit and prepare us for every event of His providence, and, when we have finished our course, may we be worthy of the blessings He has in store for His people, is my prayer in the name of Jesus. Amen.

Sister Lottie Owen sang sweetly the song entitled:

“Oh, Dry Those Tears.”

PRESIDENT JOSEPH F. SMITH.

Latter-day Saints a free people.

We will now present before the conference the names of the general authorities of the Church, with the earnest desire that all the members of the Church present, who by reason of their good standing before the Lord are entitled to the privilege, will express their will according to the God-given agency that every man in the world enjoys, and which is not lessened, but rather increased, in all those who have made covenant with God by sacrifice and through obedience to the principles of the Gospel. The freedom of the Latter-day Saints has never been curtailed or lessened one whit by their becoming members of the Church of Christ. Rather has it been enlarged. There are no freer people upon the face of the earth today than the Latter-day Saints. They are bound to the Church by no ties or strings, but their own conviction of the truth. And whenever a man makes up his mind that he has had enough of what is called "Mormonism," all he has to do is to make it known and we will sever the bond that unites him with the body, and let him go his own way, only bearing toward him the feeling of sympathy and of true brotherly kindness, and wishing him still the mercies of God. We will cry, Father, have mercy upon him, because he knows not what he is doing. For when a man denies the truth, when he departs from the right way, when he rejects the right of God to counsel in the affairs of men, he is either ignorant or wilfully wicked, and it only excites our pity for him. As the Savior cried upon the cross, so will we cry in the same spirit, Father, forgive him; have mercy upon him; for he knows not what he does. Therefore, we expect only those to vote at this time who are members of the Church in good standing; but all such we do expect to vote, according to their own free will, whether it be yea or nay. However, we wish it distinctly understood that no questions upon these mat-

ters will be discussed in this conference; for this is not the place to discuss questions of difference or of feeling that we may possess one towards another. Still we can manifest our approval or our disapproval by the uplifted hand; and if there are any disapprovals, we will have them heard and adjusted later on, but not here.

THE GENERAL AUTHORITIES

of the Church were presented by President Joseph F. Smith to be voted upon by the conference, as follows:

Joseph F. Smith as Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as first counselor in the First Presidency.

Anthon H. Lund as second counselor in the First Presidency.

As President of the Council of the Twelve Apostles, Francis M. Lyman.

As members of the Council of Twelve Apostles, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Cawson, Reed Smoot, Hyrum M. Smith, and George A. Smith.

John Smith, as Presiding Patriarch of the Church.

The counselors in the First Presidency and the Twelve Apostles and the Presiding Patriarch as Prophets, Seers and Revelators.

First Seven Presidents of Seventies—Seymour B. Young, Christian D. Fjeldsted, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston, as Presiding Bishop, with Robert T. Burton and Orrin P. Miller as his first and second counselors.

Joseph F. Smith, as trustee-in-trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

As members of the General Church Board of Education, Joseph F. Smith, Willard Young, Anthon H. Lund, James Sharp, John Nicholson, George

H. Brimhall, Rudger Clawson, Joseph M. Tanner, and John R. Winder, with Arthur Winter, as secretary.

Anthon H. Lund, as Church historian and general Church recorder.

Andrew Jensen, O. F. Whitney, A. M. Musser and Brigham H. Roberts, assistant historians.

John Nicholson, as clerk of the conference.

Evan Stephens, as leader and conductor of the Tabernacle choir; Robert T. McEwan, as first counselor and secretary; George C. Smith, as second counselor and treasurer; John J. McClellan, as organist; and all the members of the choir.

RELIEF SOCIETY.

General Officers and General Board of the Relief Society, Bathsheba W. Smith, general president; Annie T. Hyde, first counselor; Ida S. Dusenberry, second counselor; Emmeline B. Wells, general secretary; Clarissa S. Williams, general treasurer.

Board—Jane S. Richards, Sarah J. Cannon, M. Isabella Horne, Romania B. Pratt, Susan Grant, Martha A. Cannon, Emma S. Woodruff, Julina L. Smith, Emily S. Richards, Ellis R. Shipp, Julia P. M. Farnsworth, Elizabeth J. Stevenson, Phebe Young Beatie, Carrie S. Thomas, Alice Merrill Horne, Annie Wells Cannon, Priscilla P. Jennings, Margaret A. Caine.

ADDITIONAL MISSIONARIES.

Harriet Ann Badger, Sophia T. Nuttall, Mary T. Smith, Mary A. C. Lambert, Rebecca E. Little, Elizabeth S. Wilcox, Leila Merrill Allen, Priscilla Smith, Hattie B. Harker.

RELIEF SOCIETY NURSES' CLASS.

Emma A. Empey, superintendent; Margaret C. Roberts, instructor; Phebe Young Beatie, corresponding secretary and treasurer.

OFFICERS OF THE DESERET SUNDAY SCHOOL UNION.

Joseph F. Smith, general superintendent; George Reynolds, first assistant general superintendent; Joseph M. Tan-

ner, second assistant general superintendent.

MEMBERS OF THE BOARD.

Joseph F. Smith, George Reynolds, Joseph M. Tanner, Joseph W. Sumnerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, George Teasdale, Hugh J. Cannon, Andrew Kimball, John W. Taylor, L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson, Anthon H. Lund, John R. Winder, James E. Talmage, George M. Cannon, Horace Cummings, Abraham O. Woodruff.

George D. Pyper, general secretary; George Reynolds, general treasurer; William A. Morton, business manager.

Joseph F. Smith, editor Juvenile Instructor; George Reynolds and Joseph M. Tanner, assistant editors; George D. Pyper, business manager.

Y. M. M. I. A.

Officers of the Young Men's Mutual Improvement associations: Joseph F. Smith, general superintendent; Heber J. Grant, Brigham H. Roberts, assistants; Thomas Hull, secretary and treasurer; Evan Stephens, music director.

Aids: Francis M. Lyman, John Henry Smith, Matthias F. Cowley, Abraham O. Woodruff, J. Golden Kimball, Junius F. Wells, Milton H. Hardy, Rodney C. Badger, George H. Brimhall, Edward H. Anderson, Douglas M. Todd, Thomas Hull, Nephi L. Morris, Willard Done, Le Roi C. Snow, Frank Y. Taylor, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Reed Smoot, Bryant S. Hinckley, Moses W. Taylor, Brigham F. Grant, Henry S. Tanner, Hyrum M. Smith, William B. Dougall, Joseph F. Smith, Jr., Ovando C. Beebe, Lewis T. Cannon.

Y. L. M. I. A.

Officers of Young Ladies' Mutual Improvement associations—Elmina S. Taylor, president; Maria Y. Dougall, first counselor; Martha H. Tingey, second counselor; Ann M. Cannon, secretary and treasurer; Mae T. Nystrom,

corresponding secretary; Joan Campbell, recording secretary.

Aids—Adella W. Eardley, Sarah Edgington, Agnes Campbell, Lillie T. Freeze, Susa Young Gates, Minnie J. Snow, May B. Talmage, Emma Goddard, Rose W. Bennett, Alice K. Smith, Elizabeth C. McCune, Ruth M. Fox, Julia M. Brixen, Helen W. Woodruff, Augusta W. Grant, Mary A. Freeze.

Alice C. Tuddenham, choir leader; Mattie Read, organist; Lizzie Thomas, assistant organist.

PRIMARY BOARD.

Members of the general board of Primary associations—Louie B. Felt, president; Lillie T. Freeze, first counselor; Josephine R. West, second counselor; May Anderson, secretary and treasurer; Olive L. Derbidge, assistant secretary; Euphemia I. Burnham, recording secretary.

Aids—Aurelia S. Rogers, L. Lulu Greene Richards, Isabelle S. Ross, Camilla C. Cobb, Edna L. Smith, Eliza Slade Bennion, Fanny Woolley, Josephine G. Smith, Ida B. Smith.

RELIGION CLASS BOARD.

Members of Religion Class Board—Anthon H. Lund, general superintendent; Rudger Clawson, first assistant general superintendent; Joseph M. Tanner, second assistant general superintendent; L. John Nuttall, general secretary; John M. Mills, Henry Peterson, Horace Cummings, Joseph W. Summerhays, Matthias F. Cowley, Hyrum M. Smith, Rulon S. Wells, Joseph W. McMurrin, Louis A. Kelsch, John H. Evans.

Board of Examiners of Church Schools—Jos. M. Tanner, Benj. Cluff, Jr., George H. Brimhall, Joshua H. Paul, James Linford, Jos. M. Tanner, general superintendent of Church schools.

EUROPEAN MISSION.

Elder Heber J. Grant to succeed Elder Francis M. Lyman as president of the European mission.

All the voting was unanimously in the affirmative.

PRESIDENT JOSEPH F. SMITH.

How the will of God can be known—All offices, callings and authority embraced in the holy Melchisedek Priesthood—Material affairs of the Church.

If I regret anything at all, it is that we have not time to hear the testimonies of many more of the brethren who are in attendance at this conference. Nothing would delight me more than to have the privilege of remaining here and listening to a score or two of presidents of stakes, presidents of missions, and other prominent men who are at this conference representing the different interests of the Church. I regret more than anything I can think of in connection with our conferences, that we do not have more time, and that we cannot hear from more of our brethren. But I think the time so far has been well employed, and I trust that all that has been said, all the counsel that has been given, the exhortations that have been offered and the admonitions that have been voiced, will be blessed and sanctified through the spirit of truth to the good and encouragement of all who have heard them.

The one thing now that I desire to impress upon the minds of my brethren of the Holy Priesthood is that we should live so near to the Lord, be so humble in our spirits, so tractable and pliable, under the influence of the Holy Spirit, that we will be able to know the mind and will of the Father concerning us as individuals and as officers in the Church of Christ under all circumstances. And when we live so that we can hear and understand the whisperings of the still small voice of the Spirit of God, let us do whatsoever that Spirit directs, without fear of the consequences. It does not make any difference whether it meet the minds of carpers or critics, or of the enemies of the kingdom of God, or not. Is it agreeable to the will of the Lord? Is it compatible with the spirit of the great latter-day work in which we are engaged? Is the end aimed at likely to advance the Church and to strengthen it in the earth? If its trend is in that direction, let us do it, no matter what men may say or think.

I know, as I know that I live, that this is the Church of Jesus Christ of Latter-day Saints. When I say this, I say it with a full understanding of the meaning of the term. It is the Church of Jesus Christ. It is not the church of man. The Lord laid the foundations of it. It was He who inspired the boy Prophet, Joseph Smith, and gave to him wisdom and understanding to organize the councils of the Priesthood and to establish His Church upon the foundation of prophets, apostles, evangelists, and inspired men. It was the Lord Jesus who restored the Holy Melchisedek Priesthood, through the instrumentality that He used; and all blessings, all offices, all callings, and all authority in this Church come under and are embraced in the holy Melchisedek Priesthood, which is after the order of the Son of God. There is no office growing out of this Priesthood that is or can be greater than the Priesthood itself. It is from the Priesthood that the office derives its authority and power. No office gives authority to the Priesthood. No office adds to the power of the Priesthood. But all offices in the Church derive their power, their virtue, their authority, from the Priesthood. If our brethren would get this principle thoroughly established in their minds, there would be less misunderstanding in relation to the functions of government in the Church than there is. Today the question is, which is the greater—the High Priest or the Seventy, the Seventy or the High Priest? I tell you that neither of them is the greater, and neither of them is the lesser. Their callings lie in different directions, but they are from the same Priesthood. If it were necessary, the Seventy, holding the Melchisedek Priesthood, as he does, I say IF IT WERE NECESSARY—he could ordain a High Priest; and if it were necessary for a High Priest to ordain a Seventy, he could do that. Why? Because both of them hold the Melchisedek Priesthood. Then again, if it were necessary—though I do not expect the necessity will ever arise—and there was no man left on earth holding the Melchisedek Priesthood,

except an Elder, that Elder, by the inspiration of the Spirit of God, and by the direction of the Almighty, could proceed, and should proceed, to organize the Church of Jesus Christ in all its perfection, because he holds the Melchisedek Priesthood. But the house of God is a house of order, and while the other offices remain in the Church, we must observe the order of the Priesthood, and we must perform ordinances and ordinations strictly in accordance with that order, as it has been established in the Church through the instrumentality of the Prophet Joseph Smith and his successors.

I am aware of the fact that there are those who in the past have held different views to this. They may still hold different views; and if they do, they will have to change them by and by, if they ever get a correct knowledge of the Priesthood. No office of an Apostle, no office of a President, no office of a High Priest, or a Seventy, or an Elder, is greater than the Melchisedek Priesthood. I hope you will understand that. If an Apostle has any authority at all, he derives it from the Melchisedek Priesthood, which is after God's order, and he cannot have it in any other way. There is no authority except it comes from that Priesthood. It holds the keys of the administering of blessings, ordinances and promises upon the heads of all the members of the Church. Out of the Melchisedek Priesthood grows the Lesser Priesthood, which is called the Priesthood after the order of Aaron. This is an appendage to the Melchisedek Priesthood. The office of an Elder, of a High Priest, of a Seventy—all the offices in the Church are simply appendages to the Melchisedek Priesthood, and grow out of it. You can read the revelations regarding this in the Book of Doctrine and Covenants, and you must see it just as I have told it.

Now, I think I can say, without any reservation, that the brethren who are placed in charge to look after the interests of the Church are doing their whole duty to the utmost of their ability. Brother Clawson, in his discourse, alluded to the condition of our books

and records of tithing. Never since the Church was organized were they in so perfect a condition as they are today. We can tell you the name of every man, woman and child in the Church who pays tithing, and we can tell you exactly what they pay. Not only so, but we have records by which we can show the names and the number of the members of the Church who are not tithepayers. Furthermore, we can tell you that not one dollar of the tithings of the Church is used for any purpose except that which is legitimate and proper, according to the necessities of the Church. I say to you, too, that we are paying the debts of the Church, and the tithing is being used carefully and exclusively at present to meet all current expenses and to cancel our obligations, both bonded and note. I am happy to say to you, my brethren and sisters, that the people are doing as well in this direction, if not better than they have ever done before, with the exception, perhaps, of one year. There was one year wherein more tithing was paid than has been in any one year since; but we presume that was the result of unprecedented prosperity, and we are not disposed to measure subsequent years by that one, but rather to compare them year by year, on a consistent basis. It gives me pleasure to say to you that if you will continue to do your duty in this matter, it will not be long before the Church will owe nobody except God. So far as I am concerned, I have not cared particularly whether I shall live a long or short time; still I may say it would be pleasing to me if I could have the privilege of living until every dollar that the Church owes shall be paid, and a handsome surplus remain in the treasury. I want to see that day, if the Lord is willing. But if He is not willing for me to live till that day shall come, I intend at any rate to carry out that purpose to the best of my ability, and to work to that end so long as I do live and am permitted to occupy my present position. Moreover, I say to you that I have two strong, staunch, faithful counselors to assist and encourage

me in this endeavor—Presidents Winder and Lund. I think if there is one of the three of us more inclined to be liberal than the others, perhaps it is Brother Lund. His generous, large soul sometimes expands a little farther than Brother Winder's or mine. We do not disagree about it, but we try to be economical and prudent, and eke out that which we have. We are endeavoring to assist the widow and the fatherless, and, as far as our means will go, the different wards and stakes of Zion, in the erection of their meetinghouses. We are trying to do the best we can for the maintenance of our temples and for the continuance of the work that is going on in them. And this requires considerable means. According to our means and the obligations resting upon us, we are doing handsomely, I think, for our Church schools, of which we have a number and they are a credit to the people and to the cause of education. We have at last succeeded in completing the Deseret News building, the foundations of which were laid by President Lorenzo Snow. We have also completed the Deseret News annex. These buildings are truly a credit to our city, but they have been a source of great expense to the Church. They are both costly buildings, especially the main one, built solidly and in the most expensive way, and will stand as a monument to the city for many years to come. They are now paid for, and that obligation is off our hands. Now we have undertaken to assist—not to do it all—in the erection of a Latter-day Saints hospital in this city, where the sick and unfortunate of our people may be taken in an emergency. It will be conducted under the auspices of the Latter-day Saints, and we hope to be able to assist in completing that and still go on paying our debts. But if anybody possessing a surplus of means is generous enough to voluntarily contribute towards the erection of that hospital, we will be glad to receive it from him. Others do such things, but we have not many rich among us, and therefore we do not expect so much from our brethren; but where men have abundance of means and desire to put

some of it where it will do good, if they will offer it freely to this hospital, we will accept it with our blessing, and with the blessing of the sick and unfortunate that may be taken there in time to come. The blessing of all will be upon the generous giver. Still we expect to be able to go on with the building until it is completed—that is, the main part. By and by, doubtless, it will have to be enlarged to meet our necessities. Then again, we want the good sisters who have contributed means in the past for the erection of a woman's building in this city, for which a piece of land was designated, to understand that their efforts in this direction are not in vain. Inasmuch as you have contributed your means and have it in safe keeping, it will come in very nicely when we begin to lay the foundations of a memorial building to the name and honor of the Prophet Joseph Smith, and in that building the Relief society, the various quorums of the Priesthood and the general Authorities of the Church will have official habitation and offices. We will erect a building, I hope, that will be creditable to the Church—not, however, until we pay our debts. We do not want to begin to incur new debts until the old ones are wiped out, nor then if we can avoid it. But when we get the means and are otherwise in a position to do it, we hope to put up a building on the old Deseret News corner that will afford headquarters to the presidency of the Church, the Twelve Apostles, the presiding Bishopric, the Seven Presidents of Seventies, and the general and auxiliary organizations of the Church. So we do not want you sisters to be discouraged because you do not see the work going on just at present. We have not used your money; in fact, you control it, and it is where you have put it. It will be there, and perhaps bring you in a little interest, until we get ready to use it. When that time shall come, we will then call upon you to help build yourselves and us a home.

I feel happy in this work. I know it is good. I feel it in every fibre of my being. I am satisfied that the Lord's

hand is over His people for good, and that He is lengthening the cords of Zion and strengthening her stakes. I have not been able to travel as much as I would like, but I have had the pleasure of visiting, this summer, our settlements in Canada, in Oregon, and in the Big Horn Basin; and wherever I have gone I have seen unmistakeable evidences of God's blessing and approval upon the people. On all sides there are evidences of progress, of increase, of the development of the resources of the land, and of building up and strengthening the stakes of Zion. I feel in my heart that the Lord will continue to bless and prosper Zion. As an evidence that He is doing so, we see that the devil is not dead yet, and he won't die as long as the work of God is alive in the earth.

The Lord bless Zion. Peace be unto you, my brethren and my sisters, and in all your habitations. The peace and blessing of God be upon your families, upon your flocks and your herds, your substance, and all that He has made you stewards over, that these things may be sanctified unto the Lord and blessed of Him to your good and continued happiness in time and to your exaltation in eternity. God bless these faithful men who preside over the stakes of Zion, with their counselors and the members of the High Councils, and the Bishops and their counselors. God bless the presidents of Seventies, the Presiding Bishopric, the Twelve Apostles, and all those who are engaged in the labor of the ministry, until the Saints shall be brought to a knowledge of the truth unto the perfect stature of a man in Christ Jesus; that we may know as we are known, and not be tossed about by every wind of doctrine and by the cunning craftiness of men whereby they lie in wait to deceive. God deliver us from the snares of the adversary, and from the traps that are set for our feet and the pits that are dug for our destruction, and make us to prosper in the land now and forever, in my prayer in the name of Jesus. Amen.

The choir and congregation sang:

The Spirit of God like a fire is burning!
The latter-day glory begins to come
forth;
The visions and blessings of old are
returning,
The angels are coming to visit the
earth.

By request, President Smith pronounced the benediction.

The conference then adjourned for six months.

The stenographic work in taking an account of the proceedings was done by Arthur Winter.

JOHN NICHOLSON,
Clerk of Conference.

DESERET SUNDAY SCHOOL UNION

Its Semi-Annual Conference, Held in the Tabernacle,
Sunday Evening, October 4, 1903.

The general semi-annual conference of the Sunday schools of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Sunday, Oct. 4, 1903. at 7:30 p. m., General Superintendent Joseph F. Smith presiding.

Present of the General Superintendency: President Joseph F. Smith, George Reynolds and Joseph M. Tanner; all the members of the Deseret Sunday School Union Board except President John R. Winder, and those members who are absent on foreign missions; and an immense audience of Sunday School workers and Saints.

The Tabernacle choir sang, "The Trumpeters."

Prayer was offered by Superintendent George M. Cannon.

The choir then sang "O, My Father."

Secretary George D. Pyper called the roll which showed a representation from 44 stakes.

The secretary also presented the officers of the Deseret Sunday School Union, who were unanimously sustained, as follows:

Joseph F. Smith, general superintendent; George Reynolds, first assistant general superintendent; Joseph M. Tanner, second assistant general superintendent.

Members of the Board—Joseph. F. Smith, George Reynolds, Joseph M. Tanner, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, George Teasdale, Hugh J. Cannon, Andrew Kimball. John W. Taylor, L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young,

George D. Pyper, Henry Peterson. Anthon H. Lund, John R. Winder, James E. Talmage, George M. Cannon, Horace Cummings, Abraham O. Woodruff.

George D. Pyper, general secretary; George Reynolds, treasurer; Wm. A. Morton, business manager.

Joseph F. Smith, editor Juvenile Instructor; George Reynolds, Joseph M. Tanner, assistant editors.

George D. Pyper, business manager.
Second Assistant General Superin-

SECOND ASSISTANT GENERAL SUPERINTENDENT JOSEPH M. TANNER

said: It is very gratifying to see so many present here tonight and I trust that we shall enjoy God's blessings, and that this may be an occasion which we shall long remember. You may have noticed in the presentation of the authorities, that there was one change. Since our last meeting, Elder Thomas C. Griggs has been called from our midst. For years he has acted as the business manager of our Union, and has been a most efficient laborer. and we greatly miss him today. Elder Griggs has for many years been devoted to the Sunday school cause. He has likewise been fond of music, and shown marked ability in composing tunes for some of our favorite hymns. But God, in His infinite wisdom, has seen fit to call him from us, and so you find a change tonight—Brother William A. Morton having been called to act in his place, as our business manager.

I am very pleased to report that there

has been a marked improvement in our Sunday school work during the past year. It has been one of some innovation. We have prepared a course of "Outlines," covering sixteen years, containing a sufficient amount of study to give our young people a liberal theological education, if they but have the ambition and the pride to learn the lessons every week as they come along. These lessons are so arranged as to give a testimony to our young people, to implant in their hearts a love for the scriptures to attach to their minds the importance of a knowledge of Holy Writ; and we are anxious that these "Outlines" should be adhered to; for no one can tonight say what great benefit they may be to our young people. They are upon trial, and so far as we can learn, they are received with satisfaction, and with assurances of good, by practically all the workers in the Sunday school course. Along with these "Outlines" there are given from time to time such instructions as are intended to help the Sunday School workers in the discharge of their duties. We are not only anxious that our young people should know the Scriptures, but also that they should put them into practice. We are anxious that they should observe the word of God. We are anxious that testimonies concerning the Gospel should be implanted in their hearts at an early period of their lives. God has made no distinction as to when a testimony of the truth may be received. A testimony may be as true and as beautiful in the life of a child as it is in matured persons. There may not be the experience in youth that there is in maturer years, but there may be a purity and a devotion and a fidelity in the hearts of the children that will cause the Holy Ghost to abide in them and make "Mormonism," or the work of God in this dispensation a permanent truth in their lives; and it is beautiful when young men and women can testify in all truth that they never knew a time in their lives that "Mormonism" was not to them a living truth. It is beautiful when their lives conform to every principle of the Gospel. Thousands of our young people

today are growing up without any knowledge or experience, in those things forbidden of God, never knowing the taste of tea or coffee, of tobacco or spirituous drinks. Their bodies are strong, their minds are pure, and they love the work, and there is a growing interest in it among them. We are enlisting many young men and women who heretofore have not taken much interest in this work. We are interesting men of ability, young men of energy. They are devoting their time and their talents to this work. There is one thing, however, to which I desire to call your attention. There is a growing disposition among some of the Latter-day Saints to leave the religious training of their children to the various auxiliary organizations of the Church, that is, their children are to be taught in the Sunday schools, in the Mutual Improvement associations, the Religion classes, etc., and they feel that these organizations are doing practically all that is necessary for them; I fear that in proportion to the extent to which we furnish means for educating our children that some of the parents look upon this work as something wholly within the sphere of these organizations, and that, therefore, they are not occupying their time in bearing their testimony to their children and giving them such instruction as they need from their parents. I desire to say that there is something in the testimony of a father and a mother; there is something in the word of life and light to the child that gives authority to them when it comes from the father and the mother; and no organization in the church can supercede the authority of the home, the authority of the father and the authority of the mother. And as our faith is based upon the authority of the Priesthood and upon the authority of the home, the instructions that should come from us or to us through the Priesthood must also be supplemented by the instruction and the authority of the home. And so a testimony is necessary from the parents, and if they neglect it, their children will feel the results of that neg-

lect, and they will realize a weakness in consequence. We therefore ask the parents to sit down in the home circle wherever and whenever they can, and read the Sunday school lessons with their children. They are carefully prepared, the references are given, and the work is such that it can be taken up advantageously in the home, and studied and read with the children. If the parents will co-operate with us, it will have a wonderful effect upon the lives of our young people.

This is a glorious work. It is growing. It is becoming more systematic, and I believe that there is more of the Spirit thrown into this work, and our young people are receiving the spirit of it, and praise be to God for the conditions of our Sunday schools. We thank Him and we thank you for the arduous labor that is devoted and dedicated to the cause of the youth of Zion. They are the real inheritance of God, and we can nowhere manifest our love for Him in any greater way than by thus manifesting our love for these children that He has given into our charge.

God grant that we may enjoy His blessings tonight, and that we may have, during the subsequent exercises of this meeting a rich outpouring of the Spirit of God. I know this is the work of God. I have known it from my infancy, and I don't remember the day when "Mormonism" to me was not a fundamental truth, and this is my testimony tonight. God bless you, and God bless our superintendent and all those who labor for the upbuilding of Zion, I ask it in the name of Jesus Christ. Amen.

A quartet composed of Brothers Thomas Ashworth, Fred Graham, Willard Christopherson and Willard Squires sang "Sweet Sabbath Eve."

PRESIDENT ANDREW KIMBALL

Of the St. Joseph stake, and a member of the general board, said:

It is a pleasure to me, my brethren and sisters, to participate in these meetings. I desire to say, as far as my understanding goes, that the people in Arizona are following the line of

the Sunday school work and they are equally progressive with those in the other stakes of Zion.

I have been very much impressed the last two or three weeks with the necessity of speaking upon the subject of punctuality. I believe that the parents can do much towards assisting the Sunday schools in this direction. I fear that we leave too much to be done on the Sabbath morning, and I would like to urge upon the mothers, that they do the washing of the babies on Saturday night and place their clothing in readiness, that the children may not be embarrassed on the Sunday morning in going to Sabbath school late.

I have listened with a great deal of pleasure to the remarks that have been made during this conference, and am reminded of a circumstance in line with what we have heard in reference to the training of our children. It was my pleasure to assist in the territorial legislature, some three years ago, in Arizona, in securing a company of the national guard to be under the auspices of our academy in Thatcher, Arizona. Brother Emil Maeser, who has been the principal of our academy for some five years, and has done a splendid work, succeeded, through the training he has had here, in training our boys so that they stood ahead of all the national guards in the territory. During the past summer, a strike broke out in a mining camp, some 45 miles from us. There were in the neighborhood of 1,200 miners broke away from the regulations of the camp, and would not submit to the requirements of their employers. The Legislature had passed an eight-hour law, the miners wanted 10 hours' pay for eight hours' work. The company made them an offer to give them nine hours' pay for eight hours' work, but they wouldn't accept that. The governor called out the territorial national guard, and our boys were mustered into service. They were green boys who had attended the academy; they were Sunday school boys who had been trained at home. When one of the lieutenants came to my door about 3 o'clock in the morning and told me of a telegram he

had received, and asked if I would meet the boys on the campus about six in the morning, and encourage them, for it was their first encounter; my feelings were wrought upon considerably. Then I thought for the first time of my labors in connection with the national guard, which had resulted in our boys being mustered in. Well, I thought the situation over, and I asked the Lord to bless and protect our boys, and when I thought of the training they had received in the Sabbath school, and in the academy, then the peace of the Lord rested upon me, and I was impressed to say, These boys will go in peace and return in safety, if they live up to the teachings that they have received at home and in these institutions. I asked the captain to line them up before me at the railroad station, and I said: "Boys, you are going away to where there is much danger. If you will live up to the instructions you have received from your mothers and your fathers and in the institutions of the Church, I promise you that you shall go in safety and return in peace, and you will not be called upon to shoot any person, and they will not be called upon to do you any harm." I am pleased to bear my testimony, that those boys came back full of happiness and joy in the testimony that they had received, for they said that a peace came over them, in the hour of their greatest danger, and my promise came to their minds. Then they said: "We will go and do our duty, and no harm will befall us." So it was; and they came home unmolested, and the word came back to us from the government officers and officers of the regular army that our boys conducted themselves better than any other of the national guard, and they were so trusted that the officers had them go into the saloons and other places and get out regular soldiers and bring them back to duty. They were blessed to go in safety and return in peace.

I am going to suggest to you a method that we have pursued in our little stake. We are of small consequence away down there, but it may be possible that we can suggest something that

will be for your good. The suggestion is that the presidencies of the stakes establish one regulation time. The time of this entire country, I believe, is the mountain time. Get the same time in all your settlements, so that when our brethren come and visit the Sabbath schools they will not come with one time and you have another time to start your schools. We have the time alike all over our stake, and at the same moment, at 10 o'clock in the morning, all of our Sabbath schools start up. I was thinking today, in the conference of our method, when the brethren, the presidents of stakes and others who have reserved seats, were coming in late, the large congregation waiting for them, to take the seats if they were not taken, by those for whom they were reserved. The way we do, is to reserve seats for the Priesthood, and we expect them to set an example to the people, and if they are not there "on the dot" the ushers let others have their seats. We urge upon the parents to send their children to Sunday school on time.

God bless you, my brethren and sisters, and bless the Sunday school workers. May the peace of heaven be upon them, and may they reap the reward of their untiring efforts to save the children of our Father, is my prayer, in the name of Jesus Christ. Amen.

Prof. John J. McClellan then rendered on the great organ an arrangement of "Kind Words are Sweet Tones of the Heart," played on the male voice pipes.

Elder Seymour B. Young recited "The Dream of Pilate's Wife."

SUPT. JOHN D. PETERS,

of the Box Elder stake, said:

Brethren and sisters, for me to say that I am surprised this evening is to express the matter very, very mildly.

We have in the Box Elder stake twenty-six Sabbath schools, twelve of these schools are within a radius of about ten miles; fourteen of them within a radius of seventy-five miles. We have a very energetic and active Sunday school board, whose members endeavor to visit all of the schools within a reasonable distance once a month.

The chief work of our board this past year has been to impress upon our teachers the necessity of preparing the work, in order that the "Outlines" (which we are very pleased with,) may be strictly carried out, that is, carried out in the true spirit of their intended meaning. We have found that quite a number of our teachers become somewhat bewildered, especially in the theological "Outlines," because of the numerous references that are given and we are endeavoring to impress upon them the necessity of only taking those that are most adapted to the capacity of the classes; in other words, to get the teachers to prepare themselves in their work, and not only review their classes but have a spirit of pre-view, if you will allow me to so call it, or at least to indicate to the students what will be the most important facts and truths in the lesson to be taken up, and thereby obviate the necessity of attempting to look up all the references. We hold, as a board, weekly meetings regularly, where we receive the reports of the condition of our schools. We feel that in a weak way we are doing our duty.

Our schools are in a fair condition. As far as the discipline of the schools is concerned, we feel very satisfied; more satisfied with the "Outlines" than we do with the actual teaching work in the school. We have no particular complaint regarding the "Outlines." We feel that they are the very thing to have, and also that it is an opportune time to give them to our schools. We are endeavoring as far as possible, to carry them out, and to carry out any instructions which the general board may give us.

We are holding regular monthly union meetings. These meetings we endeavor to carry out as a well regulated Sabbath school. We divide into our various departments, and the members of the union board take charge of the respective classes. Their special work is to prepare, or at least look over the most important truths in the lessons of the month following the day on which the meeting is held. We think that in this way we are doing some good. However, we find that because

of the scattered condition of our stake, that it will be necessary for us to hold a consecutive union session, that is, a sort of convention, where we can meet in three, four or five consecutive sessions, and thereby prepare the work, especially the work that will come in the winter months.

Brethren and sisters, we rejoice in the work of the Sabbath school. Though we are weak and in many ways fall short of our ideal, we feel, that God is blessing us. We think that we have a good school board, excellent superintendents and good teachers, and that the blessings of God are attending us. We desire to support and sustain the general board. We endeavor to uphold them, and we present their names to our Sabbath school children, as also those of the authorities of the Church, in order that they may know who are the leaders for them to follow.

May God bless you, my brethren and sisters, and bless all who are interested and actively engaged in Sabbath school work, is my desire, in the name of Jesus. Amen.

SUPT. JOSEPH J. JACKSON,

of the Alpine stake, said:

My brethren and sisters, I can say that I am pleased to meet with you in this Sunday school conference tonight. If there is any meeting in the Church that gives me pleasure, it is Sunday school meeting.

We have in Alpine stake seventeen Sunday schools; all of which except one are in good running condition, and I am pleased to report to this body of workers that the Sunday schools in the Alpine stake of Zion are on the improve. We have now increased the average attendance from 50 per cent at the last conference to 67 per cent; and we expect to increase it before our next conference in May to at least 75 per cent or even 80 per cent. We feel that, with the direction of the president of the stake, we can do so; for I want to bear testimony here that the president of the Alpine stake and his counselors are deeply interested in the Sunday school work, and lately they have been visiting our meetings of the union board, and they appoint mission-

aries among the Sunday schools, and those missionaries go out, and one of their duties is to see whether or not the Sunday schools of the stake are carrying out the instructions that are given by our general superintendent, and his co-laborers.

I am pleased to state that we have in our stake a union board, that is not surpassed, I believe, in the Church. We have every school represented in our union meetings, and the board meetings have been for the last few months devoted, not so much to the consideration of what we can teach the children but how to teach them. We have had presented to us by the general union board sufficient subject matter to teach, but the question now is, how we can best teach it; and I am pleased to state that we find matters easier by reason of that beautiful academy that was established by President Brigham Young at Provo. From there we have some excellent teachers. We have young men and young ladies that are filled with the Spirit of God, that go there during the winter months, and when they come back during the summer months we put them in the Sunday school. I want to say that the Alpine stake board is composed of fifteen energetic workers. Many of them are young men and young women who have been educated in and who graduated from the Brigham Young academy.

We have now adopted a plan, that every Sunday school in the stake should send in a report to the board once a month, that we can know the condition of the school, that we may know whether or not the pupils are improving in attendance, whether or not they are improving in keeping the Word of Wisdom. We have had printed and we send out to the different schools a number of questions, and among these questions are: "Do you attend to your prayers at home?"

My brethren and sisters, it is our object in the Alpine stake to place no teachers to instruct the children of God, these choice spirits who have been sent down here to tabernacle upon the earth, unless they are men of God, un-

less they can hold up their hands in support of the authorities of the Church and of the stake. We ask them whether or not they are keepers of the Word of Wisdom; whether or not they are tithe payers; whether or not they are members of secret societies. And I tell you, my brethren and sisters, that we see the benefit of these questions. I can say, that our Sunday school corps of teachers are keeping the commandments of God, and that the Sunday schools are being benefited thereby, and I believe that it is just to the children that it should be so. Why shouldn't we educate the children to keep the commandments of God? I ask the teachers if there are any under the sound of my voice who are breakers of the Word of Wisdom, whether or not they can stand up before their Sunday school class and teach them to keep it?

My brethren and sisters, I am interested in the Sunday School work; and that the work in the stake in which I preside, I am pleased to state, is progressing nicely, and we hope that every Sunday school therein ere long can say that 98 per cent keep the Word of Wisdom. One of the Alpine stake Sunday schools reported that 98 per cent were keepers of the Word of Wisdom. My brethren and sisters, I tell you when the time comes that 98 per cent of the children who attend Sunday schools are keepers of the Word of Wisdom, that President Smith will receive more aid from the Church than he is receiving now. If they are keepers of the Word of Wisdom, they will pay an honest tithing unto God, our Eternal Father, the work of God will roll on, and His name will be glorified in the earth, and the hopes that are in the hearts of our leaders will be consummated and the glorious promises fulfilled. May God bless you, is my prayer, in the name of Jesus. Amen.

FIRST ASSISTANT SUPERINTENDENT
GEORGE REYNOLDS.

I have a few items of business to present to this congregation. In the first place, I shall draw your attention to Nickel day,—the last Sunday in this month. The envelopes are now ready

for distribution; they will be in the hands of the superintendents in a few days: Distribute them, brethren of the superintendency, on the Sunday previous to the day of collection, and collect them the next Sunday, and as promptly have your Sunday school treasurer remit the amount to the stake treasurer, who, I hope, will remit as promptly to the general board. We ask you to be as liberal as you can this year with your donation, as the Sunday School Union board has had to meet several unexpected expenses, and consequently we are heavily in debt, and we hope, by means of a liberal contribution on Nickel day, to set ourselves on our feet again.

The offices of the Deseret Sunday School Union and of the Juvenile Instructor have been changed from the Templeton building to No. 46 east South Temple street, a new building lately erected, immediately west of the Historian's office. We shall be pleased to see you. There, as before, we have a room, where, my brethren and sisters who are members and workers in the Sunday school cause, we invite you to make your headquarters when you come to Salt Lake, and where we shall be pleased to see you at any time. This change of our office we trust will be very convenient to you.

You will also notice that by reason of the demise of our lamented Brother Thomas C. Griggs, that Elder William A. Morton, who has been acting as one of the canvassers for the Juvenile Instructor, is now manager of the business department of the Union.

I wish to say a word or two with regard to our theological department. The superintendent of the Box Elder stake drew attention to one point upon which there is a little misunderstanding.

We gave them many references, that they might select therefrom those passages and references that apply most directly to their lesson, in the manner in which they were pleased to treat it; but it is not expected that you will take up all the references that are given. Some of the brethren have so misunderstood, and have tried to use all the references given, Sunday by Sun-

day. The numerous references are given that you may select those that best suit your purpose.

I wish to draw your attention to the fact that we are publishing in the Juvenile Instructor a series of articles by Elder Osborne Wiiltsoe on those portions of Jewish history that the lessons in the first year theological department now directly consider. There have been quite a number of complaints with regard to these lessons, from the fact that so many of our teachers are not well acquainted with the latter portions of the Old Testament. This will help them. This will make their lessons much easier, and give them that information that they do not possess, and which they have not books of reference to refer to. These lessons will be continued in the Juvenile until all are considered that appertain to the first year's course in the theological department.

One item more: That is in regard to the percentage of preparation. We are getting out forms, as promised in the late letter of the general superintendency, which will be sent out and put in your hands, on which you will tabulate the reports that you receive with regard to the percentage of preparation during four Sundays in November. By these reports we hope to be enabled to form some idea of the percentage of lesson preparation throughout the various schools in those departments for which this request has been made.

And now, before I sit down, I trust the example of the Alpine stake will stimulate you, my brethren and sisters, that none of you will be satisfied with having an average percentage of attendance of less than 75, and all of you will, as soon as possible, keep abreast of the Alpine stake and not be satisfied until you have reached the highest possible number. God bless you. Amen.

ASSISTANT SUPERINTENDENT JOSEPH M. TANNER.

In addition to the remarks of Brother Reynolds, I desire to call your attention tonight to the value of the present volume of the Juvenile Instructor to

all Sunday school teachers, and recommend that all of you get the volume for this year bound, as it will be of great help to you in your work.

Brother John Robinson then rendered a solo entitled "Stilling the Tempest."

PRESIDENT JOSEPH F. SMITH.

I think all have been delighted during this meeting with the remarks that have been made, the testimonies that have been borne, and the reports that have been given, and with the delightful music that has gratified our ears. I endorse all that has been said, and I commend it to all the Sunday School workers within the sound of my voice. I hope that we will struggle on and upward to attain the highest mark of excellence that it is possible for us to attain, by diligent effort, by study and preparation on the part of the teachers, that they may be able to assist their pupils in their labors and studies to attain a higher excellence.

I desire to commend to this congregation the Juvenile Instructor, for I think I may do so without any egotism on my part, for it is not the little that is said in the Juvenile Instructor, over my own signature that I commend particularly, but the articles that are written by our correspondents, such as have been named here this evening, by those who are cultured and who are studious and experienced.

I was startled a few days ago when a very prominent man in one of our stakes began to flatter me a little, over something that had been published in the Era, in relation to card playing. After he had given me a little taffy, I said to him, "But have you read my articles in the Juvenile?" "Oh, no, I quit taking the Juvenile." "Why so?" "Oh, it shoots over the mark." I began to wonder how long since he had been reading the "little letters" and the communications found in the Letter-box in the Juvenile. I came to the conclusion that my good brother had not been reading the Juvenile for some time past—for a long time past. I am afraid he quit reading it before he quit subscribing for it. Now I will say that the brethren associated with me who are more actively connected with the

publication of the Juvenile, because of the duties that otherwise devolve upon me, are doing their utmost, and are exerting themselves in great wisdom to publish matter that will be instructive, interesting and profitable to all who read. I desire to say at this time to this congregation that I have felt very strongly of late a desire, a responsibility, I may say, resting upon me, to admonish the Latter-day Saints everywhere to cease loitering away their precious time, to cease from all idleness. It is said in the revelations that the idler in Zion shall not eat the bread of the laborer, and there is vastly too much, in some parts—not universally; but there is far too much precious time wasted by the youth of Zion, and perhaps by some that are older and more experienced and who ought to know better, in the foolish, vain and unprofitable practice of card-playing. We hear of card parties here and card parties there, and entertainments where the playing of cards is the principal amusement; and the whole evening is thus wasted. The whole precious time of those that are gathered together on occasions of this kind, aggregating many hours, absolutely wasted. If there was nothing else to be said against this practice, that alone should be sufficient to induce Latter-day Saints not to indulge in this foolish and unprofitable pastime.

Read good books. Learn to sing and to recite, and to converse upon subjects that will be of interest to your associates, and at your social gatherings, instead of wasting the time in senseless practices that lead only to mischief and sometimes to serious evil and wrongdoing, instead of doing this, seek out of the best books knowledge and understanding. Read history. Read philosophy, if you wish. Read anything that is good, that will elevate the mind and will add to your stock of knowledge, that those who associate with you may feel an interest in your pursuit of knowledge and of wisdom.

I endorse most heartily the remarks that were made here tonight by Brother Jackson. How can a man or a woman as a teacher in the Sunday school or as

one occupied in any other ecclesiastical duty, who is in the habit of playing cards, say to the children, "You must not do it, because it is a waste of time and it may result in your ruin?" Who can give such advice who is in the habit of doing it himself? Who can say to the drunkard, the tippler, the frequenter of saloons, "You must not tittle; you must not frequent saloons you should not darken the doors of such places," if he is in the habit of doing those things himself? What good mother can say to her daughter, "You must keep the word of wisdom," when she does not do it herself? What good father can say to his son, "My son you must not gamble, you must not play games of chance, you must not venture upon unholy ground," when the father himself is guilty of the same practices? It cannot be done, or, if it is done, it will be without force and without effect, except, perhaps, to brand with hypocrisy any such parent who gives such advice to his children and it breeds contempt in the minds of the children when the parents undertake to teach them to be better than they are themselves, or not to do things which they themselves indulge in.

One of the essentials to a good Sunday school is to have good, pure-minded, intelligent, noble, true, and faithful teachers. If you will have a child develop to what he should be, he that teaches the child should be developed to what he ought to be; and until he is developed in intelligence, in faith, in works of righteousness, in purity of heart and mind and spirit, he is not in a very good position to elevate others to it.

Take the Juvenile. Remember the Nickel fund. The Lord is blessing Zion. It is but little that is necessary or needed from each when all will do their duty. Now regarding tithing, which is only a just claim upon us. If all the Latter-day Saints will pay an honest tithing of that which the Lord gives to them year by year, the trustee-in-trust, the presiding bishopric and others who are entrusted with the care of the funds of the Church, will have ample

means to meet every requirement that is made of them. We shall have plenty to pay all the debts that were incurred during the persecutions of the last few years, and we shall have means on hand, instead of being behind, and we shall have plenty, and the earth will teem with plenty, and the Lord will open the windows of heaven and bless His people. Let me tell you for your consolation, if it is any consolation to those that are reluctant in paying their tithing, that the sectarian preachers of the world are seeking to adopt, in their churches, the principle of tithe paying as the scriptural doctrine and as the most consistent and proper way of raising funds for the maintenance of their church work, instead of having to pass around the hat every time they have a meeting. Tithe paying is according to the law of God, and it will not be a great while, I will venture to say before almost all the sectarian churches that have any tendency towards progress will have adopted the principle of tithing. And I am happy to say that the Latter-day Saints, through the revelation of this principle to the Prophet Joseph Smith, set this example to the world. It is the proper thing to do.

I hope to see the time when we shall not have to ask you for assistance, save it be to pay your fast offerings and your free will offerings, that which you offer for the benefit of the poor or for the accomplishment of some special work in the ministry; that beyond that we shall not have to ask you for anything but your tithing, and that day will come, if we will only do our duty.

Now, my brethren and sisters, let us do our duty—I do not say, "Do your duty." I say, Let us do our duty, all the time, and God will bless us. Amen..

PRESIDENT ANTHON H. LUND.

I endorse with all my heart the good counsel that has been given us by our president. I hope that we will remember it.

I have enjoyed the evening very much, and have listened with pleasure to the singing and all that has taken place here. When the song was sung,

"Peace, be Still," it brought me back to a little sail which I took on the Lake Geneseret. I there opened my Testament, and I read to my brethren the chapter where it speaks of Jesus stilling the storm on that same lake. I imagined myself back to that time, when he was lying in the boat asleep, and his disciples were afraid that they would be swallowed by the mad waves. As we sailed along, I wanted to steer, but our Arab friends were afraid to go far from the shore. They said that we might have just such a storm any time, and hence they wanted to hug the shore. We sailed near enough to the shore to have the flowers, the beautiful olivanders, drop into the boat. I think lessons of this kind should be instilled into the hearts of the children. We want them to have faith. We want them, when passion moves them, to be able to still the storm of passion, to control themselves, and when they are subjected to storms of persecution, we want them to be trained in our Sunday schools to have faith and to put their trust in our Master, who has power to overrule even the storms of persecution for our good.

Let the Sunday schools prosper. May you, my brethren and sisters, engaged in the good work, succeed in training the young minds entrusted to your care, that they may grow up and be an honor to their parents and to Zion. It is a blessed work you are engaged in. God bless you. Amen.

ELDER JOHN HENRY SMITH.

My brethren and sisters, I have been most happy in being with you here to night, and I heartily endorse every word that has been spoken, and trust the spirit that has actuated the utterances of our brethren will find lodgment in our hearts, and that each one of us will determine to do our part in every respect and to the best of our ability.

May God bless your superintendents and teachers, and inspire them to do their full part in all things that pertain to the work of God, is my prayer in the name of Jesus. Amen.

ELDER HEBER J. GRANT.

I am very happy to be with you again. I rejoice in the labors that are being accomplished in the Sunday school.

I read the Juvenile, or at least I did read it in Japan, with a great deal of pleasure. I think it is well edited, that every Latter-day Saint ought to read it. I feel that every teacher and superintendent that does not read it is failing, in fact not qualifying himself or herself for duty. May God help us to fulfill every duty, I ask it in the name of Jesus. Amen.

The Tabernacle choir sang "Peace, Be Still," and the conference adjourned with the benediction of Elder George Teasdale.

SEVENTY-FOURTH ANNUAL

CONFERENCE

OF THE

Church of Jesus Christ of Latter-day Saints

Held in the Tabernacle, Salt Lake City, April 3rd, 4th and 6th,
1904, with a full Report of the Discourses.

ALSO AN ACCOUNT OF THE GENERAL CONFERENCE OF THE
DESERET SUNDAY SCHOOL UNION.

THE DESERET NEWS

1904

DESERET NEWS

BOOK STORE

LEADING BOOK CON-
CERN OF THE STATE

Standard and Miscellaneous Books, Histories,
Biographies, Late Popular Fiction, Etc., Etc.
All of the Church and Home Publications.
Send for Free Catalogue and Price List.

DESERET NEWS BUILDING

6 MAIN STREET
SALT LAKE CITY, UTAH

GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Seventy-fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a.m. on Sunday, April 3rd, 1904, President Joseph F. Smith presiding.

THE PROCEEDINGS.

There were present of the general authorities: Of the First Presidency, Joseph F. Smith, John R. Winder and Anthon H. Lund. Of the Council of the Twelve Apostles; Francis M. Lyman, Abraham O. Wooruff, Rudger Clawson, Hyrum M. Smith and George A. Smith. Presiding Patriarch, John Smith. First Seven Presidents of Seventies: Seymour B. Young, Brigham H. Roberts, George Reynolds, J. Golden Kimball, Rulon S. Wells, and Joseph W. McMurrin. Of the Presiding Bishopric: William B. Preston, Robert T. Burton and Orrin P. Miller. There were likewise many presidents of stakes, their counselors, presidents of missions and other leading men of the Priesthood.

The choir and congregation sang the hymn which begins:

"Come, come, ye Saints, no toil nor labor fear,

But with joy wend your way."

The opening prayer was offered by Elder Joseph E. Taylor.

Singing by the choir, the anthem:

"From afar, gracious Lord, Thou hast gathered Thy flock."

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

Guiding care and mercy of the Almighty—His requirements of the Latter-day Saints—Condition of the unbelieving—Nature of the Holy Priesthood—The government of God means freedom—The Saints look forward to and long for its establishment.

Feeling very greatly dependent upon the mercies of the Lord for the guiding influence of His Holy Spirit, I am delighted this morning to welcome this vast congregation of Latter-day Saints to the opening meeting of this seventy-fourth annual conference of the Church.

We begin our conference on this beautiful morning, I firmly believe, under the divine approval, blessing and favor of Almighty God, who has guided the destiny of His people from the organization of the Church until the present, and whose overruling power has preserved us from the hands of our enemies and guided us in our footsteps and in our journeyings into the tops of these mountains. Here, by His blessing, we have had a measure of peace for these many years. We have been permitted to grow and increase in numbers, and, as I believe, in faith, intelligence and in a better and broader understanding of the principles of life and salvation which have been restored to the earth in the latter day, through the administration of divine messengers to man and through the divine calling, appointment and inspira-

tion of the Prophet Joseph Smith and his co-laborers in this work, whom the Lord prepared in the beginning and fitted, by the power and influence of His Spirit upon them, for the ministry which they were called to fill and perform in the Church.

It has not been by the wisdom of man that this people have been directed in their course until the present; it has been by the wisdom of Him who is above man and whose knowledge is greater than that of man, and whose power is above the power of man; for it is unto God, our Father, we are indebted for the mercies we have enjoyed and for the present prosperous condition of the people of God throughout this intermountain region and throughout the world. The hand of the Lord may not be visible to all. There may be many who can not discern the workings of God's will in the progress and development of this great latter-day work, but there are those who see in every hour and in every moment of the existence of the Church, from its beginning until now, the overruling, almighty hand of Him who sent His Only Begotten Son to the world to become a sacrifice for the sin of the world, that as He was lifted up so He, by reason of His righteousness and power and the sacrifice which He has made, might lift up unto God all the children of men who would hearken to His voice, receive His message and obey His law.

My heart swells with gratitude to God, my Heavenly Father, for His loving kindness and mercy to His people and to the people of our nation and, indeed, to the people of the whole world. I can see the hand-dealing of the Lord not only with us, a little handful of people in the midst of these mountains, but also with the great nation of which we are a part—I was going to say an insignificant part, but I will not qualify this remark in that way. I think also that I can discern the hand of the Lord in His dealings with other nations of the earth, and I fully believe that He, and not the wisdom of men, is shaping the ends or

destinies of the nations of the earth for the accomplishment of His purposes in the latter days. Not only are we the people of God, but all the inhabitants of the world are His children, and all men in every land and in every clime who will humble themselves before the Lord and acknowledge Him are entitled to a measure of His blessing, favor, mercy and protection. The Lord will look after them and will overrule circumstances for their good, as He has overruled, in a greater measure, circumstances for the good of His people who have made a covenant with Him by sacrifice, who have obeyed the voice of the Spirit unto them, and have yielded submission to the laws of the Gospel and become members of the Church of Jesus Christ of Latter-day Saints, by faith, repentance of sin, and the ordinances of the Gospel that have been instituted by which mankind may be initiated into the family of God and become His sons and His daughters, heirs of God and joint heirs with Jesus Christ.

I desire to express to you, my brethren and sisters who are here today, my firm and fixed conviction that God, the Eternal Father, is constantly mindful of you. He is mindful of His people throughout all this land, and he will reward you according to your faithfulness in observing the laws of righteousness and of truth. No man need fear in his heart when he is conscious of having lived up to the principles of truth and righteousness as God has required it at his hands, according to his best knowledge and understanding. I do not suppose that you think or that anyone will think that we esteem ourselves as perfect, or as different and apart from other people of the world. We are, indeed, I am sorry to say, altogether too much like the rest of the world in many respects. We are people with like passions, like weaknesses, like imperfections—no, doubt, results of human nature—as the rest of mankind. But the difference lies here: We have made a covenant in our hearts with God, the Eternal Father, that we will forsake sin; that we will eschew the

very appearance of evil, as far as we possibly can; that we will overcome to the utmost our weakness and proneness to evil and wrong-doing, that we will seek light from all sources of light and intelligence; that we will seek knowledge that comes from above, and hold our ears open to listen to the words of truth, to the voice of understanding, and to the voice of inspiration that comes from the Lord, or that may come from man, inspiring men to do better, to improve, to advance in the scale of righteousness and of intelligence in the world; and that we will keep ourselves, as far as it is possible for us to do so, clean and pure and unspotted from the sins of the world. That is the difference. We have covenanted with God that we will do this, and we expect that God will require us to keep this covenant that we have made with Him, and that we will strive with all our might to live consistent lives before the Lord and keep His laws.

It is hard, very hard indeed, to make the blind see or the deaf hear; and it is a truth laid down in the doctrines of the Gospel as taught to the ancient Nephites upon this continent, that there are none so blind as those who will not see, and there are none so deaf as those who will not hear. There are those who will not see and who will not hear, and it is vain to attempt to open their eyes, for they will to keep them shut. It is vain that we attempt to open their ears to hear, for they have closed their ears against the everlasting truth and they will not hear it. What are we to do under such circumstances as these? Are we to grieve about it? Shall we slacken our effort in the least because these conditions exist in the world? Shall we turn back from the plow to which we have put our hand because there are those in the world that will not see the truth and will not hear the voice of the Spirit of God calling them to repentance and to obey the commandments of the Lord? Verily no! He would be a weak and vacillating and an unprofitable servant who would turn

away from righteousness because there are those who will not repent of their sins and turn unto righteousness.

Our duty is to keep steadily on—and upward in the direction that the Lord Almighty has marked out for us to pursue. Keep the faith; honor the name of God in your hearts; revere and love the name of Him whose blood was shed for the remission of sins for the world; honor and hold in the highest esteem him whom God raised up in his childhood to lay the foundations of this great latter-day work; honor that power and that authority which we call the Holy Priesthood, which is after the order of the Son of God, and which has been conferred upon man by God Himself. Honor that Priesthood. What is that Priesthood? It is nothing more and nothing less than divine authority committed unto man from God. That is the principle that we should honor. We hold the keys of that authority and Priesthood ourselves; it has been conferred upon the great masses of the Latter-day Saints. It has, indeed, I may say, been bestowed upon many that were not worthy to receive it and who have not magnified it and who have brought disgrace upon themselves and upon the Priesthood which was conferred upon them. The Priesthood of the Son of God cannot be exercised in any degree of unrighteousness; neither will its power, its virtue and authority abide with him who is corrupt, who is treacherous in his soul toward God and toward his fellow-men. It will not abide in force and power with him who does not honor it in his life by complying with the requirements of heaven.

Some people think it is a dreadful sin for a people like the Latter-day Saints to claim that they believe with all their souls that the world would be better if only the laws of God could be enforced in the world. Some people think that if God's authority, if God's law, if God's righteousness were to be enforced among the children of men that it would deprive men of their liberties, it would bring them into bond-

age, and that it would debase and degrade them. We do not look at this in this way. We believe that God's will is to exalt men; that the liberty that comes through obedience to the Gospel of Jesus Christ is the greatest measure of liberty that can come to man. There is no liberty that men enjoy or pretend to enjoy in the world that is not founded in the will and in the law of God and that does not have truth for its underlying principle and foundation. It is error that makes bondsmen. It is untruth that degrades mankind. It is error and the lack of knowledge of God's laws and God's will that leaves men in the world on a par with the brute creation; for they have no higher instincts, no higher principle, no higher incentive, no higher aspiration than the brute world if they have not some inspiration that comes from a higher source than man himself.

I believe in God's law. I believe that it is His right to rule in the world. I believe that no man has or should have any valid objection in his mind to the government of God, and the rule of Jesus Christ, in the earth. Let us suppose, for a moment, that Christ were here and that He was bearing rule in the world. Who would come under His condemnation? Who would be subject to His chastening word? Who would be in disharmony or unfellowship with God? Would the righteous man? Would the virtuous man? the pure and virtuous woman? the pure and the honest in heart? the upright? the straightforward? those who do the will of heaven? Would they be in rebellion to Christ's rule if He were to come here to rule? No. They would welcome the rule and reign of Jesus Christ in the earth. They would welcome His law and acknowledge His sovereignty, they would hasten to rally to His standard and to uphold the purpose and the perfection of His laws and of His righteousness. Who would then be recreant to the rule of Christ? The whoremonger, the adulterer, the liar, the sorcerer, he who bears false witness against his neighbor, he who seeks to take advantage of his brother and who would

overcome and destroy him for his own worldly gain or profit: the murderer, the despiser of that which is good, the unbeliever in the eternities that lie before us, the atheist, perhaps, although I think that he would not be so far from Christ as some that profess to be teachers of His doctrines and advocates of His laws. It would be the rebellious, the wicked, those who would oppress their neighbors and enslave them if they could. Such as these would be the people who would not welcome the reign of Jesus Christ. Are there any who profess to be Latter-day Saints in this class, and would fear to have Christ reign and rule?

Now, we do not claim that God rules in the sense that the world charge us with believing. We do not claim nor profess that Jesus reigns in the earth as the world charge us with believing. We say that we would welcome His reign. We say and we feel in our hearts that we would love to have Him come and reign and rule among men. We say and we believe in our hearts that so far as we overcome our weaknesses, our imperfections and our rebellious nature which is against the will of the Father, so far as we are able to subdue the carnal mind and the wickedness and the weaknesses of human nature with which we are beset, so far as we are able to rise above the groveling condition of fallen man and attain a higher plane, of virtue, honor, purity and righteousness, that so far, and no farther, does Christ, the Son of God, reign in our hearts. And we would to God that we were in such a condition that He would reign supreme over our souls, and over all that we possess. Who shall gainsay this? Who shall say that it is wicked to obey Christ? that it is wrong to follow in His footsteps and obey his laws? We will not say that, and we will not, if we can help it, permit ourselves to be crowded into the corner, by which we will have to confess that we would rather that hell should reign on earth than that heaven should reign. We would rather that God would reign, that heaven would

smile, that righteousness should prevail, that truth should cover the earth as the waters cover the mighty deep. We would rather that every man and every woman on earth were a child of God and an heir indeed and a joint heir with Jesus Christ. We prefer that. We are working for that; we pray for it; we preach the Gospel for this purpose, and we hope, by the blessing of the Almighty upon our efforts and labors in the world, that before this work shall have completed its mission and the object of its existence in the world, every knee shall bow and every tongue confess that Jesus is the Christ, to the honor and glory of God and to the redemption of the world. We are going to keep right on in that line as long as God will give us our liberty and permit us to live in the flesh; and when we shall have finished our mission here and go behind the veil, with the Priesthood that has been conferred upon us here and its keys, authority and power, we will continue to administer for the redemption of those that have died without a knowledge of the truth, in the world of spirits, until every son and daughter of God that has lived upon the earth shall have had the privilege of hearing the sound of the Gospel of Jesus Christ and of embracing it, that their prison doors may be opened, and that liberty may be proclaimed unto them, the liberty of the Gospel of Jesus Christ, wherewith we are made free.

God bless you. May He pour out His Spirit upon His people and help them to be wise and prudent in their words and in their actions. We say to you keep the laws of God, and you should honor and keep the constitutional laws of men. That is what we say.

We say to you, pay your debts and get out of debt. Pay your obligations and free yourselves from the bondage of obligation, if you can, and as soon as you can. We say to you, protect your own faith by Godly lives. We say to you do unto others as you would have them do unto you—in righteousness. We say to you, keep the faith delivered to the Saints in the latter-

day. We say to you, honor God in your lives; honor and love Christ, the Son of God, in your hearts; uphold in honor and maintain respect for the name of Joseph Smith the Prophet of God who was instrumental in laying the foundation of this great latter-day work. Do not turn away at every wind of doctrine or be swayed by the cunning and craftiness of men, whereby they lie in wait to deceive. Know the truth for yourselves. Walk in the light as Christ is in the light, and you will have fellowship with Him, and then the blood of Jesus Christ will cleanse you from all sin. God bless you to this end is my humble prayer, in the name of Jesus Christ. Amen.

The choir then sang the anthem "The Mountain of the Lord's House."

PRESIDENT ANTHON H. LUND.

Preparation for the advent of Christ—His death and resurrection—Salvation for the dead.

I greet this congregation in the name of the Lord, and I ask that I may have a share of your faith and prayers while I shall stand before you. I have enjoyed the remarks of our President this morning, and I believe his words have found an echo in every heart. He has portrayed unto us our mission and our duties here upon the earth—that which we are striving for, namely, to serve the Lord, to carry out His purposes, and to be instruments in His hands to bring about the reign of peace, the reign of Christ, here upon the earth. This work in which we are engaged, we have been told, and we have an assurance thereof, is the work which is to prepare men for the second coming of Christ. We believe that the time is near at hand when the prophecies concerning His coming will be fulfilled. We know that before His coming there must be a people prepared to receive Him. We have tried to prepare ourselves, and those amongst whom we labor, for this great event, and we cannot do this in any other way than the one which our President has pointed out to us.

I am reminded that this is Easter. We celebrate today the glorious event, of the resurrection of our Savior. About

1870 years ago this great event, which confirms our hope of eternal life, took place. Our Redeemer was laid in a new grave, and remained there until the third day after His crucifixion. He arose and took upon Himself His body—the same body which had suffered upon the cross, and which had been buried; and in that body he was seen again amongst His followers. What a great event is the resurrection of Christ! He conquered death; He demonstrated unto us that death should not forever reign; that though He, Himself and all the seed of Adam should be subject to death, yet death should not continue to have power over them. He overcame death. He broke its chains, He took up His body again, and fulfilled the great mission for which He came here upon the earth. What a glorious hope is given unto us through this event! I suppose the date of this anniversary is nearly correct. It was about this time of the year when the resurrection took place. With Christmas it is different. We have nothing to go by to show us that the birth of Christ took place in December, but we have suggestions made that it was early in the year, and that it must have been at a time when it was warm enough for the herders to be out in the fields taking care of their flocks. This event, however, which is celebrated today throughout the Christian world we know, according to the gospels, took place at the time of the Jewish passover. In order to have it recur annually on a Sunday, the Christian chronologers have made it fall on the Sunday after the first full moon that comes next after the 21st of March. It gives us pleasure, therefore, to know that we are near the right time when celebrating this event.

Many doubt the statements of the evangelists and say that the resurrection could not take place. Unbelievers have used arguments against belief in the resurrection of Christ. With us, however, there is no doubt concerning it.

We believe the Bible to be the word of God as far as it is translated correctly, and in that book we find the testimonies of several writers to the fact that Jesus

was resurrected, and that He was seen after He had risen, by the Apostles, by acquaintances, and at one time by as many as five hundred at once. This was the testimony borne by His disciples when they went out into the world after the ascension of Christ, and they were willing to suffer all things for that testimony. They did not bear this testimony with any view of obtaining worldly honors in compensation for their labor; on the contrary, they knew that the bearing of this testimony concerning Christ would lead to their following Him even unto death; but this did not deter them, they did not hold back or feel afraid of what the world would do, but persisted in bearing testimony that Christ was risen and that they had seen Him.

Not only did Christ rise from the dead at that time, but others were seen who had risen from their graves—righteous men and women who died before Christ, and who had the privilege of rising with him. I do not believe that the resurrection then was a general one; I believe it extended to those only who, while upon earth, had proved themselves willing to do all for the kingdom of God, and to whom neither property, honor, nor life itself had been too dear to keep them from carrying out the purposes of God.

The Latter-day Saints believe in a literal resurrection. We do not entertain the idea, as many in the world do, that the resurrection will be a spiritual one only. The promise of the Lord is that we shall receive our bodies again. We look upon death merely as a temporary separation of the spirit and the body. The body of Jesus was laid in the grave, and a guard placed before it, but His spirit did not slumber there. It was only the body that was dead. The spirit was still alive, and in the spirit He visited the good and righteous in Paradise, and also visited the prison where the spirits of men had been awaiting His coming for many generations, they having been placed there for rejecting the Gospel when it was preached unto them. We are told in the Scripture

that He visited the spirits in prison and preached unto them. No doubt they received with gladness His message, and were liberated from the prison. Thus he fulfilled the prophecies which had declared that His mission was to open prison doors. After this, his spirit returned unto His body. The body was quickened and immortalized. It underwent a process of which we have no conception. But it was the same body. He visited His Apostles after His resurrection. He appeared in their midst without their seeing how He came. The grosser elements of the body were no doubt eliminated. If there had been anything corruptible in the body that was laid in the tomb, it was not incorporated in the resurrected body. Before His crucifixion His body was subject to death, and He was killed by His enemies; but when He took His body again all that belonged to mortality had been eliminated. His body was an immortal one. Yet when He showed Himself to His disciples He proved unto them that He was the same Jesus; there were the wounds in hands and feet, and even in His side—a convincing proof unto His disciples of His identity, and that His body had been resurrected.

We look forward to a time when this great blessing shall come to us also. We do not look upon death as the end of our individual existence. On the contrary, knowing Him to be our prototype, we have the assurance that death is only temporary, and that there will come a time after death when we shall again receive these same bodies which we possess here upon the earth, and that the union of spirit and body shall never be dissolved. The bodies we shall receive will be immortal, and the spirit and body reunited will constitute a living soul.

While upon this subject I will read a few passages from the eighty-eighth section of the book of Doctrine and Covenants:

"And there shall be silence in heaven for the space of half an hour, and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled;

"And the Saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet him.

"And they who have slept in their graves shall come forth; for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven:

"They are Christ's the first fruits: they who shall descend with Him first, and they who are on the earth and in their graves, who are first caught up to meet Him: and all this by the voice of the sounding of the trump of the angel of God.

"And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at His coming; who have received their part in that prison which is prepared for them, that they might receive the Gospel, and be judged according to men in the flesh.

"And again, another trump shall sound, which is the third trump; and then cometh the spirits of men who are to be judged, and are found under condemnation:

"And these are the rest of the dead, and they live not again until the thousand years are ended, neither again, until the end of the earth.

"And another trump shall sound, which is the fourth trump, saying, There are found among those who are to remain until that great and last day, even the end, who shall remain filthy still."

Here we have, through a revelation given in 1832, a prophecy concerning the manner of the resurrection. It was given by revelation unto the Prophet Joseph Smith, and it gives us a good idea concerning that great event which will take place hereafter. When Christ shall come the Saints that are upon the earth will be quickened, and caught up unto Him. They will not have to be laid in the grave and undergo death in the ordinary way, but all the change pertaining unto death will come unto them, even if it be as the apostle said, "in the twinkling of an eye." The Lord's power will be made manifest—for He holds the keys of the resurrection, He knows all concerning our physical organization, and He is able to accomplish this great wonder of the resurrection. So when the time comes the faithful of the Saints will be quickened and caught up to meet Him and the many thousands that are coming with Him.

"They who have slept in their graves shall come forth; for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven." Now, these are the first fruits of that resurrection, and they shall descend with Christ. They also who are on the earth shall be caught up to meet Him. And all this by the voice of the trump of the angel of God.

This, brethren and sisters, is something worth working for. We desire to live so that when this event shall come, whether we be on the earth or in the grave, that this sound may be heard by us—that we may come forth and join that happy throng. The revelation goes on to describe those who shall hear the trump, but who are of a different class to that to which I have referred. There will be some that did not hear the gospel upon the earth, but who received their portion in the prison. We have generally thought that the doctrine of salvation for the dead was not taught until 1843, when the Prophet Joseph received revelations concerning work for the dead; but from the very beginning the Lord revealed unto him that there was a possibility of salvation being obtained by those who had passed away without a knowledge of the Gospel. And so we are told here of the next class that shall be resurrected:

"And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the Gospel, and be judged according to men in the flesh.

"And again, another trump shall sound, which is the third trump; and then cometh the spirits of men who are to be judged, and are found under condemnation.

"And these are the rest of the dead, and they live not again until the thousand years are ended, neither again, until the end of the earth.

And another trump shall sound, which is the fourth trump, saying, There are found among those who are to remain until that great and last day, even the end, who shall remain filthy still."

Perhaps the sons of perdition are the last class. All will be resurrected. Jesus died for us all. He became the Redeemer, He bought us for a price, and His death brought the privilege of resurrection unto every soul, whether he be a sinner or not. All will receive a share in the resurrection—not in the first resurrection, but they will be resurrected, and will be brought before the bar of our Heavenly Father.

Brethren and sisters, let us so live that there will be no danger of our being in the latter classes, but that we may be among the first fruits of Christ. Sunday after Sunday we promise that we will take upon us His name. Let us not only take upon us His name, but show in very deed that we are His. Let us follow the good counsel given us this morning, live our holy religion, carry out the commandments of God, and not fear what man may say concerning us. We know what we have received; we know that this work is for the salvation and betterment of men, then let us carry out its principles. This is my advice to you. God bless you all. Amen.

PRESIDENT JOHN R. WINDER.

Missionary work at home and abroad.

I have no doubt, my brethren and sisters, but that you, with myself, have greatly rejoiced in what we have heard from Presidents Smith and Lund. With those brethren, I join in extending to you a hearty greeting to this conference. When I think that many of you have traveled hundreds, and some of you thousands, of miles to visit this Conference, I feel in my heart to hope you will be amply repaid for your journey. I trust we will keep in mind the good instructions we have already received, and that we will be more diligent and determined to serve the Lord with all our might, mind and strength. Our motto, as I understand it, is "Peace on Earth, and Good Will to Men." Some of you, my brethren, who are present today, are laboring in the nations of the earth, endeavoring to enlighten the

minds of those who are in darkness and bring them to a knowledge of the truth. I have no doubt the feeling in your heart all the time is, "Peace on earth, good will to men." While we claim the right to serve the Lord with full purpose of heart, in our own way, we have no wish to deprive others from doing the same. We hope and expect to always have the privilege of serving the Lord as we feel is best, and while we value this privilege ourselves, we extend the same right to everybody on the face of the earth. I rejoice this morning, my brethren and sisters, in the progress of the work, and the good reports we receive from the utmost bounds where our brethren are laboring. There is a gratifying growth and increase everywhere, so far as we can learn. It is remarkable the inquiries that are now being made in relation to the Gospel; and while I rejoice in what the missionaries are doing abroad, I sometimes think what a difference in experience there is right here on this Temple block. Here we have established a bureau of information, and a number of brethren and sisters are called to act as missionaries on this block. Instead of their having to wander up and down the earth seeking for the privilege to distribute tracts or impart information in relation to the Gospel, hundreds and thousands come to them to obtain information; and tens of thousands of books and pamphlets in relation to the Gospel have been distributed by the brethren and sisters who are laboring here. What a change has come over us! I believe that some of you, while traveling abroad, will find the fruits of the labor on this block. Many visitors, if they do not obey the Gospel as a result of the work of the missionaries here, at least become more friendly to the Latter-day Saints than they were before they visited us.

It is a glorious work, brethren and sisters, that we are engaged in; may we never tire of it, but always be willing and faithful in the discharge of every duty that is required of us. I feel thankful that the Lord has preserved my life, and permitted me to meet with

you here on the seventy-fourth anniversary of the organization of the Church of Jesus Christ of Latter-day Saints. If anybody on earth has cause to be thankful I think I have. The Lord has permitted me to live to see almost my eighty-third year, and I am deeply thankful to Him for His goodness. While life shall last I propose to work more energetically and faithfully than I have done hitherto, if the Lord will help me to do it. God bless you all, my brethren and sisters, is my prayer in the name of Jesus, Amen.

The choir sang the anthem:

"In Our Redeemer's Name."

Benediction by Elder Lewis W. Shurtliff.

AFTERNOON SESSION.

The choir sang the anthem:

"Lift up the Voice in Singing."

Prayer by Elder James H. Hart.

Singing by the choir:

"The Overthrow of Gog and Magog."

PRESIDENT FRANCIS M. LYMAN.

Causes of the unity of the Saints—Necessity for continuous faithfulness to God—An admonition to the people.

It is about three years since I stood before so large a congregation. During that time I have been abroad, and have always felt that we were greatly favored when we could meet from one hundred to six hundred people. I greatly desire your sympathy, your faith and prayers, and the blessing of the Spirit of the Lord. If the Lord speaks through me, I am sure I shall be edified in speaking and you will be in listening. I greatly enjoyed the measure of the Spirit given to our brethren this morning, and the word of the Lord that we listened to through them. I feel disposed to read to you a few words uttered by the Savior on the occasion of His first visit to the people of Nephi. They are to be found in the eleventh chapter of III Nephi, in the Book of Mormon:

"And the Lord commanded him (Nephi) that he should arise. And he arose and stood before them.

"And the Lord said unto him, I give unto you power that ye shall baptize this people when I am again ascended into heaven.

"And again the Lord called others, and said unto them likewise; and he gave unto them power to baptize. And he said unto them, On this wise shall ye baptize; and there shall be no disputations among you.

"Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them; behold, ye shall go down and stand in the water, and in my name shall ye baptize them.

"And now behold, these are the words which ye shall say, calling them by name, saying,

"Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"And then shall ye immerse them in the water, and come forth again out of the water.

"And after this manner shall ye baptize in my name, for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one.

"And according as I have commanded you thus shall ye baptize. And there shall be no disputations among you, as there hath hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there hath hitherto been;

"For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

"Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away.

"Behold, verily, verily, I say unto you, I will declare unto you my doctrine.

"And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me, and I bear record that the Father commandeth all men, everywhere, to repent and believe in me;

"And whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the Kingdom of God.

"And whoso believeth not in me, and is not baptized, shall be damned.

"Verily, verily, I say unto you, that

this is my doctrine, and I bear record of it from the Father; and whoso believeth in me believeth in the Father also, and unto him will the Father bear record of me; for He will visit him with fire, and with the Holy Ghost.

"And thus will the Father bear record of me, and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost are one."

It is a great mystery to the people of the world how the Latter-day Saints hold so unitedly together as a people, why there is such a fraternal, binding feeling existing between them. Quite generally they look upon it as the result of compulsory power, exercised by the leaders of the Church. How incorrect this idea is! What holds this people together so solidly, and what makes them willing to labor for the salvation of the children of men, at the sacrifice of their own worldly affairs and interest, is answered in the text I have just read to you. These words were uttered on the occasion of the visit of the Savior to the Nephites. The Savior's ministry in the flesh commenced when the Father announced: "This is my beloved Son, in Whom I am well pleased." That was the introduction of the Son, by the Father, to the people in Judea. That also was the introduction by the Father to the Nephites, in the land Bountiful, after the Savior had been crucified, resurrected, and had ascended to the Father. With this, as in Judea, He introduced the Gospel among the Nephites. We find also that, in our own day, the Father has deigned to speak again, and introduce His Son, Jesus, to the Prophet Joseph Smith. The Savior, as in Judea, and in the land Bountiful, so in our own beloved country, started the work of the Lord, and taught His doctrines to the Prophet Joseph, to Oliver Cowdery, and to others, giving them authority to preach the Gospel, to baptize repentant sinners and to install them as members of His Church. Having done this, the Father bearing record of the Son and the Son bearing record of the Father, He announced the sacred truths of the Gospel, and declared it is eternal life to know

God and Jesus Christ whom He hath sent; and that it is necessary to receive the Holy Ghost, who is given to all who repent of their sins and are baptized for the remission of them. This is the course that has been taken in the introduction of the Gospel, as recorded in the Jewish and Nephite scriptures, and in the scriptures of the present day. The form of baptism, the words to be used, the declaration of faith and repentance necessary, are the same in all the scriptures. All the doctrines laid down by the Savior for the salvation of the children of men are indispensable; no man in this or any generation can ever enter into and inherit the kingdom of God, except he believes and obeys these doctrines. They who receive and conform to these principles, receive the Father, and the Son, and the Holy Ghost, through their faith, repentance, obedience, integrity, and devotion to the work of God while they live in the flesh. The Holy Ghost inspires every faithful heart. It is His power that brings you here today; it is His inspiration that prompted you to leave your homes, to travel hundreds of miles to the headquarters of the Church, for the purpose of worshiping the Lord and listening to the counsels of His servants. The Lord has spoken to us today by the inspiration of His Spirit. He has been present with us by His Spirit. Every Latter-day Saint has been moved upon by that same Spirit, and record has been borne in our hearts that we have listened to the word and the will of the Lord. That is the power, the secret power, that binds our hearts together and makes them respond as one, no matter where we may be. We may be thousands of miles apart, yet we are in unison, because bound together and inspired by the one Spirit. It is the same Spirit which binds the Father and the Son and makes them one. As the Father and the Son are one, so are we one. This is accomplished through our faith, repenting of our sins, cleansing our hearts, and living lives of purity before Him. We may make a good start, but if we fail to continue in our

good works and in our devotion to the Lord, that Spirit will diminish within us, and as His influence grows less within us, we are inclined to divide one against the other and receive the spirit of the world. Then it is that every man is for himself, following the imaginations of his own heart instead of being guided by the inspiration of the Holy Ghost. I would like us to understand and realize this. Every Latter-day Saint is an important factor in this great Latter-day work. In a sense, the Lord counts upon you, my brother, my sister, my neighbor, my friend. He depends upon you, He needs you in His work, He needs your service, your faith, your attention; He needs you to stay at home and He needs you to go abroad; He needs you to hold official positions, and He needs you to labor without official positions; He needs your services every day, under the inspiration of the Holy Ghost. Not that His work depends upon you, but only for your salvation, He needs our righteous services that we may be saved; He needs my services that I may be saved and redeemed; He needs my devotion and faithfulness every day of my life. My life will not be too long, neither will yours, and the nearer we come to the end, the shorter will appear to us the time the Lord has allowed us to live on the earth. We may regret hereafter that we have not made better use of the years that have been allowed us, for at most they are not many. A hundred years is not a very lengthy period, and few of us, if any, will live to that age. As we get into the sixties, seventies, and eighties, the time begins to seem remarkably short to us. We may then wish we had worked harder, had been more faithful, and devoted more hours and minutes to the service of the Lord. We realize the fact—which is as true as that we are here today—that every man is rewarded according to the extent and quality of his life's work; just as men are rewarded by earthly employers according to the diligence, devotion, faithfulness, wisdom and judgment they exercise in the labors they perform. The

Lord requires of us the choicest efforts we can make—intellectual, physical, moral and spiritual, all that we can accomplish. He desires that we shall be amply rewarded, and the supply of reward and blessing for the children of men is not limited. There is an abundance for every man, woman and child that ever was or ever will be upon the earth. After they have received all they earn through their faithfulness, there will be a boundless store of blessings left. As eternity continues and can never grow less, so the blessings and favor of the Lord are not wasted or diminished by the appropriation of them; hence we need not fear they will become exhausted. Space, matter, truth and righteousness are illimitable and the blessings and favor of the Lord are also limitless. We are confined to the little world we live upon today—a few thousand miles around it—and that is the limit we can traverse in worldly affairs; but it is not the limit of the universe. The numberless worlds like this, and the inexhaustible materials of which they are made, are incomprehensible to our minds. Men are limitless also in number. The few hundred millions who dwell upon this earth today are but as “a drop in the bucket” compared with the posterity of our Father who dwells in heaven. One reason we are here is that we may have posterity, that we may multiply and replenish the earth, and increase in numbers. We are here that we may increase also in righteousness, and in all things that are essential to salvation. We are here to lay the foundation for these purposes, and we have not time to waste, we cannot spare one moment; every hour needs to be utilized, and most precious they will appear to us when we come near to the end. When a man who has neglected his duties feels that there are only a few years, or a few weeks, more time allotted to him, how he does want to live; how he wishes he had gone to the temple; how he wishes he had performed a mission abroad, or more missions; how he wishes he had been devoted all his life to the work of the Lord. Perhaps he has

a taste of the joy of having done a little; has worked a few years—forty or fifty—but wishes he had done more. He has spent, possibly, too much of his time endeavoring to gather means. He may not have gathered much, because men are not numerous who gather a great deal of means; as a rule, we have but little. We may not have been sufficiently devoted to the things of God, to the interests of Zion, to spreading the doctrines of the Lord, and to using an influence with our neighbors and friends at home and abroad, to bring them to repentance and salvation.

Let me exhort you, my brethren and sisters, who are here today in many thousands, oh! be determined from this time to serve the Lord more diligently the rest of your lives. I want to do it myself. Let us all serve the Lord better; let us be more faithful and devoted, let us be more consistent and wise, let us do our duty faithfully and well as Latter-day Saints, as citizens of the cities, counties and states of our nation. Let us see how much we can do that may assist men to be blessed and redeemed, that they may be warned and brought up out of their fallen state into a condition of righteousness, with the favor and blessing of God upon their heads. Let us live so that we may enjoy the knowledge, inspiration, and light that was so beautifully portrayed to the Nephites, as I have read to you. The same doctrines and principles have been laid just as plainly before us, in the restoration of the Gospel to this people, as they were to the Nephites and to ancient Israel. There has been the same carefulness and consideration from our heavenly Father and His Son, Jesus Christ, and the Holy Ghost, and the same manifestation of powers, gifts and graces unto this people as was extended to Israel in Judea, and unto the Nephites. The Lord has been merciful and kind unto us in this dispensation, and has set His hand for the last time; in other words, has planted His work for the last time upon this earth, and it will remain unto the end. This work will yet be tolerated by the peoples

of the world. We will remain among them; we will be friendly and seek to do good to them; we will labor for their salvation, as we have ever done, and still better as we learn how to work more wisely.

It is delightful to meet with such a body of Latter-day Saints. The Spirit which comes upon every man who repents and is baptized for the remission of his sins, is with this people. We enjoy it every day, possibly not as much as we ought to, but we do possess it nevertheless. We have it in our meetings, in our wards, in our organizations, and in the councils of the Priesthood. We are thus inspired of the Lord, and made one. We enjoy that Spirit until it becomes almost common with us. We do not always realize what a large measure of the Spirit of the Lord is in our homes with our families, enabling us to live for years together without contention. Under its influence a man may live a long lifetime without quarreling with his neighbors. Although the Lord has provided Church courts to adjust difficulties, and officials to correct iniquity in members of the Church, every Latter-day Saint should see to it that he enjoys a measure of inspiration sufficient to take care of himself, to direct and control his own life, to bring out all the good that is in him, and prevent him doing anything that is wrong, or that would make trouble with his neighbor; always living by the rule of right and peace that brings happiness to humanity. Everyone of us should endeavor to act that way. I should walk among the children of men so that no exceptions need be taken to my course of life. I ought to be so modest, reserved, and circumspect in every movement of my life, and in my ministry, that no man or woman will feel offended at me, otherwise I have need to repent and reform. You, my brethren and sisters, should walk in like manner. Let us all so order our lives that we may be able to approach our heavenly Father. When there is sickness in our families, or when we are

called to administer to the sick among our neighbors, we should always be prepared with influence and power from the Lord to bestow blessings, impart counsel, or exhort the people, and possibly reprove sometimes, helping all in the path that leads to eternal life. By observance of the laws of the Lord we are led in the straight and narrow way, and the Holy Spirit alone can keep us there. We have power to so live that the Spirit of the Lord may dwell with us. We cannot be Latter-day Saints without the Spirit of the Lord; and should not try to live without it. Do not try to speak without the Spirit of the Lord; do not try to build up the kingdom of God without the direction of His Spirit. If we endeavor to do these things by our own wisdom we will be sure to go astray and make mistakes. It is the office and calling of the Spirit of the Lord to dwell with you always; to be in your homes with your families; in your neighborhoods, and in your business affairs, on the Sabbath day and throughout the week, and every day in the year, if you do right.

The Spirit of the Lord should dwell richly in our hearts, for the redeemed are the temples of that Spirit. We are sent here that the Spirit of God may domicile in our hearts. That was a part of the design in our coming. Without it, joy cannot be obtained, and the object of our being will not be realized. By the inspiration of that Spirit, when President Smith and his brethren stand up here and speak to us, we know that the Lord is with them; we feel it in our bones, and in every fiber of our being, that God is with the President and speaks through him. Our hearts are touched, and the Spirit of God bears record in our souls that he is a man of God. He has done the will of the Lord, and we recognize the spirit and power by which he speaks. That is your privilege, my brethren and sisters, as well as it is mine. You have recognized unquestionably that the Spirit of God has inspired the words spoken. Thus the Lord has spoken, the word of

the Lord, the mind of the Lord, and the purposes of the Lord have been announced through his servants to whom we have listened.

The Lord is with this people. He has not forsaken them because the Prophet Joseph was slain. He has not forsaken this work because the Prophet's successors have passed away. He will not forsake this work, though those who preside now may die; and those who lead Israel today will no doubt pass away in due time when their work is accomplished. But this work will go on and endure; it will increase, as it has done; it will spread over the borders into the states and territories that surround us, and our neighbors will love us and bless us, and will seek after us. They will appreciate the people who belong to this Church; for they are a good people, as a rule. They love righteousness, they are honest, upright and virtuous; they are ready and willing to do what God requires; they are His servants and handmaidens, and are not easily shaken in their faith, thank the Lord! Never mind what occurs; never mind what my weaknesses are, nor what anybody's weaknesses are; do not trouble about any mistakes that may be made. Remember that the Lord makes no mistakes. Men make mistakes, but God never does. He knows what is right and proper. He knows what should be done, and how and when it should be done; and He leads His Church and people gently along, and will lead them unto salvation.

This is my testimony to you, my brethren and sisters, after I have been away from you three years. Oh! how I have rejoiced when I have heard and read of the prosperity of Zion, and felt the spirit of Zion. With all the changes that have been made, I have been able to recognize that the Lord is here. It makes no difference what changes may come, the Lord never changes. He is here, and you are His sons and daughters. He has inspired you, and He would inspire you many times more if you would put yourselves in condition to receive more of His Spirit.

I pray the Lord to bless you. It is hard for me to talk so loud and to such a large congregation, and I shall have to cease; I pray the Lord to bless Israel and the leaders of Israel. I pray the Lord to stay with us by His Spirit and never forsake us; for in Him we have strength and power, wisdom and judgment, and He will control and guide us. He will bless these men who are called to stand at the head of stakes; He will bless our sisters who stand at the head of associations; He will pour out His Spirit on them; He will remember the mothers who take care of the households, and who train their children in the way of life and salvation; and He will bless all the families of the Saints. God will be with us and sustain us. I thank Him for the measure of His Spirit that we enjoy today in this splendid Tabernacle. God bless Israel forever, in the name of Jesus Christ. Amen.

The choir then sang, "Who Are These Arrayed in White," the duet part being rendered by Mrs. Bessie Browning and William Phillips.

ELDER BRIGHAM H. ROBERTS.

Christ a revelation of God to man—Pre-existence and immortality of man.

Very much to my surprise I have been called upon to address this splendid congregation. In my own heart I could wish that the task had been assigned to another; for I do not believe that any man can stand before a congregation of this kind without feeling his own unworthiness and his own limitations, which make him sense the truth that he is not sufficient for the task. So I feel on this occasion that if I can bring my own heart and soul into atune with the Infinite, and can receive the help that comes from the possession of the Spirit of the Lord, then, my brethren and sisters, something of profit, something uplifting in its nature, something that tends to strengthen faith and to increase knowledge, may be brought forth.

As the brethren who have preceded me this day, so I will exalt the Lord

in your presence. When I think of man, of his weaknesses and limitations, I truly feel the need of turning to our Father and bringing Him forth, together with the Lord Jesus Christ and the Holy Spirit, as the center of our faith and the circumference of our hope. This morning the President and Brother Lund brought forth a beautiful theme suggested by this day, commonly accepted as the anniversary of the Resurrection of the Lord. While it is common to deal with a great variety of subjects in these general conferences—and indeed the necessities of the people require the consideration of a variety of subjects—I think it is well and in harmony with the whole atmosphere of our work, and of this day, to devote thought to the Lord Jesus Christ; to speak of Him and honor Him in our hearts, and be put in remembrance of Him and the great atonement He has wrought out for the children of men. Believing this subject to be worthy of our consideration, it has occurred to me that I could not do better than to read to you some items from His history, as told in that beautiful simple manner in which it is contained in the Scriptures. I read to you from the Gospel of Matthew:

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre (in which the Lord had lain).

"And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

"His countenance was like lightning, and his raiment white as snow:

"And for fear of him the keepers did shake, and became as dead men."

These keepers, you will perhaps remember, were appointed to watch the sepulchre at the suggestion of the Jewish Priests, lest the disciples of Jesus should come by night and steal away the body of the Lord, and then report that he had risen from the dead; for they remembered that it had been part of one of his discourses that though he should be crucified he would arise from the dead on the third day. Recalling

this, the Sanhedrin inspired the appointment of certain men to watch the sepulchre, lest his body should be stolen.

"And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

"He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

"And go quickly and tell his disciples that he is risen from the dead and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

"And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

"And as they went to tell his disciples behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshiped him.

"Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

"Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all things that were done.

"And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

"Saying, Say ye, His disciples came by night, and stole him away while we slept."

It must have been indeed a large reward that these hypocrites and liars gave to the soldiers, for a Roman soldier to go to sleep at his post on duty was a capital offense. But mark this:

"And if this come to the governor's ears, we will persuade him, and secure you.

"So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

"And when they saw him, they worshiped him: but some doubted.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

I think that is a beautiful chapter

worthy of all acceptance. Every effort for effect, all the tricks and cunning of so-called skillful writing, are absent, and the truth is stated in that form which best becomes her—in simplicity and modesty. I read this chapter that we may enter into its spirit, and have it recall to our minds the great truths relating to this part of the life of our Savior and Redeemer.

I rejoiced this afternoon in the reading by President Lyman from the words of the Third Nephi, wherein the advent of the Savior into this western world is proclaimed, and where so explicitly and plainly the great truths and ordinances of salvation are set forth. And as he read I recalled the fact that audiences in this city have been listening recently to criticisms of the book in the Book of Mormon known as "Third Nephi," and the question has been discussed whether or not it is entitled to be considered a "fifth gospel." You know we have the history of Messiah's birth, life and ministry in four books in the Jewish scriptures, and this III Nephi gives an account of his ministry on this hemisphere; and as I say, the question has been discussed as to whether it is to be considered a "fifth gospel." By the way, partly in objection, it has been stated that it contains no new truth; that it is unlike the gospels in the Jewish Scriptures in this, that while Mark adds something to what Matthew has said, and Luke adds something to what Mark has said, and the gospel according to St. John is generally considered the supplementary gospel by way of pre-eminence, because it adds so much that the others have omitted; but it is claimed that the Third Book of Nephi or the "fifth gospel," adds nothing to Christian knowledge concerning salvation. They are very much mistaken. The passage which Elder Lyman read here this afternoon would put to silence several very great controversies throughout Christendom if men would but accept that "fifth gospel." This remark, however, is merely by the way.

I come back to the anniversary that

we celebrate on this day—the resurrection of the Lord Jesus Christ. I am glad that there are so many millions this day rejoicing in this one great truth of the Christian religion—the fact of the resurrection of the dead; the hope of immortality, which it teaches to mankind. The various sects of Christendom may be in error in relation to many things, and in error concerning some matters pertaining to this fact of the resurrection; but I rejoice that through all the apostasy from the true religion of Jesus Christ this one part of the Gospel remains in the minds and hearts of so many people, and is with them a hope and an inspiration to higher and to better living. When the Church as an organization ceased to exist; when, as we may say, that glorious sun set behind the horizon of man's vision, it did leave, at least, some lights in the sky that reflected some portions of the truth of the Gospel of Jesus Christ. The dispensation of the gospel, which we call the dispensation of the meridian of time, because that dispensation was given about midway between the commencement of the work of the Lord in this world by the creation of Adam, and the final winding up scene which shall complete the salvation of men and the redemption of the world—I say that that dispensation of the Gospel, occurring midway between these two great events, was glorious in many respects. It was glorious in this for one thing—it brought forth a full and complete revelation of God through the person and character of the Lord Jesus Christ. For, in addition to the work of redemption that He wrought out for mankind, Jesus Christ stood forth as the revealed Deity, as God manifested in the flesh, the revelation of God to man; so that henceforth all the mists that befog philosophy, all the errors of science falsely so called, all the mystery that Paganism had interwoven with this theme, might stand remove from the vision of man, and henceforth God should be known not only as to the fact of His being, but also as to the kind of being He is. It was the design

of the Lord that man henceforth should see divinity—God revealed through the person and character of Jesus Christ. And that truth remains in the earth; it is a standard by which we may measure the teachings of any who shall come proclaiming Deity. Does he measure up, and is He identical with Jesus of Nazareth, the revelation of God to man? If not, then we know that teacher who so fails is in error; for as Jesus Christ is in His resurrected immortal body of flesh and bone—as Jesus Christ is in His mental, moral and spiritual nature, so God is.

Now, that truth came forth in its fullness in the dispensation of the meridian of time, and also this splendid truth which is having such an influence in the hearts of men—the resurrection of the dead. The great truth that man must live, and live eternally; that he is and will be, in his resurrected personage, an indestructible being. Running parallel with that great truth is this other truth, that he must school himself to live in harmony with truth as God reveals it. The sooner he learns that lesson the sooner will he be in the way of perpetual and eternal happiness. He must conform to law, for it is universal and infinite. It is everywhere operating. Man cannot escape it. Observance of the law will bring him happiness and peace, and he will find himself in harmony with all the infinities through obedience to law.

These are some of the splendid truths of our common Christian heritage, and I am very happy that there are so many millions who participate with us, in part at least, in a knowledge of these great things.

During the remarks of our President this morning I was reflecting upon the subject of the resurrection of the Savior, and of the many congregations that would assemble to do Him honor this day, and I thought, what is it that we have to offer the world that they do not now possess? For, in their misconception of this latter-day work, men have narrowed it down until they miss the really fundamental truths upon which the Church of Christ in these last days is based, and fail to grasp

the genius of this great work, just as it has been explained to us by Elder Lyman, that they misconceive the bond that unites us, the force that impels us to united action and makes us, by way of pre-eminence the united people. And this thought came to my mind in connection with the resurrection, namely, that we have such a fullness of the truth, that we believe not only in the immortality of man after his resurrection, but we believe in the absolute immortality of the intelligence that is within him. That is to say, we believe in an immortality that has no beginning, just as we believe in an immortality that has no end. Any thing short of this is not immortality. John begins his Gospel with a very beautiful preface, which I will read to you. I think, by the way, that he wrote it because when he composed his gospel pagan ideas had begun to creep into the Church. The philosophy of Plato, which was the rage in that day, had taken possession of the minds of the people. Plato, by the way, had seized upon some great truths, and among others he had grasped, at least in part, the meaning of man's immortality, the pre-existence and the indestructibility of man's spirit. So I think, with this in mind, and in order to state the truth exactly to the followers of Jesus, John started this beautiful preface of his Gospel by saying:

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by Him; and without Him was not any thing made that was made.

"In Him was life; and the life was the light of men."

Later on he said:

"And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth."

This last verse identifies Jesus Christ with "the Word." "The Word" that was with God, that was God, and that was made flesh, was the Lord Jesus Christ. This statement of John's in the

preface of his gospel, has reference of course to the pre-existent spirit of Jesus and to the estate in which He lived, moved, and had a tangible being with the Father; and so like the Father's spirit that we may say He was of the same substance with the Father. In the Christian world, belief in the eternity of the Lord Jesus Christ is a doctrine quite generally accepted. But "Mormonism" has a word to speak in this connection for all the children of men. For while the pre-existence of the spirit of the Lord Jesus Christ is a great truth, there is a still greater truth to proclaim, and that greater truth is part of the message that "Mormonism" has to deliver to the world.

In a revelation given in 1833 to the Prophet Joseph Smith the Lord Jesus says:

"And now, verily I say unto you, I was in the beginning with the Father, and am the first-born;"

Now mark you:

"Ye" [meaning the Elders whom He addressed]—"ye were also in the beginning with the Father; that which is spirit, even the spirit of truth," . . .

"Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.

"All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence.

"Behold, here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light.

"And every man whose spirit receiveth not the light is under condemnation.

"For man is spirit."

Man is not so much lime, phosphate, and other gross materials, but man is spirit; and was, like Jesus, in the beginning with the Father. Intelligences are begotten spirits, and they partake of the nature of him who begets them. Paul says: "We have had Fathers of our flesh which corrected us and we gave them reverence: shall we not much rather be in subjection to the Father of spirits and live?" There is this difference, I think, between a

created thing and a begotten personage: A created thing may not partake of the nature of him who creates it; as for instance, the vessel, constructed and put forth into the sea under the cunning hands of the shipwright, does not partake of the nature of its creator; but if the shipwright shall beget a son, he imparts to him of his own nature, and the offspring in a general way is like him who begets it. So when we speak of God creating man we ought to make this distinction. God begets intelligences, spirits, and these spirits, male and female, partake of the nature of God. Intelligence itself is uncreated, self-existent; and these spirits begotten in the world where God dwells are afterwards begotten men and women here in the flesh, to follow still further in the footsteps of their Father.

This is the great truth which I referred to a moment since that Mormonism has to offer to the world. It is a principle that was unknown to men in our generation until it was revealed through God's chosen servant in these last days, the Prophet Joseph Smith. We carry this message in our right hand to the world. We not only tell men of the immortality that shall be after the resurrection, but we tell them of the immortality that existed before their earth-life began. The mists that shroud the origin of man and that perplex the philosophers are pushed away, and behold! we look into a beginningless past, as we look forward into an endless future. Beginnings can only be of a local nature, and this beginning spoken of here when Jesus was "in the beginning with the Father," and when your spirits and mine were "in the beginning with the Father," has reference only to things pertaining to this mortal life of ours, and this earth upon which we live, and does not refer to duration apart from these local events about which we talk; and concerning which, in order to be understood, we have to speak of in terms that are sometimes in themselves paradoxical. As Brother Lyman taught us this afternoon, duration itself is beginningless and endless, just as matter is exhaust-

less, and cannot be created and cannot be annihilated. It can only be changed in form to meet the purposes of God as He designs the development and growth of His universe.

We take then this truth to the world, the truth of the eternal existence of man's intelligence. And what will be the moral effect of the announcement of such a doctrine? A spiritual awakening. We had not known, neither had our fathers known, until it pleased God to reveal it, whence man's origin; but now we begin to recognize man's importance in the world. We begin to realize that his intelligence, the spirit, exists upon the self same principle upon which God exists. We speak of God as a self-existent being, and the doctrine is true. The Prophet Joseph Smith taught that man also was a self-existent being, of the same nature as his Father. I say the moral effect of that truth in the world will yet beget a spiritual uplifting the like of which has not been known in the ages that are past.

I was pleased to hear the hopeful notes in the words of our Brother Lyman, whom we are as glad to see among us as he is to see us, and it is with warm hearts and welcome hands that we hail his return. After being faithful, sturdy, and true as he has been while abroad, he now returns to us, and we bid him a hearty welcome in this general conference. Let me be your mouthpiece in saying to him, Welcome, Brother Lyman! I say I am pleased to see the hopeful note in his words concerning the acceptance of this people and their doctrines by the world. Many tens of thousands will yet receive these truths, perhaps not directly from your hands nor from mine; but already, as leaven in measures of meal are these principles working, and light is bursting upon the intelligence of the children of men, and they will yet lay hold of these great fundamental truths of ours; either directly or indirectly, and so shall this work push its way among the nations of the earth, until our Father's children (for all the inhabitants of the earth are His children as well as we are) shall lay hold

of these truths, and ultimately be brought to an acceptance of a fulness of the Gospel of Jesus Christ.

I love Mormonism. I love it because it is true—because it is the fullness of truth. And then I rejoice in its bigness, in its grandeur. I love its spirit of liberality, as manifested here in the words of the brethren at this conference. I love it because its roots run down deep into the great things of God, and it is as a tree well planted, that the winds which beat upon it shall only help by driving its roots deeper into the soil, spreading further to right and left, establishing itself as a tree of God's planting, under whose friendly branches there is room for all who will come unto it; and whose very leaves are sufficient for the healing of the nations.

Mormonism has a word of hope for scattered Israel; it has a word of hope for the poor, wandering Lamanite, the fallen son of noble sires, the degenerate remnant of a once magnificent people. The Gentiles, in their pride, look upon him and despise him. They see his footsteps hastening towards what they regard as utter extinction. But we arrest their sneers by proclaiming the word of God that there is hope even for this apparently helpless race, and Laman shall yet be remembered by the Lord; He is under covenant to do it. The fathers of old prayed in behalf of their posterity, and God heard and promised, and the children shall yet be blessed.

We have a word of hope also for Judah, the outcast, the one people against whom every man's hand has been raised, and who have been persecuted in ages past and now by those who pretend to be followers of Jesus Christ, who Himself was of this same Jewish race. Does it not seem strange that those who have taken upon them the name of Christ should be the most bitter persecutors of His race! But we have a word of hope for Judah. We are authorized of God to say to our Jewish brethren, that Jerusalem shall be redeemed; that your people shall yet plant their feet in the land of promise; that God will guard your state, and

at the last, in a splendid display of power and glory, will redeem you from the nations that now oppress you.

We have a word of warning to the Gentile races upon this promised land of the western world. Honor the God of this land, says our Book of Mormon. If ye honor Him not, but steel your hearts against Him, however great our love may be for you, the warning word of God is, that if you honor not the God of this land, who is Jesus Christ, you may read your fate in the calamities that have overtaken the former nations, who in pride and worldly glory once occupied this land from north to south as you do. But we will not be doubtful of you, but hopeful, that you will honor the God of the land—Jesus Christ. We will proclaim peace, and the peaceable things of God's kingdom. We invite and exhort all men to accept these principles of divine truth, so burdened with knowledge and with hope-giving life, and so precious in ministering unto man's honor and glory. The Lord bless you in the name of Jesus. Amen.

Singing by the choir:

"The Lord God Omnipotent reigneth."

Benediction by Elder Charles W. Penrose.

OVERFLOW MEETING.

An overflow meeting was held in the Assembly Hall, Sunday, April 3, at 2 p.m. Elder Hyrum M. Smith of the quorum of the Twelve, presided. The Temple choir and congregation joined in singing, "Now let us rejoice in the day of salvation." Prayer was offered by Elder Joseph Christenson. The choir then sang, "Hosanna to the King."

ELDER NEPHI L. PRATT.

(President of Northwestern States Mission.)

I arise to speak to this congregation in fear and trembling. I hope, while we are together this afternoon, that we will be blessed with the Holy Spirit in great abundance, that we may be comforted, and have our faith strengthened, and be instructed as the Lord would

have us, that when we leave this meeting, at its conclusion, we may feel we have been fed with the bread of life.

I do not know of a time when, in the beginning of a conference, I have felt happier or more satisfied in my soul than this morning, in listening to the inspired discourses of the brethren. My heart was made to rejoice exceedingly. I felt that to be with the Lord, to feel His power resting upon us, even for one or two hours, as it did in the meeting in the tabernacle this morning, was better than a life-time spent in gratifying ambition, or having the pleasures that the world can give.

I could not help thinking of the situation of the wicked, those in the world who are without the light and knowledge of the truth. I thought also of the authority and power that rests upon the servants of God, by which this people are led and instructed from time to time. My heart glorifies God that we are so blessed, in the midst of a world of people filled with unbelief, and I wondered why we have been selected out of all the world, and that there are so few of us, fortunate ones chosen to perform the particular work of the Lord in the earth. When President Lund was speaking this morning, he directed our minds to the glorious future in which we hope to obtain life everlasting. I thought, as I looked over the congregation and saw the white-headed men that are among us, how youth is slipping away from me, and from thousands who, a few years ago, had brown or black hair, bright eyes and straight bodies. I looked upon these people today and thought of how mankind, in our present state, in a world of sorrow, sin and death, is subjected to the ordeal of gradually losing brightness of eye, straightness of form, elasticity of step, the dignified carriage of youth or middle age, and becomes old and decrepit; and I thought, where is there an individual among men, in any nation or country, who would not give the crown of a king, if it were his to give, to possess the eternal life and power that was described in this morning's discourse, by our brother who spoke up-

on the resurrection of the dead, to have the vigor and power to eternally live and be all that a man is in this world when he is at his best. That would surely be a boon to be sought for. If there were a fountain anywhere in this world from which men could drink and have restored to them the faculties of youth, or of middle age, and have eternal life, kings would give up their thrones for such a boon; the rich would cast their riches down as nothing, and give all in exchange for life everlasting, even on a world like this. Millions of people would drag themselves across a continent, on their hands and knees, to drink at such a fountain. All mankind would seek it with diligence; it would be the one aim of their lives, as they increased in years, to get to where they might drink at the fountain of eternal life. "Mormonism" tells us about the fountain of eternal life. "Mormonism," if lived here, will improve the powers we have on this earth, and will give us a life that is many fold better, a life of eternal companionship with those with whom we have joyfully associated in this world. Think of Joseph Smith the Prophet being resurrected from the grave, and President Young, and Heber C. Kimball, and other mighty men we have become acquainted with. Where could we find greater or better associations than with these Saints? Where could we obtain better companionship in this life than that which God has given us in our association with the Saints? God has given to us vitality and power in our organized capacity, that is the wonder and admiration of the world; our destiny will be envied by intelligent people.

In the Northwestern States mission, our meetinghouses are being filled, where, a short time ago, all the advertising we could do would not bring together "a baker's dozen." In our street meetings we almost block up the traffic sometimes in some of the large cities. The work of God is growing, out there where we are. Thousands of people hear the Gospel now who pre-

viously did not pay any attention to it. There seems to be a spirit resting upon the people that causes anxiety in some, and in others curiosity, to hear us. They hear the Gospel preached and feel the spirit of inspiration, and many, like sheep when they lick salt, want to come again, and the work is growing. The newspaper men, formerly, would not print or publish anything about us that we furnished them, but would go to our enemies, like those who went to the enemies of Jesus Christ in ancient times, and obtain garbled stories about us; now they come to us for information. They seem now to prefer to get information direct from us about "Mormonism" and the Gospel; and, strange as it may appear, they publish the truth about us, and publish interviews as they are given, not distorting and changing the facts as they used to do. It is no sign we are apostatizing, because they speak well of us; we know we are not because we enjoy the Spirit, and are being fought hard by the ministers. Whenever we have a good degree of success we always have a river of slander coming, like a stream of filth, from the mouths of sectarian ministers and preachers. Well, we don't care; it does not hurt us.

Brethren and sisters, we feel like going on in the work of God; my whole heart is in it. If we left it where could we go? We will stay with it, God being our helper, and be faithful to it, and do good to our fellow-men, no matter what they do to us. We will carry the Gospel to the various nations of the earth, and build up Zion at home. If we do this, and live righteous lives, the Lord will never forsake us. The day will come when the angel of God will sound his trumpet, when our bodies will be released from decrepitude, when old age will be thrown aside like a garment, and eternal life, eternal felicity, and eternal association with the Lord and with our loved ones will be ours. That we may have the blessings of God to be and abide with us forever is my prayer, in the name of Jesus. Amen.

ELDER ASAHIEL H. WOODRUFF,
(President of Northern States mission.)

My brethren and sisters, I sincerely trust that I may enjoy your prayers of faith to assist me during the few moments that I shall address you upon this occasion.

I appreciate, to the fullest extent, this privilege accorded us of coming up to Zion occasionally, and looking into the faces of the servants of God and listening to their voices, because they speak unto us the words of eternal life.

Like the brother who preceded me, my soul was made to rejoice in listening to the words uttered by the inspired servants of God in our meeting this morning, in the Tabernacle. I felt to say in my heart, "We thank Thee, O God, for a Prophet, to guide us in these latter days," to point out that road which will lead us to the perfection that our Father in heaven has admonished us, through His Son, to strive for. I realize, and have a testimony to bear, that by following the teachings given to us, by the mouthpiece of God on the earth, we will be able to reach that condition. It is not possible for us, by following man's wisdom, to attain that condition. Man does not know the perfection of God; all the things necessary for us to do to reach that condition have not yet been revealed to us. Jesus Christ so informed His Disciples, when He labored among them. The people of the world have made a mistake in supposing that all God ever intends to do or say, for the advancement and welfare of His children, has been said and is recorded in the Bible. But Jesus did not leave this impression, as we will find by studying the Gospel and the sayings of the Savior. It was not possible for His disciples to absorb and comprehend all things He desired to teach them, and so he said to them upon one occasion: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of him-

self; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."

We are a blessed people in that we have realized the promise made to the children of men, that those who do the will of the Father shall receive the gift of the Holy Ghost, which is a guide to our feet and a light to our path. We are a blessed people in that we have at our head today those who are clothed upon with the Spirit of the Lord, and who speak not as the scribes but as those having authority. I thank God, my brethren and sisters, that I live in a day and time when we have a prophet to guide us.

Unfortunately, the people of the world persist in misunderstanding the Latter-day Saints; they persist in misunderstanding "Mormonism" and what it intends to do for the world of mankind. In their blindness, they have attempted in times past, and are attempting at the present time, to bring all the powers of the adversary to overthrow and frustrate the work of God, which He has established upon the earth in these the last days. I presume that, among the enemies of this work, there are those who fancy there is trembling of knees and failing of spirit on the part of those who have espoused this cause. They vainly imagine that the experiences we have been passing through, and the persecution which has and is still being hurled against us, will result in the overthrow of this work. If we were not assured in our hearts that we are engaged in the work of God, a work which has as its object the blessing of mankind, not an individual work; that we are not pursuing our own selfish desires, that our position in the world is not our own choosing, independent of a higher power—if we did not know for a surety that we are a people chosen from the world for a special purpose, that God has chosen us, as He did people in days that are past, to be special instruments in carrying out His purposes upon earth, there might be some reason for the feeling to which I referred. There is no doubt in the minds of the Latter-day Saints

as to the final outcome of this work. They have received testimony upon testimony to the effect that God is at the helm; they know that the efforts of those who understand us not will be in vain, as in times past. It is the consciousness of the rectitude of our intentions that buoys us up under all these things, and in the face of all the trials and persecutions that, as a people, we are now and have been in times gone by called upon to pass through.

As Latter-day Saints, we take a peculiar view of life. We look upon our present existence as a season of trial, a probation, in which we are gaining experience, and learning those lessons that will enable us to advance and increase in knowledge and power in the presence of God, and that will entitle us to be numbered among His jewels, when He shall come to gather them unto Himself. We regard our condition here as similar to being away from home. We have left our Father and Mother in heaven, become self-exiled from the associations of our primeval existence, and have come down here on earth in obedience to the will of God, for a wise purpose He has in view. We do not look upon life as a pleasure ground, as a holiday, we look upon it as a school, in which we are engaged learning lessons that will fit and qualify us for the presence of our Father in heaven, when we go hence. We do not believe we have any time to fritter away and waste, or to spend in the pursuit of pleasure, or following delusive fantasies and things that lead from the grand purpose of existence on the earth; we believe that our time and talents and all that we have and are, ought to be dedicated to the service of the Lord, and that we should try, to the best of our ability, to carry out His purposes concerning us, here on earth. It matters not what people say of us, if we have a conscience void of offense towards God and man. If we know we are persecuted for righteousness sake, it matters not, we can rejoice that we are thus privileged. I do not believe it proves

that a people are wicked or corrupt because they are made to suffer. I believe the people of the world will yet find out there is such a thing as suffering for righteousness sake. I believe the Savior spoke the truth when He said: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." It matters not that our accusers, those who find fault with our religious belief and principles, are the fashionable, the educated and cultured of the world; Jesus Christ was accused by such. He was brought to judgment by law, and His accusers were the high and grand among men, Scribes and Pharisees, who offered long prayers in public places, to be heard of men, who were careful in the observance of outward forms and ceremonies, "righteous" men! men who were in such condition that they could not cast the first stone at the woman taken in adultery, but who were grieved in spirit because Jesus went about "uttering blasphemy" by saying he was the Son of God. Those were the influences, the kind of witnesses, and testimony that were brought to bear against Jesus of Nazareth, which brought about His conviction, and death of ignominy upon the cross. The lawyers of today tell us that His death was a judicial murder; so we see, my brethren and sisters, it is possible for the law to be wrong. It is sometimes possible for a few people to be in the right and the rest of mankind in the wrong. It is possible for people to have to submit to an erroneous human law.

The Saints of God are required to prove themselves, by retaining the testimony of Jesus Christ in the face of persecutions and affliction. We have been charged with being an immoral people. We frequently meet this in our labors in the missionary field; but if intelligent individuals will consider the history of this people they will find a refutation of the charge in the lives of the Latter-day Saints. Surely those

were not immoral people who put their wives and children into covered wagons crossed fifteen hundred miles of unexplored country, exposed to dangers and hardships incident to the settling of a new and wild country, and to savage beasts and savage human beings! It is not the practice of immoral people to pursue the arduous avocations and exhibit the self-sacrificing characteristics our people have. We know it is not the sin and wickedness of the world that our maligners are fighting. It is the Church and kingdom of God that is being assailed, and that, too, in a land of liberty, in the land of Washington, the land of Jefferson, the land of patriots, who fought, bled and died that they might hand down to us, their descendants in many instances, the priceless boon of religious liberty. We resent in our feelings this condition; the inconsistency of the position of many people of the world. We claim the right to enjoy religious liberty, and adhere to the declaration of the patriots that this land should, as intended, be a land where all might worship God according to the dictates of their conscience, as long as they do not infringe upon the rights or liberties of their fellowmen. I am at the defiance of the world to prove that the Latter-day Saints have ever infringed upon the rights of others. They have been persecuted and trodden upon for their religion's sake, but they are willing that other people shall enjoy their convictions in this regard. We will try to treat all mankind as brothers and sisters. We will treat them as fellow-citizens until they prove themselves unworthy. But we do not propose to shake hands with the devil, so to speak, to show how liberal and generous we are. We have nothing to do with him nor his ways, for he fell and was cast out, with other rebellious spirits, and he became the devil. He and his host of unembodied spirits, if they could have had their way, would have compelled men to follow their course, and do as they directed, but that was not according to the plan of our Father in heaven. He designed that we should all enjoy religious lib-

erty, and be free moral agents unto ourselves; and it is because we insist upon this principle, and this rule, that we have, in a measure, become obnoxious in the sight of our fellow-men. The devil is not dead, by any means, nor his hosts, but he is "continually going up and down in the earth seeking whom he may devour," as the Scriptures say, putting it into the hearts of one class to persecute another class of people, and trying to draw men from virtue to vice and to bring them down to death. It is necessary for us to be true to our covenants, and to teach the world what "Mormonism" really is, that it is the Gospel of Jesus Christ, restored to the earth in the day and time in which we live.

We have every reason, my brethren and sisters, to feel encouraged in the work in which we are engaged. The word of our Father in heaven has been declared that this Church, which is the embryo of the kingdom that will come and govern during the millennium, shall not be overthrown or given to another people. We do not need to look forward with such uncertainty as the early Saints, who were taught by the Apostles that an apostasy would take place. It is different in our time, for we have the assurance, through the prophets of God, that this work shall not be overthrown, whether we, as individuals, fall or not, the work of God will continue. Now, I pray that the blessings of the Lord will continue with us during the meetings of our conference and that we may go away much refreshed and strengthened. May God add His blessing; I ask it in the name of Jesus. Amen.

ELDER JOSEPH E. ROBINSON,

(President of California mission.)

For the few moments I shall stand before you, my brethren and sisters, I sincerely desire your prayers of faith, for one of the hardest things in my experience has been to speak to the Saints of God. I am not afraid of the people of the world, because we have a message to bear to them. We can tell them of the revealed Gospel, that God has set

His hand to reclaim His chosen people from the four corners of the earth, that His kingdom has been set up in these the last days, never more to be thrown down or given to another people. We can tell them of the gifts, of the officers and of the ordinances of the Church. We can tell them that God has again revealed Himself to men in the flesh, and that He has sent His angels with messages of great joy for the salvation of the souls of men. This is new and strange to them, but to the Saints of God, who have grown familiar with these teachings, it seems that it is like "carrying coal to Newcastle" for me to speak to you upon these things. I know that the Gospel is true. I feel in every fibre of my being that Jesus is the Christ. I know that Joseph Smith was His prophet, and was the agent in the hands of God in establishing His work in the last days, never more to be thrown down or given to another people, although we may fall individually, as my brother has said.

I rejoice in mingling with my brothers and sisters. There is nothing dearer to the heart of the missionary, it seems to me, than to come to Zion and commune with the Saints, and hear the testimonies and receive the instructions of those who are called to preside, those men who are the living oracles of God upon the earth. My heart was lifted up in praise, and my courage was strengthened in the testimonies borne this morning by the First Presidency of this Church, in the message of peace and good will unto all men, which should characterize the efforts of every Latter-day Saint, and particularly the missionary. Like Isaiah of old I felt to say:

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

"Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."

We live in that day and age, my brothers and sisters. The Lord has

gathered His children from the east and from the west, from the north and from the south, even every one that is called by His name, and has brought them and established them, as foreseen of old, in the tops of the mountains, where the house of God has been erected, that the fulfillment of the promise made of old, that the hearts of the children should be turned to the fathers and the hearts of the fathers to the children, might be realized; that this Gospel should come in its fulness, and that a full fruition of all the promises of the ancient prophets might be realized in this generation and link the dead past with the present, reach out into the future and make the children of God one in the knowledge of the Gospel, enjoying its fruits and realizing its promises.

These men who have been called to preside are the oracles that keep us in the straight and narrow way. If it were not for them it would not be long before we would be in the same condition as the people of the world: we would forget the plan of salvation; we would change the ordinances and transgress the law; we would be left in darkness; we would be leaders of the blind. When men tell us that the Scriptures are complete and contain all that is necessary for salvation, I would ask: Why, then, do men in this day—men who profess to be scribes and scholars, who have been tutored in the seminaries of the land to be teachers of the word of God to the people—why do they differ as to the rendition of those Scriptures? Why will some tell us that belief alone in the Lord Jesus Christ is sufficient to save us, and others just as well educated, just as well housed as to their places of worship, just as popular among the people and with a following just as large, will say it is necessary that men should be baptized? Then, again those who agree upon the necessity of baptism differ as to how it should be performed, whether it should be by sprinkling, by pouring or by immersion, and others will say: We welcome you into our faith and will ad-

minister this ordinance in any form you desire it. If the canon of Scriptures is full, and it is not necessary to have other teachings along this line, to make things plain nor to have living oracles, why this disparity in the teachings of the scribes and scholars, and those who, like the Jewish scholars of old, have been instructed in colleges of learning, and yet differ as to these things? Who will tell us definitely from the Scriptures, and settle the controversy, as to who can perform marriages and how it should be done? For whatever the Lord God doeth, we are told, is forever. Who among the Christian ministers will dare to perform a marriage for time and all eternity? and yet God gave, by the hands of His prophets, wives unto His servants, and it was forever. Tell us who should partake of the sacrament, whether it should be the Priest alone, the close communicant, or all the people. Tell us upon what day we should worship; should it be upon the Sabbath of the Jew (Saturday), or Sunday, the day of the Lord, as observed by the Christian churches? Tell us, if the canon of scripture is full, who has the authority to minister in the rites of baptism, of which we have been speaking, whether it should be the Deacon, or the Priest, or the Elder. It is not necessary, regarding these ordinances and rituals of the Gospel, that God should reveal the way, and make it clear to His people how these things should be done? These men in the world, who would teach us, have the Bible, and many of them have studied it closely, and are converted largely to its teachings, and yet there is all this diversity of opinion regarding these things.

Recently I was at the Stanford University, and upon the bulletin board there I read a proposition like this, which was to be debated upon: "Resolved that a new religion, for all men and for all time, should be established for the human race." Down in the city of Los Angeles I observed a new structure going up, bearing the name of "The Church of the New Christian Re-

ligion." I thought to myself that the people of the earth, those outside of our own Church, feel the necessity of living oracles, else why debate this question? else why establish a church called the new Christian religion? If the principles that were set forth by Christ and His Apostles were maintained in their purity, and completeness, there would be no need to establish such a church, nor to debate such a question; for the Gospel of the Lord Jesus Christ is the power of God unto salvation. It does not deal with the past alone, nor with the uncertain future, but with the living issues of today. Within it is that agency that will uplift and save humanity in every land and clime, if they will but heed its teachings. There is nothing that the heart of man can conceive of, that is desirable and good, that is not included in the Gospel. There has been no system of ethics evolved that parallels the teachings of the Lord Jesus Christ, as contained in the fulness of the Gospel. Despite the scattered truths that were revealed by Christ, and the great men of the earth since His days, those who have spent years in writing ethical truths have never been able to eclipse the old pagan fathers of Greece, who knew not the Lord Jesus Christ, nor His teachings, and they have never evolved a better scheme for the evolution of mankind, to bring them to a plane of perfection. It takes the Gospel of the Lord Jesus Christ to do this thing; but the people of God are in the minority, as they have ever been since the earth was organized, apparently, for no sooner did Adam and Eve commence to beget sons and daughters than there were those who strove against the righteous and the righteousness of the law. Although God had instructed Adam not only in His word and in the plan of life and salvation, as we can see from the scriptures, but also in the art of agriculture, how to prune and dress the vine, how to clothe their own bodies, and how to live, yet, notwithstanding this, Adam's sons re-

belled against the truth, and one of them put to death righteous Abel. Even in the time of Noah, despite the fact that there were many great men, such as Jared, Lamech, Cainan, Methuselah and Enoch, who heard the testimony of father Adam—and one of them, Enoch, had walked with God for 320 years—yet the majority of the people in that day turned a deaf ear to the word of God. Noah labored with them upwards of 120 years to convert them to the testimony of their fathers. Many of them, doubtless, had a knowledge of the Lord, and knew that He had appeared and talked with men, and yet how few received his testimony. Well, after this time, we find that even Abraham had to flee from his father's household, and from the idols his father worshiped, and go into a strange land and among a strange people to receive the Priesthood of the fathers—which, by right, belonged to him—that he, too, might worship the Lord God, according to the dictates of his conscience, free and untrammelled from the superstitions and unjust laws of his father's household. It was not the majority even, that believed after the miraculous manifestations of the Lord in Egypt. Although He brought His people from that land and overturned, one by one, the gods of the Egyptians, what a short time it was after Moses was removed from them that they forgot God, and returned to the worship of the Egyptian god, Ammon, symbolized by the calf made by Aaron and his brother, and, as a result, the wrath of God prevented all, save two, from going in to the promised land. Take the history of the prophets later: They were subjected to insults and injuries, and many of them were put to death by the people who said we have no need of prophets, we have Moses for our prophet and have no need of thee. This history was repeated in the days of the Savior who called the people to account because they embellished the sepulchers of the prophets, but stoned to death the living prophets. It was the Savior who said to the people of His own country who were offended at him: "A prophet

is not without honor, save in his own country, and in his own house." He was put to death, and His Apostles, save one, were all put to death because of the testimony they bore, and that, too, largely by those who were looked upon as the wise of the earth, students and scholars of the law. In this day and generation, while history has repeated itself, by us being in the minority and our prophet and his brother and many of the Saints being put to death for the testimony of Jesus, the promise is made unto us that in this day the Gospel will continue, as you heard by the mouth of the Prophet of God this morning, until every knee shall bow and every tongue confess that Jesus is the Christ, when there shall be none to hurt or make afraid in all God's holy mountain. I say, may God hasten the day, and may He help us so to live, my brethren and sisters, that people abroad may sense the fact that our desires are to uplift humanity, that "Mormonism" has revealed unto us that plan, that system, that scheme that will save mankind, being the truth which makes men free.

I remember one of my experiences upon a railroad train, in speaking to a well traveled lady, a scholar, too, upon some of the ethics of the day. She had been reading from Browning's "Rabbi Ben Ezra," or "The Story of Life," on the opportunities of men. She dwelt largely upon its beauties and the possibilities which it held out to men to become Godlike. Without telling her who I was, I elaborated upon and explained to her the belief of the Latter-day Saints regarding the opportunities and talents that God has endowed us with, telling her that inherent within us are the attributes of Deity, and that we only lack the time and opportunity to develop these things to become like the Father. As I dwelt upon this subject at some length, she became greatly enthused, and, having learned my name, she said: "O, Mr. Robinson, I think a man who entertains such philosophy as you do must be able to reach out into the infinite, and clasp hands with the Creator, and be lifted away

from the things of this mundane sphere; that there is nothing mean or low that a man who has such grand ideals could stoop to do." She talked in this way and looked at me rather curiously, and at last I asked her if she would not like to know what school of philosophy I belonged to. She said she would, and I told her that I was an Elder of the Church of Jesus Christ of Latter-day Saints, commonly called "Mormons." She exclaimed, "O, horror! horror! I would not have sat there if I had known that." After a while, when she had to get off the train, having considerable baggage, I proffered my assistance, and she accepted it, but I told her that before I would help her off I would like to ask her a question or two. "Why is it that when I told you of the philosophy of the evolution of man along the lines of right, and all that is good and legitimate, that you praised it as the grandest philosophy you ever heard of, and said it was soul-satisfying and elevating, and that it lifted men above the mundane things of this sphere, and then when I told you that this was the philosophy of the 'Mormon' people you turned away from me in disgust and derision." "Well," she said, "Mr. Robinson, it is such a horrid name; why can't you call yourselves something else?" I rejoice in the name we bear, my brethren and sisters, that of the Church of Jesus Christ of Latter-day Saints. Have you ever thought of the fact that, out of the hundreds of churches and isms in the world, ours is the only one that bears the name of the Lord Jesus Christ, and that even nineteen hundred years after the Savior's time upon the earth? Of all the churches I have heard of, and we have a great many in California, the one that came the nearest to that name was an independent church on Broadway, in Los Angeles, called "the Independent Church of Christ"—not the Church of Jesus Christ.

I rejoice in the Gospel and in the opportunities that it holds out to us, and in the assurance it gives me that we shall live, as spoken of by Brother

Pratt this afternoon, and be clothed upon with eternal youth and everlasting life, associate with our loved ones, and answer the full end of our creation; that all of the grand ideals, all of the hopes and ambitions that are God-like in this life shall be met with a full complement, and be realized to the fullest extent in the life to come, and we shall rule and reign forever with Jesus Christ, our Lord.

God bless you, my brethren and sisters, and help us to realize these things, is my prayer, in the name of Jesus. Amen.

The choir then sang, "Count Your Many Blessings."

ELDER J. GOLDEN KIMBALL.

I am ready to confess that I am keyed up to a pretty high tension, and the only thing I am afraid of is that I will say just what I think, which would be unwise, no doubt.

I feel a good deal, or at least I imagine I do, like a man does when held up by a burglar and he is looking into the muzzle of a six-shooter. I would quietly and willingly hold my hands up, but during the time would think very profoundly of what I would do if given my liberty. We are in a similar position today, but all the men in the United States cannot prevent a man from thinking. There are not Apostles enough in the Church to prevent us from thinking, and they are not disposed to do so; but some people fancy because we have the Presidency and Apostles of the Church they will do the thinking for us. There are men and women so mentally lazy that they hardly think for themselves. To think calls for effort, which makes some men tired and wearies their souls. Now, brethren and sisters, we are surrounded with such conditions that it requires not only thought, but the guidance of the Holy Spirit. Latter-day Saints, you must think for yourselves. No man or woman can remain in this Church on borrowed light. I am a strong believer in the following statement made by my father in the House of the Lord in 1856

"We think we are secure in the chambers of the everlasting hills, but the time will come when we will be so mixed up that it will be difficult to tell the face of a Saint from the face of an enemy to the people of God. Then, brethren, look out for the great sieve, for there will be a great sifting time, and many will fall; for I say unto you there is a test, a test, a TEST coming, and who will be able to stand?"

I think we are able to decide these matters for ourselves, through the grace and favor of the Lord. We ought to know where we stand. There are a multitude of thoughts springing up into the minds of the people regarding our present condition, and as for myself, I believe if we, as Latter-day Saints, those of us who have a testimony, will testify that Jesus is the Christ and Joseph Smith is a Prophet of God, it will bring us all the trouble we can stand. At least, that has been my experience. Our special mission and calling is to see to it that all peoples and nations hear the glad tidings of great joy. Personally, I have no feelings against the Gentiles and those who are not of our faith, and I can say it honestly, thanking the Lord that I am broad minded enough to carry the olive branch in my hand and preach the Gospel of peace to the nations of the earth; but when it comes to apostates and our own people lifting up their voices against us, I tell you there is not influence enough to restrain me from rebuking them. I am not willing to fold my hands and stand silently by and hear apostates abuse our leaders and people. Why? Because they know better. They have been taught, nurtured and warmed at our hearths, and they know they falsify the truth. I will say to the Latter-day Saints, I have no use for a traitor, unless he will speedily repent of that great sin. I do not believe the Lord will give to a traitor salvation, unless he repents. The people of these United States have no use for a traitor. The Masons have no earthly use for them, neither have the Methodists, Baptists, or any other Christian people, and I join them in the cry against traitors and those that love and make lies.

I will now read to you a few words from the sayings of the Prophet of the Lord, at a meeting held in Nauvoo, Illinois, July 2nd, 1839, with the Twelve Apostles and some of the Seventies who were about to go on their missions to Europe.

"O ye Twelve!" said Joseph, "and all Saints! Profit by this important key—that in all your trials, troubles, temptations, afflictions, bonds, imprisonments, and death, see to it, that you do not betray heaven; that you do not betray Jesus Christ; that you do not betray the brethren; that you do not betray the revelations of God, whether in the Bible, Book of Mormon, or Doctrine & Covenants, or any other that ever was or ever will be given and revealed unto man in this world, or that which is to come. Yea, in all your kicking and floundering, see to it that ye do not this thing, lest innocent blood be found on your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to thy brethren."

I pray God to bless you, my brothers and sisters. I wish there was more time for us to speak to the people. I say to you, as a servant of the Lord and as a watchman upon the towers, it is high time that we were looking up. I tell you, if there is anything on earth that we need in the Church, in this day in which we live, it is not money or temporal power, it is a spiritual uplifting, and it must take place in Zion, or else there will be a falling away.

Now, brothers and sisters, in your comments and conversations and in expressing your views, see to it that you do not express yourselves thoughtlessly before the rising generation: don't pass your opinion too quickly, and by doing so cause the young people to fall away from the Church, for they have not received the testimonies that you have. You have a great mission to perform at home. See to it that you do not "lift up the heel against the Lord's anointed," crying out that they have transgressed, for the Lord

says, "those who cry transgression, do it because they are the servants of sin, and are the children of disobedience themselves."

May the Lord bless, direct and prosper this people, I ask it in the name of Jesus. Amen.

ELDER DAVID H. CANNON,
(President of St. George Temple).

I have rejoiced in listening to the testimonies of the brethren who have preceded me this afternoon, and in the words of counsel and admonition we received from the Prophet of the Lord and His counselors, in the meeting of the conference held this morning. I desire that, during the few moments I shall occupy, my utterances may be under the guidance of the Spirit of God, because this is His work with which we have become identified.

I was very pleased with the remarks of President Kimball, in regard to being true to the Gospel, and to the obligations we have assumed in connection with this great latter-day work. I remember meeting a man who had been diligent during his early experience in the Church, who had been valiant in testimony regarding the principles of the Gospel that God had revealed for the redemption of His people. This man left the Church, after having been faithful to the Gospel for many years. I asked him how it was that he had lost the testimony. He said he could not say, that he was just as sincere after he denied the faith as he was at the time he was preaching the Gospel. I met him again, a few years afterwards, when he was reunited with the Church, and I asked him how he accounted for these changes. He told me that the cause of his apostasy was made known by the revelations of the Lord to him, and that it was because he had grieved the Spirit of the Lord by talking against his brethren, men who were appointed to preside over him. He told me that President Young had inaugurated co-operation in temporal affairs, and that it came in contact with his own preconceived ideas; that he murmured against President Young, and also against others of the servants of God,

and the Spirit of God became grieved and by degrees withdrew from him, and he was left to himself. As he fell into darkness he neglected his duties, neglected to say his prayers and to live according to the requirements of the Gospel, until his mind became blank, the light that had shone within him before ceased, and he was an apostate. Subsequently the Lord touched his understanding, and caused him to realize his position; he then began to see if he could not regain the light by humbling himself before the Lord and manifesting exceeding humility. By degrees the Spirit returned to him, and the light in its glory, and the beauties of the Gospel, dawned upon his mind, and he again became faithful and diligent, and continued so until the time of his death. Now, the light of the sun, when it illuminates the world, does not come suddenly, for we, with our natural eyes, would not be able to endure it. If you will arise early in the morning you will, probably, see the morning star preceding the daylight, then a glimmer of sunrise in the east, and, as time advances, the earth becomes bathed in an effulgence of light, and, by its coming gradually, we are able to endure it. Just so with the Gospel. The principles God has revealed for the redemption of His people do not manifest themselves to the people suddenly, but the man who conforms to the first principles, having faith in the Lord Jesus, repenting of his sins, going down into the water and being baptized for the remission of his sins, receives the Holy Ghost, which will lead him into all truth. As he obeys the laws of the Gospel, and conforms to its sacred requirements, his understanding of the Gospel broadens; but when he ceases to do right the light of truth begins to wane within him. As long as he proves faithful and diligent in the observance of the laws of God has revealed, that light continues to grow within him, and the Gospel satisfies his heart's desire in the shape of religion; but when he becomes derelict in his duties, and begins to neglect his prayers, and speak evil of the

servants of God, criticising those who bear the Holy Priesthood who preside over him, then the light begins to wane again, and the Spirit of God withdraws until he is left entirely to himself.

This work, my brethren and sisters, is the work of God. He has revealed it to bring mankind back into His presence. By strict obedience to its requirements we will have joy in our life and labors; when we neglect to conform to its teachings, the reverse will be the result. May God enable us to comprehend properly the principles He has revealed, and to live by every word that proceedeth from His mouth, is my desire, through Jesus Christ, our Redeemer. Amen.

ELDER JOSEPH W. McMURRIN.

I have very greatly rejoiced my brethren and sisters, in listening to the good words that have been spoken to us by our brethren this afternoon; I also rejoiced in listening to the testimonies and counsel that were imparted to us by the Presidency of the Church in the opening session of our conference. I have no doubt but what there was a feeling of joy and satisfaction in the hearts of all the Saints who were assembled together, in listening to the words that were spoken by President Smith and by his associates in the Presidency. We ought to be able, through the training we have received in the Gospel of Jesus Christ, to know the voice of the good shepherd and to follow him, and not be carried away by strange voices or by strange doctrines, by the ideas that are presented to us, from time to time, by those who are not of us. I think we must all have felt that we were listening to the voice of the good shepherd, that the inspiration of the Almighty actuated the brethren who stand at the head of the Church in the counsels that they imparted to us in our morning's session of the conference. We have within our own souls the understanding and knowledge that we are engaged in the work of our Father, a work that has been revealed from the heavens for the salvation of the human race, a work that has been spoken of by the mouths of all the holy prophets since

the beginning of time, a work that was engaged in by the Redeemer of men when He dwelt for a little season in the flesh.

Every man who bears a testimony, understandingly and truthfully, of the Gospel of Jesus Christ, knows that the knowledge he is in possession of has come to him by the inspiration of the Holy Ghost, that it has been given by the revelations of the Father, and that he is not dependent upon man for a continuation of that knowledge. We depend, my brethren and sisters, upon the continuation of a knowledge of the Gospel, that we are in possession of, through keeping the commandments of God. Through keeping these commandments we can also depend upon the fulfilment of the promises made pertaining to the future. If we are to have a realization of the glorious things spoken of today it will be through attending to the duties and responsibilities that rest upon us as members of the Church of Jesus Christ of Latter-day Saints. We must live in the present and attend to our duties as they are made known to us, if we are to have the approval of our Father in Heaven, and if we desire to make our calling and election sure. God has pointed out the way whereby we can make our calling and election sure.

Those who are not of us seem to think, sometimes, that it is a dreadful doctrine to teach that we should honor the Priesthood, as spoken of by some of the brethren today, that we should be careful not to lift up our voices in criticism of the authority of God, and that there is danger in pursuing a course of this character. It seems to me, my brethren and sisters, that we ought easily to understand that, if God Almighty has spoken from the heavens, and has clothed men with His authority, and commanded them to magnify that authority in the midst of the peoples of the earth, He will expect the peoples of the earth to recognize and honor that authority, and especially require this of His Saints, who have a knowledge of the truth. That is a part of the responsibility that has come to us through the Gospel. While we do not believe we should

worship men, or that there is anything in the Gospel that requires any man or woman to give undue or improper reverence to any man, we do believe the Gospel requires that every soul shall recognize the authority God has established, and that they shall follow that authority. That has always been the case in every age of the world. Whenever God has had His authority upon the earth he has demanded this of the people; and He has abundantly blessed those who have hearkened to His counsel, and who have been true to His representatives.

My brethren and sisters, let us take warning from the words that have been spoken. We should remember that the mission of the Church of Jesus Christ of Latter-day Saints is and always has been, "Peace on earth and good will to man," as stated by one of the First Presidency this morning. It is the mission of this great people—not the few men who are abroad in the world preaching the Gospel, nor just the few men who compose the Council of the Twelve, nor any other organization of the Priesthood alone—it is the mission of the entire people that their lives, their conversations and example shall declare to all the world we love peace. We have received the message of truth, and it is our mission to bear record to the divine will of our Father in heaven and preach the Gospel, that men may be saved. Our Father revealed in the very beginning of this work, as men became anxious to know the will of God concerning themselves, that the most important thing men could do was to cry repentance to the people, to teach the doctrines of the Gospel, and that if they labored through their entire lives and saved but one soul, great should be their reward and their joy in the kingdom of our Father. We need to save souls at home; we need to be doing things, to be laboring diligently, that our skirts may be clear, and that we may be justified. It is written in the revelations that we are not to wait to be commanded in all things. Sometimes we appear to think that the Bishop, or some other authority, should

designate labor for us, and that we are not to do anything unless we are instructed or appointed to do it. God has said: It is given to man, by his own agency, to seek to bring to pass much righteousness, of his own volition and of his own will, without commandment from any source; and he that waiteth to be commanded in all things is a slothful and an unwise steward.

Now, we need to be doing the things that have been suggested to us today, and the things that will be suggested in the counsels that may be imparted to us in other meetings. By doing so we shall be firmly established in the everlasting Gospel, and no experiences can ever come to us then that will wrest us from the foundation upon which we stand, if we stand upon the foundation of obedience to the things of God we will always see the light and rejoice therein. There will be no fear in our hearts; for the Spirit of the Lord will be with us, and the Spirit of the Lord casteth out all fear. God bless you, my brethren and sisters, and may power be given unto us to be true and faithful to our covenants, and to each other, and to our Father in heaven, is my prayer, through Jesus Christ. Amen.

The choir sang, "Love Everlasting," after which the benediction was pronounced by Elder Angus M. Cannon.

OPEN AIR MEETING

An open air meeting was held on the Temple block Sunday afternoon, April 3, at 2 o'clock, Elder Geo. A. Smith, presiding. Singing, "High on the Mountain Top." Prayer was offered by Elder Rulon S. Wells. Singing, "Guide us O Thou Great Jehovah."

President Wm. T. Jack of the Cassia stake, was the first speaker. He referred to the restoration of the Gospel through the boy Prophet, Joseph Smith, and showed the necessity for authority to baptize and administer in the laws and ordinances thereof, such authority as was held by the Apostles and Saints of old and which was taken from the earth when they passed away. It was necessary to be restored to prepare the hearts of the people for the coming of

the Master. The speaker admonished the Saints to continue to live lives of purity that they might in very deed be the people of God and a light unto the nations.

Elder Benj. Goddard spoke upon the subject of baptism for the dead. He showed how unjust it would be to condemn and cast into perdition the millions who had not had an opportunity of hearing or believing the sacred Gospel of Jesus Christ. Said that beyond the grave the Gospel is being preached now, even as Christ himself went to the spirits in prison for this purpose. Baptism, he said, is an indispensable principle. How strange it would be for Christ to preach the necessity of baptism without providing a way in which His instructions and commands might be obeyed. Since baptism is an earthly ordinance it must be performed on earth, and as Christ has done a vicarious work for us, so may we work vicariously for others and thus become saviors on Mt. Zion. The speaker quoted scripture to prove his remarks, dwelling emphatically on the saying "Else what shall they do which are baptized for the dead? If the dead rise not at all why then are ye baptized for the dead?"

Elder Arnold H. Schulthess spoke of the wonderful and rapid growth of the Church, and how the Spirit of God and the spirit of sacrifice took hold of the people's hearts in foreign lands and led them to the land of Zion to establish an ensign of righteousness on the mountain tops. He closed by bearing a strong testimony to the truthfulness of the Gospel.

President James G. Duffin of the Southwestern States mission read from the Doctrine and Covenants a revelation concerning the Gospel, as revealed to Joseph Smith, being preached to all the world. He showed the great missionary work being done by the Saints and the sacrifice the "Mormon" people are making to proclaim to the world the blessed principles of life and liberty for which the Master was crucified, and for which Saints in former and latter days have been willing to live and die. Over 52 nations of the

earth have already been visited by the Elders, and the work will continue until all nations shall hear it, and until righteousness shall cover the earth as the waters cover the deep.

Elder Rulon S. Wells continued the theme of the rapid growth of the Church, citing instances where God's power has been manifest in the Church's development. He referred to the natural and strange desire among the Saints abroad to come to Zion when they receive the Spirit, notwithstanding the opposition that might be brought to prevent them. He showed that the Spirit of God bears testimony to them that they are the people of God, as it did to the Apostle Paul, Peter and the other Apostles and Saints. He said the gates of hell had not prevailed against the Gospel when the Master was nailed upon the cross, but that was the greatest victory the Church had ever known. The work of redemption defied the gates of hell and lifted men to their Redeemer.

President Ben E. Rich of the Southern States mission read the hymn, "Oh My Father," and commented upon the same. He proved by Scripture that our spirits had a pre-existence. Christ was the Lamb slain before the foundation of the world, to be wounded for our transgressions and bruised for our iniquities, that by His stripes we may be healed. Jeremiah was chosen and ordained a Prophet of God. Job was one of the sons of God who shouted when the morning stars sang together and the sons of God shouted for joy. We were sent here as to a school to prepare us for the higher grade we may enter in the land of eternal progression.

There is a secret something that whispers to us we are but strangers here, that dust we are and to dust we shall return; but "the spirit shall go back to God who gave it." There is a force in the words of the faithful Elders abroad which strikes conviction to the hearts of many.

Elder George A. Smith closed by bearing a faithful testimony. Singing, "Oh ye mountains high" by the congregation and benediction by Elder B. Clegg.

SECOND DAY.

Monday, April 4, 10 a. m.

The choir and congregation sang the hymn which begins:

"Praise to the man who communed
with Jehovah,
Jesus anointed that Prophet and
Seer."

Opening prayer by Bishop William
B. Preston.

Singing by the choir:

"Ye simple souls who stray
Far from the path of peace,
That lonely, unfrequented way
To life and happiness."

ELDER A. O. WOODRUFF.

The faithful are valiant in the testimony of Jesus—
The doubtful are fearful in times of danger—
Power to resist temptation—The kingdom of
God can be seen on y by the obedient.

My dear brothers and sisters, I hope that through the blessings of the Lord I may be able to make you hear, and be guided by the Spirit of our Heavenly Father in my utterances. I desire to say only those things that the Lord would have me to say. I feel very thankful to the Lord for a testimony of the divinity of this work, for a knowledge that God lives, that Jesus is the Christ, the Redeemer of the world, and that Joseph Smith was divinely commissioned of our Heavenly Father to establish this work, which has attracted the attention and the interest, either for or against it, of so many people. If it were not that God is at the helm, and directing this work, it had as well been abandoned many years ago; but the great assurance which has possessed this people in every hour of trouble, has been that God would deliver them and lead them out of every difficulty, stronger in faith and in numbers than before. That has been the history of our people. Had it not been for this testimony, that the Lord Himself is the author of this work, the conditions which have arisen in the past would have caused the people's

hope to sink within them, and the outlook would have been very forbidding.

From time to time we may expect trouble and difficulty, because the Lord has decreed that He would have a tried people; that he would purify the gold in the fire, but that none of the gold should be lost. The dross would be consumed, and the gold should still remain. Such has been the past experience of this latter-day work, which has grown so marvelously under the persecution and the trouble which has beset it, ever since it was started by the Lord through the Prophet Joseph Smith. The Latter-day Saints, as a rule, are not easily shaken by conditions, however trying they may be. The experience of the past has shown us that the few men who have fallen by the wayside, because they were filled with fear when trouble arose, have signally failed in their efforts to lead others from the Church. The majority of the people of God today are not easily moved nor frightened; their hearts do not sink within them when clouds appear upon our horizon. I believe it is pleasing in the sight of the Lord when His people have sufficient faith not to be easily moved, so that when any difficulties arise, or whenever they are beset by the enemies of righteousness, they do not feel that the whole work is going to pieces, and that the Church can no longer make the remarkable progress it has made up to the present time. Our past history should be a strength unto us, and a hope for the future. It should stimulate our faith in God. Indeed, in the minds of those who have a testimony of the truth, there is no doubt whatever in regard to the outcome of this work. They know it will triumph over all its adversaries, no matter how powerful they may be. Whatever agencies are organized to oppose the work, they know

that God is all-powerful, and that He rules the destinies of men and nations, and He will bring His work to victory in the end. So the Latter-day Saints who are doing their duty are not easily moved. On the other hand, whenever anything has arisen in the shape of opposition, and whenever the clouds have been dark and threatening, those who were weak, because they were not doing their duty and keeping the commandments of the Lord, have always been the ones who thought the work was going to pieces, and that "the bottom was falling out of Mormonism." Whenever members of the Church have such feelings within them it is an evidence of their own weakness, and of the fact that they are not keeping the commandments of God, because of which they have not the assurance regarding the final victory of this work that a faithful man possesses. We expect there will be opposition, but at the same time we confidently expect that God, in the future as in the past, will deliver us if we will only do our duty. We never intend to so shape our faith and belief that it will please the adversary, or the world. The present chaotic condition of Christendom, with its jarring, differing sects, presents a practical illustration of what the Gospel would be if it were cut and pruned to suit the wishes of the enemy of all righteousness. This Gospel tree which was planted in the meridian of time by Jesus Himself and which was nurtured by Him and His followers, was shorn of many of its limbs and branches to suit the wishes of the ungodly, until its symmetry was lost. The Priesthood was taken to God, while those who were devout in maintaining the pure principles which God had revealed were put to death in various ways, because they would not recant, and deny the testimony which God the Eternal Father had given to them. These faithful souls contended that man must fear God rather than man, that he must meet his obligations to God, and in so doing he could not help but be a good citizen of the state. Those who keep the commandments of God are certain

to become a benefit to any community in which they live. Most people shiver at the thought of trouble, especially if it come to them individually. They may feel all right if it comes to some one else, but when it strikes home those who are inclined to be weak and doubtful in regard to this work become very fearful. For their part they do not want any persecution. All they desire is a smooth road, a pathway strewn with roses, where there are no obstacles to meet. But we claim that this work is divine, and if we expect to receive the reward of obedience thereto we may expect to labor hard for it. If we gain the great reward, we shall not be able to shun the fight, but will have to be valiant for the testimony of Jesus, upholding righteousness, doing our duty to God and to our fellow men in every respect. When I see men, as I do sometimes, who are filled with fear every time there is prospect of trouble, I always think of the Apostles in the meridian of time. I think of how they, rather than deny the testimony of Jesus Christ, were willing to submit to the most ignominious death for the testimony which God had given them.

The pride of the Latter-day Saints in regard to this work is that it is true, revealed from God to man, and that, unlike the various man-made organizations there has been no necessity to call a convention for the revision of its creed, to suit the will and wishes of mankind. This fact has been one of the main features which has stimulated the Saints through all the troubles and trials which have come to them, and one of the things they have cherished most. As Latter-day Saints we have great reason to rejoice in the goodness of the Lord. He has never forsaken us; and while I do not think that we ought to tempt Providence, or do unwise things that would bring trouble upon us, I have no fear in regard to the outcome of this work, if every man in the Church does his duty to God and to his fellow man. The fear is, if we have any in regard to our

selves individually, can we keep the faith? Can we trust in God in times of trouble and adversity as well as in times of peace? For my part, I rejoice that the Lord is still at the helm. I oftentimes think of the experience of the Savior, after He had fasted forty days and forty nights, and was then tempted of the devil. He was shown the kingdoms of this world, and was promised dominion over all of them if He would but fall down and worship Satan. What was the answer of Jesus? "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Then He was taken upon a pinnacle of the temple and told by Satan to cast himself down; "for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time thou dash thy foot against a stone." The Savior answered him, "It is written again, thou shalt not tempt the Lord thy God." Now, I feel that, as Latter-day Saints, we have no right to, figuratively, cast ourselves from the pinnacle of the temple. God expects us to use the wisdom He has given us and not to tempt Him. Then if trouble comes upon us, according to the will of God, we will be strong to meet it. It is not always those who appear anxious to get into a fight who are the bravest when the battle is on. More frequently those who are the most reluctant to enter the combat are the ones who show the best qualities under fire. As a people we have never had any desire for trouble. We only desire to serve God and keep His commandments, and then to leave the result with Him. By doing this we will be justified in the eyes of God as well as in the eyes of all good men. We never expect the wicked or the ungodly to be pleased with the plan of life and salvation which the Lord has revealed, but we do hope that the honest in heart will be able to see the kingdom of God as it has been established.

A friend of mine, a few days ago, in speaking of that passage which is so familiar to us all

relating the conversation of Christ with Nicodemus, brought to my mind a new phase of that part of it where the Savior says, "Except a man be born again he cannot see the kingdom of God." In other words, we cannot expect a man to see the kingdom of God unless he is born again. I had never thought of it particularly in this light before, but there appears to be some force in it. Notwithstanding the kingdom of God was established by the Redeemer Himself, His enemies could not see it because they had not been "born again." It was right among them, yet they were not able to perceive it. The same may be said in regard to the work which the Lord has established in this day. Notwithstanding the Church and kingdom of God is among the people, they see it not, they comprehend it not, because they have not been "born again." According to the words of the Savior, they cannot see the kingdom of God unless they are born again; consequently they do not recognize the fact that the Church of Christ is upon the earth, and the kingdom of God is here in embryo, because they will not receive the light which has come into the world, for they love the darkness of the world better than the light of the Lord. We believe, however, that every trouble and adversity which the Latter-day Saints are called to pass through will tend to call the attention of the honest in heart to the work of God, and will be the means of bringing salvation to hundreds and thousands. The very agencies which our enemies use to defeat this work will be overruled by God for the benefit of it. It must be very discouraging to the enemies of truth when they take a retrospective view of the history of the Latter-day Saints and see how the Lord in His kindness has turned, for the blessing and increase of the Latter-day Saints and the work of God, all their efforts against it. Everything they have done to defeat it has only tended to strengthen it. This is in accordance with the saying of the Lord, that man could do nothing against His work, but for it.

I love the work in which we are engaged. I have faith in it and in its final outcome. I believe in God the Eternal Father, and I know that we are able to approach Him. In His loving kindness He is mindful of us. We have access to Him, and He answers our prayers. I know that Jesus is the Christ, the Savior of the world, and that this is His work, and that it will come out triumphant. I thank God that I have faith in the leaders of this people. I have faith and confidence in Joseph F. Smith, the man who stands at the head of this Church; I know him to be inspired of God. The Lord is with him, and with the help of God I want to follow his leadership, observe his counsels, and do the will of the Father as it shall be expressed through him. God grant that the spirit of peace which the Gospel brings may pervade the homes of all the Latter-day Saints, that we may not be filled with fear at any time, except in regard to our own condition, and lest we may not be keeping the commandments of God. The only reason that we have for fear is that we are not living near enough to the Lord; but if we are doing His will we need not fear, for though all earth and hell should assail His work, yet will it prosper, because it has the stamp of divinity upon it. It is the work of God, not of man. This is my humble testimony, my brethren and sisters, and I rejoice in bearing it, in the name of Jesus Christ. Amen.

ELDER SEYMOUR B. YOUNG.

My beloved brethren and sisters, I desire very much that you will assist me by your faith and prayers, that in what I shall say I may be led and guided by the Spirit of the Lord. When I look upon this congregation of friends and brethren, my heart rejoices, and I am led to a renewal of my faith, and to greater confidence in the principles of the Gospel and the outcome of the work of the Lord. As the days and the years advance, the evidences of faith in the religion of Jesus Christ are manifested by your coming together in these general Conferences. When the first Con-

ference of the Church was held in the State of New York on the ninth day of June, 1830, I think there were only twenty-six members in the Church at that time. When the second Conference was held in September of that same year, there were thirty-five or thirty-six. Comparing that Conference with the one we are holding at the present time, there is certainly evidence that the Lord is in this work, not only in the increase of numbers, but in the living faith that is in the hearts of the Latter-day Saints today, prompting them to faithful labor and to united effort in pushing forward the work of the Lord.

Reference was made yesterday to the life of our Savior, and to the generally accepted idea that yesterday was the anniversary of the day on which He rose from the tomb. However, whether Easter Sunday is the proper day or not, we have no objection to it. The great underlying fact is that He rose from the dead, after having suffered crucifixion for the sins of the world, and that He was the Son of God. After He arose He ministered unto His disciples; but we are told there was one doubting Thomas, who would not believe though his fellow disciples assured him they had seen the risen Redeemer. Afterward, when the Apostles were all together in a room, with the doors shut, Jesus stood in their midst, and said, "Peace be unto you." Turning to Thomas, He said unto him, "Reach hither thy finger and behold my hands; and reach hither thy hand, and thrust into my side: and be not faithless, but believing."

We know today that in the ministry of our Lord and Savior there were but few who followed Him, as compared with the great mass of the people. His doctrine did not please the multitude. Very few received His word and believed that He was the Savior of the world, the promised Messiah, the expected King of the Jews. We note, too, that the persecution which came upon Him, His scourgings, His buffetings, and His final crucifixion, were not administered by the

heathen, nor by those who had no promise in regard to the coming of the Messiah. It was His own race, the house of Judah, from which He sprang, that inflicted upon Him these cruel tortures, and finally put Him to death upon the cross. So it seems to have been all along the line of true Christian endeavor and work. Wherever there has been the Spirit of truth, wherever there has been an effort to lead humanity into a better way, and to mark out a righteous newness of life, there has been intense opposition exhibited against it by the many. The truth has had but few followers, but it has had many opposers.

When the Prophet Joseph Smith was inspired by the Lord Almighty to establish this work in the earth, he gave to it the best efforts of his life. Every thought, every reflection of his soul, and the love of his whole heart, were enlisted in this great work. How great it was he possibly did not realize when the Lord first communicated to him; and even after the Church was organized and began to assume a condition of some importance in the world, even then, no doubt, he was not fully aware of the greatness of the structure he was instrumental in founding; but as revelation was given to him, precept upon precept, and line upon line, he became more and more filled with the Spirit of the Lord, and with enthusiasm in regard to the work; and as his enthusiasm grew, and as he became more and more endowed with power from on high, the efforts of those who opposed him were renewed and redoubled. We find that history repeated itself. The opposition did not come from the heathen, it did not come from non-believers in Christ, nor from unbelievers in ancient prophets and apostles. It came from men who said they believed in the mission of our Lord and Savior, Jesus Christ, and in the mission of His apostles, and that they believed He suffered death for the sins of the world, and rose again on the third day, thus becoming the first fruits them that slept, He having the key of the resurrection, with power to

unlock the tomb. So, as I say, we find history repeating itself. Opposition to this work has not come from those who did not believe in Christ, but it has come almost invariably from those who have professed to be followers of Christ, just as the opposition to the Savior came from those who professed to believe in His Father. Singular as it may appear, it is an everlasting truth that there is always opposition to the principles of life and salvation, and it seems as if the more men profess to be enlightened, and the greater their professions of faith, the greater is their opposition to those who introduce living, saving truths. The fiercest opposition to the Savior came from those who professed to be the most devout in their observance of the law of Moses, and who adhered most strictly to the forms and rituals of the law. And so opposition to the Gospel of Jesus Christ to this day has come from those who appeared the most devout.

Despite all this, we are moving along in the even tenor of our way, and making some progress. Testimonies are increasing in the midst of the Saints, and as our young people grow up to manhood and womanhood they are receiving the testimony of the Gospel, and are willing to go forth and devote their lives in proclaiming this Gospel. Our missionaries now have gone forth to the principal nations of Christendom, and are lifting up their voices fearlessly in proclamation of the truth. Yet we are not very popular that I know of in any land. Nevertheless, the Gospel is extending, Zion is growing, the Saints of God are spreading abroad, and today our testimonies are brighter than ever before. We have deep down in our hearts a stronger conviction of the truth. We know that God lives, and that Jesus Christ is our Savior, who died for the sins of the world, that we might live. When Easter Sunday comes, or when any other Sunday comes, it is the Lord's day and we reverence His high and holy name. We come together and worship Him. Thus to us every Sunday, in a sense, is

Easter Sunday, for we worship the Lord on that day, and not only on Sunday, but every day in the week. We do not put off the feeling of worship on the Monday, nor on any other day. If we feel as we should, we regard every day as the Lord's day, and we feel that we ought to serve Him and keep His commandments continuously, and not have a Sunday religion like a Sunday coat, to be laid aside as soon as the Sabbath day is passed. The religion of the Latter-day Saints is practical to a wonderful degree. Hence, we see that during the last four weeks, through the advice and counsel of the leaders of the Church, we have had four new Stakes of Zion organized. Every organization thus perfected will add strength to the work, and will give greater power to the brethern who preside and to the people over whom they preside. Moreover, it will add to the glory of God, because the Saints will live nearer to Him and keep His commandments better; for where the Saints are thoroughly admonished, and are in close touch with their leaders, the spirit of union, and the power to do good and to work righteousness, is greatly increased. So we rejoice whenever a new stake or a new ward is organized. And all this is in keeping with the progress of the work. We realize, my brethern and sisters, that we are not held in very high esteem by our friends of the different Christian faiths of the world; but this does not matter. We have our work to perform, and if we act well our part the Lord will see that His work will spread abroad in the earth, and that all the honest shall have the chance to hear the gospel. I rejoice today that we have leaders in our midst who know and understand the mind and will of the Lord, and who are willing to devote all their energies and their lives for the good of Israel. Under the inspiration of the Spirit of the Lord they prepare for these great Conferences, and they give us the word of the Lord, that we may be encouraged from time to time by meeting together and hearing their voices in no uncer-

tain sound proclaim the mind and will of the Lord. They point the way in which we should walk, and they admonish us to follow them as they follow Christ. We have confidence in our leaders today, and the Lord has given us inspiration to be able to say that we know this is His work, and in this we are determined to devote our lives and the best talent He has given us. That we may be faithful and true in keeping the commandments of the Lord is my prayer in the name of Jesus. Amen.

ELDER J. G. McQUARRIE,
(President of Eastern States Mission.)

My brothers, sisters and friends, I wish I could express the blissful consciousness I feel thrilling and pulsating through my soul in being surrounded by thousands of my brothers and sisters. One can hardly realize this feeling unless he has been out separated from the love that one feels in Zion—cast upon the ocean, as it were, like a cork amidst the waves, a stranger in the community in which he sojourns, and after a few years to return to be surrounded by thousands of people whose faces are lit up by the same spirit, and to clasp the hands and feel the throb of that pulse which beats in harmony with his own. I am grateful unto God for the blessings of the Gospel and for this spirit which makes us kindred with those in heaven, and causes us to feel we are really and truly brothers and sisters.

I preside, act as a kind of bishop, over that portion of territory lying north of Virginia and east of Ohio. It includes about one-third of the population of the United States. There are a great many people there who have not yet learned I am their "bishop," and I expect it will be a long while before they find it out. When I was first asked to preside over that district I felt the responsibility, in that vast throng of God's children, to see that they were warned of the fact that the Gospel has been restored and that it is now being preached to the world as a witness. When I stood upon Brooklyn bridge,

one of the great thoroughfares of the city of New York, and watched the throngs of people passing (three hundred thousand every day), and when I realized that this was only one of many thoroughfares in that great city, and that city was only one of many in the district; and when I thought of the thousands of cultured, eloquent ministers in the district, it seemed impossible for a few western boys, many of whom, like myself, come from the sands, rocks, and the cactus fields of the south, to make ourselves heard, or known in that great mass of humanity. When we first hired halls no one entered them, and when we tried to get into their homes and experienced their exclusiveness, I again thought how impossible the task would be. Had I not known that this work was from above, I would have given up in discouragement. One had to possess a sublime faith in God, knowing that it was His work, and that he could make possible what He had called him to accomplish. With this faith we turned our faces to the task, carrying on the good work that had been started by those who preceded us. I feel today I can say we have at least accomplished one part of our task. I believe that every soul in the district has heard that the kingdom of God has been established, that God has spoken again from the heavens, that His servants are traveling as they did anciently, and that this Gospel is being preached as a witness unto the people. God has done His part. Among other things He has used the powerful agency of the press. The press with its ten thousand tongues has sent this Gospel into the homes of the rich and proud as well as the poor and humble. And this, not because of our ability, but as a result of our faithfulness. Scarcely a week passes but there is something in the papers concerning the work in which we are engaged. Portraits of the Elders, views of their homes, the places where we hold our meetings, and our articles of faith, are published so often that we cannot help but acknowledge that God is assisting us to accomplish His purpose. This strengthens our

faith, even as Nephi's faith was strengthened when he returned after accomplishing his mission, obtaining the plates of brass "that a nation should not dwindle in unbelief." I mention this to strengthen the faith of some who may feel unable to accomplish the task that God has assigned to them. While many things are said in opposition to us it is only bearing out the prophecy that the name of Joseph Smith should be known for good and for evil in all the nations of the earth. If you wanted to make your name known for good and evil in all the nations of the earth, how could you do it? Think of how few men have made their names known in all the earth, either for good or evil. The name of Jesus Christ has been eighteen hundred years reaching the limits, and yet today, nearly every one who has heard the name of Jesus Christ has also heard the name of Joseph Smith; and while they say many things that are evil concerning him there is generally something said that is good.

During the last year we have had greater success in our district than ever before. We have succeeded in establishing ourselves quite firmly. We hold Sunday schools and regular meetings in good halls and in good districts; and we have congregations in Boston, Brooklyn, New York, Philadelphia, Baltimore, Albany, and Alleghany. Reporters come to our meetings and interview the elders, and when they come in contact with them, and meet a pleasant congregation of representative people, they get a good impression of us, and this preaches the Gospel more effectually than we proclaim it. I remember when the greatest storm of abuse we ever experienced broke over us, when there was a very bitter feeling, reporters came to meet the elders and they remarked that we looked like college graduates, that we had that clear look in our countenances which indicated virtuous living. We cannot help but show in our faces the Spirit of God if we keep His commandments. When we assume to be representatives

of the Church and Kingdom of God. when we go out of private life and assume public life, something more is expected of us. When our boys and girls are called from the various avocations of life, and go into public life as missionaries of the gospel, they themselves seem to realize this fact. They know they are expected to represent the character of Latter-day-Saints. They know that their mothers, fathers, and friends are praying for their success. They know they are expected to reflect credit upon the Church. They feel that, in a way, they are representatives of Jesus Christ, and that they should reflect His character in their lives and His principles in their teachings. I believe the Latter-day-Saints can be justly proud of their boys and girls, so far as their conduct in the mission field is concerned. When I have seen boys come into the mission field unsophisticated, perhaps uneducated, some who have never spoken in public places, some who never were called upon to defend their belief, but who possessed that living faith deep down in their hearts which, when the call for duty came, prompted them to respond to it, when I have seen this class of boys become in a very short time able defenders of the faith, and competent to meet any man in the world in support of the principles of the gospel, it has been to me a strong testimony of the truthfulness of the gospel of Jesus Christ. I have noticed, too, that members of the Church who are indifferent, and who visit us occasionally look with pride upon these Elders. If they should see an Elder with a cigar in his mouth, or entering a saloon, they would be indignant and say he should be recalled, they would assert he was not worthy to represent them, even though they did the same things themselves. Those who are neglectful in keeping the commandments themselves are often most severe in their censure of an Elder who makes a mistake. We have a right, my brethren and sisters, to expect this of our representatives. On the other hand, what has an Elder

the right to expect from you who live in Zion? We are pointing people to Zion, we are telling them that it is established in the tops of the mountains that God's house and God's people are here, and when those people come they expect to find Zion. We have a right to ask of every Latter-day Saint that he or she shall reflect the glory of the Gospel light, just as much as you have a right to expect it of your representatives in the world. Christ has a right to expect it from that "peculiar people," that "royal generation," that "holy priesthood," which Peter spoke of. When we name His name we should keep His commandments. When saints gather up to Zion and they see those who, perhaps, were once Elders among them going into saloons, or other men who bear the holy priesthood breaking the commandments of God, what is the effect? You shatter their faith. I know that the blood moves quicker about our hearts when we sing of these snow-capped mountains, these fertile valleys, and of the crystal streams flowing down from the mountains and running off into a shimmering sea. It is a beautiful picture, my brothers and sisters; but snow-capped mountains, beautiful valleys, crystal streams, and shimmering seas, do not make Zion. Zion is where the pure in heart dwell, and if we are going to live worthy of the light we have received we must be pure in heart. If we live up to the light and knowledge we have received and reflect it in our lives in these mountains, I know that the Gospel can and will revolutionize the world.

We feel encouraged in our missionary work, my brethren and sisters. Your sons in the mission field are doing a glorious work, and they are meeting successfully all the opposition that is brought to bear against them. They do not flinch from the storms that arise; they do not fear when threats are made. I hope that everyone who is here, will appreciate the power of the priesthood, knowing that this is God's work, and that none will feel to waver or falter. God bless you, my brothers

and sisters, and bless Zion, that she may grow and prosper, I ask it in the name of Jesus Christ. Amen.

ELDER RUDGER CLAWSON.

Unity in prayer—Need of prayer under all circumstances—The Lord's willingness to answer it—Operations of good and evil.

Brethren and sisters, I wish that each of you could stand here and look into the sea of faces that are before me, and then you would have something of the feeling which I have in standing before so large a congregation of Latter-day Saints. I esteem it as a very great privilege; at the same time I feel the responsibility of occupying the position of a teacher in the Church of Christ. I feel the need of your faith and prayers in my behalf, and of the Spirit of the Lord to enlighten my mind and to inspire my remarks, so that I shall be able to say something that will edify the Saints. I have been very much impressed with the spirit of the conference, with the large gatherings in this building yesterday, as well as at the meeting in the Assembly Hall, the meeting at the Bureau of Information, and in addition the large number of people who were walking to and fro on this block. Zion is growing. It is going to be a very difficult matter to accommodate the Latter-day Saints in these conference gatherings. Nevertheless, we shall have to do the best we can. We rejoice in the spirit of the work.

One thing that has impressed me very much during the conference is the character of our worship before the Lord. In the assemblies of the Latter-day Saints a very important feature is the calling upon the name of the Lord in prayer. The words that are offered up in the invocation from this pulpit mean a great deal to the people. We must not suppose that when an Elder of Israel is called upon to pray, the words which he utters belong to him, or that the prayer is altogether his prayer. I do not so consider it. The prayer which is offered up ascends to heaven in behalf of the entire congregation. This is indicated by the response which fol-

lows the prayer, when the people lift up their voices and say amen. That response makes the prayer general in its character and applicable to the whole Church. It is your prayer; it is the prayer of the Latter-day Saints. And when prayer is offered up in this manner I am simple enough to believe that it penetrates into the very heavens, and is heard by God our Father, and such prayers will surely be answered upon our heads.

It is astonishing the amount of scripture and revelation that has been given upon the subject of prayer, touching its importance, its far-reaching character, and its necessity to the children of men, especially to the children of God. I am reminded of a passage which occurs in a revelation given to Martin Harris in March, 1830. The Lord said unto him:

"And again, I command thee that thou shalt pray vocally as well as in thy heart; yea, before the world as well as in secret, in public as well as in private."

"Pray always, and I will pour out my Spirit upon you, and great shall be your blessing; yea, even more than if you should obtain treasures of earth and corruptibleness to the extent thereof."

How impressive are those few simple words in regard to prayer! How far-reaching! They enter into a man's life and comprehend his whole existence, at least from the years of his accountability until he passes into the grave. He must pray under all circumstances. Prayer is not reserved for the Sabbath day or for any particular occasion. It is not only to be used at the general conferences of the Church, but the spirit of prayer must be in our hearts unceasingly. We must pray in our families; we must pray in secret; we must pray in our hearts. The spirit of prayer must be with us when we retire at night and when we arise in the morning. It must be upon us when we leave our homes for our daily employment; in the office; in the shop; in the field; in the mountains or in the valleys, or wherever we are. We are told in the words which I have quoted that if that spirit is upon

us the Lord will bless us, and the blessings which will come in answer to prayer will be of more importance to us than treasures of earth. We know something of the treasures of earth; we realize the value and the desirability of earthly things. We know how they are sought after, and what great sacrifices are made for them. But how much better it is to enjoy the full measure of the Spirit of God which is promised.

Then we learn in another revelation, that was given to the Prophet Joseph Smith in 1832, something concerning the character of our heavenly Father. In that revelation He says to His Church through the Prophet:

"Draw near unto me and I will draw near unto you: seek me diligently and ye shall find me; ask and ye shall receive; knock and it shall be opened unto you;

"Whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you;

"And if ye ask anything that is not expedient for you, it shall turn unto your condemnation."

Mark, brethren and sisters, how clear-cut are these words. There is no doubt, no dubiety. It does not say if and peradventure you call upon the Lord, He may be gone on a long journey and you cannot reach Him; or He is very busy; His attention is now attracted to the nations of the earth; probably He is busily engaged with the great war between Russia and Japan and He cannot give you any attention, therefore you might as well cease praying. No, this revelation does not give forth any such ideas. Our heavenly Father is always near and ready to listen to His children. "Draw near unto me and I will draw near unto you." It is not like we sometimes find it upon the earth with great men. Take the President of the United States, for instance. He is a great man, with very serious and grave responsibilities resting upon him. His whole attention is devoted to the government and welfare of the people. The obligations resting upon him are perhaps almost more than he can carry. Consequently, when people call on him, many times he cannot receive them. He may be very

busily engaged upon his annual message, or upon some other matter, and those who go to see him may have to wait hours before they get access to him, or it is possible that they may have to trust their business to some representative of the President. How different with our Father in heaven, who has the responsibility of the world resting upon Him. His hand is upon the nations. He is directing in all the affairs of this world. He controls in all the kingdoms of the earth. He knows what is going on. He knows the status of this great war, and He knows just how it will all result. In other words, He will have it come out to further his purposes. He knows all about affairs in England, in France, in Germany, and those ten great kingdoms spoken of by Daniel, the Prophet. I have no doubt He knows all that is going on in our own nation, and the great responsibility resting upon the people of the United States, the people of Canada, and the people of all the countries of America. And yet—think of it! He says to you and to me: He says to this poor man and to this poor woman: He says to this rich man and to this rich woman: "Draw near unto Me and I will draw near unto you." Yes that poor widow down there, to whom nobody is paying any attention, and who has very little influence, —to her the Lord says: "Draw near unto Me and I will draw near unto you." "My ear will be open to hear your prayer and to answer it." Did not the Savior notice the widow who cast her mite into the contribution box? She was poor; and all she had she threw into the box, and she was left penniless, and one might naturally say without a friend in the world. But she did have a friend, and that friend happened to be the Lord, than whom there is none greater. He stood there and said of that poor widow that of her poverty she had cast into the box more than all the others who had given of their wealth. Is not this a comfort and a consolation? And this is what prayer brings—prayer that is offered in the

congregations of Israel, in the homes of the Latter-day Saints, and from the heart. Such prayer is effectual, and it reaches into the heavens. It has an influence there.

To show the importance of prayer I remind you, my brethern and sisters, that in this world there are two great powers, and these two powers are at warfare. There is the power of good and the power of evil. They do not harmonize, they do not mix. Like oil and water, they will not mix. On the one hand, there is the power of good striving with every man and woman; on the other hand, there is the power of evil striving with every man and woman. Their prospects, their record, and all their future will depend upon which of these two great powers controls them. You can see this exemplified in what occurred with Peter. The Lord said to him:

"Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

"But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethern."

What a wonderful saying was this! We would get the impression that the Savior had a perfect assurance that His prayer had been heard of the Father. Although Simon Peter was one of the chiefest of the Apostles; like other men he had his weaknesses and his imperfections, and I suppose the Lord knew wherein he was the weakest. He understood that Satan desired especially to sift Peter as wheat, and to destroy him if possible. Herein comes the power and virtue of prayer. The Lord Himself prayed for him. He did not criticize or scold him, for He saw that he had weaknesses—as we all have, and I doubt not but Satan would like to have all of us that he might sift us as wheat. I firmly believe that if it were not for the faith and prayers of this people, which are ascending continually to heaven, Satan certainly would have power over us, and perhaps in many instances we would be overcome and destroyed. The Lord prayed for Peter, and His prayer was heard, and so He

charged Peter that when he was converted he should strengthen the brethren. We must bear in mind this great conflict that is going on between good and evil. 'Everything that is good, every power and principle that leads to good, is from God; and every influence that enticeth man to do evil is from Satan, the father of lies. Thus we may judge between the good and the evil.

Before I sit down I want to call your attention to the power of prayer as it has been exemplified in the coming forth of the Book of Mormon, which is truly one of the most wonderful books ever published. The world might appreciate this book if they were not blinded by the subtle craftiness of man, and by the power of evil which lieth in wait to deceive. This book came forth by the power of God through the Prophet Joseph Smith, and I tell you that its coming forth was greatly influenced by prayer. It is so declared in one of the revelations of God given to the Prophet, found in section 10 of the Book of Doctrine and Covenants. I will read it, because it is so impressive, and shows clearly the efficacy of the prayers which were offered by the Nephites in regard to the coming forth of this book:

"And, behold all the remainder of this work does contain all those parts of my gospel which my holy prophets, yea, and also my disciples, desired in their prayers should come forth unto this people.

"And I said unto them, that it should be granted unto them according to their faith in their prayers;

"Yea, and this was their faith that my gospel, which I gave unto them, that they might preach in their days, might come unto their brethren the Lamanites, and also all that had become Lamanites, because of their dissensions.

"Now, this is not all—their faith in their prayers was, that this gospel should be made known also, if it were possible that other nations should possess this land;

"And thus they did leave a blessing upon this land in their prayers, that whosoever should believe in this gospel in this land, might have eternal life;

"Yea, that it might be free unto all of whatsoever nation, kindred, tongue, or people they may be."

From this it will be seen that the

coming forth of the Book of Mormon was influenced by and in fact was in answer to the prayers of the Nephites, offered up 1400 years before and recorded in the celestial kingdom. In conclusion, I say to you, my brethren and sisters, that your prayers and my prayers, if they are offered up in faith with singleness to the glory of God, will be recorded in the celestial kingdom, and the precious offerings and supplications that go up from these conferences will be recorded and will be answered upon the heads of this people, as God lives, if we will do our duty. May God bless you in the name of Jesus. Amen.

The choir sang the anthem: "Come let us sing unto the Lord." Benediction was pronounced by Elder Collings Hakes.

AFTERNOON SESSION.

The choir sang the hymn which begins:

"Though deep'ning trials throng your way,
Press on, press on, ye Saints of God;
Ere long the resurrection day
Will spread its life and truth
abroad."

Prayer by Elder James E. Steele.
Singing by the choir:

"Awake, ye Saints of God, awake!
Call on the Lord in mighty prayer,
That he will Zion's bondage break,
And bring to naught the fowler's
snare."

ELDER WILLIAM McLACHLAN,
(President of Pioneer Stake.)

My brethren and sisters: In standing before you this afternoon I desire, above all other blessings, that the Spirit of the Lord may direct the words I shall utter. Forty-one years ago I became identified with the Church of Jesus Christ of Latter-day Saints. A few weeks later I received a testimony of the truth of this work. In the year 1862, in answer to prayer, with a very earnest desire to gather to this land, the Lord spoke to me by the power of His Spirit, and gave unto me a promise that I should have the privilege of gathering according to my desire the

following year. With that word came the most positive and definite assurance that was ever given to man. I could not doubt the word that the Lord gave to me on that occasion, and it was fulfilled to the very letter, although I had much trouble and difficulty in accomplishing my wish. From that time to the present I have been a resident of Salt Lake City—that is, from October, 1863. I feel it is a great honor to be called to labor in any capacity in the work of the Lord. I realize very much my weakness and my inability to fill the call that has been made upon me, and the honor that has been bestowed upon me by the Priesthood of the Son of God. But I have been a worker, more or less, all my life, and my desire is to serve the Lord first, and then, if I am able, to serve the people with all the strength that God shall give me. I wish to devote my time, and the ability that God shall give me, under the inspiration of His Spirit, in laboring for the building up of this work and the spread of righteousness and truth in the earth. The pugilists of the present day talk about heavy, light and feather-weights; I feel that I am a feather-weight. But the Lord is just as willing to hear and answer the petitions of the humble and incapable as those who are competent, and blessed with great talents and ability. I feel it is the privilege of every man and woman who has entered into covenant with God to be just as good as the best. There is nothing to prevent all from being good. The man who has the greatest ability is not always the best man; but the man who is humble, who is willing to acknowledge the hand of God, and who will seek His aid in accomplishing the work that has been assigned him, will be blessed and prospered in that labor. It is with this confidence in God my eternal Father that I have accepted this honor that has been conferred upon me, and by and through His help I shall try and do my duty.

May the blessing and peace of Heaven be upon the people of God. May the blessing of the Lord be upon their

lands, upon their houses, and upon everything that pertains unto them, that we may become a united and a free people—free from sin and from stain of every kind, and live in harmony and peace together before God. This is my prayer and desire in the name of the Lord Jesus. Amen.

ELDER NEPHI L. MORRIS.

(President of Salt Lake Stake.)

I most sincerely desire I may be guided and influenced by the Holy Spirit in the few remarks I shall make to you upon this occasion. Like President McLaughlin, I feel very weak in this position to which I have just been called. I have endeavored during my life to discharge the duties which were imposed upon me as a member of the Church of Christ, and I have learned that by humility and devotion to duty one may achieve somewhat of success. Without these qualities there is little hope of success. If my remarks are to be measured by my experience as a President of a Stake, they will be certainly very brief, for I was only set apart to this new appointment a little over a week ago. My duties thus far have consisted in signing a half dozen recommends or so, and the attending of banquets, so that my experience is very limited. I feel, however, to accept, with meekness and with gratitude to God, the appointment which has been given me, and rely upon Him in the discharge of the duties pertaining to that calling. I am proud to be associated with the Church of Christ, and to have the fellowship of such men as surround me upon this occasion. I am not ashamed of the gospel of Jesus Christ; I am not ashamed of the members of the Church of Christ, and can look the world in the face and bear my testimony to the truthfulness of the work in which we are engaged. I know that we are a people called of God for a chosen purpose, to help uplift and save mankind. I know the world misunderstands us, and it is for our heavenly Father and ourselves to make our mission clear to the world. I know that we are maligned and misrepresented; but I have no fear of the lies

of the world. They cannot hurt us. We are looked upon as being a fanatical lot of people—a people who have no high estimation of virtue, of honor, and of those qualities which go to make truly great disciples. But this is because the world do not understand the Latter-day Saints. It is for us then, to make them understand us; and if they will but look upon us without prejudice they could not fail to appreciate the principles which animate our lives—the love of virtue and honor, and devotion to God.

My most earnest prayer is that the Spirit of God may continue with His people, and that their lives may be characterized by unity, by devotion and sacrifice to him, and that he may qualify us by His Holy Spirit in the performance of all our duties, in the name of Jesus. Amen.

ELDER RICHARD W. YOUNG.

(President of Ensign Stake.)

My dear brethren and sisters and friends: Of the fifty-odd Presidents of Stakes in this Church I am the very latest in point of ordination. I feel that I have not yet cut my teeth, and that I have not even learned how to talk. I have, however, in my mind some things which I think it would be fitting to mention, if the Spirit shall prompt me, and I pray that I may have it during the few minutes that I shall occupy your time. Like Brother Morris, and like practically all under the sound of my voice, I am proud to be numbered among the Latter-day Saints. I am not ashamed of the Gospel of Christ, and the man does not live who is able to say that on any occasion whatever I have not been willing and, if the occasion were proper, anxious to declare my belief in the principles of what is called "Mormonism." I esteem it an honor to be associated with this people, despised and misunderstood though they are. I know their work, their faith, the sacrifices they have made, their honesty, their virtue, their aspirations and their hopes, and, as I say, I feel it an honor to have a standing in this Church and to be associated with this people. It is no new thing for the people of God to

be despised, to be despitely used, and to be evilly and falsely spoken of. That has been the common lot of the people of God in all ages. If we are thought to be unpatriotic, we have but to turn back to the first few centuries after the time of Christ to behold a people who were persecuted by reason of their alleged lack of patriotism, and by reason of the accusation that they indulged in treasonable practices. It is reasonable I take it, that the churches of the world should have little sympathy with this church. We have come forward with a message that this is the Church of God, and that by other professing Christian churches the ordinances have been broken, and they have strayed from the true path. Naturally this arouses within them a feeling of indignation, and for my part I have something of sympathy for those not of our faith in their opposition to this Church, but nothing of sympathy with their desires to trample upon right and justice and constitutional principles in their treatment of us. I believe with all my heart that this is the Church of God. I desire to be a humble and obedient member of that Church. I desire to fill the position to which I have been appointed—unworthily I believe—under the influence and power of the Spirit of God. It is my desire to be useful among this people, according to the capacity which the Almighty has given me, and to that end I pray for the faith of the Latter-day Saints, particularly within my own Stake. I pray God that He may bless this people, that they may appreciate their responsibilities and their duties. Our professions are high, and our conduct should be equally high. It is not sufficient that we should be contented with knowing that we have the truth; we should not stop short of living according to the principles of truth that we have received. We may look among the Christian churches of today and we will find many noble examples of Christian fortitude and sacrifice, which we might very well emulate as Latter-day Saints. Again I pray that God will bless this people, that they may arise to the fulness of their

privileges and their duties, and I pray this in the name of Jesus. Amen.

ELDER ELIAS S. KIMBALL.
(President of Blackfoot Stake.)

My brethren and sisters: I am pleased with the opportunity of reporting the Blackfoot Stake of Zion. I desire to enjoy the Spirit of the Lord in the few remarks I shall offer. I am interested in the work to which I have been called. I look forth with hope and aspiration to be able, as a servant of God, to do something, to make a good account of my stewardship, and not to be a disappointment to God and to His servants whom He has placed at the head of this Church. I will take advantage of this opportunity to bear testimony concerning the brethren who stand at the head of this Church. I have perfect confidence in the integrity and honor of the leaders of our Church. I lift up my voice in protest against every declaration of disrespect concerning them, and, so far as my influence and power goes, to stay such declarations. I protest against them. I have been brought in contact with President Joseph F. Smith and his counselors, and a number of the Twelve Apostles, and I am proud of the honor of their acquaintance, and can testify to their virtues and integrity. I tell you, regardless of statements which are made inside and outside of the Church, those men are interested in the welfare of all people, and are laboring incessantly for their welfare and upbuilding. This is my humble testimony to you, my brethren and sisters, and that is the reason I have for saying at this time I believe in them, and extend to them my faith and prayers, and I will give them my support with the help of God. I believe in this Church also. I know it is the Church of Jesus Christ of Latter-day Saints, and I am willing to make any reasonable sacrifice, and I pray that I may be willing to make the sacrifice of my life, if called upon, for the building up of the Church and kingdom of God in these latter days. If I understand the position cor-

rectly, this is a covenant that every man and woman in the Church has entered into. Therefore it behooves us to be upon our guard and cease evil speaking. I believe the people of Blackfoot Stake will compare favorably with the Saints in any other part of God's vineyard, but I have heard some things that have not been pleasing to me respecting the subject I have just mentioned. It is a principle that has been known by our people ever since the organization of this Church, that those who lift up their voices against the Lord's anointed will not be blessed. It is something that our people should become better acquainted with. In reading the other day about the Japanese, I learned that they are recognized as the most loyal people of any nation. They love their Emperor, they love their country, and that is their religion. I do not think the Japanese should be one whit ahead of the Latter-day Saints in loyalty. We should revere and honor those whom God has placed at our head. We should give them our faith and prayers. We should not only love them, but we should love our God, our Church and our country. That is my religion, and I pray that I may have it burned into my heart and brain so that I may never forget it as long as I live.

I feel well in the gospel. I know that it has made me what I am, if I am anything. I know it will make me what I hope to become, through a faithful, honest, virtuous life. It is worth to me more than all the riches of the world, and with the Lord's help I hope to be willing to sacrifice all for it.

It is about two months since I was called to preside over the Blackfoot Stake of Zion. It came hard upon me because I was required to break up my home and go to a new country. You who have not passed through that experience will hardly understand my feelings, but you who have been called to fill missions to the nations of the earth, and to make sacrifices in that line, will appreciate some of my feel-

ings. I went into that country and looked over the situation, and, to tell the truth, I was a sick man for about ten days and until after I met with the people. Subsequently I felt to glorify God that I had been called from where I lived to a new country, where I might grow up with the people, and help them to develop one of the best sections in God's vineyard.

Now I will tell you a little about the country. I invite all our brethern and sisters who are without homes, and who expect in the future to seek homes in a new country, to come to the Blackfoot Stake. On the west side of the river from Blackfoot, there are over one hundred thousand acres of as good land as lies out of doors. From Basalt, on the north, down the river to Thomas, in the southwest part of the stake is a distance of twenty-five miles. It has an average width of from six to seven miles, and every foot of that land is arable and can be covered with water. Running through this section of the country are eight canals, which, when completed will hold a hundred and forty-two inches of water—more water than you have in Salt Lake valley. On the east side of the river there is a great extent of territory, which is covered with large canals taken from the Snake river. The country is only partly inhabited. There are many men in that section owning from six hundred and forty to three thousand acres each. They all love the almighty dollar enough to be willing to sell some of their lands. I regret to state, however, there is an excitement at the present time in our community. Eastern capitalists have thought it advisable and profitable to build a sugar factory near Blackfoot City, and the people have been thrown into an excitement on this account, as they were in Salt Lake City when the "boom" was on, and they are asking two or three times the price for their land that they were willing to take a month ago. I hope and anticipate that this spirit will disappear, and that the people will become more reasonable in their prices. In looking

over that country I estimate it is capable of sustaining from forty to fifty thousand people, if it be cut up into smaller farms. I have never seen better soil; it is as good as you will find in any part of the Snake River valley, and in my opinion that is the greatest valley in the Rocky mountains. You who are unacquainted with the size of Snake river, and the Snake River valley, have a very slight conception of what there is to the north of you. I believe that every one claiming the name of Later-day Saint could go into the Snake River valley and become comfortably situated upon farms, it is so large. The Blackfoot district is an excellent farming and fruit district. While I do not wish to discourage our brethren who live up the valley (for they are living in one of God's finest countries), I believe I have many reasons to offer why the Blackfoot section of the Snake River valley is better to live in than it is farther up. It is claimed by the citizens who have lived in that section of the country for a long time that the open seasons there are between two and four weeks longer than they are further up the valley. The altitude of Blackfoot is about the same as Salt Lake City—four thousand five hundred feet—but it is considerably colder than Salt Lake City on account of the winds which prevail there. I have faith, however, in God's willingness and power to help His people if they will keep His commandments, and though these cold winds are disagreeable I think He will do as much for the people of Snake River valley in causing the winds to abate, and the climate to become more pleasant, as He did for the people of Bear Lake valley. My brother Golden and I used to live in Bear Lake valley; we ranched there for fourteen years, and we became inured to the windstorms which occurred continuously through the winter in that country. President Budge, of the Bear Lake stake, informs me that now it is a rare thing to have a severe wind storm, and the climate has become moderated and more desirable for the

people. I have faith that this will occur in the Snake River country. People who live here have been educated to believe it is an undesirable country, with a cold, rigorous climate; I hope the time will come when you will get a correct idea regarding that section, and that some of you will come there and settle. There are thousands of young people in these older settled communities who would be greatly blessed if they would pick up their knapsacks and come out into the Snake River valley. I realize it is not the desire of our brethren that these older settlements shall become depopulated; but there are hundreds of young men who, if they stay in these older communities, will have small opportunity of ever becoming anything particular or gathering around them this world's goods. They have natural ability and intelligence, and they should go into a new country, grow up with it, and become prominent in the community.

I pray the Eternal Father that He will bless the Saints of God, and inspire us all to be faithful, true to our covenants, pure, and to abstain from everything that is reckless or unwise. I pray that we may become more loyal to God and to His servants. I feel highly honored, my brethren and sisters, in being a member of the Church of Jesus Christ of Latter-day Saints, and in associating with you as such. I feel highly honored in being called to preside over the Blackfoot Stake of Zion, and with the Lord's help, and the help of my brethren and sisters who live there, we will accomplish something in the development of that country. I have two counselors who are strenuous young men, who have faith in the future, who believe in God, and who have love and confidence in His servants; and we are united. We have a desire to build up that country, that our people will have something to be proud of. May God bless us to this end, is my prayer in the name of Jesus. Amen.

Olea Shipp and Leo Foster sang a duet, "As Pants the Hart."

ELDER HYRUM M. SMITH.

Encouraging reference to the young people—Testimony of the Gospel—The believer and obedient will be saved—The wicked cannot place the cause of their sins upon others

Relying upon the Spirit of the Lord, and also depending upon your assistance, I trust that whatsoever may be said by me this afternoon will be in harmony with the truth, as the truth has been spoken at each session of this Conference. I rejoice in the words that have been uttered, and in the testimonies that have been borne, by the servants of the Lord. These testimonies do much toward bringing joy to my soul; for, like the brethren who have spoken, I, too, have a testimony of the divinity of the Gospel of Jesus Christ, and, like Brothers Morris and Young, I can say that I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth. These brethren are young men; I also am a young man, and in repeating that declaration, made by the Apostle Paul in an epistle to the Roman Saints, I but echo the sentiments of tens of thousands of young men who are members of the Church of Jesus Christ of Latter-day Saints. I am proud to feel that I am a representative young man among the Latter-day Saints. If there is the slightest idea in the minds of any of the Latter-day Saints that the young men are not following in the footsteps of their parents, and are not gaining a testimony for themselves, those who entertain such an idea are not acquainted very extensively with the young men of Zion. Because one young man is wild, and perhaps sinful and rebellious, or because two or three may be in this condition, is no valid reason why any Latter-day Saint should imagine that all of the young men of the Church are rebellious and sinful. A young man may have as great a testimony of the Gospel of Jesus Christ as may an old man. In evidence of this we need but point to the thousands of young men and women of the Church who bear testimony that they know the Gospel of Jesus Christ is true, and that it is

the power of God unto salvation. The Lord Jesus knew this when He was twelve years of age. He knew that His mission was to do that which His Father had sent Him into the world to fulfill. Long before that, Samuel, another child, knew it. Long after, Joseph Smith, another child knew it. And in the intermediate stages of these times there have been thousands of young men who knew that God lived, and that Jesus is the Christ. We, as young people, are entitled to this knowledge, for the Lord will not withhold any blessing, any knowledge, any intelligence from a man simply because he is young. Ashamed of the Gospel of Jesus Christ? I have wondered why Paul ever made such a remark. He was a man who had been converted by a miraculous light from heaven, and the voice of Christ speaking to him demanding why he persecuted the Lord, and from that time on he was a preacher of righteousness, a minister of the Gospel, a missionary to the nations of the earth, declaring Christ and Him crucified. Why, then, should Paul say, "For I am not ashamed of the Gospel of Christ?" I suppose it was because the members of the Church of Christ in those days were despised, hated, persecuted, and put to death for the bearing of such a testimony; and no doubt there were those who were weak in the faith, and who had no relish for persecution or for death. These Saints to whom Paul wrote, living as they did at Rome, among the Romans, were subject to all these afflictions, and in order to encourage them, and to point out that the Gospel was above all, and was better than life itself—in fact, that the Gospel was life itself, and that therefore they need not fear nor be ashamed of it—he, their shepherd, their missionary, he who had done much, to convert them, desired them to know that he was not ashamed of the Gospel of Christ, because he knew that it was the power of God unto salvation to every one that believed it; "to the Jew first, and also to the Greek." In our day there are many men—more than

there were in that day—who have this same testimony, and the same undaunted courage to say to the Saints that they are not ashamed of the Gospel of Christ. Furthermore, they have the courage to stand among the nations and declare the same truth to them.

Why should we be ashamed of the Gospel of Jesus Christ? Are we ashamed of the Redeemer of the world, who suffered as we will never be able or expected to suffer, for the truth? Ashamed of the truth? ashamed of uprightness? ashamed of honesty? of integrity? of obedience to God and to righteous laws? ashamed of all that is good and true? Why indeed should a man be ashamed of these things? And no man with the courage of his convictions and with this knowledge in his heart will ever deny this truth to escape the persecution, the hatred, the contempt, and the revilings of the world. No; we follow our Lord and Savior Jesus Christ, the great Shepherd, who has declared, "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." He has said further, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father, which is in heaven." Who among the Latter-day Saints, entitled to all privileges of the knowledge of the Gospel of Christ for himself, will deny Jesus Christ, and by so doing place himself in a position to be denied of the Savior before God the eternal Father? Not the young men of the Latter-day Saints, let me assure you; and let me assure the world, too, that it will not be the young men of this Church who will deny Jesus Christ, and with even greater assurance can I say that it will not be the old men. It will not be any Latter-day Saint who has the knowledge of the truth and in whose bosom burns the testimony thereof revealed from Almighty God, in spite of every effort put forth by the

adversary and his emissaries to persuade or to enforce us to do so. I am proud myself to feel that I have been permitted to be born in the light of truth, and to walk in the path marked out by Christ and well followed by the servants of God. As my brethren have said, I am only too proud to be permitted to be numbered with the Latter-day Saints.

The Gospel of Christ is the power of God unto salvation unto all those who believe it; but it is not the power of salvation to any man who does not believe it. Notwithstanding Jesus Christ is the Son of God; notwithstanding he was appointed and ordained before the foundations of the world were laid to perform the work which He accomplished; notwithstanding He came in the meridian of time by the appointment of the Father; notwithstanding He preached the Gospel, the plan of life and salvation, by which all men may be saved; notwithstanding the miracles He performed; notwithstanding that ultimately His kingdom will triumph, and all enemies be put under His feet, and He will reign as Lord of lords and King of kings; notwithstanding He was crucified for the sins of the world and His blood was shed for the redemption of mankind; notwithstanding all this, no man on the earth will ever be saved by the Gospel unless he believes it. A man will never be saved in unbelief. The Gospel is not the power of God unto salvation to the unbeliever, but it is destined to save all who believe and obey it. You Latter-day Saints who believe, if you continue in the way of righteousness, shall be redeemed by the blood of Christ and saved and exalted with Him on the right hand of the Father, just as sure as He lives. The purpose of the Gospel is to save us from our sins and our weaknesses, through repentance. How often do the Saints pray, "O Father, forgive our sins; overlook our weaknesses, our shortcomings, and our imperfections." The Lord has given the Gospel for that very purpose. It is the mission of the Gospel to save us from these sins.

In the time of Moses the Lord gave

commandments to Israel, in which He told them they were to worship the Lord God, and none else. They were not to make unto themselves any other gods, nor bow down to the likenesses of anything in the heavens or in the earth; but Him only were they to worship; for, said He, "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments." The Jews believed in the law of heredity to a great extent, probably to a greater extent than they were justified; and by and by they took this commandment and crystalized it into a proverb which declared, "The fathers have eaten sour grapes, and the children's teeth are set on edge." Then when rebuked for their sins and their abominations, they would turn and say, in effect, "Well, we are not to blame. It's not our fault. It is the sins of the fathers being visited upon the heads of the children, and surely God will not condemn us for the sins which we have inherited from our fathers, for our teeth have been set on edge by our fathers eating sour grapes." The Lord was very much displeased with this excuse of theirs, and He declared to Ezekiel, the prophet, "As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel." He then went on to tell the people through the prophet that He would require of every man and every woman in Israel an accounting for his or her own conduct and course in life, and every one should be judged according to the deeds done in the body. These Israelites seemed to forget that part of the commandment which said, that He would show mercy unto thousands of them that loved Him and kept His commandments.

Even in our day there is a disposition on the part of some to say, "Well, my father was addicted to strong drink;" "my father was given to profanity;" "in my father's family was found consumption, epilepsy, and other terrible

diseases which are handed down from father to son," and offer that as an excuse for their own bad habits. We also hear it said frequently concerning the son of a man, "Well, you can't expect anything else; look at his father." Or, speaking of a daughter, "what can you expect from her when you know her mother?" And so it goes; we condone some of the sins and the weaknesses of the flesh on the ground that they are inherited. He who feels that his parents are responsible for his inherent weaknesses and evil propensities, and thereby justifies himself, accuses his father of iniquity, and classes himself among the generations of those who hate the Lord. I should not like to be in this condition. Such a one ought to believe in and apply the saving principles of the Gospel of Jesus Christ, which will save him from his sins and redeem him from error, and by means of this Gospel raise himself above all the sins and evil practices of his progenitors. This is what the Gospel will do. There is no law of heredity that is greater than the redeeming power and regenerating influences of the Gospel of Jesus Christ. And it is intended to save the body as well as the spirit. If properly lived, there is no sin, no inherited evil—I care not what it is—that the power of God cannot relieve and eliminate from the soul of man. It can redeem us from the errors and evils of mortality, and raise us without sin unto salvation into the presence of Almighty God. Therefore, no Latter-day Saint is justified in continuing in weaknesses and in imperfections. All of us have them, nevertheless. The Lord knew that when He gave the Gospel. The Gospel was given for the purpose of relieving us of them. Sin came into the world through the fall of man, and sin shall be banished from the world by the Gospel of Jesus Christ. If we would be raised up and redeemed from the fall, let us apply the redeeming and saving principles of the Gospel to our own lives, for so long as we continue in sin and are plagued with the weaknesses and evils of the flesh, just so far are we from that stage where

we can properly apply the Gospel or that part of it which will particularly fit our condition and save us from our evil tendencies.

Ashamed of such a power and such a plan? Ashamed of those who preach it? Ashamed of those who practice these principles, and who thereby have risen to a stage beyond and above their fellowmen who, perhaps, may regard them with contempt? I say the Latter-day Saints are not the people who will be ashamed of this power of God unto salvation. We will continue to believe and to practice the Gospel; we will continue to be obedient and to serve God; we will continue to love our neighbor as ourselves, to return good for evil; to give a blessing for a cursing; we will continue in the straight and narrow path which leadeth unto eternal life, in spite of all that the adversary of the souls of men can do. Brothers and sisters, your sons and your daughters will do this. As young people we rejoice that it is our privilege to follow those who are older, who are wiser and more intelligent, and who can set a good example. Thank God that we have such men to follow. I ask you young men and you young women of the Church, where in all the world among the leaders of men, in the state or in the Church, can you find more noble examples of righteous, just, God-fearing, self-sacrificing lives, than you find in the lives of the Prophet Joseph Smith and his successors? Every young man ought to be proud and thankful to Almighty God that he is permitted to follow such men. That is my feeling, brethren and sisters, at the present time, and I pray that it will be forever. I know it will be so with the Latter-day Saints forever if they continue in the Gospel of Jesus Christ, which is the power of God unto salvation unto all who believe. God bless you in the name of Jesus. Amen.

ELDER A. W. IVINS.
(President of Juarez Stake.)

I esteem it a great privilege and blessing, my brethren and sisters, to have the opportunity of meeting with

you in Conference upon this seventy-fourth anniversary of the organization of the Church of Jesus Christ of Latter-day Saints. Looking backward, and contemplating the history of the Latter-day Saints from the organization of the Church until today, I rejoice with you that the "marvelous work and wonder," which was inaugurated with the restoration of the Gospel in the dispensation in which we live, has been so remarkably developed, under God's providence and blessing. The fact of our being here, the great extension of this work, the representatives who are here from more than fifty organized stakes of Zion, are all witnesses to us that the Lord has fulfilled thus far every promise made to His people. Contemplating these things, I know of no example where the blessings of God to His people, His provident hand, His mercy and kindness, have been more directly manifested than in His hand-dealings with your brethren and sisters who are established in the Republic of Mexico. We are not in a desirable country, as men understand country to be desirable. Mexico is a land of barren, treeless wastes, a land of dry rivers, of rugged, impenetrable mountains—a desert land, if there is one occupied by the Saints upon this continent. Notwithstanding that, the few Latter-day Saints who are there (they now number thirty-seven hundred souls) have accomplished a most remarkable work. We have had no pecuniary assistance at all from the government in which we live. They have never constructed a rod of road or built a bridge. Notwithstanding this fact, however, hundreds of miles of wagon road have been constructed and many bridges have been built; eight prosperous colonies have been established, orchards are loaded with fruit; gardens are filled with flowers; comfortable and in many instances, almost luxurious homes have been built—and all this done by a people in their poverty, who went there without resources, depending solely upon the assistance of God and their own efforts. And they hardly knew why they went there. They knew

they were going into the land of the Lamanites; they knew they were going to a government whose president, whose ministry, whose army, and whose navy (so far as they have one) were made up of people who were direct descendants of Father Lehi; and they believed that in the providence of God He had a mission for them to perform there. Time has passed, conditions have developed, and today we see the wisdom of the Almighty in placing a few of His people away off in that southern country, where the Gospel can be introduced to this remnant of the house of Israel. The people have established as good a school system as exists in the Church. Free schools are maintained in every one of the colonies, and we have never received a dollar of help from the government. It has all been done by the free-will offerings of the Latter-day Saints. We have as good a stake academy, so far as our courses extend, as any in the Church, which is maintained largely by the voluntary contributions of the people. Since I was installed by President Lyman as President of the Juarez Stake of Zion, eight years ago, the population of the Stake has increased seventy-five per cent. During the same period the tithes of the people have increased three hundred and twenty-five per cent. Our relations with the Mexican government are exceedingly satisfactory. We keep entirely out of politics; we mind our own business, and are left in peace—thank heaven for that! We cannot offer homes to our brethren and sisters, notwithstanding the fact that we would be very much pleased indeed to have additions to the colonies, because of the very limited resources we have. That is to say, we cannot offer inducements of a financial character; but I do believe that the moral atmosphere of our colonies compensates us to a very great degree for the lack of this world's goods which we so much feel. During the eight years I have been in Mexico I have never heard the name of Deity profaned by a Latter-day Saint, I have never seen a member of the Church with a cigarette in his mouth, and I have never seen a

member of the Church under the influence of liquor. There may have been isolated cases, but they have never come under my observation. I do not say this boastfully, for there are many reforms that we can yet make to advantage, and whatever we have been able to accomplish, God alone has the credit for it, since we have depended entirely upon Him.

As I came to Conference this morning two men sat on the seat immediately behind me in the street car. One of them was an old man and a member of the Church of Christ. The other was a younger man, whose accent clearly indicated his foreign birth, and whose features showed him to be a native of northern Europe. He was a man, I detected in a moment, of more than ordinary intelligence. Speaking to the old gentleman, he said: "What do you people come up here to Conference for twice a year?" The reply was: "We come up to be taught the word of the Lord." "The word of the Lord! You profess to be the Church of Christ; do you make any converts around here?" "Well, I don't know that we do." "Of course you don't, because your doctrine is a delusion. You profess to be the Church of Christ, when in reality this is a man-made Church of yours, and Christ has nothing to do with it. Thank God I found this difference." "Why! you cannot be very well acquainted with the history and doctrines of our Church." "Oh yes, I am, I know all about it; I have been here for twelve years." I thought to myself, if this is man-made religion which we teach, where under heaven would you find a religion from God, our eternal Father? And my mind reverted back to prominent incidents associated with the establishment of this work. At that time how little the world knew of God; how little they knew the manner in which religion, or anything else in fact, might come from Him! How vague was the conception of the Prophet Joseph himself concerning the great plan of redemption when he prayed to God the eternal Father to give him light, and

then came that remarkable vision. God Himself revealed His own personality and the personality of His Son, the Redeemer of the world! And with the closing of that vision there stood upon the earth another witness for God competent to declare that He was in the form of man. What a revelation to those people who had been worshiping they knew not what and calling it God! True, Joseph Smith stood alone in this testimony; but that testimony, corroborated by the written word of God in the Bible, still stands unimpeached before the world, and it is stronger, better evidence of the personality of our Father in heaven, and that Christ, His Son, lives and speaks to the inhabitants of the earth, than a negative assertion by all the world who simply doubt because they have not seen. Then came Moroni with the record contained in the Book of Mormon, lifting the veil from off this great continent of ours, and giving to us the key by which the mysteries of these great ruins in Mexico, Central America and Northern South America (many of which I have seen myself) may be unlocked, and by which the hand-dealings of God with the mighty peoples who have occupied the American continent are known. And more than that, it gave us the Gospel of Christ in its simplicity and purity, as He Himself taught it to the Nephite nation. Then came John the Baptist restoring the Aaronic Priesthood; then Peter, James and John, restoring the Melchisedek Priesthood. How consistent, how orderly it all is—the time, the place, the messengers, the message! Do you believe for a moment that Joseph Smith had wisdom to devise such a plan and introduce it under such circumstances? This man in the street car said that Joseph Smith and Brigham Young have a terrible debt to pay for leading these thousands of people into delusion and entangling them in the meshes of this net they have thrown around them. Through the restoration of the Melchisedek Priesthood by the Apostles, the Holy Ghost came to the world, which testifies to you and to me that the record which Joseph

the Prophet bore concerning the appearance of God the Father and His Son Jesus Christ, is true. The conferring of the Aaronic Priesthood by John the Baptist restored the Gospel of repentance; and, thank heaven, he told us that Priesthood should never be taken from the earth again—an assurance that has not been given to any other people that have ever lived. Have not we seen that promise vindicated up to the present time? The Church is fifty thousand times stronger than it was seventy-four years ago, as to membership. Is it fifty thousand times stronger in faith? Yes, I say it is; for we understand the gospel better. By application we have learned it better. Excommunications from the Church are far less in proportion to numbers. There are not so many falling away. Consequently, I say the faith of the people has increased proportionately with membership. And this work will continue to grow stronger and stronger and greater and greater until it does what God has said it would do—regenerates this earth; teaches men a better life; makes them more moral, more honest, more virtuous, more God-fearing, more patriotic, and more capable of administering government, whether it be civil or ecclesiastical, in justice among men and in righteousness before God. That is what the gospel is going to do.

Why is the world afraid of it? What is there in it to fear? Is it treason to say that we believe in God? That we believe this nation of ours (for which we thank Him!) exists under His divine protection and care, and that He has established it and maintained it? God inspired Washington and the patriot fathers of this country and helped them fight their battles in the revolution. He sent Lafayette, Rochambeau and De Kalb to assist them. He strengthened the hands of the Federal army in the war of the rebellion, because the integrity of the union was to be maintained. He has preserved and lifted the people of this land above all nations, that they may be a light unto the world, an arbiter of nations,

and an example of justice and righteousness to all. And He will maintain them in that just as long as they fear and believe in Him. Is it treason to say that men owe allegiance to God, and that governments owe allegiance to God? Does it show lack of patriotism to say to this great nation of ours, that this is a land choice above all other lands, and that the inevitable decree has gone forth from God, and it hangs over this nation today just as it has over every nation that ever occupied the American continent, that the people, or nation, which occupy this land, must serve God and acknowledge Him? We say that, and we want the world to understand it,

as we do every doctrine of this gospel. There is nothing covered about it. We welcome investigation. Every principle, every doctrine, the organization of the Church, the union of the people, God help us to keep them all intact. I testify to you that this is the work of God; that it is inspired of God today through its leaders as much as it ever was. God help us to keep our covenants with Him, and to wait patiently and see His salvation. I ask it through Jesus Christ. Amen.

The choir sang the anthem: "Glorious is Thy Name, O Lord," and after benediction by Patriarch John Smith, the conference adjourned until Wednesday, April 6, at 10 o'clock.

THIRD DAY.

Wednesday, April 6, 10 a. m.

The choir sang the hymn:

"Sweetly may the blessed Spirit
On each faithful bosom shine;
May we every grace inherit;
Lord, we seek a boon divine."

Prayer was offered by Elder Angus M. Cannon.

The choir and congregation sang, "Now let us rejoice in the day of salvation."

ELDER CHRISTIAN N. LUND,
(President of North Sanpete Stake).

My Brethren and Sisters: I must say that this call came to me this morning very unexpectedly, and I very much desire that the few moments I shall occupy I may enjoy the Spirit of the Lord and be assisted by your faith and prayers. It is the first time in my life that I have stood before so large a congregation. I have been very much gratified during this conference to listen to the many excellent remarks that have been made by our brethren who have addressed us. I have been edified and built up in my faith, and I have felt to thank the Lord with all my heart that I have been permitted to be numbered with this people. I heard some of the brethren say that they felt hon-

ored. Any man may well feel honored to be identified with this marvelous work that the Lord has instituted in the earth in these days. When I entered this building this morning I was thinking that this is the seventy-fourth anniversary of the organization of the Church of Jesus Christ upon the earth in the latter days. Seventy-four years ago today the Lord inspired His great prophet, who was then but a youth, to organize His church upon the earth for the last time. He had previously been given the promise, when the angel conferred upon him the Aaronic priesthood, that that priesthood should not be taken from the earth until the sons of Levi should offer an offering unto the Lord in righteousness. That promise has been given to no other dispensation and to no other people, but it was given to this dispensation, indicating that the work which God established through the Prophet should remain; that it was not to be given to another people, and it was not to be taken away again, as had been the case in former dispensations. That promise has no doubt comforted the hearts of the Latter-day Saints in hours of affliction, when the clouds of darkness

have obscured the heavens. It is a source of comfort to us today, as it has been ever since the work was introduced. When we look back over this period of time we can praise the name of the Lord and say that so far He hath verified that promise. This Church has grown from that day to the present, in numbers, in strength, in power, in righteousness, and in all that tends to make us mighty in the earth.

When the Savior was asked in His day to tell what should be the signs of His coming and of the end of the world, He told a number of things that should transpire before that time. One of these signs was that the Gospel of the kingdom should be preached to all the world for a witness, and then should the end come. This seems to me the great mission of the Church in this dispensation, to send the Gospel to all nations for a witness before the end shall come. When our Elders go into the various nations of the earth they do not expect to convert all the people, but they go to warn all people, to preach the Gospel for a witness to all nations where they have the privilege of going, that all men may be without an excuse before the Lord in the day of judgment.

I feel honored to have the privilege of being a member of this Church. I feel grateful to my Heavenly Father that He called me from the land that gave me birth; that He sent his servant, our great Apostle of the North, as we used to call him—Brother Erastus Snow—who came to our country to turn the keys of the Gospel to the thousands and tens of thousands of the blood of Israel in those lands. I feel grateful that in my boyhood this message of the Gospel came to me, and that God touched my heart, enlightened my mind and inspired my soul to understand the truth. I felt at once that it was from the Lord, and I have felt so from that time to the present. I have tried to give to this work my best thoughts, my best efforts; and I trust that this shall be my aim in the future.

A little over three years ago the Sanpete Stake of Zion was divided in two, and I was called upon to preside over the North Sanpete Stake, which comprises the north portion of Sanpete county. I want to say here, by way of report of that stake, that we have in that stake a good people; a people who are desirous of serving the Lord and who are trying to keep His commandments and to roll forward this great work. They are endeavoring to pay their tithes and their offerings unto the Lord, and to live so that they may enjoy His Holy Spirit. We have eleven wards in our stake, some very small and some large. They are presided over by some of our best men. Since coming to conference we have been notified of the death of one of our most worthy men—Bishop James A. Allred—who has presided over Spring City ward for the last 23 years. A better man, a better presiding officer, I do not think we have or have had in our stake. He was 84 or 85 years of age, but until within a few months he seemed to be strong, energetic and capable of taking charge of everything pertaining to his ward, and he had his affairs in his hands just as though he were a young man. We regret very much to lose his services, but we feel that he has performed a most glorious mission. He has been an example that will be a strength to that ward and to that stake for years to come. So I may say about our Bishops generally. They are men of God. Our High Council, and our brethren who have charge of the various organizations, are likewise men of God, and are trying to perform their duty to the very best of their ability.

Now, my brethren and sisters, I realize that the time of this conference is very precious, and it would not be proper for me, nor do I feel inclined, to occupy more of it, but I am glad to bear this testimony to you this morning. I know as well as I know my own existence that this is the work of God. The Lord has revealed this to me through His holy Spirit. I know that

Joseph Smith was a prophet of God. I know that he held the keys of this dispensation, and that God revealed Himself to him, in connection with His Son, Jesus Christ. I know that the men who have succeeded him in the presidency of this Church have been men of God and prophets of the Lord. I bear the same testimony concerning President Joseph F. Smith, who now stands at the head of this great work upon the earth. I sustain him as a prophet of the Lord. I sustain his counselors, and the Apostles also, as men of God. I pray for them continually, and ask God to bless and strengthen them to carry the grave responsibilities and burdens which are laid upon their shoulders to the honor and glory of God and the blessing and benefit of His people. May God bless us all, I ask it in the name of Jesus. Amen.

ELDER MOSES W. TAYLOR,
(President of Summit Stake).

My brethren and sisters, I desire an interest in your faith and prayers, that what I say may be inspired from on high. I am very much pleased with the remarks that were made by President C. N. Lund. I was very glad to hear him say, "I pray for the authorities of the Church, and I sustain them." There is something wonderful in the thought that we pray, and then that we practice what we pray. I would like to see every Latter-day Saint practice what they pray. When one of my counselors was selected and the authorities asked him what he thought about it, he said, "I can live my religion, but I fear I cannot preach it." The Apostles said to him, "You are the man we want. We want somebody that can live their religion and not preach so much." And I think it would be a good thing to go a little further and say, "We can practice what we pray." I have heard of some Latter-day Saints praying to the Lord to sustain the prophet, seer, and revelator who stands at the head of the Church, and then go out on the street corners finding fault with some recent instructions or counsels given by the President. I

would like that class of people, if I had anything to do with them, to say, "I will practice what I pray."

As far as the Summit Stake of Zion is concerned, we live on the tops of the mountains, and when anybody asks us how we are getting along we always say we are still on top. I can testify that we have some excellent Saints in Summit County. We have some good Bishops, some good High Councilors, some good Superintendents of Sunday Schools, of Religion Classes, of Primary Associations, and of Mutual Improvement Associations. They are very active and energetic. Our home missionaries are also active, and it does not matter how muddy the roads are, or how far they have to travel, they almost invariably fulfil their appointments. Sometimes one may excuse himself on account of having a sore foot, or something of that kind, but as a rule when any of them have a sore foot they wrap a rag around it and go anyhow. That's the kind of people we have in Summit Stake of Zion. I sometimes think that we have a few out there whose labor consists principally in standing around, after they have prayed to sustain the authorities of the Church, and "knocking" those same authorities. But there are very few of this kind; I generally say we have just about six. We have not the richest piece of land on the face of the earth, and we sometimes have frost on the Fourth of July; but when our potatoes are frozen, it seems like the Lord blesses them and they begin to come up again, so that before the close of the year we have some good potatoes. Occasionally they may be small, but they are the kind that falls down like flour when they are cooked, and are good to eat. Everything out there is good. Our lettuce is crisp and good, and all else that we have we think is good. We have coal mines, gold mines, silver mines, and everything of that kind. While we sometimes think we are the poorest people on the face of the earth, yet we know that out of Summit county comes most of the riches of the state. Nearly all the rich

men of Utah have made their fortunes in Summit county, but they always move away when they get rich. Brother Clawson remarks, "then you must have the poor with you always." That is a true saying; but our poor, as a rule, are the independent poor. I have been in some of the wards where, after the Bishops have collected the fast offerings, they have asked me if they couldn't use them for the benefit of the ward; "because," they said, "we are all poor in this ward." That is about the way some of them talk; yet when I ask how many mortgages they have in their town, the reply is, "Oh, we have no mortgages, but we are all poor." Well, when a man is in a condition where he doesn't owe anything, we consider him well off; and we try to teach the people to show the best side. My father, President John Taylor, believed in that idea. I remember a number of years ago Baron Rothschild, supposed to be the richest man in the world, came to Utah. He had known my father in France when he was on a mission, and father desired to entertain him while he was here. He had an old carriage, and he had two black horses, and about a dozen boys, so he made a combination. He got the boys out, and we washed the harness, we blacked it with black oil, rubbed and greased the old carriage to make it look nice, and then on the morning of Rothschild's arrival father came out with a great big black cloak that he used to put on in France. There were the horses, there was the carriage, all polished up and looking fine, and Rothschild didn't know but father was a millionaire. I say that the Latter-day Saints ought to put the best side out. I remember once going up on the street after I had returned from my mission. My mother, in common with the rest of the family, having passed through a great deal of trial and hard times, had got into the habit of saving—in fact, she hardly knew how to do anything else. I had received an official appointment in Salt Lake City and the first thing I did was to buy me a new suit of clothes.

With these clothes on, I was on the street, and father's carriage drove along and he had my mother in with him. He invited me into the carriage, and the first thing my mother said upon seeing my new suit was, "You extravagant boy. You'll go to ruin, sure. You're always buying something like that." I can remember my father's remark. He said, "Pshaw, pshaw, let the boy dress in accordance with his position." And so I thought. It's a good idea to put the best side out.

I was very glad to see in the paper the other day big headlines which read, "Clean out your back yards." On one occasion, in the Summit Stake of Zion, one of the Apostles was going around with us, and we went to a house to select a Bishop. When we put up our team, we had to climb over so much manure to get to the barn that the Apostle said, and I said, too, "That man will never do for a Bishop." So brethren, clean out your back yards. Make everything clean and respectable, so that the Lord and His angels would be glad to come and dwell with you. Even a common man like the president of a stake does not want to dwell with you if your houses are unclean. Keep the best side out, and if you do, the Lord will bless you and increase you in many ways. May the Lord bless us all, I ask in the name of Jesus. Amen.

ELDER THOMAS E. BASSETT.

(President of Fremont Stake.)

I feel honored, my brethren and sisters, to be permitted to bear my testimony in connection with my brethren. I rejoice that I am counted worthy to be numbered among the Latter-day Saints. I desire to thank my Heavenly Father for His protecting care and kindness toward me in casting my lot among this people, so that my stubborn nature has been more or less brought into subjection to His will through my associations with His people. My experience leads me to believe that mankind naturally are prone to do evil, and that it requires constant association with good people and proper influences to keep us in touch with the

Spirit of God. I bear my testimony to you this morning that in all the associations I have had with the Latter-day Saints—which has been from my early boyhood—I have never yet been taught anything but what would make me a better man than I otherwise would be. There is nothing in Mormonism that will make of us undesirable citizens of any nation. I have been taught from my earliest boyhood as you no doubt all have, to obey and honor the laws of the land; in fact, it is said in one of the revelations of the Almighty that if we will keep the laws of God we will have no need to break the laws of the land. I desire to testify to all under the sound of my voice that the Latter-day Saints are a patriotic people, an industrious people, a people who have made the desert wastes blossom as the rose. They have proved to be a desirable community wheresoever their lots have been cast. It is really astounding to see the benefits that the country has derived from the location of the Latter-day Saints in the section where I am called to labor. Twenty-one years ago, when we went in to that country, I remember that from Pocatello northward for hundreds of miles scarcely anything could be found but sagebrush, sandy wastes, cactus, and desert plains. There was very little that was pleasing to the eye. But through the establishment of the Latter-day Saints in that locality, you can find in that country today a continuous stretch of productive fields and gardens from Pocatello almost into the Yellowstone National park. At that time there were perhaps not more than two hundred Latter-day Saints located in that country. Today we have in the neighborhood of twenty thousand, and the workmanship of their hands can be seen on every side. Towns and villages have sprung up, and the history made by our people in that locality is such that the State of Idaho is proud to acknowledge us as citizens. When our brethren have been honored with positions in the representative halls of that State they have been treated with the great-

est courtesy, and have been looked upon as men of honor, clean and honest in all their conduct. We have done a noble work in that part of the country. I am proud to say we have erected a very fine school building, acknowledged by the Governor and other representative men of the State as perhaps the finest school building in the State. It has been built by the Latter-day Saints, and that in small contributions. This stands today as a monument to the credit of our people, and it should stand forever as an evidence that we are an education-loving people. The claim made by some who are not of us that "Mormonism" thrives best where ignorance prevails to the greatest extent, is untrue. Our people have shown by their efforts that they love education, and they believe in the motto, "Intelligence is the glory of God." We are using every endeavor to bring up the young and rising generation in a way that will be pleasing to our heavenly Father, and that will make them good citizens of whatever land they live in.

I indorse most heartily the testimonies that have been given by our brethren during this Conference. In the Fremont Stake of Zion we uphold the authorities of the Church, not only with our faith and prayers, but with our actions. I have in my home the pictures of the Presidency of the Church and the Twelve Apostles, and I point out each one of them to my children as being a man of God. I am sure that not only from Utah and the States on the South, but from the State of Idaho also, will come a host of people who will uphold the Presidency of this Church, who esteem Joseph Smith as a prophet, and those who have succeeded him as his lawful and legal successors. I rejoice, my brethren and sisters, to be associated with you. I bear my testimony to the truthfulness of the latter-day work. If we will be good Latter-day Saints, we will be good American citizens, because the Gospel requires nothing of us but what will make of us better men, and better citizens of any nation where our lots may be cast. May God bless you and inspire us all to remain firm

and true to the covenants we have made with Him, and above all things to be united together in the bonds of love and union, having the Spirit of God dwelling in our hearts, that we may in very deed be the children of God. I ask in the name of Jesus. Amen.

ELDER JESSE N. SMITH.
(President of Snowflake Stake.)

I feel greatly honored, brethren and sisters, to come before you for a few moments. The Saints in our part of the world are few in number, but they are very good and faithful people. We have, I think I may say, lived down to a great extent the prejudice that existed among our outside brethren and sisters. The people of Arizona generally are a good people. They are not religious, however, as the world regards religion; still they are large hearted, liberal, and willing that others shall enjoy the rights of conscience. Our wards are fully organized. We have six small wards in our stake. In that part of the country there are not many facilities in any one place for the settlement and sustenance of the people. We have made some advancement educationally. We have good schools. Our academy is in a good situation and doing good work. We rejoice in the prosperity of the cause. Although far away from you, we endeavor to keep pace with the progress of events. We have a lively interest in all that pertains to the upbuilding of the kingdom of God. I suppose I may say that we are not very well off for this world's goods, and when our brethren are so fortunate as to get a little ahead in that direction, they generally move to more favored localities. This is all right, so far as I know. We bid them God speed when they go to other places, and hope for their prosperity. I esteem it a great happiness that I have received faith in this work. I have never supposed that I was naturally much inclined to be religious, but it was my good fortune to have God-fearing parents who started me in this line. I think it was owing to my parentage, my kindred, and my surroundings that

I became religious. I have the very highest regard for religion, and for religious people. I have made this subject the study of my life, and the more I have investigated the Gospel as it has been restored to us, the more satisfying it has been to me. Very early in childhood I heard the voice of that great man, Joseph Smith, and although I was young his words penetrated my heart. I believed them, I have believed them ever since, I shall always believe them. I can express my thankfulness for these happy and blessed surroundings which have caused these earnest reflections. I have not only investigated the faith that was delivered to me by my parents, but I have investigated all faiths, so far as I have had opportunity. I respect all religious people, but I do not respect hypocritical people. I respect every sincere person who has faith in God. I could never persecute any one for the matter of conscience. I regard the unbeliever as the most unfortunate of men. In my reflections, it has seemed to me that even idolatry is more to be preferred than infidelity. I believe that the natural man is prone to seek his Creator; I believe that is a natural and a proper impulse, and those who disregard these higher promptings, are the unnatural and the abnormal. This is the result of my reflections. I believe in the interposition of Divine Providence in the affairs of men. I believe that He guides the destinies of peoples and of individuals, I therefore am encouraged to seek Him in prayer. I offer Him my acknowledgements. I do so, not only as a matter of duty, but as a matter of the highest privilege. I have endeavored in all my life to be exemplary. It is a consolation that I have that no human being, I trust, is worse for my example. Brethren and sisters I rejoice very much in this great cause. I know that it is of God. I feel it will go on to success, to prosperity, and to triumph, and that the nations of the earth will yet bless the name of Joseph Smith, and also hold in high estimation the Saints of latter days. May the Lord add His blessings to all our labors, and may we be faithful in all things. Amen.

Sister Olea Shipp then sang, "The Bright Beyond."

ELDER GEORGE A. SMITH.

Men in all dispensations have rejected revelations from God—Responsibility of conducting the work of the Father rests upon the Saints as a whole—Sublime position taken by the Prophet Joseph.

My brethren and sisters, I esteem it a privilege and an honor to be called upon to occupy this position, and while I do so, I trust I may be inspired of our Heavenly Father, that the words I utter may be words of instruction and edification to all of us. I have enjoyed the spirit of this conference, and have been edified by the remarks of the brethren who have been called upon to address us. It is an inspiration to one who loves this latter-day work to look into the faces of a large congregation such as this. It inspires him with additional love of the work that our Father in heaven has given to the earth in the day and age in which we live. When we realize that this is but a representation of the people who are members of the Church, that we come here semi-annually to receive instruction, and that the words of life and salvation which flow from the servants of God here are disseminated throughout the world, and are also communicated to the children of the Latter-day Saints by the newspapers and those who come to conference, we can comprehend to some extent the far-reaching influence of these gatherings.

We are considered by the world a peculiar people. By the unbeliever, the members of the Church of Christ in all ages of the world have been considered a peculiar people. When the Lord has spoken through His servants, there have been at different periods of time people in the earth who have said, "I do not believe in revelation." This age is no exception to the rule. The thousands, aye, the millions, of our Father's children who live in the earth are but repeating the history of the past when they deny that God has revealed again His will to the children of men, and say that they have no need of any further reve-

lation. To demonstrate this we may refer to the experiences of the people in the days of Noah. Noah was a prophet of the living God, inspired with a desire to save the souls of the children of men. He had no disposition to destroy those who lived around him, but, receiving a commandment from our Father in heaven, he warned the people to repent of their evil ways, and declared that unless they did repent, destruction would follow and our Heavenly Father would visit them with His displeasure. What was the result? They said to Noah, "What right have you to instruct us? Who are you that you come and speak to us in the name of the Lord? You are only a man like other men." And they rejected his testimony, not because it was untrue, but because they would not believe it, not possessing the spirit which he possessed. Then the Lord told him to build an ark, and to gather therein those who believed his message, and then He would visit His displeasure upon the inhabitants of the earth. It was not because Noah had said these things that the deluge came; it was because Almighty God had spoken through him to the people. When our Father in heaven speaks to the world, no matter how feeble or weak the servant may be who carries the message, that word will be vindicated, even if it involves the destruction of many souls. You no doubt remember the experience of Jonah when he was called to warn the people of Nineveh. Our Father in heaven commanded him to go and call them to repentance. He tried to avoid this responsibility, and it resulted in his being thrown into the ocean. But the same power that had called him to this mission preserved his life, and rebuked him for avoiding what was his plain duty. Then he went and warned the people of Nineveh, and they repented in sackcloth and ashes. You will remember the Lord promised that if they did not repent they would be punished; but they did repent, and He removed from them the curse that otherwise would have been visited upon them for the violation—of what?

Not because they failed to listen to Jonah as a man, but because they failed to heed Jonah, the prophet of God. And when they did listen to the voice of the Lord through that inspired man, they received a blessing instead of a cursing.

When our Savior in humility came upon earth, the people said, "Who are you, that you should claim to be the Son of God? We know your father; he is Joseph, the carpenter. We know your mother; she is Mary. We have Moses and Abraham for our prophets, and we have no need of a man like you to come and speak to us in the name of the Lord." He went among them and ministered to the sick, healed the afflicted, unstopped the ears of the deaf, restored the blind to sight, cleansed the leper by His magic touch, raised the dead to life. Then they said He performed these wondrous works by the power of Beelzebub. Yet He was indeed the Son of God. He labored among them in love and kindness; but they cast His name out as evil. They even cast reproach upon the city from which He came, and said, "Can any good thing come out of Nazareth?" But He was the Son of God, and He did have the right to speak in the name of the Father. The truths He brought to the earth came from the Father; and though they nailed Him to the cross, though they placed upon His head the plaited crown of thorns, and put the mock scepter in His hands, though they spilled His blood with the cruel spear, yet the word that He delivered to them was the word of the Lord, and He was indeed the Son of God.

The same feeling that was entertained, to some extent, against the Savior has continued in the earth. People who do not understand the things of God because they have not the Spirit of God, reviled and cast them out as evil, when in fact the evil is in themselves. But the promises made by the Savior to His Apostles when He said, "Go ye into all the world and preach the Gospel unto every creature. He that believeth and is bap-

tized shall be saved," have been verified upon the children of men, when they have complied with that requirement under the ministration of authorized servants of God. In the wisdom of our Father, He revealed in the olden times that the Gospel would be taken away. He revealed in the time of Daniel, by means of a dream, that in the days of certain kings He would set up His kingdom, and that it would not be taken away or given to another people. He revealed to John, upon the Isle of Patmos, that an angel would fly in the midst of heaven, having the everlasting Gospel to preach to men that dwell upon the earth. Other prophets also prophesied concerning the day in which we live. In fulfillment of these predictions, our Heavenly Father, in the century that is just passed, chose and commissioned Joseph Smith, as He had done other prophets, to go forth among the people and speak in the name of the Lord. Through this humble instrument, the Gospel was restored to the earth again and he preached the same doctrines that our Savior taught while He was upon the earth. Under the Lord's direction, he organized the Church of Christ, with apostles, prophets, pastors, teachers, evangelists, etc., as the Church should be organized, to continue thus until all should come to a unity of the faith. He ministered unto the people, he healed the sick; he loved the souls of the children of men. But, as had been the case with prophets whom the Lord had raised up before, it seemed necessary in this case that the testimony of His servant should be sealed with his life's blood. No more pathetic page will be found in the history of the world than that upon which is inscribed the last sayings of our beloved Prophet Joseph Smith. He knew that his time was near at hand; he realized that his life's mission had been fulfilled. He had given the keys for the gifts and blessings of God unto the people, and the Father had continued to bless him; finally he realized that his labor was about done. You remember when he was first raised up

how the people of this country said, "We have no need of you. You are Joseph, the son of Joseph, and we know where you come from. You are not a strong and mighty man, and you do not come from an influential family. We have no need of new revelation. We have the Bible, and that is all that is necessary for the salvation of the children of men." Joseph Smith performed his mission; and when the time came that he was face to face with death, he said, "I am going like a lamb to the slaughter, but I am calm as a summer morning. I have a conscience void of offence toward God and toward all men. If they take my life, I shall die an innocent man, and my blood shall cry from the ground for vengeance, and it shall yet be said of me, 'He was murdered in cold blood.' " He was not afraid to stand before the pleasing bar of our Father in heaven and answer for the deeds done in the body. He was not afraid to meet the charge that had been made against him, that he was deceiving the people and dealing unjustly with them. He was not afraid of the result of his life's mission, and of the final triumph of the work which he knew was of divine origin, and for which he gave his life. Yet the people of the world, as before, judge this work by the spirit of man. They do not have the Spirit of God, which would enable them to understand that it came from our Father in heaven.

Now, my brethern and sisters, the commission that came to Joseph Smith, the boy prophet, has been given to you. "Go, preach the Gospel in the nations of the earth." The same authority that he had has been conferred upon your sons, and they will be required by our Father in heaven to minister in the ordinances of the Gospel. The responsibility that came to Joseph Smith has not been lost by his departure, it has fallen upon other shoulders. Our Father in heaven has raised up from time to time those who have had the authority to speak in His name, to administer in the ordinances of the Gospel, and to bless the children of men.

They have shared that honor with you and with your children. The responsibility for the conduct of this work does not devolve alone upon President Joseph F. Smith, nor upon his counselors, nor upon the quorum of the Apostles; but it devolves also upon every man and woman who has been baptized by the servants of God and become a member of the Church of Jesus Christ of Latter-day Saints. Every man who has received the Priesthood must set his house in order, and so conduct his life that men, seeing his good works, may glorify our Father which is in heaven. We cannot shift the responsibility if we would; our Father has placed it upon our shoulders, and we must round them up and help to carry it off triumphant. When I look at large congregations of the Saints, such as we beheld last Sunday, this building filled to overflowing, the Assembly Hall and adjoining grounds also filled with multitudes of people, many of them sons and daughters of the sturdy pioneers who in early days came into this western country, or went into foreign nations of the earth and preached the Gospel, I cannot help but rejoice. Grateful should we be, my brethren and sisters, that our hearts have been attuned to the Gospel's harmony. Grateful should we be that our Father in heaven has given us a testimony of the divinity of this work; and it should be our life's labor to so conduct ourselves that we will not bring reproach upon it. Those who are beginning to pass the meridian of life, those gray-haired men and women who sit before me today, who have borne the burden in the heat of the day, who came into this country when it was a howling wilderness, have received from our Heavenly Father a testimony that burns in their hearts, and they know, as they know that they live, that the Gospel is true. And this same blessing has been given to their children when those children have sought it. Our Father in heaven has promised all His children that they will know of the doctrine, whether it be of God or of man, if they will have faith and comply with the ordinances.

Now, to those who are younger in this congregation let me say: Not very many years hence your fathers and mothers will go back to receive the reward of their faithful labors. I plead with you, boys and girls of Israel, to honor the names that you bear; love and revere the parents God has given you, and so conduct your lives that day by day you will give them joy in their declining years. If you will do this the same firm testimony that has been given to them will be bestowed upon you, and your sons and daughters in due time will be found numbered with the Saints of God, valiant for the cause of truth, and the dissemination of the Gospel in the nations of the earth. We need not fear the wrath of the adversary. We need not fear when men speak ill of us, when they cast out our names as evil, when they revile us and speak of us falsely; but we need to fear when the power of the adversary is arrayed against us if we have done that which is wrong. Our Father in heaven expects us to live up to the requirements of the Gospel; to fear Him and keep His commandments.

Now, as to our friends who are not of our faith, we should follow the admonition: pray for those who persecute you, and despitefully use you. Remember that you have a testimony of this work, which they have not. Some day, when we all present ourselves, as we expect to do, before the bar of God to answer for the deeds done in the body, then will our brothers and sisters of the world, who now think we are deluded and mistaken, find that our lives have been spent for the salvation of their souls, that our ministry has had in it only love and kindness for our fellow men, and that we would have given unto them a blessing had they been willing to receive it. Let us love the Gospel of Jesus Christ; let us comply with the requirements our Father has made of us; and then when we meet those who do not understand us, there will emanate from us a spirit that will testify to them we are sincere in the work in which we are engaged. Your

boys and girls are scattered among the nations of the earth preaching this gospel; there is no confusion with them; they understand it as you understand it. It is the same Gospel wherever it is taught, and it is the Gospel of Jesus Christ. I bear you my testimony today that it is the power of God unto salvation, unto every one that will believe and obey. May we so conduct our lives that our Father in heaven will preserve us from the attacks of those who misunderstand us; and that our brothers and sisters of the world may be constrained to acknowledge we are a good people, because we do good to our fellow men. May we so conduct our lives that the children our Father shall bless us with may, by reason of the righteous teachings and the good example we give unto them, rise up and call us blessed. When the time shall come that we shall all be called to present ourselves before our Father in heaven to give an account for our actions here, may it be said of us that the world was better for our having lived in it, that we never harmed one of our Father's creatures, that we sustained the hands of His servants, that we understood the spirit of revelation, and that we listened to it as it came from God to His servants. My prayer is that our lives may reflect the purity of the Gospel, that our homes may be the abode of the Spirit of our Father in heaven, that our every action may be scanned in vain for any evil, and that when men shall look over our lives, they may be led to say we are consistent followers of the meek and lowly Nazarene. In the end, when our labors are complete, may we receive from our Father, who reigns supreme in the heavens, that welcome plaudit, "Well done, good and faithful servant, you have been faithful in a few things, and I will make you ruler over many. Enter into the joy of your Lord," is my prayer for Israel, in the name of Jesus Christ. Amen.

The choir sang:

"Guide us, O Thou great Jehovah,
Saints unto the promised land."

Benediction by J. Golden Kimball.

CLOSING SESSION.

Wednesday, April 6, 2 p. m.

The choir and congregation sang:

"We thank thee, O God, for a Prophet,
To guide us in these latter days."

The invocation was offered by Elder Andrew Jensen.

The choir then sang:

"Though in the outward Church below
The wheat and tares together grow."

ELDER JOSEPH W. McMURRIN.

In standing before you, my brethren and sisters, this afternoon, to bear my testimony to the Gospel of the Lord Jesus Christ as it has been revealed in the age of the world in which we are living, I sincerely pray that I may be supported by the inspiration of the Spirit of the Lord, that the few words I speak upon this occasion may be words of truth, directed by the Spirit of Truth, for the benefit, advantage, and encouragement of this vast congregation. My heart has been filled with exceeding great joy in listening to the testimonies that have been borne by the various speakers who have addressed the people from day to day in our Conference meetings. My soul has been filled with thankfulness, not only during this Conference, but in traveling from place to place among the people, in attending stake conferences, in meeting with the quorums of Seventy, in observing, as we have no doubt observed in this Conference, that there are many young men occupying responsible positions in the midst of the people of the Lord. I have noted that many of the brethren who have stood here to make reports concerning the stakes of Zion, and to speak about other matters, are the sons of men who have been valiant for the truth in days gone by. In the organization of the new Stakes of Zion, recently effected in this city, many of the brethren who have been called to positions of responsibility in these stakes are the sons of men who in their time have been faithful to the Lord.

I believe we all find happiness in witnessing conditions of this character, and in having the truth burned into our souls that our Father in heaven is

blessing the children of the pioneers, and of other men and women who received the Gospel a long time ago, and gathered from the nations of the earth, and that He is establishing them in the faith. I rejoice in the testimonies of the brethren in relation to this matter. Some of the speakers have expressed very great confidence that the youth of the Latter-day Saints would be found in the future true to the Gospel of Jesus Christ, and to the faith of their fathers, and that they were not, and could not, be weaned away from the truth. I believe this with all my heart. I believe it is the decree of the Almighty that this condition shall continue to prevail in the midst of His people, and that there will always be found in the Church the seed of the founders, and of others who have been valiant for the testimony of Jesus—children who will properly represent their parents before the people and before the Lord; and that it is not the intention for this work to be taken from them and given to another people. I have felt impressed myself with the promise of God in relation to the continuation of His work with the people who were called in the beginning. In that promise, as it appeals to me, there is an understanding that there would be raised up, from the loins of those to whom the promise was made in the beginning, sons and daughters who would be true and faithful. It is true that power is not given to man to reveal a knowledge of the plan of salvation to his own offspring. The President of the Church, the Apostles, let them be ever so faithful, do not possess the power to reveal unto their children the truth of the everlasting Gospel. I suppose if this power were vested in them there would be danger of the time coming when the children might be recreant to the faith of their fathers. But when the truth of the Gospel is revealed to any soul, it does not come from man, it comes through the operation of the Holy Ghost from our Father in heaven. It comes with almighty power; it dispels all doubt; it establishes the one who receives the evidence in an understanding of the truth of the things of God. In

this way the testimony of the Gospel has come to the Latter-day Saints. In the beginning, when the Prophet Joseph Smith bore the wonderful record that he did to the people concerning the visitation of holy beings, it was by the power of the Holy Ghost and not by the wisdom or logic of the Prophet that the truth of his testimony was impressed upon the minds of the men who accepted it, and who remained true all the days of their lives. We cannot believe that it was by a mere chance that the Prophet Joseph Smith in the early rise of the Church was brought in contact with such men as Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Heber C. Kimball, Daniel H. Wells, Parley P. Pratt, Orson Pratt, and other great men who were raised up by the power of God to assist in the establishment of His purposes. We believe, as a people, that our Father understands the end from the beginning. We believe that He is in very deed our Father in heaven; that we existed with Him in a spiritual condition before we were born naturally upon the earth, and that He knew us, and all His other children, before we came to this earth. We believe He was acquainted with the spirits of the great men who assisted in laying the foundations of His grand latter-day work, and that by His decree and appointment they were born into the world at the time when their services were needed in the establishment of His purposes. They were brought by the same overruling providence into contact with the noble man who had been raised from the ranks of the people to bear divine authority, and to represent the Lord God of heaven in the midst of the nations, and they gladly received the testimony which was delivered to them concerning the faith. While we believe this of the Prophet Joseph Smith and of his associates, we believe that the same power is in operation today. We believe that the spirits of men are being born into the world by divine appointment, and not by accident. Because of this belief, I feel in my heart that, through the faithfulness of the fathers and mothers in the Church of Jesus

Christ of Latter-day Saints, there will continue to come to them choice spirits, who will accept the truth with all their hearts, and who will bear the responsibilities of this work in which we are engaged in all time to come. I do not believe that the names of the valiant and faithful men of this Church of either high or low degree are to become extinct from among the people of God. I believe with all my soul that they will be perpetuated forever, just as we see the sons of men whom we have known in past history stand upon this platform, filled with the Spirit of the living God, bearing testimony to the truth of the everlasting Gospel, so in a time to come will their sons and daughters, from generation to generation stand up in the midst of the congregations of Israel and bear record of the truth as it has been revealed. God has not brought us through the trying experiences of the past; He has not tested our fathers and our mothers in the manner in which they have been tested, with a view of rewarding them with offspring that will not be true to Him. There may be wayward boys and girls; there may be some who cannot be controlled; but I believe there will be but few who will be lost. We discover among the people who have gathered from the nations of the world that there is within them a love for the land that gave them birth. From whatever land they have come, though they have been led to forsake all and gather up to Zion, because of the Gospel, nevertheless there is a love in their hearts for their native country, which does not die out. In like manner I believe, from the experiences that have come to me, that there is a love for Zion and for the things of the kingdom of God planted in the hearts of those who are born in the Church that is very much stronger than this love of country, and that it is almost impossible for men to divest themselves of it. In many places young men and young women are found who have strayed away from the truth to some extent; who have gone from their father's home and from the organized wards of the Church; but wherever they are

they have a warm feeling toward the work of God. It is a rare thing to find a young man or a young woman who has been born in the Church so cold in their feelings that they turn entirely away from the people of the Lord. It is a rare thing to find any so hardened that they will not open their doors to receive the representatives of the Lord. Because of this feeling, and because of the valiant young men who are constantly rising up in the midst of Israel, I believe that we will always have representatives of the founders of the Church of Christ to bear the authority of the Holy Priesthood, and to bear it in honor. The glorious example that has been set by good and godly parents is destined to bear good fruit forever. I believe that there is something in being born in Zion. It has been stated by at least one of the prophets that the time was to come when it should be said of individuals born in Zion, that "this man was born in Zion." I think we have occasion as parents to be comforted and encouraged, and that we have reason to have confidence in our children. I believe that, by the blessing of the Lord and our own example and training, our children will be so established in the faith that they will follow in our footsteps just as we are following in the footsteps of our parents.

Let us take to heart the counsels that have been imparted unto us. Let us set goodly examples before our offspring. Let us live the religion we have espoused, and let our light shine among men. Let them see that we feel the responsibility which rests upon us in the revelation of the Gospel; that we propose, not only to send missionaries abroad to preach the Gospel, but that we propose to live our religion at home just as well as our representatives do abroad; and men and women who come into our borders, as has often been the case already, will be so impressed with our sobriety, our industry, our good example and the godly lives we lead that they will be constrained to bear record that there is a splendid people in the midst

of these mountains—a people who fear God and keep His commandments. In a time to come we will be better understood. The clouds that have hung over us, caused by misrepresentation, will be banished away. There is no power that can prevent this; for God Himself has decreed He will lift His people up; that they shall be like unto a light set upon a hill, which cannot be hid; and we will be known as we are. When we are known as we are, then the reputation that has gone abroad concerning us through misrepresentation will pass away forever, and we will be recognized as the people of the Lord, as a people who love their fellowmen, and who have had the message of truth committed to them, even the power of the everlasting Gospel which can save to the uttermost all men in every land and clime.

I bear record to the truth of the Gospel. I bear record to the integrity, the honor, the uprightness and the nobility of the men who preside over us. I bear testimony to the glorious fact that with us there is divine authority. Let the world say what it may, truth is truth, and the truth in relation to this matter is that God has spoken, and has given to man His authority, and in the exercise of that power we will cry, "peace on earth, good will to men," and we will preach the doctrines of the Gospel, administer its holy ordinances to those who believe, and save the children of men in the way appointed of the Father. May God help us to be true and faithful, is my prayer in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS.

My brethren and sisters, I rejoice in the Gospel of Jesus Christ and in the splendid testimonies that have been borne of its divine truth during this conference. I am sure that the Latter-day Saints must feel greatly strengthened in their testimonies by having attended the meetings of this conference, for truly there has been an outpouring of the Spirit of God upon His people. As I look before me upon this vast congregation, gathered here upon this

Wednesday afternoon, it is almost marvelous to see so many faces, and all intent upon receiving the word of God as it shall be spoken unto them. I have prayed earnestly in my heart that the people might be fed the bread of life, that their testimonies might be strengthened, and that they might come to an absolute knowledge of the truthfulness of this work in which we are engaged. I do not think it possible for us to pay too much attention to the importance of having an individual testimony of the Gospel. Every Latter-day Saint has the utmost need to know for himself that this is the work of the Lord, and to know that God has spoken again in this day and conferred upon men His divine authority. We read in the scriptures, and have been told from time to time, that the Lord will have a tried people. The only thing that will enable the people to withstand the trials that may come upon them will be the knowledge which they have that this is the work of God. When that knowledge has taken root in their hearts, the storms of adversity and great calamities may come, but they will stand firm and immovable because their faith will be founded upon the rock of revelation. We have just been told that no father or mother can reveal to their children the truthfulness of the Gospel. That is true; but there is a Father, whom we all adore, that can and will reveal it to us, if we will seek after it and do what is necessary to obtain it. God is Love. He loves the souls of the children of men, and we are His children and have inherited from Him His divine attributes. There should be born in us a love for our heavenly Father. The great commandment, which includes all others, is this: "Thou shalt love the Lord, thy God, with all thy heart, with all thy might, and with all thy soul." And there is another like unto it: "Thou shalt love thy neighbor as thyself." If the love of God has taken root in our hearts, and if we are demonstrating in our lives that love, it will bear fruit and will cause us to come to a knowledge of God, whom to

know is life eternal. There are many people professing to believe in Christ, the Redeemer of the world, who, nevertheless, do not believe in this vital principle of His Gospel—the principle by which Peter knew that Jesus was the Christ. They have rejected that principle, and have said in their hearts and with their lips that God does not reveal Himself from heaven. They do not believe in the principle of revelation; and yet it is the principle which gives life and force, and without it the Church of Christ cannot exist upon the earth. Not only does this principle pertain to the leaders of the people, but it extends to all the sons and daughters of God who will seek to obtain a knowledge of His divine will. We can all have the right to communication with our Father, and the Scriptures are full of promise that if we will ask we shall receive, if we will knock the door shall be opened unto us, and if we will seek we shall find. This can only be done through the operation of that vital principle of revelation. "For no man knoweth the things of God, but by the Spirit of God, which is in him;" and the Spirit of God is the spirit of revelation, which issues forth from the presence of the Father and the Son and enters into the being of all those who diligently seek them. If we come to the knowledge of the truth it must be through the principle of revelation. We must know that God will listen to our prayers; and then when we have trials we can approach Him and ask of Him wisdom, with the full assurance that He will not upbraid or censure us, but will hearken to our prayers and answer them upon our heads. I know that this principle is true, and it devolves upon us to gain the favor of God. Men and women in the world are seeking more the favor of their fellow creatures, and if they can obtain that to the extent that they can be exalted in the eyes of the people, that seems to be more their ambition than the gaining of the favor of God. They are more ambitious to be well spoken of by their fellow men than they are to be beloved of God their eternal Father.

Hence the importance of learning to keep that great commandment of loving the Lord, with all our hearts. What do we understand by loving the Lord with all our hearts? Is it the function of the heart to love? This may perhaps be only a figure. The heart is an organ of the body, the special office of which is to pump the blood in the body, causing it to circulate and to impart life and vitality to every part thereof. The hands and feet are governed by muscles, and they, with other members of the body, yield implicit obedience to the will of man. We go here and there, from one place to another, at the dictation of the mind, the intelligent part of man, and there is perfect harmony in the operations of the body in obedience to the will of man. But not so with the heart. Although governed by muscles as the hands and feet are, yet it is not subject to the will of man. We labor with our hands, and we may employ the muscles of the body in various activities, and as the night comes on and we lay our bodies down to rest, the muscles relax and the body lies dormant. No so with the heart. It beats on, and on, throughout the night as the day; and when that heart ceases to beat, then life is gone. The mind does not control the heart. It does not say to the heart, 'beat thou on,' or 'cease thou now to beat.' The heart is governed by a higher intelligence, and when the voice comes from Him, "Cease thou to beat," that son or daughter is called to God. So that when the Lord says, "Son, give me thine heart," He asks for that which belongs to Him; and when He requires us to love Him with all our hearts it means simply this: that we should love Him with all our life. The life-giving power of man should be devoted to the service of God. Whatever may be our occupation, everything must come secondary to our allegiance and devotion to God, who gave us life and being upon earth, and by whom that life is maintained. It seems to me, my brethren and sisters, that if we would keep that great commandment and love the Lord with all our hearts, then would our feet be

planted in the paths of safety and then, let come what may, we are founded upon the rock and we will be able to stand.

I have a testimony that this is the work of the Lord that we are engaged in, and that the men who stand at the head, and whom we will have the pleasure and privilege this afternoon of sustaining by the raising of our hands, are men of God, called of Him to lead this people. The prayers of the Latter-day Saints should be united in asking our Father in heaven to endow them with the revelations of His will, that they may receive the mind and will of God concerning His people, and that we may be ready and willing at all times to receive their counsels and to be guided in our lives by the will of the Father. This is my prayer in the name of Jesus. Amen.

Sister Lottie Owen, with excellent effect, then sang, "Entreat Me Not to Leave Thee."

ELDER C. W. PENROSE.

My brethren and sisters, I esteem it a privilege and a blessing to have the opportunity of bearing my testimony in association with by brethren who have spoken, for truly I can say I know this is the work of God. I know it in every part of my being. I feel it in my physical nature; I see it in my intellectual nature; I realize it in my spiritual nature; for I have been baptized by the spirit of this work, not only in water, but by the Holy Ghost and by the fire of the Lord, and God has borne witness to my soul that He is the author of this latter-day work. The sentiment expressed by the song which our sister has just sung for us is the sentiment of my heart. All my interests are identified with the Latter-day Saints. This people shall be my people; their God shall be my God; where they go I want to go, whether it be in this world or the world to come. With these my brethren whom I love, and whose labors I recognize, and whose virtues I venerate, I want to be associated in time and in eternity. My heart has rejoiced with a fulness of joy during this conference. From the

first discourse delivered by President Smith on Sunday morning, right to the present time, I have felt the presence of the Spirit of the Lord. I know that President Smith's words were inspired by that Spirit, and our brethren who have addressed us have felt its influence, and it has been imparted from them to the congregation.

I have not words to express the joy and gratitude which spring up in my bosom in contemplating the goodness of God to me from my boyhood to the present time. When I first embraced the Gospel I received a testimony of its truth. I received it from the Spirit that comes from on high. It entered into my soul, and bore witness to me in every part of my existence that God is the author of this work. As time has rolled on, and I have passed through many different circumstances in many different lands, and I think of how God has preserved me, directed me, and enlightened me, and blessed my testimony to others, I praise Him this afternoon in the midst of the congregation. I feel in my heart, bless and praise the Lord, O my soul! He is my God. I revere and adore Him as my Father and my King, and I want to be obedient to him and to serve Him in all things.

It does not matter where or how my labors may be directed, I desire them to be in the interest of this great work which our Father has commenced. This work cannot be overcome by the powers of evil, nor by the powers of the world; neither will you or I as individuals be so overcome if we will hearken to the testimonies which have been delivered to us, the instructions which are imparted, and be willing to be guided by that authority which has come down from God out of heaven in the last days for the guidance and salvation of the children of men. No feeling of rebellion should ever rise in our hearts; no word of reproach or improper criticism should escape our lips in regard to those men whom God has called and ordained, and whom we sustain by our uplifted hands when we assemble in conference. It would be a good thing if the thoughts of our

minds and the words of our mouths were always directed for the interest and the furtherance of this great work that our Father has begun. We ought not to speak a word anywhere which would militate against it, or against the men whom God has appointed.

I think sometimes of the words of the Apostle James in regard to the power of the tongue. What good can be accomplished by using the powers of speech in the proper direction! What wrong can be accomplished when these powers are prostituted to speak evil. "Thou shalt not speak evil of the Lord's anointed." I hope you recognize that saying. We are under promise that we will not do it. We should speak that which is good, not that which is evil. And we should hesitate when we find an opportunity, or when some circumstance arises which might induce us to say something that would be improper in regard to our brethren. James says: "The tongue is a fire, a world of iniquity," it "setteth on fire the course of nature; and it is set on fire of hell." We hear a great deal of talk among the Methodists about hell fire. If you want to know what hell fire is, just hear some angry woman when she is rattling that little red rag—the tongue. I mean the man as well; for I do not confine it to the sisters. I believe I have heard worse things from the mouths of men than from the lips of women. I do not confine it to the one sex. Perhaps it is "six of one and half a dozen of the other."

We should be careful what we say. If we cannot say anything good, let us hold our tongues, and do as the mother sometimes roughly tells the children: "Shut your mouth." It is a good thing to be able to shut your mouth, and to keep it shut, when you ought not to talk; and it's a good thing to be able to open your mouth at the proper time and at the proper season and bring forth words of eternal life for the blessing, enlightenment, comfort, and consolation of the sons of men. When Christ spoke He spoke words of life. "My words that I speak

unto you, they are spirit and they are life," He said. And they were. He brought forth words of eternal life for the guidance and blessing of mankind. When He did rebuke, His words were sharp—sharper than a two-edged sword; but He didn't rebuke unless there was a proper occasion. He had authority and power to use words of rebuke as well as of comfort and of enlightenment. Let us take care that when we speak we speak to good purpose, for light and for truth, and to comfort and bless humanity, not to speak evil of our brethren or of our sisters. This is very common advice, but I fear we "take advice" very often and do not put it to use.

When I contemplate what God has done in the building up of this latter-day work to the present time, I feel full of joy and gladness. And these things are prophetic to me of the future. I know, as I know that I am here, that this work will go forward. It does not matter what men may do or say in regard to us; God is our Father and He is at the head of this work. He revealed it in the beginning. He placed His Son Jesus Christ, our Redeemer, at the head of this work, to conduct it from that time forward; and He has been with it to the present day. He is with our brethren who have been called to stand at the head of affairs. His spirit rests upon them; His light is in their souls, and their words are inspired of Him. And He will continue to be and abide with this work until it is perfected, and He can present it to the Father as an accomplished and perfect work. But there is a great deal to do before that time shall come. This Gospel of the kingdom is to be preached in all the world as a witness to all nations. We should be glad when our sons, our brothers, our fathers, or any of our friends, are called upon to go out into the world and lift up their voice in the proclamation of this last divine message to man. We should rejoice in their labors, and be willing to make what we call sacrifices for their sake and for the sake of mankind. Every man who holds the Priesthood should be willing and glad to

work anywhere in this kingdom for the salvation and redemption of the human family. This Gospel will be preached, no matter what laws may be enacted in the nations that are afar off. No matter what barriers may be raised for the time being, they will all be swept out of the way by the power of God, in His due time; and this Gospel will be preached, Israel will be gathered, temples will be reared and ministrations will go on therein for the benefit of the living and the redemption of the dead.

As our brethren finish their earthly work, and their bodies are laid down to rest for a while, to be purged in the tomb, they will go forth in the spirit, as Christ did, and as the Prophet Joseph and his brother Hyrum and the rest of the valiant servants have done, and publish the Gospel to the spirits that are behind the veil. A mighty work is going on there, and as our brethren depart hence and their places are taken up by their posterity, they will carry on this work in the spirit world, where there is a wider sphere for their operations than here in the flesh. And they will find that much of the seed that has been sown in mortality among the nations of the earth, which has not appeared to fructify, or to bring forth fruit (for many people have heard the word and have not obeyed it, but have gone down to the grave in their darkness) will come to life and light and power in the world behind the veil. Thousands upon thousands who have heard the Gospel, but have not obeyed it, will be ready to receive it when the servants of God present it to them in the spheres behind the veil. The work of God will be carried on there, and the work of the ordinances will be performed in this sphere, in the temples that are and will be erected. We have only begun this great work, notwithstanding the many thousands of vicarious ordinances that have been performed. This work will go on. It is a mighty work, and you and I can be engaged in it. We should be glad to labor in any capacity and in any place where we can do something toward the building up of

the kingdom of God and the redemption of the human family. This work must go on until all nations and peoples and tribes and tongues on the earth, behind the veil and wherever the sons and daughters of Adam are, have heard the sound of the Gospel and have had the opportunity of bowing in obedience to it. Until that is done this work cannot be consummated. It will go on, with Christ at the head, until every knee shall bow and every tongue confess that Jesus is the Lord, to the glory of God the Father.

This is a work in which we should rejoice with all our souls, and be willing to labor in it wherever we may be directed by that authority that has come down from God. I rejoice in the work of God with all my heart. I have done so ever since I embraced it. I am willing today, as I have ever been, to go here or there and to labor in any direction. The man who is not willing to labor as a deacon is not fit to be a president. A man who will not work in a humble capacity is not fit to be exalted. The Lord will bless our labors in time and in eternity, and we will see the fruits thereof and rejoice in them in the presence of our Father. I know that the spirit which has been with us in this conference is the light of the Lord. It is the spirit that proceeds from the presence of God to lighten the souls of men. It is the light of Christ, the light and the life of the world, the power of the Lord. It comes from His presence; it fills our souls with joy and peace; it strengthens us to resist the evils of the flesh and to overcome Satan and his works, and it will be and abide with this Church and grow brighter and brighter until the perfect day.

I feel in my soul to bless and praise the Lord for His goodness to me. I bear testimony that this is His work, and I desire to labor in it in time and in eternity. I invoke upon you, my brethren and sisters, the blessing and peace of God. May the kingdom of God go forth, as it will. Roll on, thou glorious kingdom of the latter-days! Spread wide thy light and thy power, and the kingdoms of this world shall

bend to it; the powers of darkness shall be rebuked, the clouds shall roll away, and the light and might of God shall increase in the earth until all things are subdued unto Him; and the earth itself shall be redeemed and shine in the glory of God, and Christ shall grace it with His presence and crown it with His glory. May God help us to be faithful and serve Him all our days and finally save us in His kingdom, for Christ's sake. Amen.

PRESIDENT JOSEPH F. SMITH.

A profitable and enjoyable Conference—Privileges of the people—the Gospel includes temporal as well as spiritual salvation—Official statement sustained.

I have been delighted throughout with the spirit of our Conference and with the instructions that have been given to us by those who have spoken. The Spirit of the Lord has been manifest through His servants who have addressed this Conference. I feel that we have had a precious time, and that the Lord has blessed us abundantly by the outpouring of His Spirit, by the beautiful weather we have had in the main, and by the glorious opportunity we have enjoyed of mingling together, of meeting many friends, of witnessing, by our presence here, our interest in the work of the Lord, and of taking part in the transaction of such business as may properly come before this Conference. It is well understood that we meet together in general Conference twice a year for the purpose of presenting the names of those who have been chosen as presiding officers in the Church, and it is understood that those who occupy these positions are dependent upon the voice of the people for the continuance of the authority, the rights and privileges they exercise. The female members of this Church have the same privilege of voting to sustain their presiding officers as the male members of the Church, and the vote of a sister in good standing counts in every way equal with the vote of a brother. The presentation of the Church authorities is part of the duty that remains to be done before this Conference is brought to a close. Other business will also be pre-

sented to the Conference, which may be considered by some as of greater importance than the rest. We desire that the Latter-day Saints will exercise the liberty wherewith they have been made free by the Gospel of Jesus Christ; for they are entitled to know the right from the wrong, to see the truth and draw the line between it and error; and it is their privilege to judge for themselves and to act upon their own free agency with regard to their choice as to sustaining or otherwise those who should exercise the presiding functions among them. We desire the Latter-day Saints at this Conference to exercise their prerogative, which is, to vote as the Spirit of the Lord prompts them on the measures and the men that may be presented unto them.

It is not my purpose to prolong remarks. We are living in peculiar times. The situation in which we are placed calls for peculiar wisdom and understanding, and for the full exercise of our rights as Latter-day Saints, who should enjoy the spirit of discernment and inspiration that belong to those who are born of the water and the Spirit, and who, because of this birth, are in a position to see the kingdom of heaven.

At this point President Smith gave out notice of an important meeting of cattle and sheep men to be held in the city, and then spoke as follows:

We may be pardoned for giving out a notice of this kind upon this occasion, but it will not be amiss for me to say that the Latter-day Saints believe not only in the gospel of spiritual salvation, but also in the gospel of temporal salvation. We have to look after the cattle and the sheep and the horses, the gardens and the farms, the irrigation canals and ditches, and other necessary things for the maintenance of ourselves and our families in the earth. In this respect this Church is different from many other denominations. We do not feel that it is possible for men to be really good and faithful Christian people unless they can also be good, faithful, honest and industrious people. Therefore, we preach the gospel of industry, the gospel of economy, the gos-

pel of sobriety. We preach that the idler shall not eat the bread of the laborer, and that the idler is not entitled to an inheritance in Zion. We preach that those who are industrious, those who work, those who through their integrity and industry are good citizens of the kingdom of God, are better citizens of the country in which they live than those who are not so diligent in this regard.

Let me say to the brethren and sisters before we part: When you go home do not only be faithful in your prayers, in secret and in public; do not only be faithful as good church-goers; but be faithful to your families, be faithful to your flocks and to your herds, be faithful in the management of your farms, and in the promotion and conduct of every enterprise in which you are engaged. I would to the Lord that we had a thousand good engineers, mechanics, surveyors and other skilled workmen among us. We could find employment today for hundreds of our people where honesty and faithful devotion to labor are demanded, if we only had the men who were skilled in the work that is required; but we do not have them. When we are applied to for men as boiler makers, as engineers, as builders, as skilled workmen in other directions, and we send out inquiries for them, we cannot find them. The boys are learning something else instead of the arts of labor. I have heard it said that science is what we know, and art is what we know how to do.

GENERAL AUTHORITIES.

President Smith presented the general authorities of the Church to be voted for by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as first counselor in the First Presidency; Anthon H. Lund, as second counselor in the First Presidency.

Francis M. Lyman, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, John

Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot, Hyrum M. Smith and George A. Smith.

John Smith, as presiding Patriarch of the Church.

The counselors in the First Presidency and the Twelve Apostles and the presiding Patriarch as Prophets, Seers and Revelators.

First seven presidents of Seventies: Seymour B. Young, Christian D. Fjeldsted, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston, as presiding Bishop, with Robert T. Burton and Orrin P. Miller as his first and second counselors.

Joseph F. Smith as trustee-in-trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church historian and general Church recorder.

Andrew Jenson, Orson F. Whitney, A. Milton Musser and Brigham H. Roberts, assistant historians.

As members of the general Church board of education: Joseph F. Smith, Willard Young, Anthon H. Lund, James Sharp, John Nicholson, George H. Brimhall, Rudger Clawson, Joseph M. Tanner and John R. Winder.

John Nicholson, as clerk of the Conference.

THE TABERNACLE CHOIR.

President and director—Evan Stephens.

First counselor, treasurer and librarian—George C. Smith.

Second counselor and secretary—Sidney R. Phillips.

Organist—John J. McClellan, and all the members of the choir.

The voting was completely in the affirmative.

PRESIDENT SMITH.

Brethren and sisters. Of course you cannot help but have noticed that some of our brethren have been absent from us. I regret very much the absence of a number of the Apostles. We are

all sorry that circumstances have prevented them from meeting with us. Elder John Henry Smith has been suffering for some time from inflammatory rheumatism and is still confined to his room. Elder George Teasdale received permission to retire from active duty over two months ago, and when he left us was in feeble health. Elder Marriner W. Merrill has been prostrated for some time in his home at Cache valley. These brethren have our sympathy and our prayers for their recovery. I regret also the absence from this conference of Elders John W. Taylor and Matthias F. Cowley.

Now I am going to present a matter to you that is unusual and I do it because of a conviction which I feel that it is a proper thing for me to do. I have taken the liberty of having written down what I wish to present, in order that I may say to you the exact words which I would like to have conveyed to your ears, that I may not be misunderstood or misquoted. I present this to the conference for your action:

OFFICIAL STATEMENT.

"Inasmuch as there are numerous reports in circulation that plural marriages have been entered into contrary to the official declaration of President Woodruff, of September 26, 1890, commonly called the Manifesto, which was issued by President Woodruff and adopted by the Church at its general conference, October 6, 1890, which forbade any marriages violative of the law of the land; I, Joseph F. Smith, President of the Church of Jesus Christ of Latter-day Saints, hereby affirm and declare that no such marriages have been solemnized with the sanction, consent or knowledge of the Church of Jesus Christ of Latter-day Saints, and

"I hereby announce that all such marriages are prohibited, and if any officer or member of the Church shall assume to solemnize or enter into any such marriage he will be deemed in transgression against the Church and will be liable to be dealt with, according to the rules and regulations thereof, and excommunicated therefrom.

"JOSEPH F. SMITH,

"President of the Church of Jesus Christ of Latter-day Saints."

They charge us with being dishonest and untrue to our word. They charge the Church with having violated a

"compact," and all this sort of nonsense. I want to see today whether the Latter-day Saints representing the Church in this solemn assembly will not seal these charges as false by their vote.

President Francis M. Lyman presented the following resolution and moved its adoption:

RESOLUTION OF ENDORSEMENT.

"Resolved that we, the members of the Church of Jesus Christ of Latter-day Saints, in General Conference assembled, hereby approve and endorse the statement and declaration of President Joseph F. Smith, just made to this Conference concerning plural marriages, and will support the courts of the Church in the enforcement thereof."

The resolution was seconded by a number of Presidents of Stakes and prominent Elders. Elder B. H. Roberts, in seconding the resolution, spoke as follows:

"In seconding the resolution that has just been read—which I most heartily do—I desire to state at least one reason for doing it. As remarked by the president, the Church of Jesus Christ of Latter-day Saints has been accused of being covenant-breakers with this nation. Of course, there never was, and could not be, any compact between the Church and the general government of the United States. But there could be a compact between the State of Utah and the United States, and there was such a compact made in the Constitution of our state, by and through the Constitutional Convention. And now I am pleased with the opportunity of the Church saying in its official capacity that the Latter-day Saints not only now are, but have been, true to the compact between the State of Utah and the United States, and that they are true to the Constitution of the state, which, by express provision, forever prohibited plural or polygamous marriages, and made that irrevocable, without the consent of the United States. The adoption by the Church of this resolution should put to silence those who have accused us of being covenant-breakers."

The resolution was then adopted, by unanimous vote of the Conference.

PRESIDENT ANTHON H. LUND.

This statement which has just been read in your hearing was made for the Church. Rumors have been afloat that plural marriages have taken place, and

some are said to have commenced to doubt the truth of the declaration made by our President at Washington. Now it has been laid before you, and the Church, by its vote in solemn assembly, has ratified this resolution, and the Saints know just where the Church stands on this question. If any come to you with such rumors, you know that the Church is true to that which it accepted thirteen years and six months ago, and which it has again ratified here in this Conference. It is not a new manifesto. It simply shows where we stand as a Church. The Lord has instituted in this Church the principle of free agency. Everything must be done by common consent, and therefore we lay these things before the conferences, that the people may have an opportunity to vote thereupon. This is an important matter, and should be known by the world that the Latter-day Saints have the right and privilege to vote upon everything that shall be accepted as Church doctrine or in regard to church government.

I feel pleased with our conference, with the spirit thereof, and with the instructions that have been given. Let us take what we have heard home with us; let us take the spirit of the conference with us, and try to carry out in our daily lives the good counsel which has been given us. May the Lord bless you, brethren and sisters, and bless His Church upon the earth, as well as all good people and all who love the truth, is my prayer in the name of Jesus Christ. Amen.

PRESIDENT JOHN R. WINDER.

Joseph and Harum Memorial

President Lund has expressed my feelings exactly in regard to this resolution. I am proud to have the opportunity of voting for it.

There is one more item of business that I want to lay before the Conference, in which I think we are all greatly interested, and I have no doubt you will sustain the proposition when you hear it. It is almost sixty years now since the martyrdom of the Prophet and Patriarch, Joseph and Hyrum Smith, and until this day no building or monu-

ment has been erected to their memory. This matter has been talked over many times, and several propositions have been made. At one time it was suggested that a building be erected on the old Deseret News corner, which should be called a memorial building. At least one other suggestion has been made, that a monument or a memorial building should be erected on the southeast corner of this block. No definite place, as yet, has been fixed for it. But I have been impressed that the time has come when some steps should be taken with regard to this matter. I would like to see a building, or monuments, or statues, erected in honor of these martyrs that would be something for our children to look at in years to come. Opposite the southeast corner of this block we have erected a monument to President Brigham Young, and I would like to see something erected to these martyrs that would be an object lesson to our children and our children's children throughout all generations, and also to the thousands of people who visit us, that they too may have something of this kind to look at. Therefore, I am strongly in favor of doing something to perpetuate the memory of the Prophet and Patriarch, and with this in view I have prepared a resolution, which I will read to you:

"Whereas nearly sixty years have passed since the martyrdom of the Prophet and Patriarch Joseph and Hyrum Smith, and no public building or monu-

ment has been erected to their memory; "Therefore, Be it Resolved by this General Conference of the Church of Jesus Christ of Latter-day Saints, That a suitable building or monument be erected to their memory; that the Trustee-in-Trust appoint a committee to prepare plans for the same, which shall be submitted to him, and when approved he will authorize the committee to proceed with the work and will furnish the necessary means from such funds as may be available for that purpose, and that a book be opened at the Presiding Bishop's Office to receive voluntary subscriptions from any who wish to donate."

After reading the resolution, President Winder moved its adoption.

It was seconded by President Francis M. Lyman and a number of others, and was adopted by the conference without a dissenting vote.

President Smith named as the committee President John R. Winder, chairman; President Francis M. Lyman, Bishop Wm. B. Preston and Bishop George Romney, and they were unanimously sustained by the conference.

The choir and congregation sang:

"Praise to the man who communed with Jehovah."

Benediction by Elder John Nicholson.

The conference then adjourned for six months.

The stenographic work in taking an account of the proceedings was done by Arthur Winter.

JOHN NICHOLSON,
Clerk of Conference.

DESERET SUNDAY SCHOOL UNION

Its Semi-Annual Conference, Held in the Tabernacle,
Sunday Evening, October 3, 1904.

The general semi-annual conference of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Sunday, April 3, 1904, at 7 o'clock p. m.

General Superintendent Joseph F. Smith presided.

There were present the general authorities: Presidents Joseph F. Smith and Anthon H. Lund; Elders Francis M. Lyman, Abraham O. Woodruff, Rudger Clawson, Hyrum M. Smith, George A. Smith of the Quorum of the Apostles; Patriarch John Smith; a majority of the Deseret Sunday School Union Board. The Tabernacle was crowded with an enthusiastic audience of Sunday School workers and Saints.

The congregation, under the leadership of Prof. Evan Stephens, sang "If There's Sunshine in your Heart."

Prayer was offered by Elder Abraham O. Woodruff.

The song, "Peace, be Still" was then sung by the Granite Stake adult class, under the direction of Prof. Evan Stephens.

Secretary Geo. D. Pyper called the roll of stakes which showed a representation from every stake of Zion and three missions.

The secretary presented the officers of the Deseret Sunday School Union, who were sustained as follows: General superintendent, Joseph F. Smith; first assistant general superintendent, George Reynolds; second assistant general superintendent, Joseph M. Tanner. Members of the board: Elders Joseph F. Smith, George Reynolds; Joseph M. Tanner, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, George Teasdale, Hugh J.

Cannon, Andrew Kimball, John W. Taylor, L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson, Anthon H. Lund, John R. Winder, Jas. E. Talmage, George M. Cannon, Horace Cummings, Abraham O. Woodruff. General secretary, George D. Pyper; treasurer, George Reynolds; business manager and assistant general secretary, William A. Morton; editor Juvenile Instructor, Joseph F. Smith; assistant editors, George Reynolds and Joseph M. Tanner; business manager, George D. Pyper.

Miss Margaret Summerhays, Noel Pratt and Wood Pratt of Granite Stake then sang the trio, "O Restless Sea."

Elder William D. Owen of the Deseret Sunday School Union board then read an editorial from the Juvenile Instructor of Jan. 1, 1904, on the subject of "Harmony between presiding authorities in the Priesthood and in auxiliary organizations."

The choir sang, "Rouse, O ye Mortals."

JOSEPH W. SUMMERHAYS.

I am requested to make a few remarks and a short report on the features of our Sunday School work for 1904, viz., district Sunday School conventions.

We have already held three of these district conventions, one in Salt Lake City, comprising Tooele, Salt Lake, Davis, Granite and Jordan stakes; one in Weber, comprising Weber, Summit, Morgan and Box Elder stakes; and another in Provo, taking in the Utah, Alpine, Nebo, Wasatch and Juab stakes. And in all of these conventions we have had a most glorious time.

In behalf of the Sunday School Board, we can say that every one of them was a grand success.

The work in these conventions is altogether different to what is done in our Stake conferences. In the conventions, after the general opening exercises, we take up department work, dividing the convention into some eight departments. We will take, for instance, the theological department. We get the department workers and teachers and all interested in the theological departments of the various schools, together; and there we read and discuss papers on different topics. And we have found that great good has resulted from these conventions, one of the greatest advantages being that every one attending has gone away from them to their respective homes with a greater determination to do their duty as Sunday School people.

Now it is proposed that we hold like conventions throughout all the Stakes. We intend to district the Stakes into suitable convention districts, and during this summer, and perhaps early fall, we will visit each one of the districts and hold a convention. When I say "we," I mean the general board of the Sunday School Union.

That we may be better able to district the various stakes, we will hold a meeting in the Barratt hall next Tuesday afternoon at 4:30 o'clock, where we hope to meet with the superintendents of each stake, together with their assistants; and if the stake superintendents and their assistants are not present at this conference, from any of the stakes, we would like some representative. We understand that some of the stakes of Zion are represented here tonight by their secretaries and other persons, and we would like the meeting next Tuesday afternoon to have a representation from each stake, so that we can make the districting as complete as possible. We are sure, my brethren, that much good will result if you will attend and help us.

I think this fairly represents the situation, and it is not necessary to en-

large upon it. May God bless us and help us to do His will, I ask, in the name of Jesus. Amen.

Elder George Hamlin then recited, "New Century Sonnets."

The Juvenile choir of the Granite Stake sang,

"Let us all press on in the work of the Lord."

Prof. Evan Stephens, in explaining methods in teaching the little ones, comprising this choir, and also the youths that constituted the choir that rendered the previous exercises of the evening, stated that those present constituted but about one-half of the full classes from which they were taken. They had received lessons only since about the first of the year, one lesson per week, to which they had come through mud and slush, in various kinds of weather. He thought they were a fair representation of the classes, and showed what might readily be done in other rural stakes of Zion, outside of the cities, by those who were willing and able to work in this direction. He stated that about one dozen earnest active workers, who had taken an excellent course in the Chorister's class in the Latter-day Saints' University, were about to return to their various homes in the several stakes, and these should be given work in this line of most profitable service to our young people. He said, further:

"We are aiming, with the smaller people, to teach them songs that will appeal strongly to them from the standpoint of sentiment. The "Cause of Truth" is not taken hit or miss, but with an aim. Another song we sing is "Have Courage, My Boy, to say No." That also tells its own story. The other one, to be given this evening, is "Whispering Hope." Outside of the sentiment, we try to teach them to sing parts, that is, to learn to harmonize at once in part singing, and in this all the class is taught to sing alto, and all the class is taught to sing treble. I want to say this, that children should not be kept singing one part alone. In order to develop our little ones as they ought

to be developed, they should sing alto and treble alternately, so that the voice will have proper practice through the whole range from the top to the bottom, and for this reason we do not select certain ones for altos, for they are all altos and all trebles; and we hope that as soon as they have grown up, there will be no need of training them into the singing of parts for they have grown up to it. Some have complained about the little boys being allowed to sing too high. We have some here singing up to what we call high G. I claim there is no danger in having them sing high, provided they are taught to sing softly.

For the purpose of exhibiting his method, Prof. Stephens had all the choir sing alto the first verse, the second verse all sang treble, and the third verse, the north half sang treble and the south half all sang alto. In the piece, rendered later in the exercises, he had the reverse sides sing alto and treble.

PRESIDENT F. M. LYMAN.

The exercises of the children from Granite stake, in their singing, is quite a surprise to me, and a delight. I have no doubt the musical people connected with the Sunday Schools throughout Zion will profit by the example set us tonight, so that the talents of the young people may be utilized to the very best advantage. We are wonderfully blessed with talent in this line throughout the Church, and we have not only the talent, but we have the love and appreciation also of the labors of such men as Professor Stephens, and we are very anxious—I am sure the General Board is very anxious—that all may be made that can be made of the musical talent with which the Lord has blessed His people; for singing, and good singing particularly, is heavenly.

There is hardly any soul so dull or indifferent as to not appreciate choice singing. The world delights in it, as well as the Saints. It is an accomplishment that will adorn the Latter-day Saints throughout the world, and I have no doubt but that we shall excel

in it as one of the important features of the Sunday School cause. I have felt that our Sunday School work is superior, possibly, to that accomplished by any other people. We are not a very numerous people, but the Sunday School work that has been organized and developed within the last 40 years produces what we see here tonight. Nothing like this is to be seen in the world so far as I know; such a body, of possibly eight to nine thousand people, gathered together here, interested in the Sunday School cause, workers and pupils, a whole community, their hearts beating warmly towards this cause. In it, by these associations and organizations, the spirit of the Gospel is cultivated. Music is refining; and it is introduced into the homes, until we find that in every home in Zion, whether there be musical instruments or not, but the voices will be trained, and our children will be singers, the musical talent will be developed delightfully; and what is more pleasant than to hear children sing, singly and also collectively? What is there more cheerful in a home and in our social gatherings? I know of nothing that cheers the heart and elevates the sentiment of the soul of men or women equal to the musical sentiment and talent, if it is cultivated. How pleasant it is, where we have a mother who can sing, a father who can sing, brothers that can sing, sisters that can sing! I think we cannot devote too much attention and time to the cultivation of the musical talent with which the Lord has endowed us. I appreciate that the Sunday School is developing this art more extensively and generally throughout our communities, until the Latter-day Saints will be recognized as the musical people of the world, the most remarkable community for musical talent; and the world will be delighted, as they are now. They come to us, and we go to them with our music. The Tabernacle choir, under the direction of Prof. Stephens, has made a sensation throughout the United States, and it is anticipated that they will do so beyond the bounds of the United States.

I hope they will. And I hope that the Lord will bless Prof. Stephens, and bless those who follow in his footsteps, and take up the labor that he has suggested now, and that has been taken up, for there are many among us, many others. Prof. Stephens is not the only one. He has possibly been the leading feature or factor in this line, but there are others whose hearts and souls are just as musical as is Brother Stephens' heart and soul, and we want to avail ourselves of the talent that we have and accomplish everything that can be done to produce joy in the hearts of the Latter-day Saints.

The Lord bless you, my brethren and sisters. I do not feel that I ought to occupy your time. But may the Lord bless you and may we sustain and encourage our young children and those who have musical talents to develop those talents until we shall rejoice exceedingly in it before the Lord. I am sure that the Lord is pleased with this effort and labor; I am sure that the Lord is pleased with the General Sunday School board and with the labors of the people, I am sure that He rejoices therein, and the angels will be delighted with the music that will be made by the children of the Latter-day Saints.

May that spirit and inclination increase in our hearts, now and forever. I humbly pray, in the name of Jesus Christ. Amen.

The Juvenile choir of the Granite Stake then sang,

"Have Courage, my boy, to say No."

PRESIDENT JOSEPH F. SMITH.

Observing this choir of children, it would not appear that Zion is growing less, and it would seem to me, too, that so long as we can preserve with us Brother Stephens and a few others of his associates who are engaged in this glorious work of teaching music, both to the adults and to the children, a desire and love for the musical will also increase in the midst of our people. I feel that the parents of these little children owe much to the effort of Brother Stephens in his labor of love, in teaching them how to sing and developing

the talent for music which lies dormant within them and needs but the instruction, the teaching, the guiding hand and voice of Brother Stephens to develop the talent that they have.

It delights my heart to see our little children learning to sing, and to see the people, our people everywhere, improving their talents as good singers. Everywhere we go among our people, we find sweet voices and talent for music. I believe that this is a manifestation to us of the purpose of the Lord in this direction toward our people, that they will excel in these things, as they should excel in every other good thing.

I do not arise to make any special remarks. I feel gratified at seeing this vast concourse of people here this evening, interested in this Sunday School work, and I hope, my brethren and sisters, that you and all of us may continue to keep awake our interest in the Sunday School cause. It is a very important branch of our spiritual work, the training of our little ones, the training of our Sunday School children and all parents should take a deep interest in this work, and should not spare any pains in making ready and in giving encouragement to their children to attend the Sunday schools.

God bless you as teachers and as Latter-day Saints, as fathers and as mothers of these precious little children who have been given to us to succeed us, eventually, in the great labor of building up Zion in the latter-day. Bring them up in the way that they should go that they will not depart from that way when they grow old; and if you will only see to it carefully that your children are taught in the ways of righteousness, that they are brought up in the paths of virtue and peace and honor, God will magnify you before the nations of the world, and His work will be hastened in its time.

God bless you and all who are associated in the work of the Sabbath schools, is my prayer, in the name of Jesus. Amen.

PRESIDENT ANTHON H. LUND.

I am pleased to see this large con-

gregation, all interested in the good work of the Sunday school.

I believe that all have been pleased who have been here this evening to witness what we have seen Brother Stephens do with his choir. We sang, "If there's sunshine in the heart." We want to put sunshine into the hearts of our children. Our Sunday School is a splendid place for this, and by teaching our children singing we will do one part toward it, but especially by the good teaching that is given. In the Sunday School we lay the foundation for our children to always be in a condition that they may have sunshine in their hearts. We want to instill in their hearts and lives a love for

the beautiful, a love for music and everything that tends to elevate. This is the good work in which you, brethren and sisters, are engaged.

May the Lord prosper you in your work, give you much joy therein, and may you see the children of Zion grow up strong in faith and in the love of God, I ask in the name of Jesus Christ. Amen.

The children's choir of the Granite stake then sang, "Whispering Hope."

Benediction by Elder John B. Maiben.

GEORGE D. PYPER,
General Secretary.

F. E. BARKER,
Stenographer.

Deseret News Book Store...

***State Depository
for School Books***

***SCHOOL
STATIONERY
SUPPLIES***

***Kindergarten and Busy Work Materials.
Largest Stock in the State.
Lowest wholesale prices.
Send for Price Lists.***

Deseret News Building

***6 Main Street
Salt Lake City, Utah***

Over 5000 Copies Sold Since Date of Issue.

HISTORY OF CHURCH

VOL. II NOW READY

The History of the Prophet Joseph, written by himself, with induction and notes by B. H. Roberts.

Low prices have been fixed by the First Presidency, that the work may secure the widest possible circulation.

Cloth Embossed, - - -	\$1.50	Post Paid
Half Morocco, Gilt Top, - -	2.50	"
Half Calf, Gilt Top, - -	2.50	"
Full Morocco Gilt, - - -	4.00	"

Every Association, Sunday School, Quorum and Private Library should have it.

DESERET NEWS BOOK STORE

6 Main Street, Salt Lake City, Utah.

SEVENTY-FIFTH SEMI-ANNUAL

CONFERENCE

OF THE

Church of Jesus Christ of Latter-day Saints

Held in the Tabernacle, Salt Lake City, October 6th, 7th
and 9th, 1904, with a full Report
of the Discourses.

ALSO AN ACCOUNT OF THE GENERAL CONFERENCE OF
THE DESERET SUNDAY SCHOL UNION.

THE DESERET NEWS

1904

DESERET NEWS BOOK STORE

Leading Book Concern of the State.

Standard and Miscellaneous Books, Histories,
Biographies, Late Popular Fiction,
Etc., Etc. All of the Church
and Home Publications.

Send for Free Cata-
logue and Price
List.

Deseret News Building,
6 MAIN STREET, SALT LAKE CITY, UTAH

GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Seventy-fifth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a.m. on Thursday, October 6, 1904, President Joseph F. Smith presiding.

THE PROCEEDINGS.

There were present of the General authorities: Of the First Presidency, Joseph F. Smith, John R. Winder and Anthon H. Lund. Of the Council of the Twelve Apostles; Francis M. Lyman, John Henry Smith, Rudger Clawson, Hyrum M. Smith, George A. Smith and Charles W. Penrose. Presiding Patriarch John Smith. First seven presidents of Seventies: Seymour B. Young, Brigham H. Roberts, George Reynolds, J. Golden Kimball, Rulon S. Wells and Joseph W. McMurrin. Of the presiding Bishopric; Robert T. Burton and Orrin P. Miller. There were also many presidents of stakes, their counselors, presidents of missions and other prominent men of the Priesthood.

The choir and congregation sang the hymn which begins:

Come let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master
appear,

His adorable will, let us gladly fulfill.

The opening prayer was offered by Patriarch Angus M. Cannon.

Singing by the choir:

Sweetly may the blessed Spirit,

On each faithful bosom shine;
May we every grace inherit,
Lord we seek a boon divine.

PRESIDENT JOSEPH F. SMITH.

(Opening Address.)

General prosperity in settlements of the Latter-day Saints—Reference to their Spiritual Condition—Organization of the Priesthood and their duties—Ruling object of the Church the salvation of Mankind.

I am happy in the privilege that I enjoy of being present at the opening of this, the seventy-fifth semi-annual conference of the Church of Jesus Christ of Latter-day Saints, and I am pleased to see the number of brethren and sisters who are present. We realize the difficulty in the way of many of the people attending conference on a week-day like this, as they are compelled to labor; business is in full operation, not only in this city and county, but in every other part of the country, and many are busy attending to secular duties, which makes it difficult for them to leave their homes to attend conference on the week days.

It is gratifying, however, to see the number who are here today at the opening meeting of our conference, and I congratulate you, my brethren and sisters, upon being present, and upon the blessings, both temporal and spiritual, that have been poured out upon the people since our last conference. Taken as a whole, the season has been a prosperous one throughout the land, though some localities have suffered more or

less. The forepart of our season was seriously injured by drouth, and many people in the southern part of this state and in Arizona, New Mexico, and in old Mexico especially, as also in our colonies in Canada, have suffered seriously because of the protracted drouth that has been upon the land. But the prospect is that the long continued spell of drouth has been broken by copious rains that have descended upon the land, making the fields and the plains and the mountains luxuriant with the growth of herbs and grasses for the sustenance of the flocks and herds of the people, and also for the supply of abundant water for irrigation purposes on their farms. Taking a retrospect of the whole condition, throughout the length and breadth of the land, we feel that it is favorable and that the blessings of the Lord and His merciful hand over all the interests of the people have been visible, and we know that we are indebted greatly to His mercy and kindness for the favors and blessings that have been bestowed upon us.

I trust that the spiritual condition of the Latter-day Saints has continued to be as good as the temporal conditions have been, and that we are progressing and growing in the knowledge of the truth and in faithfulness before the Lord in keeping His commandments and His laws as much as He has prospered us temporally; for after all the great desideratum is the faithfulness of the people to the covenants that they have made with the Lord and with each other in righteousness.

Reflecting over the condition of the Church at the present time, since I have been sitting here, I have jotted down a few little items that I wish to refer to briefly. I find that we have now in the United States, Canada and Mexico 55 organized stakes of Zion. As a matter of course, therefore, there are 55 presiding officers over these various stakes, and 110 counselors to the presidents of stakes. In each of these stakes, is an organized High Council, consisting of 12 High Priests, which aggregates 660 High Councilors in the Church today as it is organized, who possess the au-

thority of the Holy Priesthood to minister for the salvation of the souls of men, and who sit as judges, with the presidents of stakes and their counselors, in all the affairs of the Church, and who are called upon and are expected to be exemplars before the people, setting before them examples that are worthy of imitation and of emulation—fathers indeed to the people and judges of righteousness in their midst. This, of course, constitutes quite an army of official workers—men who are expected to be instant in season and out of season; men upon whom rests great responsibility; wise counselors, assisting the presidencies of the various stakes to regulate the affairs of their churches and to set in order the houses of the Saints and the stake organizations throughout the Church.

In connection with the 55 organized stakes of Zion we have in the neighborhood of 20 different organized missions throughout the world, presided over by presidents and counselors, and these missions are supplied with Elders and Seventies that are sent out to preach the Gospel, numbering at the present time in the neighborhood of 1,500 Elders. Of course these Elders are not only traveling throughout the United States, but throughout Europe, in the islands of the sea and in New Zealand and Australia; also in the Holy Land, where we have an organized mission and Elders are there preaching the Gospel to those people.

I am informed also that we have 626 organized wards. Of course, these organizations vary from time to time; that is, they frequently increase, and occasionally a ward is disorganized, being joined with another ward, making two into one. Over these wards there are 626 Bishops presiding, and 1,252 Bishops' counselors, who are a mighty power in the midst of the Church of Jesus Christ of Latter-day Saints. The officers of these organizations are the officers of the Church who come in immediate contact with the people and who are in direct intercourse with them. It is expected that the Bishop of a ward with his counselors will un-

derstand the necessities of every member of his ward. Then they have as assistants and helpers a large corps of Elders, and Priests, Teachers and Deacons of the Lesser Priesthood, who render assistance to them in the temporal as well as the spiritual affairs of the Church. It devolves upon the Bishopric of the ward to look after the poor, to minister unto the sick and the afflicted and to see that there is no want nor suffering among the people in these organized divisions of the Church. It is also the duty of these presiding officers in the Church to look after the spiritual welfare of the people, to see that they are living moral, pure and upright lives, that they are faithful in the discharge of their duties as Latter-day Saints, that they are honest in their dealings with one another, and with all the world. It is their business to see that spiritual light exists in their hearts, and that the people under their presidency and direction are living the lives of Saints, as far as it is possible for men and women, in the mortal body, beset by the weaknesses and imperfections of mankind, can be Saints. Great responsibility rests upon these, and we have at work in the Church, in this relation, a vast corps of efficient men who are laboring diligently for the welfare of mankind. And all these labor without salaries. They are not paid officers. It is true that they receive assistance from time to time, as they may need, in a small way, but not one obtains what the world would esteem as a salary, nor can they be called paid officers of the Church.

We have also in the Church today, I am informed, 146 quorums of Seventy. These constitute a body of Elders of somewhere in the neighborhood of 10,000 men, whose special duty it is to respond to the call of the Apostles to preach the Gospel, without purse or scrip, to all the nations of the earth. They are minute men. It is expected that they will be ready, whenever they are called, to go out in the world, or to go out to the various organizations of the Church to fulfill missions and to perform such duties as shall be required of them, in order that the work of the Lord and the

work of the ministry may be upheld and sustained and carried on in the Church and throughout the world. These councils or quorums of Seventy are not always full, a full council being 70 Elders. But there are approximately 10,000 Elders who now hold that position in the Church. They are called to an apostolic calling. They are required to be special witnesses of the Lord Jesus Christ. It is expected of this body of men that they will have burning in their souls the testimony of Jesus Christ, which is the spirit of prophecy; that they will be full of light and of the knowledge of the truth; that they will be enthusiastic in their calling, and in the cause of Zion, and that they will be ready at any moment, when required, to go out into the world, or anywhere throughout the Church and bear testimony of the truth, preach the Gospel of Jesus Christ, and set examples before the world of purity, love, honesty, uprightness and integrity to the truth.

In addition to these organizations we have in each stake of Zion an organization called the High Priests' quorum, to which all High Priests of the Church belong, including the presidency and high councilors of the stake, and also the Bishops and their counselors, all the Patriarchs and all others who have been ordained to the office of High Priest in the Church, which office is the office of presidency in the Melchisedek Priesthood, not that every man who holds the office of High Priest is a president. Only he who is called, appointed and set apart to preside among the High Priests holds the presiding authority and office. But it is the duty of these quorums of High Priests to act in their calling; not to sit idly down and be indifferent to the interests of the Church of Jesus Christ of Latter-day Saints, nor indifferent to the saving of the souls of men. It is expected that this quorum of Priesthood in the various stakes of Zion will look after all the interests of the stake; that is, that they will look after the moral condition of the people; that they will teach righteousness; that they will see that those who are acting in presiding

authority in the stakes of Zion, are upright, honest, pure and humble men, and fit for the positions in which they are called to act. Thus this council of the Priesthood constitutes a council of power and influence in the Church.

"Then we have the Elders' organizations. A council or quorum of Elders is composed of 96 Elders. There may be a number of councils or quorums of Elders in each stake. I am not prepared to state how many Elders we have in the Church; but they are very numerous. It is the duty of this body of men to be standing ministers at home; to be ready at the call of the presiding officers of the Church and the stakes, to labor in the ministry at home, and to officiate in any calling that may be required of them, whether it be to work in the temples, or to labor in the ministry at home, or whether it be to go out into the world, along with the Seventies, to preach the Gospel to the world.

"We have a number of Patriarchs in the Church, whose duty it is to bestow blessings upon the heads of those who seek blessings at their hands. They are fathers. They hold the evangelical office in the Church. It is their business and right to bestow blessings upon the people, to make promises unto them in the name of the Lord, as it may be given them by the inspiration of the Holy Spirit, to comfort them in the hours of sorrow and trouble, to strengthen their faith by the promises that shall be made to them through the Spirit of God, and to be fathers indeed of the people, leading them into all truth.

"Then we have the Lesser Priesthood, which attends to the different temporal matters of the Church, consisting of Priests, Teachers and Deacons, who labor under the direction of the Bishopric in the various wards in which they dwell, for the work of the ministry, for the edifying of the body of Christ, the unifying of the people and bringing them up to the standard of righteousness that they should reach in the flesh, according to the light they possess and the ability and talent which the Lord has given them.

very brief outline of the organization of the Church of Jesus Christ of Latter-day Saints. It has been organized by the wisdom of the Almighty, and not by the wisdom of man. It has been organized to accomplish the purposes that the Lord has in view to be accomplished by it. The people are organized that they may be taught righteousness; that they may be faithful before the Lord in keeping the covenants that they have made with Him in righteousness. Among these covenants are that they will cease from sin and from all unrighteousness; that they will work righteousness in their lives; that they will abstain from the use of intoxicants, from the use of strong drinks of every description, from the use of tobacco, from every vile thing, and from extremes in every phase of life; that they will not take the name of God in vain; that they will not bear false witness against their neighbor; that they will seek to love their neighbors as themselves; to carry out the golden rule of the Lord, 'Do unto others as they would that others should do unto them.' These principles are involved in the covenants that the people have made in the Church of Jesus Christ of Latter-day Saints, and it is expected that these officers and presiding authorities in the Church, whom I have cursorily named, shall see to it that the members of the Church of Jesus Christ of Latter-day Saints will keep these covenants that they have made with the Lord, and that they will observe these principles and adapt them to their lives and carry them out, that they may be indeed the salt of the earth; not salt that has lost its savor and is good for nothing but to be cast out and trodden under the foot of men, but salt that has its savor and that is wholesome; that the people of God may be a light unto this generation and unto the world; that men may see your good works and glorify your Father which is in heaven; and that notwithstanding enemies, who are filled with the spirit of persecution, and who say all manner of false things against the Latter-day Saints, those who have entered into the covenant of

the Gospel will keep the commandments of the Lord, will obey the dictates of the Spirit of the Lord unto them, will work righteousness in the earth, and will go right on in the path that Almighty God has marked out for them to pursue, fulfilling and accomplishing His will and His purposes concerning them in the latter day. It does not make any difference to us what the world says about us, we know what our mission is, and we propose to fulfill that mission by the help of Almighty God, and that mission is to save men from the errors of the world, from darkness, from unbelief in the true and living God and in the redeeming sacrifice of the Lord Jesus Christ, that men may not fall into infidelity, that they may not abandon the truth nor the paths of righteousness God has marked out for them to walk in. That is our mission. It is to save men from error, from wickedness and from apostatizing from truth and righteousness, and that men might believe in the true and living God, and in Jesus Christ whom he has sent into the world, whom to know is life eternal. Our mission is to save men from the powers of darkness and from the snares and pitfalls of Satan wherein they are tempted from paths of truth to commit sin, and bring degradation, sorrow and shame upon themselves by transgressing the laws of God and the laws of life.

"We are not ashamed of the Gospel of Jesus Christ, which we have received; for we know that it is the power of God unto salvation unto all that believe and receive it in their hearts and live it according to the will and purpose of God. Now, my brethren and sisters, I rejoice in these principles. I praise God with all my soul that He has restored the Priesthood. And what is the Priesthood? It is nothing more nor less than the power of God delegated to man by which man can act in the earth for the salvation of the human family, in the name of the Father and the Son and the Holy Ghost, and act legitimately; not assuming that authority, not borrowing

it from generations that are dead and gone, but authority that has been given in this day in which we live by ministering angels and spirits from above, direct from the presence of Almighty God, who have come to the earth in our day and restored the Priesthood to the children of men, by which they may baptize for the remission of sins and lay on hands for the reception of the Holy Ghost, and by which they can remit sin, with the sanction and blessing of Almighty God. It is the same power and Priesthood that was committed to the disciples of Christ while He was upon the earth; that whatsoever they should bind on earth should be bound in heaven, and whatsoever they should loose on earth should be loosed in heaven, and whomsoever they should bless should be blessed, and if they cursed, in the spirit of righteousness and meekness before God, God would confirm that curse. But men are not called upon to curse mankind; that is not our mission; it is our mission to preach righteousness to them. It is our business to love and to bless men, and to redeem them from the fall and from the wickedness of the world. This is our mission and our special calling. God will curse and will exercise His judgment in those matters. Vengeance is mine, saith the Lord, and I will repay. We are perfectly willing to leave vengeance in the hands of God and let Him judge between us and our enemies and let Him reward them according to His own wisdom and mercy.

"Now, may the Lord bless us throughout this conference. I can feel that I am doing injury to my voice in continuing to speak. I have been suffering for the past two or three weeks with a very severe cold, which has greatly affected my voice, and I am only just recovering from it. But I am pleased that I have had the privilege of speaking a few words to you at the opening of this conference. I pray God to bless the people that shall come here, and pour out His spirit upon them, to make their hearts warm up and burn with affection toward Him for His abundant

mercies unto them, and with love for one another and for all mankind; for it is our mission to save the world from sin and darkness and to lead all to a knowledge of God and His truth.

May the Lord help us to consummate the mission He has given unto us, is my prayer in the name of Jesus Christ, Amen.

The choir sang the anthem:

The Mountain of the Lord's house.

PRESIDENT JOHN R. WINDER.

Object of Missionary Work—Those who labor in it meeting with Success—Redemption of the Dead.

My brethren and sisters, I feel very thankful to my Heavenly Father that He has spared my life to assemble once more with you in conference. I have listened with a great deal of pleasure to the remarks that have been made by President Smith. What a vast body of men there is in this Church! and what is their object in life? I understand it to be the salvation of the human family. While President Smith was speaking, I looked around here and I saw a large number of presidents of missions. Our Elders go out into the world, leaving their homes and families, and travel without purse or scrip, and their object is to bring salvation to the honest in heart. These presidents of missions send the Elders from house to house, bearing the message of salvation and the printed word to all who will receive it. In reflecting upon this, I thought how strange it is that these missionaries, going forth as they do with the message of peace, offering the people a book or a tract containing the word of God, should be treated in the way they are. Sometimes the doors are closed in their faces, and the people curtly tell them that they will not receive their books or tracts; and in many cases the Elders are treated with contempt, though this is not always the case. Supposing the minister of any denomination was to present himself at my house and respectfully offer me a book setting forth his religious views. I was wondering if I would slam the door in his face and treat him with

contempt. No, I would at least be respectful and say that I did not wish to receive it. You, my brethren, who are abroad in the world, know that you have to meet these conditions; but your object is, as we all know, to promote peace and salvation wherever you go. That is your mission, and I rejoice to know that you are very successful in that mission, and that many are receiving your message and obeying the Gospel.

We rejoice that the work of the Lord is growing and increasing, and we testify that its mission will be prospered in the earth. This is the work of the Lord. He is at the helm, and He will certainly take care of it. It is our duty, of course, to do the very best we can, and as the President has said, we should so order our lives as to be above reproach. We should not only preach the Gospel by precept, but we should do so by our acts. Seeing that we are devoting our lives to this cause, let our lives be such that all men who come in contact with us may see our good works.

In addition to all that has been done in the missionary fields, there are other places where the great work of salvation is being carried on. Thousands and tens of thousands are being added to the Church annually in the temples of the Lord. Those who, during their lifetime, did not have the opportunity that we have had of receiving the Gospel, are now receiving the benefits of salvation. This work is growing and multiplying in the temples, as well as the work abroad. The object of those who work in the temples is also to bring salvation to the fullest extent, both to the living and the dead. Notwithstanding all that may be said in relation to the work in the temple, you know, my brethren and sisters, that when you go to the house of the Lord and receive the ordinances there administered, they are all calculated to make you better men and women, better fathers and mothers; and everything that is done in those houses is for salvation. The testimony of all who go there is that it makes them feel better prepared to bat-

tle with life. They become better fathers and mothers, and better citizens of the United States or of any other country. I can testify to this, and thousands that are before me, who have been through the house of the Lord could bear me out in this testimony, if called upon. There is nothing done there in any manner that has a tendency in the least to harm any individual, but everything that is done is for the best good and salvation of the people.

I rejoice in these things, my brethren and sisters. I am thankful to the Lord that He has given me a testimony of the truth of this Gospel. I know that Joseph Smith was a prophet of God, and that he laid the foundation for this great work. He it was that laid the foundation of all these organizations that we have heard about this morning, and this work will increase and multiply upon the earth. May the Lord help us all to be faithful and true always to the covenants that we have made with the Lord, that we may keep them faithfully and never do anything that would bring His displeasure upon us. God grant it to all of us. Again I express my thanks and praise the name of my Heavenly Father for His continued mercies and goodness unto me, and for extending my life until I am now nearly eighty-three years of age. I thank the Lord for all these blessings, and dedicate myself unto Him with a determination to serve Him as long as I live upon the earth. I ask Him for His blessing upon you all, in the name of Jesus Christ. Amen.

PRESIDENT ANTHON H. LUND.

The Character and Extent of the Priesthood—Beneficial Results of Fast Offerings—Unselfishness of Missionaries to the World—Intellectual and Religious development of the Children.

While our President was addressing us these words came into my mind:

"But ye are a chosen generation, a royal Priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light."

It occurred to me that the Apostle Peter, in addressing the Saints formerly, looked upon a people who were similarly organized to the Latter-day Saints, and he called them "a chosen generation, a royal Priesthood, an holy nation." Those who contemplate the organization of the Church of Jesus Christ of Latter-day Saints will be struck with the number who hold the Priesthood. The Priesthood is conferred upon all male members who are worthy to receive it. This is a great blessing which the members of this Church enjoy, and it makes them a peculiar people, a chosen generation, holding the royal Priesthood. There is no priestly caste in our Church. Contrary to the opinion of many, such a thing does not exist with us, unless you will call the whole Church a priestly caste, because all participate in the blessings pertaining to the Priesthood.

There are in the Church two Priesthoods—the Aaronic and the Melchisedek. The Aaronic Priesthood is the lesser, an appendage to the higher. It embraces the offices of Deacons, Teachers and Priests. Those who hold these offices are called to labor amongst the people, to teach them, to serve them, to watch over them, and to see that there is no hardness of heart or ill feelings among them. We call our young men very early in life to bear the Priesthood. When they are 12 or 13 years old we ordain them Deacons or Teachers, if they are worthy. We give them something to do in the Lord's house. We call upon them to look after the meeting-houses and to visit the Saints. In some places Deacons look after the widows, and see that they are furnished with fuel, and attend to the chopping of wood for them. Being called to the Priesthood, they feel that these services are honorary ones. They are called on also to collect fast-day offerings from the people, many of whom may not have ready money to give unto the poor. If they have not the cash they give provisions and other things which they can spare, and which the poor need. In many stakes the Deacons are called upon to perform

such duties as these, and this gives them in their youth a love for doing good and for helping the poor.

Here let me say, in this connection, that in our Church a custom prevails which I consider a beautiful one. It is this: The Saints are called upon to remember the poor when they fast. They show their reverence for the Lord in fasting, and fit themselves better to approach Him in prayer, showing that they can overcome the strong wants of nature by abstaining from food for one, two, or three meals. Our fast-day comes on the first Sunday in each month; and while the members of the Church deny themselves on that day, they are asked to remember the poor, and to give unto them at least the value of the meals that they refrain from taking. If this be done conscientiously throughout the Church there is no need of any of the poor suffering. We have not a great amount of poor anyhow in our midst outside of the populous centers. In some of the stakes they have none that need support. The people may not be well-to-do, they may not have much of this world's goods, but they are sufficiently blessed not to need any support from others. In Salt Lake and the larger cities, where so many people gather and have to depend on day's labor, we have quite a number to support. Now, I would admonish the Saints living in stakes where they are not called upon to do much towards supporting the poor, that they do not slacken their efforts to collect fast-day donations or to contribute them, for it is a duty laid upon all the members of the Church to remember the poor. The Lord delights in those who remember the poor. And so the beautiful custom has been instituted in our midst of imparting of our substance to the poor, to make the poor glad, on the day that has been set apart as a day of fasting and prayer. One of the old Church fathers writes that in early days it was the custom among the Christians when they fasted that they took the money they would have had to expend for the meals which they did not partake of, and gave it

unto the poor. This same custom has been revived in our Church. I do not suppose, however, that the Prophet Joseph Smith ever read anything of this kind, but he was inspired to institute it in our midst. In looking over what the Saints have done in regard to fast-day donations, I think there is great need of improvement, and that all should be more conscientious in observing the fast-days and remembering the poor. When we do this to honor the Lord and to keep His commandments, we have a claim upon His blessings and He will not forget us.

As a general thing, the Saints respond cheerfully to all the calls that are made upon them; and in looking back upon our history, one cannot help seeing that they have been called upon to make many sacrifices. But take the men in our midst who have made the greatest sacrifices, and you will generally find the men who have been the most greatly blessed. From the beginning of the Church the Lord has called upon His people to do something.

Our religion is one in which we are called upon to show our faith by our works. The Latter-day Saints have shown their faith this way. When they are called upon to go out amongst the nations to preach the gospel, they do not ask how much their pay will be, but they at once commence to regulate their affairs so that they can betake themselves to their mission-field and perform the labor required, without any remuneration. They feel that they owe the duty to the world, to warn them of what is coming, to tell them the glorious message that God Himself has revealed in our day, and to declare unto men that there is an opportunity to enjoy the blessings of the Gospel today as they were enjoyed formerly. Therefore, when they are called upon to go out into the world they almost invariably answer that they will be ready to go at the time appointed. Thus our missionaries go to the different parts of the earth, and you will find them in Europe, in Asia, in Africa, in Australia and New Zea-

land, in the islands of the sea, and on this great continent of ours. Wherever the call is, they go, trusting in the Lord to sustain them, and to give them power to perform their mission. Though they have not studied philosophy and are not learned in the systems of men, they go feeling and knowing that they have the truth, and they are desirous to make every man acquainted with what they have received. This they do not do by being coerced or forced, but by their own free will; and when they return from their missions (which generally last from two to four years or more) they are ready to report that the time spent in their missionary fields has been the happiest period of their lives. When their work is completed they love to return to their homes, because they love their families and relations. They do not go on missions because they like to be away from home, or because they love to ramble around the world, but they go because there is no joy so great as that experienced in devoting oneself entirely to the cause of Christ. And how happy they are to find those who will listen to their words and receive them with honest hearts! They feel then that the Lord is rewarding them for their labors and for the sacrifice they have made in leaving home and loved ones. The preposterous idea has been set forth by our enemies that our Elders are paid so much for every convert they make. How ridiculous this sounds to us here! Nearly every man in our midst has been away upon a mission. He knows what he has received—or rather what he has not received. He has gone with means which he has labored for with his own hands, and has spent the same for the upbuilding of the kingdom of God, and all the pay he expects to receive is the inner conviction of having done his duty and filled the call which the Lord has made upon him. He knows that the promises are unto such as are willing to keep the commandments of the Lord and labor for His cause.

I stated that our young men early

receive the Priesthood. Some are ordained Teachers and Priests and as such go among the families of the Saints to labor in their calling. They are generally accompanied by an older person. The families gather around ready to listen to the teachings of these bearers of the Priesthood, and the time they spend in the homes of the Saints is devoted to talk upon the topics pertaining to the kingdom of God and to the duties of the members of the Church.

Besides the Aaronic Priesthood, we have in our Church the Melchisedek Priesthood. An Elder holds this Priesthood. A Seventy, a High Priest, an Apostle, the President of the Church, all hold the same Priesthood. There are only the two Priesthoods, but there are different offices in the same Priesthood. You heard our President speak this morning concerning the organization of the Church, stakes and wards, and about presidents of stakes and Bishops of wards. All these men holding the Priesthood, have been placed in charge of the flock of Christ, and they are watching over them. As a general thing, they spend all the time they can spare ministering for the good of the people. In most cases they are men of business and under the necessity of providing for their own families, but they take what time they can to look after those the Lord has put in their charge.

Such are the Priesthoods, and such the offices therein. Then we have the auxiliary organizations in the Church. They are not exactly parts of the Priesthood, but auxiliary thereunto. They are helps in government. We commence with the little children in the Primary association. We call upon good sisters in our midst to take these in hand, and once a week they meet with our little children and teach them concerning right and wrong, and concerning the crucified Savior; they inspire their young hearts with a love of God, and teach them to sing praises unto Him. This organization takes in the smallest of our chil-

dren. Then when they get to be about 14 years of age they join the Mutual Improvement association. There they meet once a week and take a course in theology and other necessary branches. The aim of this organization is to build up the young people, to warn them of the pitfalls in the way of the youth, to strengthen them in their resolve to serve God, and to teach them the principles of the Gospel, that they may have a foundation for their faith. After this the young men join the quorums of the Priesthood, and the young women join the Relief societies, which were established by the Prophet Joseph for the good of the people. The sisters of the Relief society do a good work in our midst. We have the societies organized in every ward in Zion and in the branches abroad. They gather means for the poor and they look after the sick. In many cases you will find the sisters watching night and day at the sick bed. Indeed they are, as the name of the society indicates, persons of another organization not an auxiliary organizations in the Church.

Before I conclude, I want to speak of another organization not an auxiliary organization of the Priesthood, but an organization pertaining to the Church school system. I mean the religion classes, which we are trying to establish in our midst. This meets opposition, both from without and, I am sorry to say, from within. The object of these classes is to teach our children what they cannot be taught in the district schools, namely, the principles of the Gospel. We do not want in any way to interfere with the rights of our fellow citizens who do not belong to our Church. We do not want to force any of this religion class work upon their children. We do believe, however, that an education without a God is a faulty one. We do believe that children should be taught morality and faith in God. But as the laws of the land are, this cannot be done in our district schools. We must keep the public schools free from all theological doctrines. No one need to fear this movement of ours. It is not intended for

propaganda amongst those who are not of us. But we claim the right to teach our own children what we want them taught. We believe that there is a great necessity of teaching them morality, principles of sound conduct, faith in God, and doctrines of salvation. The children may be taught the secular branches by the most polished teachers, but if they are not taught morality and faith their education will be deficient and they will not know how to reach the object for which they have come upon the earth. We like our children to receive a good education and to become mentally strong, and we encourage all the Latter-day Saints to take advantage of the district schools, of the high schools and the universities for the branches that are taught there, but we do feel that our children need more than they can get in those institutions, and for that reason we have established religion classes. Now, we have no objections to our friends of other denominations establishing classes and teaching their children the principles that they believe in. Our Catholic friends set us a good example in this respect. They will not let their children be neglected in religious instruction. We do not object to others teaching their children so long as they do not teach our children what we do not want them taught. We want our children to receive the kind of instruction that we know to be all-important to them. This is all there is to the religion classes. We are not attempting to mix church and state; we do not want to intrude our religion into the state schools; but we do claim the right to have our own children taught in the principles that we believe; and for this purpose we gather them together. In places where there are but few, if any, non-"Mormons" we may hire the schoolhouse after the school has been dismissed; but we particularly urge those in charge of the religion classes not to interfere with the children of non-"Mormons." I want to say to the Latter-day Saints, do not underestimate the importance of having your children taught the principles of the

Gospel in early life. We have church schools established, but as a general thing the children do not go there until they are out of the grades. Now, from seven to fourteen years of age is the time when the child's mind is plastic, and when you can make lasting impressions upon it. We do not want that time to go by without our doing something for the spiritual growth of the child; we want to teach our young children faith in Christ, and have them well grounded in His doctrines. I see it is time to dismiss the meeting. May the Lord bless you all, is my prayer in the name of Jesus. Amen.

The choir sang the anthem:

Lift up the voice in singing.

Benediction by Elder Collins Hakes,
president of Maricopa stake.

AFTERNOON SESSION.

The choir and congregation sang:

We thank Thee, O God, for a Prophet

To guide us in these latter days.

Prayer by Elder Joseph E. Taylor.

Singing by the choir:

Hark! listen to the trumpeters!

They sound for volunteers;

On Zion's bright and flow'ry mount

Behold the officers.

ELDER DAVID H. CANNON,

(President of St. George Temple)

I feel honored this afternoon in having the opportunity of appearing before this vast assembly to represent the labors performed in the first temple erected in Utah—the St. George Temple. The labor commenced in the St. George Temple on the ninth day of January, 1877, under the direction of our late beloved president, Brigham Young. President Wilford Woodruff was appointed at that time to preside over the temple. For the first few years the work performed in that house of the Lord was very great, many people flocking from the northern settlements to attend to the labor necessary for the redemption of their dead kindred; but as the temples in other parts of the country were finished, the work in the St. George Temple very materially decreased, until we had very few in at-

tendance, so few in fact that at one time it was thought proper to close the house in consequence of the small amount of ordinance work that was being performed. This was in the time of President Woodruff's presidency over the Church. When it was mooted, President Woodruff made the remark to us that he expected to keep the temple open so that the people might have the opportunity of entering its sacred precincts and laboring for the redemption of their kindred dead, and if they failed to avail themselves of the opportunity then the responsibility should be upon the people and not upon him; for it was the Lord that had established the work with which we are identified, and he was satisfied that it would triumph. The work in the St. George Temple has been increasing for the last few months, and I believe there is an awakening among the people in regard to this great duty. Notwithstanding the fact that Elijah did come, in fulfillment of the prediction of Malachi, wherein he said that before the great and dreadful day of the Lord Elijah should come and turn the hearts of the fathers to the children and the hearts of the children to the fathers, lest the earth be smitten with a curse—I say, notwithstanding the fact that Elijah has come, and to a very great degree the hearts of the fathers have been turned to the children and the hearts of the children to the fathers, as manifested in the many genealogical societies that have been established in the earth since that time, be it known unto you, my brethren and sisters, that before the appearance of Elijah in the Kirtland Temple there were very few societies of that character and very little genealogical data that had been compiled in form in order to be made available for the Latter-day Saints; but since that time men have been moved upon, without knowing what power it was, to spend means in collecting genealogical records and publishing them to the world, and the Latter-day Saints have been able to avail themselves of the information thus afforded. The work of the Lord

is increasing, and as it increases temple work will increase also.

I want to bear my testimony to you that this is the work of God with which we have become identified, and it is destined to accomplish all that is claimed for it. It will roll forth, gathering strength upon the right hand and upon the left, until every power that is opposed to it is brought into full subjection to the mind and will of our Heavenly Father, and until He will reign upon the earth whose right it is to reign—our beloved elder brother, Jesus Christ. I rejoice in this work. It has become a part of my very nature. I know it is true. I have watched its progress from my earliest recollection. I was with the people as a boy when they were driven from Illinois, and I have been with them from that time to this. The knowledge of the work of God has increased in my heart just as daylight increases when the morning dawns upon the earth until the earth is bathed in the refulgence of light. There have been times when the clouds have been lowering, and, to look at things from a natural standpoint, it seemed as if the people of God would be annihilated; but the power of the Almighty has been manifest and they have been delivered. I am just as satisfied that Joseph Smith was a prophet of God as I am that I am standing here before you, and also that President Brigham Young was his successor; that President John Taylor, as the third President of the Church, was a prophet of God, inspired to accomplish what he did; that Wilford Woodruff in his turn was clothed upon with the power of Almighty God and was a prophet in the midst of the people; that Lorenzo Snow had prophetic powers, and, as the President of the Church, held the keys of authority upon the earth in his time, and his testimony to the people was the word of God; and our present leader, Joseph F. Smith, is a prophet of God. I bear this testimony to you in all solemnity. I testify that this work is destined to triumph and to roll forth until it fills the whole earth. May the blessings of God attend us in

the future meetings of the conference that we may have a time of rejoicing while together. I ask it in the name of Jesus Christ, our Redeemer. Amen.

ELDER SAMUEL ROSKELLEY,

(Of the Logan Temple.)

I take pleasure, my brethren and sisters, in representing the second temple dedicated to the service of God in this inter-mountain region. The Logan Temple was opened in 1884, and since that time thousands upon thousands of the Latter-day Saints have entered its sacred precincts, receiving blessings at the hands of the servants and handmaidens of God laboring there. The spirit of Elijah has rested upon the labors of God's servants and handmaidens, so much that thousands have received blessings at their hands. Their hearts have been made to rejoice in the holy one of Israel, and they have gone from the house of the Lord feeling that God's presence is resting upon the Temples that have been erected for the administration of ordinances pertaining to the salvation of the living and the redemption of the dead. The Saints have been made glad to know that the welding link between parents and children and husbands and wives has been made manifest in these latter days through the revelations of God to His servant, the Prophet Joseph Smith, and to his legal successors. The labor in the Logan Temple has been continuous since its dedication. We have rejoiced that the Spirit of the Lord has been with us in the work. We have been delighted with the visits of the Presidency of the Church and of the Apostles who have come to us from time to time and given us the benefit of their administrations and counsels. It is astonishing how the work has increased from the time we commenced in 1884. True, the people then had but small records. Few indeed had genealogical records to any extent. But since that time strangers to this work, persons who had scarcely any faith in the resurrection of the dead or in a hereafter, have been inspired of the Lord to compile the history of their

forefathers and give data sufficient for the Latter-day Saints to work in the Temples for and in behalf of their kindred dead. Many have hoped and prayed that ways might be opened up to them by which they might receive intelligence pertaining to their ancestors, and I testify before you that in many instances the prayers of such Saints have been answered, and they have received information pertaining to their kindred dead that has simply astonished them. They have come into possession of information that they never dreamed was in existence. The results have been that the work of the Lord in Logan Temple has been carried on to a surprising extent by persons who thought they had no record whatever. I well remember persons talking with President Merrill and telling him they would like to work in the Temple, but they had no record. They simply knew a little concerning their parents and their brothers and sisters, but back of that they could not go. President Merrill advised them to do the work for those they knew about, and God would open the way for them to obtain information pertaining to their grandparents and others. They have done as advised, and the information promised has come to them, and they have come to President Merrill and others testifying that the prediction of Brother Merrill has been fulfilled. In some cases they have received books containing thousands of names of their ancestors.

I bear testimony to you, my brethren and sisters, that this is God's work. I testify that Joseph Smith was an inspired Prophet of God. Those who have succeeded him in the presidency of the Church have also been inspired, and they have brought this work to its present standing. I know that this kingdom will triumph, because God has said so. This work will progress, salvation will be given to the living, if they will obey the laws of God, and redemption shall be brought to the dead, inasmuch as we will attend to the duties and requirements made of us by virtue of the calling whereunto we are called. May

God add His blessing to us and help us to be ever faithful and true. I ask it in the name of Jesus Christ. Amen.

ELDER JOHN D. T. McALLISTER

(President of Manti Temple).

I will try to make you hear, if possible. It is a good while since I spoke from this stand, and my voice is not so strong as it used to be. It has been used a great deal in the work of the Lord. I was on this ground when we built the tabernacle on the corner of this block where the Assembly Hall now stands. At that time our meeting place was over where the wall now is, in a little, rough house, but the meetings were greatly enjoyed by the Saints. That is fifty-three years ago. I have seen the growth of the people. Today we find a great people in these mountains, comfortably housed, clothed and fed, and enjoying the visits and blessings of the servants of the Lord who preside over us. We have remembered our leaders and their families, and we pray always that the Lord will bless them, and that their families will be found walking in His ways. It is very nice indeed to have the privilege of meeting in this Tabernacle. I worked with the brethren when the house was built, and a good, sweet spirit was with us. The lumber that came here from the canyon, I measured it; and I also measured the stone work of the masons on the Temple, and reported it to David O. Calder at the President's office. I am sixty years in the Church, the eleventh of the month. I came into these mountains but a boy. I made the acquaintance of the boys that are now men; and some of them great grandfathers like myself. They have striven all that they could to carry out the purposes of the Lord, and some of them, I presume, count from thirty to forty children. We were poor, but the Lord blessed us. We worked. If we had nothing to eat, we asked the Lord to open the way, and He has done so. Today we find beautiful cities and beautiful temples. We commenced our labors here for the dead, I think, in

the Endowment House. The first endowments for the living given in Utah were given in the old Council House, which stood on the corner now occupied by the Deseret News building. Since then we have progressed until we find ourselves very comfortably located in the temples that have been erected under the blessing and power of God.

For the last eleven years I have been in the Manti Temple. I succeeded President Anthon H. Lund. Elder John B. Maiben is my assistant. I was called there by President Woodruff from the St. George Temple, where I presided in his absence, with Elders David H. Cannon and James G. Bleak assisting. What a glorious work has been done in that house of the Lord, and we rejoice that we were privileged to work therein. President Young sent for me and wanted me to go to St. George to assist in the temple. I made everything ready as well as I could and at once proceeded to assume the position.

The work of the Lord in His house is for His sons and daughters. We have the word of God, and it is published. The way has been revealed for ourselves and our children to walk in. I wonder sometimes that our children who live so near to the house of the Lord should marry outside of it. When we do not marry in His house, we do not marry in His way. If we marry outside of His house, it does for this life; but when we get beyond we have no claim upon each other. Sometimes our children go into by and forbidden paths, leaving the way of the Lord, but the Spirit feels after them, the parents feel after them, and they are brought to a knowledge of the truth, they receive blessings in the house of the Lord, and are numbered with the faithful today. The work for the dead is upon our shoulders. Joseph Smith, before he was assassinated, gave unto us the word of the Lord in relation to the work for the dead, and he quoted some scripture in reference to it. Our fathers and our mothers have been sealed together, the children have been sealed

to their parents, and the work has been done for our kindred who passed away without a knowledge of the truth. This is the work that has been spoken of by our brethren, and it is increasing. In three days I sealed to parents over thirteen hundred children, and those that have done this work feel glorious before the Lord.

I represent now the Manti Temple. This season we have been repairing the roof and the water-pipe. We have beautiful water, and all that we need, not only for temple work, but also to water the grounds. It will require a great deal of means, however, to make that house as beautiful outside as it is in. We have one of the most beautiful temples in the mountains. It is well taken care of, and those who go in feel the Spirit and power of God resting upon them. Our brethren and sisters who were in ill health have come there to be administered to, and we have attended to them, and by the blessing and power of the Lord their sickness has been overcome and they are well today. We get letters sometimes from those who have been blessed of the Lord in this way. It gives me joy to speak of the work in the temple. I must not forget to mention the faithful labors of those workers who have been sent unto us from the stakes of Zion. We release them, and some are sent again to help us. We have never had to stop on account of workers being absent.

I thank the Lord that I have lived as long as I have, to see our boys grown up to be men and to become ministers of the Lord Jesus Christ. I love them, and I am satisfied with them, and especially so with our brethren who compose the First Presidency. They are good men, the Lord's men, whom He wanted to lead, guide and direct in the affairs of Zion. Bless you, my brethren who preside; bless you, Saints, in your homes; may you continue to be healthful, peaceful and full of love, and may all things work together for your good, that you may

ever enjoy the blessings of life and live till your days are fully numbered on the earth. In the name of Jesus Christ. Amen.

The choir rendered a sacred song entitled, "Peace Be Still."

PRESIDENT FRANCIS M. LYMAN.

Material Prosperity of the Nation—Excellent Advice to Latter-day Saints and the People at Large.

I pray that the Spirit of the Lord may be with us the remainder of this conference as it has been from the beginning, that the Latter-day Saints gathered here may each and all receive the words of encouragement and instruction which are necessary for their welfare.

This has been a very remarkable year in the world. As we are all well aware, wars afflict the nations, and serious troubles, complications and accidents fill the world with sorrow. The Latter-day Saints, however, have dwelt in peace, and have been remarkably blessed and prospered, though in some sections they have suffered seriously from drouth. On the whole, we have very great reason to rejoice and to thank the Lord, not only the Latter-day Saints, but all the people of this great nation. I believe that when this year shall have closed it will go into history as one of the most fruitful and prosperous that the nation has every enjoyed. The Latter-day Saints have not been prepared to take care of the great blessings that the Lord has bestowed upon them in the fruitfulness of the earth; for a large percentage of our fruits and vegetables have gone to waste, because we have been unable to utilize them. We have not been prepared with factories for the canning of our fruits and vegetables, and have therefore not been in a position to make the best use of the blessings that have been so generously poured out upon us. It behooves us to make profitable use of the bounteous seasons which the Lord is bestowing upon the people, because they do not always last. The seasons vary greatly, and wisdom would dictate that with the capital which the people of this great state possess in labor and in means we should be pre-

pared for the blessings which the Lord pours out upon us. We should establish factories to utilize the raw material with which the country abounds, and we should be ready and forehanded. Our barns and our granaries should be built, our factories should be established, ready for these fruitful seasons when they come upon us. We ought to take advantage of these fruitful years also to meet all our obligations, as we have been so thoroughly taught by our leaders, so that when the times of stringency and panics come upon us we will be in a condition to endure the strain and not be brought to bankruptcy and ruin. The sugar industry possibly comes nearer meeting the demands of the people than any established in this state; but in other lines of industry, there should be established the necessary facilities for making proper use of the blessings which the Lord pours out upon us.

The Latter-day Saints should address themselves to economy and carefulness in their financial affairs. They ought to restrain any inclination to extravagance in every line, and to prepare themselves, not only with manufactures and other arrangements for utilizing the resources of the country, but also to meet the hard times that come occasionally in the land. The fruitful seasons are now upon us, and possibly may last for a few more years, and then stringent times will come, as certainly, I presume, as they have come in the past. Forewarned, forearmed! Times will change in the future as they have in the past, and we need to be ready for the times as they change. The older part of the population have had experience and training, and they should profit thereby; but there are always generations coming up among us that are untrained and inexperienced, and with the idea perhaps that things will always continue as they are. A note of warning has been sounded by our leaders during the years that are past, advising us, as Latter-day Saints, to free ourselves from debt, from mortgages and from obligations that we may not be

able to meet. All these contracts should be honorably fulfilled, and we should cease to be the slaves of obligations that bind us down and hamper us in our lives. We want to be men among men, and to have a measure of independence. I have felt it to be the design of the Lord in giving to the people of our beloved state the prosperity that has come to us, that we should prepare ourselves for serious times in the future; for the lean years will follow those of fatness. I would like it if all Israel would listen, and address themselves most earnestly and with every effort in their power to freeing themselves from every obligation to the banks, to their neighbors, to the merchants, to the builders, and to all men that are in business. Clear off all your obligations, and be free. Have a little something in your granaries; have some credit at the savings banks; and instead of living upon means that belong to your friends, live on your own. Pay for your houses, for your machinery, for your wagons, for your merchandise, for the food you have eaten and for the clothes you have worn out. Do all this, and see the time when you can meet your business man and pay for his wares as you receive them. It is wonderfully comfortable for a man or a woman to be dressed in their own clothing, to live in their own house, and to own everything that they occupy and enjoy, instead of taking care of the means of other people and paying usury. Rather let them be in a shape to receive usury. I believe that it is quite pleasing to the Lord that we should be out of debt. I believe that He requires it of us. I have believed it for many years. I advise and exhort the Latter-day Saints to free themselves from every obligation as soon as they can possibly do so. Though we may have yet a few years of prosperity, they will not be very many, and while the times are propitious you want to free your hands, and then train yourselves to stay out of debt. Do not allow speculation and the prospect of great fortunes to lead you into the bondage of debt. That is the bondage

that is upon some of the Latter-day Saints today. Hence I exhort my brethren throughout Zion to free themselves from all their obligations. I ask my brethren who have wealth, to take measures to make profitable use of the blessings which the Lord bestows upon us. There is profit in the canning of all our fruits. I am not prepared to say what percentage has been wasted, but in my visits among the settlements I have found the lands upon which orchards stand fairly covered with fruit that has fallen and is rotting. It is astonishing the waste that can be discovered in this land. It is astonishing the amount of canned goods that are brought into this State. It is a reproach to the people of Utah. I remember outfitting for a trip into Arizona from St. George a few years ago, and the canned grapes that we supplied ourselves with were from California, the canned meats were from California, the salmon and other canned articles were from Oregon or some other state. Turkeys, ducks, geese, poultry of all kinds are brought into this state by the carload. It is a reproach to the state. We ought to produce all these things ourselves, and also supply our neighbors. We have done exactly in the sugar business what we ought to do in other lines. Today we make all the sugar that Utah consumes, and we send as much abroad to our neighbors. We keep the money here that pays for our own sugar, and we bring as much more into the state from the sale of sugar outside. It has assisted to make our state one of the most comfortable and independent states of the west. But it is not enough that we should save on the sugar business. We should be as wise in the handling of our grains, our vegetables and our fruits. They should be taken proper care of so that they may command the market, and be in demand in every direction. We are surrounded by mining camps, and Utah ought to furnish everything they need in an agricultural and industrial line. I want to advise business men, men of finance, to give attention to these mat-

ters, that our manufacturies may be increased, so that the materials which are given to us by the fruitfulness of the earth may be profitably used, and we become an independent people in this state. That is what I would like to see in Utah. We have a good country. We live in peace and in harmony; and in addition to all that we can do for ourselves, the hand of the government is reaching out to help us in the irrigation of our country. There is moisture enough in this land, if only properly utilized. The God of heaven has given us rains and snows and fountains of water that are almost abundant. If we would but take care of the resources that He has given to us, the state is well supplied with the necessary water, and I expect to see the time when the bench lands in all our valleys will be producing to their utmost capacity. In our splendid state fair we can see evidences of what has been done this season in the way of dry farming by the experimental stations in this state. It is wonderful the grains that have been produced on the dry lands; and what has been done this year can be done generally, though possibly not always so well, because, as I announced in the beginning, this has been a remarkable year. But we want to see the time when all these lines of industry and fruitfulness are utilized and controlled by the people of Utah, so that we shall not have to bring flour and grain here from other states as we are doing today. We do not want their grains and vegetables and their poultry to be in demand over ours. We do not want their pork. We do not want their hams, nor their lard. We should produce it here ourselves.

My brethren and sisters and friends who dwell in the state of Utah, let us join together and utilize the ability, the wisdom and the capital that we have for the prosperity of this great State. I feel that it will be profitable for us to consider these things, and to make as much progress as we can, and not too slowly. It is wonderful what has been accomplished in some directions. The mining industries of the

state receive much attention and investment, and we would like to invite capital to enter into other lines of business. We would like the millionaires and those who have become rich out of the mines of this state, to help also in the establishment of manufactories that will give employment to the people, so that no man can come to the State of Utah, and complain of being out of employment. Such a cry should not be heard among us when the very elements all around are inviting factories and industries of every kind. We want the help of those who have wealth, those who have genius, and those who have business qualities. We would like to have them make Utah the gem of the mountains, the richest and the most inviting state in the west. We do not object to prosperity—we would like it to beam upon all the people. We would like all to be united and to labor harmoniously together in state affairs, in business affairs, and in the affairs of citizenship generally. We desire peace; we do not want war. Latter-day Saints are a peaceable people. We love peace; we seek peace; we preach it, we teach it, we advise and counsel it, all the time; for this is the work of the Lord that the Latter-day Saints are engaged in. This is the land of Zion—the land of peace—the land of the pure in heart. The pure in heart will be happy; and those who are not pure and are not conscientious in their lives will reap the reward of sorrow. We ask you to repent and to reform in your morals, if there be necessity. We want to reform in our finances, in our societies, in our associations, and in our labors, that everything may be done pleasing to the Lord in this beautiful State, with its lofty mountains, with its plentiful supply of health, and with the blessing and the protection of these United States. Thank the Lord for personal liberty. Thank the Lord for the principles established by our forefathers upon this blessed land of Zion. How grateful we ought to be for this liberty and freedom, and let us make the very best use of it we possibly can.

Again I say, relieve yourselves, my brethren, from your financial obligations. Before these fat years have past, make good use of everything that comes within your reach and devote your attention to the meeting of your obligations, so that you may become free men, and then contract no more debts. Keep out of debt, and be a free people, so that you will have means with which to be buried when you die, and a little besides to leave for the widow and the helpless children. Let us have things in a little better condition than we have had them in the past. Avoid bankruptcy and ruin; for a man cannot be comfortable spiritually who is in bondage financially.

God bless you, brethren and sisters, and enable us all to be wise and prudent in our financial affairs as well as in spiritual matters. As we have the great spiritual blessings, and know the way back into the presence of the Father, let us also seek the wisdom that will make us equal to the world in business affairs. May God keep us faithful and humble. May He inspire

the hearts of the men who lead us, that they may be equal to the great work that is upon them. The Lord is with us, and will bring us off victorious. I know this as I know that I live. I know that Joseph Smith, the prophet of the nineteenth century, was sent of God, and he did his work most faithfully and well; and every one of his successors have been faithful and true to the end. As Jesus set the example for all men, so have His followers, the prophets who have stood at the head of this great people, set the example for you and me, that we should endure and be faithful and true to God and His cause always, and He will redeem and save us most perfectly and fully. God bless you, my brethren and sisters, in the name of Jesus Christ. Amen.

Singing by the choir and congregation:

"Our God, we raise to Thee
 thanks for Thy blessings free
 We here enjoy."

Benediction by Elder William Budge,
 president of Bear Lake stake.

SECOND DAY.

Friday, October 7, 10 a. m.

The meeting opened by the choir and congregation singing the hymn:

Redeemer of Israel,
 Our only delight.

Prayer was offered by Elder Thomas Chamberlain.

Singing by the choir:

Ye simple souls who stray
 Far from the path of peace—
 That lonely, unfrequented way
 To life and happiness.

ELDER HUGH S. GOWANS,
 (President of Tooele Stake.)

I feel very pleased, my brethren and sisters, for the privilege of meeting with you in the general conference. To enjoy the society and fellowship of my

brethren is inestimable. The association and fellowship of the Saints is all that I feel to live for; it is my joy, my happiness, my life.

I represent what is known as the Tooele Stake of Zion, located between the county of Salt Lake and the Great American Desert. The population of the stake is something over 3,000; and to give you a brief idea of the condition of the people I will here state that it is 22 years this month since I was chosen to preside over the Tooele stake. At that time the population was about the same as it is now. In 20 years there has been an increase of 159 souls in that stake. The question might be asked, why is this? The answer is, our young people have gone away to different parts of the country. The Cassia stake has been settled princi-

pally by people from Tooele Stake. We have had no particular inducements to offer for people to settle with us, like some of our northern stakes have, our resources have been so limited. But there is one feature that I feel pleased to report, and that is, during all that time, although the increase of population has been so slight, the amount of tithing paid by the people has been doubled. I take this as an evidence of an increase of faith on the part of the people, and possibly an increase of wealth also. The Tooele valley is a very beautiful one, but our water supply is quite limited, and we are not able to increase on that account. The land, however, is capable of much cultivation. An experiment farm was commenced there last year, and although I have not been to see the state fair yet, I am informed that the display from the Tooele experiment station exceeds anything in that line in the fair. This is a very gratifying report, considering that the exhibit is the result of what we understand of dry farming. We are living in comparative peace. We have mining camps in our Stake, and they furnish a good market for the products of the farmer, and in this respect they are beneficial to the people. We have no factories or public works in our county; but I feel that the admonition given to us yesterday by President Lyman, in regard to the establishment of canneries and other industries, was very good advice to the people of Tooele county; for, as in other places, we have not been prepared to take care of the blessings which God has bestowed upon us as much as we ought to have been.

I rejoice very much to be with you, and to make this report of the Tooele Stake. I pray that we may be enabled to live in the front ranks of the Stakes of Zion, enjoying the light of the Spirit of the Lord, and living in harmony with the authorities that God has placed upon the earth. "To be in harmony" should be the watchword of every Latter-day Saint. That God may enable us to do so, is my prayer in the name of Jesus Christ. Amen.

ELDER WILLIAM BUDGE,

(President of Bear Lake Stake.)

My brethren and sisters: I am very much pleased to have the opportunity of representing the Bear Lake Stake, though that pleasure would be increased if I were certain that I could speak so that the congregation might hear. It is not very pleasant to sit and not be able to follow the remarks of the speaker. I do not know how interesting my report may be, neither am I certain that I can interest you at all in reporting a country like Bear Lake, after the many very pleasant reports we have heard from presidents who live in more favored localities. The name of Bear Lake has been with many people the occasion of a cold chill coming over them, they laboring under impressions which they have received from reports made of the valley in the earliest times. I believe that Bear Lake is the oldest organized stake in Idaho. We are living 6,000 feet above sea level, and it is naturally a cold country in the winter. The winters have been long and the summers comparatively short, although, as I shall explain to you, there has been quite a change in the climate and in the length of the summer seasons, agreeable with the promises made by the leaders of the Church during their visits to that country. The first settlers went there in 1863, I believe, under the leadership of that noted pioneer and fatherly adviser, Apostle C. C. Rich. It was in the year 1870 that I was sent to labor in that country, and I have been there for 34 years, so I am well acquainted with the people and with their situation. One portion of the Bear Lake Stake has been taken from it and called Star Valley Stake, another portion has gone to the Woodruff Stake, and a small portion to one of the other Stakes in Idaho; but we now have, I believe, a larger population than we had before. Bear Lake has prospered, and the Church has prospered exceedingly in Idaho, for we now have ten Stakes of Zion in that State, and all the Stakes are growing and increasing in popula-

tion, and doubtless in faith and good works.

When I went to Bear Lake I found the people wrestling with untoward conditions. The country was quite frosty. Sometimes in the summer, when they expected a return from their labors in the fields, they were disappointed, in consequence of the action of the frosts. Many hardships were endured, which it is not necessary for me to take up time to refer to particularly; but the situation of the people was such during the early years of settlement, that it was necessary to haul almost all they needed for their support from other places, chiefly from Cache valley, which entailed a great deal of labor. Yet the people, trusting in the Lord and in the promises of His servants, continued to work and to build up, and we now have occasion to thank God for the fulfillment of the predictions of His servants. We now can raise grain without much fear of loss. Sometimes in certain places the frost touches the vegetation, and occasionally does considerable damage, but on the whole we are confident about raising the grain that we need. We have been quite self-contained in that valley in consequence of our situation in disposing of our products. We also raise all kinds of common vegetables. We do not raise potatoes quite as large as some we have heard of, but they are large enough to be handled conveniently, and they are of excellent quality, as are the other vegetables that are raised there. We tried to raise fruit in the beginning, but the frost stripped the trees. We planted out more,—the frost took them; and so it continued until about 12 or 15 years ago, when we began to think about it a little more. President C. C. Rich used to advise us to get into that valley as soon as possible after the October conference lest we might be snowed out, and many who were out a little late had to take longer roads to get home in consequence, and I remember some companies being snowed out altogether. But now the people travel in and out almost till Christmas, so that the sum-

mer has stretched out considerably, and the winter is shortened probably six weeks or two months. Last winter we had more snow than we had for several winters, but some of the brethren traveled occasionally during the entire winter.

When we speak of the favorable changes that have appeared in connection with many things, we are reminded by some people that such changes are common in all valleys after settlement, cultivation, building of houses, the making of so many fires, and so on—as much as to say that there is nothing at all remarkable about these changes. Now, I have no disposition to say that changes of this kind are not brought about in this way, but it does not lessen in the least degree the thankfulness in my heart toward God for His goodness in bringing about the changes in any way He pleases. The Lord does His work among us in many ways. The means employed sometimes appear in part, and at other times they are not plain to us, yet we have a right to say that God has done it. It does not matter to a Saint how the Lord brings about changes in fulfillment of His declarations through His servants, so long as they come. Hence we acknowledge His hand in all things. There is one peculiarity to which I might refer to aid us in our talks upon this point. It snowed a great deal in that country in the beginning, much more than it does now, and every time after a snow a strong wind arose from the north, not so strong as those winds which used to blow occasionally near Farmington, but strong enough to blow the snow from the benches down upon the towns, and against the buildings and fences, sometimes covering up the fences completely. This probably gave rise to some extravagant stories about Bear Lake valley. Now, although the beginning of the cessation of those winds was not particularly noticed by us, yet after a time we did observe that the winds ceased, and now we have no such winds to contend with. These winds were a great hardship to the people and pro-

ductive of much labor, the roads being filled up in a few hours, and people much inconvenienced by the snow being piled up against their houses. And now that these winds have actually ceased, how shall we account for it? We may admit the cultivation theory in reference to the changing of the climate, but what shall we say about the cessation of the winds? Why, the Lord has done this as He has done other things for His people. In this case, however, we cannot make any reasonable explanation as to how it has been done. We now raise grain, and vegetation of every kind. It is a good hay country, and we are raising fruit which is as good, and I might say a great deal better than most of the fruit that is raised in these lower valleys; for we have no worms, and, what is better, if the testimony of an expert is to be taken, we are not likely to be troubled with them, as the altitude and climate are against the propagation of the pests, according to his statement. So we have fruit limited in quantity only by the efforts made to plant the trees. We have a glorious valley in the summer. We have many visitors in the summer time, and the old stories about the country are being forgotten in consequence of the good reports given by our friends who visit us in the summer time. Altogether we are doing fine; the Lord has blessed us and we acknowledge it. We have a fine lake in our valley—as beautiful a sheet of water as I have seen in some of the continental countries. The borders of the lake, though not improved much yet, are girded by the wild cottonwood tree, and in some parts it is a beautiful sight. The tired visitor may sit upon the golden sands of our lake, bathe his tired feet in the waters, if he is so disposed, and, reclining back under the scent of the sagebrush and the wild rose, may dream of happier days.

The people of the Bear Lake stake feel exceedingly well. Our meetings are well attended. Our visitors from Salt Lake whom the Presidency kindly send us to attend our conferences and

other meetings of a general character, understand that our people are good meeting attenders. The people pay their tithing so well that the Presiding Bishop says that we are in the first rank. So, take it all in all, we rejoice very much, and I believe I can say, judging from reports, that there are fewer of our people moving away from Bear Lake than from many other places. We rejoice in the work of the Lord. We uphold the authorities of the Church unanimously, and we are thankful for the goodness of our Heavenly Father to us as a people in the Bear Lake stake.

As for myself, I have been in the Church for a long time, having embraced the Gospel in 1848. I have been honored with missions to different lands and among different peoples, and I have naturally made the acquaintance of the leading men of the Church; and I want to say to our stranger friends here that I have never seen nor heard of anything that has weakened my faith in the divinity of the Church of Jesus Christ of Latter-day Saints. I have met with a great many of those authorities of the Church that are spoken disrespectfully about, but I repeat I have not seen or heard one thing to disturb my faith in this work with which I have been so long connected.

May the blessings of God be multiplied upon the Latter-day Saints, and may great power be given to those who represent them at home and abroad, that the fulfillment of the predictions of the Almighty may speedily come to pass. This is my prayer and desire in the name of Jesus Christ. Amen.

ELDER ALONZO A. HINCKLEY,
(President of Millard Stake)

My brethren and sisters, it is with a degree of pleasure that I have the privilege of standing before you to represent the Millard Stake of Zion; and though I feel very timid I hope, if I may be blessed with the Spirit of the Lord, to be able to make a true report of the conditions of that Stake. On the twenty-first of next month it will be two years since I was called to take

the position that was filled by my father for twenty-five years in the Millard Stake. It is one of the largest stakes geographically in this State, having the same boundary lines as Millard county. We have 11 organized wards, with a population of 6,000 souls, a little over 5,000 belonging to the Church. We live in peace with one another, and while we have a thousand people dwelling in our midst who do not belong to the Church, with very few exceptions they are honorable people and good citizens. While President Smith yesterday was giving the number in the Church who hold the Priesthood, I thought of the Millard Stake of Zion. Out of 5,000 members of the Church we have 1,000 bearing the Priesthood. Our Priesthood meetings, which are held monthly, are well attended, and they are among the most enjoyable meetings held in that Stake. We usually have a full attendance of our High Council and Bishops. We are united in our labors, and the people are a good people. The population of the Stake remains about stationary, and has done ever since I can remember—and I was born in Millard Stake. I feel in relation to the people of that Stake that the good are growing better, and many who have been careless and reckless are awakening to a realization of the fact that Mormonism is worthy of investigation, and as a result of investigation our Mutual Improvement associations have never been in as good a condition as they are at present. In the Stake Mutual Improvement convention held last month there were over 300 interested workers present, and we had an enthusiastic and an enjoyable convention. In the 11 wards that we have, there are but three saloons, and, thanks be to the Lord, not one of them is conducted by a Latter-day Saint. Concerning the morality of the people, in the last four years I know of but one case of divorce among our people. The faith of the people is good, and they love the Lord. The authorities of the stake are united in their efforts. As to myself and counselors, we love one an-

other, we love our labors, and we are moderately well acquainted with the conditions of the people generally, being able to call all of them by name; and, knowing their lives and understanding their faithfulness, we love them. We are united in support of the general authorities of the Church. We live in a locality that is barren in many parts for the lack of water, still there have been many predictions made concerning the development of the Millard Stake of Zion. We have faith in those predictions, but we are not content to idly wait for their fulfillment. As the Lord shall make manifest unto us what to do, we hope to labor until there shall not be any amount of water unutilized in the stake. We hope to see all available ground brought under cultivation that can be made to produce, even without water, until a much larger population can be supported than at present. We know that this result will be brought about, for the servants of the Lord, filled with the spirit of inspiration, have made these predictions unto us, and the Spirit of the Lord has testified unto us that the predictions were true and would be fulfilled.

As to myself, I feel happy in the work of the Lord. I rejoice that I was born of goodly parents. I cannot recall a moment in my life when I doubted the divinity of this work. I have always looked upon the Authorities of this Church as being servants of the Lord. I can remember in my childhood when President Young used to make his trips through the stakes. My father pointed him out to me as the servant of the Lord, and I looked upon him as a Prophet of God. From that day to this, I have looked upon the various Presidents of the Church as Prophets of the Lord, and I have felt to sustain them, not only by my faith and prayers, but by my works as the Lord should manifest unto me what there was for me to do. The Lord has given me a testimony of the truthfulness of the Gospel. I know it is true, and I doubt not. When I was called upon a mission to the Netherlands and placed in one of the cities there, unable to speak a word

of the language, I gazed into the faces of those people as I walked along, and, feeling that they were honest, a yearning desire filled my heart to be able to bear testimony unto them of the truthfulness of the Gospel. I felt that I was not an ordinary man, but that I was sent out as a messenger from the Lord; and being filled with that desire, and unable to speak the language, I studied and labored hard to become acquainted with the Dutch tongue, and on many occasions I fasted and prayed. There was a time when I was almost discouraged, and felt that I could not acquire that language, but upon one occasion the power of the Lord rested upon me, and I think I would be justified in mentioning the incident in this conference. I had learned from some Dutch brethren a few simple sentences, which enabled me to go around delivering tracts. As I delivered each tract I would say that it was a Latter-day Saint tract, and that I would call for it in a few days; but if the people wished to converse with me I could not understand them. One Friday, Brother B. G. Thatcher and I were out and gathered nearly every tract, leaving about 12 out. He was called to remain in the office at Rotterdam on the morning when this incident took place, and it occurred to me that inasmuch as I was able to ask for a tract, I might as well gather these tracts that were still out. The first house I went to, the lady opened the door, passed me the tract, and said, "Who are you?" I could understand that, and I had learned to say that I was a missionary, representing the Church of Jesus Christ of Latter-day Saints. She said, "Why didn't you say 'Mormons?'" I did not realize at the time what a change had taken place in my hearing through the power of the Lord, but I could understand every word that that lady spoke to me. She said many vile things against the Church, which I knew were false, and I was filled with a yearning desire to be able to speak to her, and refute the slanderous statements she made against an innocent people. I testify to you,

my brethren and sisters, I did receive upon that occasion, through the power of the Lord, the gift of tongues sufficiently to bear testimony to the divinity of the work of God, and to defend an innocent people, so much so that the woman herself was impressed by the Spirit of the Lord, for she broke down in tears and said: "There may be bad people among the Latter-day Saints, but I know that you are a servant of the Lord." I mention this to show that though we may sometimes feel downcast and discouraged, the Lord will never forget His servants, and when they need His help He is always ready to help them. I bear testimony to the truthfulness of the Gospel in the name of Jesus. Amen.

ELDER A. H. SCHULTHESS

(Of the Presidency of Liberty Stake).

My dear brethren and sisters, with my brethren I feel very thankful for this opportunity of attending our general conference. I regret, however, that the conditions of so many of our people at present are such as to prevent them from having this privilege; but the hope fills our hearts that a day will come when the people of God will be able to lay aside their temporal affairs for a few days and devote their time to the worship of the Lord in the conferences of His Church. I feel honored in being called to speak to you for a short time and to represent the Liberty Stake of Zion. Our stake was organized on the 26th day of February, this year. It is one of the four new stakes which formerly constituted the Salt Lake stake. Our President, Elder Hugh J. Cannon, is at present on a mission, presiding over the Swiss and German mission, where he has been for the last 38 months. During his absence it falls to the lot of myself and fellow counselor to take charge of the affairs in the stake, and I can testify to you that while we feel our unworthiness in our positions we have experienced great joy in our labors among the people. Liberty stake embraces eight wards, located in the southeastern part of this city, with a total member-

ship of about 5,600. I take pleasure in listening to the reports of the presidents of other stakes and in reading in the Deseret News reports of the various stake conferences held throughout Zion, and in doing so I notice quite a difference in our conditions. For instance, I have read that in some of the stakes it requires as much as from three to six days for the president to visit one of the wards in his stake. In our stake we can board an electric car at one end of the stake, and in less than 30 minutes can ride to the other end of the stake, making the round trip for 10 cents. If necessary, we can call a meeting of all the officers in our stake on 30 minutes notice and have all the brethren present, if they are not absent from the city. These conditions, I consider, are in our favor, and on this account more may be expected from us than from other stakes.

I can say nothing but good of those with whom we are called to labor in the Liberty stake. Our Bishops and counselors are united among themselves, and with the presidency, and we feel to sustain one another. Thanks be to God, so far we have been able to work in perfect harmony. The High Councilors, the Bishops, the various officers in the Stake, are good, faithful men. The object of dividing the large Salt Lake Stake was that the people might be looked after more thoroughly than was possible before, the Stake being so very large. We have already seen the advantages of this division. The people get closer together, and the officers can look after them better than was possible when the Stake was so large. Our meetings are better attended also. For example, at our last monthly Priesthood meeting we had a larger attendance, I believe, than we used to have when all the four Stakes were in one. The advantages of this division are also apparent in other ways.

Our auxiliary organizations are doing a great work in assisting the Priesthood to look after the people. We have endeavored to explain to the Saints the importance of laboring with those who have grown weak in the faith, and I

have pleasure in saying a good word for the Saints in this direction, for many of them have followed our advice and are doing a great deal of good in this way. Where they see a young man or young woman who is on dangerous ground, or one who has grown cold in the faith, they have taken up an individual labor with them in love and kindness, and have endeavored to bring them into line with the Latter-day Saints who are keeping the commandments of God. Already we can see the results of their labors, and we rejoice therein. We feel that it is the mission of the Latter-day Saints to labor not only for the salvation of their own souls, but for the salvation of the whole human family. This was the mission of our Savior. His whole life was devoted to the salvation of mankind, and He died for the same. His disciples followed in His footsteps, and they devoted the greater part of their lives in bringing salvation to the people, and many of them lost their lives in this service. The same mission and duty has been placed upon the Latter-day Saints. It was the mission of our great Prophet Joseph Smith. It has been of his successors up to the present time. They have labored for the salvation of the whole human family. Why is it that this Church has nearly two thousand Elders out today preaching the Gospel? Because they are laboring for the salvation of man, carrying the glad tidings of great joy unto all nations, kindreds, tongues and people. Why is it that we erect temples in the land of Zion? In order that we may labor for the salvation of the dead. This is our mission, at home and abroad, and we should fulfill this duty to our neighbors and friends in the various wards and stakes where we reside. I can testify to you that there is great satisfaction in performing such labors.

I rejoice in the Gospel of Jesus Christ. I know that this is the work of God, and not of man. In our Stake we desire to be united, and to sustain the leading brethren of the Church, for we know that they are men of God. We desire to lighten their burdens and to

uphold their hands wherever we can, and to accomplish as much good as we possibly can, to the honor and glory of God and for the working out of our own salvation. May God bless us and help us to be faithful, is my prayer in the name of Jesus. Amen.

The choir sang the anthem:

"From afar, gracious Lord, Thou hast gathered Thy flock."

ELDER JOHN HENRY SMITH.

The Saints should seek to impress others with the truth of the Gospel—Obligations they are under in that regard.

I am happy, my brethren and sisters, in the privilege of being with you in attendance upon this conference. The condition of my health prevented me from being present at the April conference, and I have not been able of late to discharge in any great degree the duties and responsibilities of the calling under which I labor. But I am pleased to say to you today that my condition is very much improved, and I trust that my voice will be heard in the various stakes of Zion with the same activity in the immediate future as has characterized my labors in the past.

I have rejoiced in the spirit of the conference. The considerate and thoughtful remarks of the Presidency yesterday, bearing upon our duties and obligations; the practical instructions that were given yesterday afternoon by Elder Lyman; the reports of our brethren who are ministering in that field in which we are so intensely interested—the work for the dead—all appealed to me very forcibly. I have also listened with interest to the remarks made by the presidents of stakes this morning, and I trust that their reports may be an inspiration to us who are conversant with the conditions of the people in the various sections where we live. I was more than pleased with the report of President Hinckley. The spirit of it especially struck my heart, when in speaking of the people who lived in his diocese he not only remembered the people of his own faith, but also those who were not of his faith and he spoke of them in

a respectful, considerate manner and bore witness to their good character. I believe that a remark of that kind, coming from the lips of a man of his standing, will bear fruit in the future in the overthrow of animosities and the awakening in men's minds of a spirit of fairness and justice to one another. I believe that the souls of the thousands of people who have made their homes in this inter-mountain region are as dear to our Heavenly Father as the souls of the thousands who are scattered abroad and who have not been made conversant with the work that we have to do. I trust that some remarks, made recently in one of the stake conferences by President Lyman, found lodgment in the hearts of those who were in attendance upon that service, wherein he impressed upon the minds of the Saints the sacredness of their obligation to endeavor to impress their neighbors with the truth of the gospel they themselves have received, and thus free themselves from the responsibility of the blood of their fellowmen. That obligation should lie very near our doors, and should be discharged thoughtfully and prudently by us. Not that we should seek to harass our neighbors by trying to force upon them our faith and doctrines; but in our associations with our fellow-men, in our business affairs, and in the discharge of the varied requirements that rest upon us all, we are brought into immediate contact with many men of fairness and of uprightness, some of whom perchance have no religious faith while many may be members of the various religious organizations, and it rests with us to discharge this obligation to these neighbors of ours. When President Lyman sprung the question as to how far we had gone in fulfilling this duty and seeking to impress upon the minds of our fellows the nature of the work so dear to ourselves, I was led to ask myself whether I had fairly, honestly and frankly discharged my duty in this respect. When President Hinckley spoke in such a respectful manner of those not of his faith I was led to think that probably every Pres-

ident of a stake, every Bishop of a ward, conversant with the condition of the people in their midst, could reiterate his statement concerning their neighbors. I trust that we will not be unmindful of the fact that some men and women in our communities have received the Gospel after living in our midst. They have watched the lives of the people, have become impressed with the nature of the work, and have accepted of it. It is probable that sometimes we are too thoughtless in regard to our responsibility to these people. We mingle with them, week in and week out, transact business with them, and yet never presume to seek to bring to their understanding that faith so near to our own hearts. I believe that in these matters the possibilities of accomplishment in the future are very great, if we will but discharge our obligations to these men and women who have come here, without doubt, to better their condition, and to enjoy the privileges and blessings that are vouchsafed to us by the liberal government under which we live. One President of a stake, with his associates, has recently been considering this question and weighing the possibilities of a missionary work that shall be in keeping with the best interests of the Latter-day Saints as well as make its impress upon our brothers and sisters whose faith is not as our own. This can and should be done upon the basis of frankness and fairness, with no desire to crowd upon our fellowmen that which is sacred to us, but in a way and manner that shall appeal to their thoughtful consideration, and cause them, while weighing the doctrines as presented by the religious organizations of the world, to also consider and weigh the views and doctrines as presented to the human family in the mission and ministry of the Prophet of God in this last dispensation. I believe that there opens up for us a wonderful work in this direction, to be thoughtfully and prudently done. I know of no reason why my neighbors who are not of my faith and myself should be enemies, so long as I

preserve their liberties and my own justly and rightly, and am willing that they should worship God according to the dictates of their own consciences, while insisting upon the enjoyment of that right for myself. I know of no reason why the men who are united together in their citizenship and in the upbuilding of a commonwealth should not be able to associate together in friendship, guarding with sacredness that which is dear to us all, respectful of one another's faith, courteous in our treatment of one another's family, and considerate in our regard for everything that tends to the upbuilding and ennobling of man.

The work of the ministry that has been entrusted to us requires the preaching of the Gospel to every nation, kindred, tongue, and people. The brother who preceded me has discharged that obligation in several lands himself; and, as another of the speakers remarked, he had been at work in the ministry since 1848. Another brother made the remark that he had labored to extend the work of the Almighty in a foreign land, and had undergone hardship and trial in seeking to secure to himself a knowledge of the language. All this is but a part of the fulfillment of that sacred obligation which was declared necessary in the introduction of this dispensation of the fullness of times, namely, that the Gospel of the Lord Jesus was to be preached in all the world, and that a heavenly messenger would fly through the midst of heaven bearing this decree. To this end the brethren who have spoken this morning have discharged that obligation. In many instances our Elders have gone hungry, have been banished, and have been made outcasts in the countries to which they have gone to discharge that most sacred obligation. They were not enemies of their fellowmen; they were not implanting one theory that would lead a man to perpetrate a wrong; their warning voice was raised only in declaration of the primary principles of the Gospel as enunciated by the Redeemer of the world Himself. Their

ministry was to impress upon the minds of men and women who had read the Scriptures, the sacredness of those writings, the character of the work laid down in them, and the necessity of the human family obeying the requirements of heaven, as taught by the Redeemer of the world to the young man who came to him asking what he should do in order to obtain eternal life. His instructions to that young man were clear and explicit: "Thou shalt do no murder, thou shalt not steal, thou shalt not bear false witness, honor thy father and thy mother; and, thou shalt love thy neighbor as thyself." The burden of the ministry of the servants of God in the day and age in which we live has been the fulfillment of that requirement. They have sought to lay the foundation of the Gospel in the souls of men upon the basis presented by the Redeemer in the case of Nicodemus. He pointed out that the course to pursue was to enter in at the door of the Gospel, be baptized of the water and of the spirit, and walk in harmony with the principles enunciated to the young man. Those who have addressed you during this conference have had part in the accomplishment of that ministry. Not one of these men has ever counseled a man to steal, or to lie, or to bear false witness against his neighbor, or to violate the honor of any man or woman, or to take the life of a fellow creature; but each of them, in the discharge of his sacred duty as a servant of God, has proclaimed the divine mission of the prophet of this dispensation, the visitation of heavenly messengers, and the restoration of the Gospel in its fullness and purity. Christ and Him crucified has been the theme dwelt upon by these Elders, and they have gone forth in the performance of this responsibility without money and without price. Not one living can of a truth say that any of these have counseled them to violate the laws of their country and to trample beneath their feet the institutions of the state; for the articles of faith

of the Latter-day Saints lay down the proposition that the members of this Church are to obey the laws of the country in which they live, to maintain the principles of liberty and justice, and to deal rightly and properly with their fellowmen.

Standing before you, my brethren and sisters, as one of the witnesses of the mission of the Redeemer of the world, and of the restored truths of the Gospel given in the day and age in which we live, I bear this record in your presence today. I have grown from childhood to manhood in connection with these leading men of the Church of Christ. I knew Brigham Young as intimately as a boy could know his father. I knew John Taylor, Wilford Woodruff, Lorenzo Snow, in like manner. I have been as intimate with President Joseph F. Smith as kinsman could be. Standing here as a witness before God today, I solemnly declare that I have never received one item of instruction from these men and from the Council of the Apostles—those of the old school as well as those of the present school—that did not breathe words of life, words of encouragement, words of loyalty and devotion to every element of true manhood. Those who have violated the rules of morality have turned back upon the instructions of the authorities of the Church of Christ. Those who have stolen have disobeyed the instructions of their associates. And when I speak of these men as the leaders of this Church, I would speak the same of these Presidents of stakes with whom I have been conversant, and whom God has blessed and made great in the accomplishment of good. The requirement laid at our door is that he who is warned, let him warn his neighbor. It is upon us to fulfill that duty, to discharge that obligation, and to acquit ourselves fully of its responsibilities. I trust that the goodly words spoken by the brethren as affecting you who are Saints shall make its impress upon those who are not united with you in a knowledge of the truth, but to whom the seeds of the truth must be carried

and they utilize their agency to accept or reject it.

The Gospel is true. The angel of God spoken of by the Prophet of old has flown through the midst of heaven, "having the everlasting Gospel to preach to them that dwell upon the earth, to every nation, kindred, tongue and people." Upon the head of this man (pointing to President Smith) and his associates today lies the responsibility of seeing to it that every child of our Father within reach shall hear that witness and accept or reject it. My witness before you is that God has spoken, that His truth is established, and that His Church is in the world. God, the Father and His Son Jesus Christ have spoken to man in this dispensation. The key has been turned, and the work is in motion. It lies at our door to see to it that every child of our Father shall hear that warning voice, if within our power. While we discharge this obligation, we want to discharge our obligations of citizenship in justice and right, standing for the principles of liberty, in the interest of every other mortal as well as ourselves; for if we should seek to take away the liberties of any man, it would only result in the destruction of our own liberties. Those who plot and scheme for the overthrow and destruction of your liberty and mine are not alone the enemies of the Latter-day Saints, but they are the enemies of liberty, the enemies of God the Father, the enemies of justice and mercy, and in the due time of the Lord, it will come their turn to pay the penalty of outraged mercy and justice.

May God bless you with His Spirit. May the feelings and sentiments of this conference go forth to the world, showing that here are indeed true Christians, who love Christ and the principles of righteousness, and who propose to devote themselves to the accomplishment of our Father's purpose and to the blessing of His children to the utmost limit. God bless the good and noble among mankind. May He remember the statesmen of our land, that they may fulfill their destinies in

righteousness, and that justice may characterize the land. God bless the people in this land who stand by the principles enunciated by the fathers of the republic, so that they may never be overthrown, but that beneath the flag and under the Constitution of the United States the right of conscience shall never be infringed, is my prayer in the name of Jesus Christ. Amen.

The choir and congregation sang:
Praise to the man who communed with
Jehovah.

Jesus appointed that "Prophet and
Seer,"

Blessed to open the last dispensation;
Kings shall extol him and nations
revere.

Benediction was pronounced by Edwin Woolley, president of Kanab stake.

AFTERNOON SESSION.

The choir sang the hymn:

"Softly beams the sacred dawning
Of the great Millennial morn,
And to Saints gives welcome warning
That the day is hasting on."

Opening prayer by Elder Charles F. Middleton, of Weber stake.

Singing by the choir:

"Lord thou wilt hear me when I pray!
I am forever thine!
I fear before Thee all the day,
Oh, may I never sin."

ELDER JOSEPH H. GRANT,

(President of Davis Stake.)

I rejoice, my brethren and sisters, in having the privilege of reporting the Davis Stake of Zion. I love the people of that stake, because of their faithfulness. We have many good people there, and very few that are bad. There are about 7,000 people in the stake. Most of them are Latter-day Saints, some of them are "Mormons," and some are non-"Mormons." I rejoice to say, however, that many of those who are not Latter-day Saints are among our best citizens. We mingle together, and we have the sympathy largely of those who are not of us. We are endeavoring, by the help of the Lord, to keep this good feeling; and if those that are older do not feel inclined to accept the Gospel,

perchance many of their sons and daughters will do so, in fact, they are doing so. In Davis stake we feel that we must have the hearts of those that live among us in order to get them to join with us, the same as we find in the missions abroad. We rejoice that we have this good feeling and this good class of people living with us.

The Davis Stake of Zion was reorganized a couple of weeks ago, with myself and Elders James A. Eldredge and Jesse M. Smith as the presidency of the stake. We feel very weak in taking the places of those that presided over the stake before us, as we realize that some of the best men that ever lived on the earth, among them President Joseph F. Smith himself, have presided over that stake. We feel that nothing but the direction of the Spirit of the Lord can qualify us to go forth and do anywhere near as well as our predecessors. But we know that the work of God is true. We have proved that in going to Him for help and support He will not desert us, and we rejoice in this. I am thankful for the help that I have in our High Council. It is a strong body of men—men who are willing to work in any capacity, and who labor particularly as home missionaries and as peacemakers in the stake. They have been so successful that for three or four years at a time, there has been no necessity for a High Council trial. There are 18 Patriarchs in the stake. Most of these men are doing a great deal of good in blessing the people, holding cottage meetings, dedicating the homes of the Latter-day Saints, and warming up the hearts of those that have grown cold, as well as teaching the Gospel to those who have not yet accepted it. Our organizations are complete, with strong workers at their head. The Lord is blessing us in our stake, and we rejoice in it. We feel to sustain and hold up the hands of the Prophet of God, with his counselors and the Apostles, who have been called to lead and direct the affairs of the work of the Lord upon the earth, and I pray that this spirit may continue with us. I ask for your faith

and prayers, that I may be enabled to accomplish what is required of me. I rejoice in my heart that I am able to be here, for I have been in very poor health during the last year. The Lord has blessed me, however, with one of His great gifts—to have faith in the promises made to me through His servants. I pray that God will continue to bless and to guide us into all truth, in the name of Jesus. Amen.

ELDER J. G. McQUARRIE

(President of Eastern States Mission.)

There are times, my brethren and sisters, when we feel that we are separate, single individuals and when we feel to draw down the shades and close the doors of our homes. There are other times when either a common sorrow or a common joy gives us the desire to throw up the blinds, to open the doors, and to invite all our brothers and sisters to look into the light and comfort of our homes. So, too, there are times when we feel a desire to throw our souls open, that our friends and our brothers and sisters may look in and see the warmth, the love and the joy that we feel for them. That is my feeling today. I wish I could throw my soul open to you, that you might see the love and the joy which I have in associating with my brothers and sisters after an absence of six months. It is such a pleasure for us to get back again among the home-guard, and to meet with our friends in Zion. One of the greatest joys that I have had, perhaps the greatest joy that the president of a mission feels is in meeting the mothers and the fathers of the noble sons or daughters that may be laboring under our guidance. Today, as I looked into the eyes of mothers lit up with pride when I told them of the good works and noble deeds of their sons, and watched their eyes fill with tears and their faces quiver with emotion, I thought how grand it is to feel that warm, true, godlike love of a mother. I will not be able to meet all the mothers and fathers of the noble boys that I have the honor to preside

over, but I want to say to you that they are all doing you honor where they are laboring, and without an exception, I believe, are giving God the very best that is in them; and that is all anyone can do.

In mission work, like other labors, there seems to be a kind of ebb and flow. Some seasons we reap a good harvest, while others we do not get very much fruit from our labors. Last year was a very fruitful one. We gathered in the harvest. This year the results in the Eastern States Mission, so far as baptisms are concerned, are not so encouraging. Still we have had enough success to keep us from being discouraged, and enough opposition to keep us stirred up. During the early part of the season, there was quite a severe storm which seemed to break with rather terrific force over the Eastern States mission, and while it did not shake any of those who were members of the Church, it seemed to blight some tender plants among those who were just commencing to investigate the Gospel, and of course those plants have not borne us any fruit. But we feel encouraged in our labors. Perhaps you have noticed in the papers the account of the re-baptism of John Rigdon, the only surviving son of Sidney Rigdon, who was a counselor to the Prophet Joseph Smith. Sixty-six years ago, I believe, John Rigdon was baptized by Hyrum Smith in the Mississippi river, and I think the Prophet Joseph Smith confirmed him a member of the Church. He was a bright, brilliant, promising youth, and I can not help but think of what he might have accomplished, where he might have stood in the councils of the Church, and how far his influence might have extended, if he had exerted all his energy in trying to establish the principles which God had revealed from heaven, rather than directing his mind toward the weaknesses of men. I feel grateful that the sons and daughters of the first families of the Church are gradually being gathered into the fold again. It is also a striking testimony to me, as it may be to others, when we

witness such events, because men like Sidney Rigdon knew whether Joseph Smith was a prophet or not. There was no guess work upon their part. Joseph testified that he and Sidney Rigdon saw Jesus Christ in the Kirtland Temple, and he was in a position to absolutely know whether he had witnessed this manifestation, and whether Joseph Smith was a prophet of God or not. And so, when the effort of his life was over, when he was about to pass into eternity, his son approached him and asked him what position he should take in reference to Joseph Smith—whether he was a prophet and whether the Book of Mormon came as he said it did. With tears streaming down his cheeks, Sidney Rigdon testified that the Book of Mormon was true, that Joseph Smith was a prophet of God, and that the world would yet know it. That testimony clung to his son, and, ringing in his ears, made him afraid to die before being reconciled to the Church of Jesus Christ of Latter-day Saints. Oliver Cowdery was also in a position to know absolutely whether Joseph Smith was a prophet of God or not, and he, too, before he passed away, seemed anxious to come in again at the door and regain his fellowship in the Church. This should be a witness to us, and especially to the young, of the truthfulness of the Gospel. Not only so, but it should be a warning also to the bright sons and daughters of Latter-day Saints, that they should not waste their energy in looking for and criticising the weaknesses of some frail individuals who may be placed in responsible positions, but that they should rather exert their energies in trying to establish the principles of the Gospel, which have been revealed for the very purpose of strengthening frail humanity. We are all weak, but the Gospel is true, and it will strengthen those who live it.

I feel not only to report the condition of the Elders who are laboring under my direction, but also some of those who come to study and to gain technical and professional knowledge. I am glad to say that where they have the

opportunity to attend our meetings the great majority of them are trying to keep in touch with the Saints and with the Church, and in many instances they are reflecting credit upon the people of God and upon the community that is responsible for their training. In every instance where they try to live the Gospel and are not ashamed of the truth, they not only honor their people, but they honor themselves. I was glad to note that in the graduating class of the College of Physicians and Surgeons at Baltimore, where four gold medals were given, two of them went to Utah boys, and one of these was the first medal; and a good minister had the honor of reading out their names and awarding these prizes to our Utah boys. Another instance I will take pleasure in mentioning. In the graduating class from the law school in Washington two years ago, there was one young "Mormon" Elder who had preached the Gospel, and who had fainted on the streets from exhaustion and hunger while he was trying to proclaim these truths to the people. This "Mormon" Elder, who was competing in a class with the brightest and smartest sons of America, was elected president of his class by acclamation—an honor perhaps that was never given to anyone before in that school.

I desire, in conclusion, to bear my testimony to the truthfulness of the Gospel. I testify that all those who will incorporate its principles in their lives and live them will know they are true. The Eastern States mission is in a fairly good condition. We are constantly growing a little, and some of our members are gathering to Zion. I am proud of all those that I have had the pleasure of meeting since I came here. I pray that the blessings of God may rest upon Zion, upon those who preside in the Church, and upon all the Elders who are laboring abroad, with those who preside over them, and I ask it in the name of Jesus Christ. Amen.

ELDER JAMES G. DUFFIN.

(President of Central States Mission.)

I feel very grateful, my brethren and sisters, for the privilege of meeting

with you in this conference. I have felt greatly blessed in listening to the instructions of our brethren and to the reports that have been given, as well as the beautiful testimonies that have been borne of the goodness of our Father in heaven to His children here upon this earth. We feel blessed in our labors in the Central States mission. That mission embraces the states of Kansas and Missouri, and all of the states south of them to the Gulf of Mexico. The people who reside in those states are, as a rule, broad and liberal, warm hearted, and they accord to our Elders many privileges that are necessary for them to have in order to carry on the work of the Lord. In the cities of St. Louis, Kansas, St. Joseph, and many other cities in that mission, the men who have been elected to office accord to our Elders the same privileges that are enjoyed by ministers of other religious denominations; and in some cities, where the ordinances are against street preaching, we have found, in going to the mayor and chief of police, that though it was necessary for them to deny us the privileges we asked for because of these ordinances, they have treated us most courteously. The governors of some of these states whom I have met have excellent ideas of the Latter-day Saints, of whom they speak well, and they admire the courage that this people has manifested in the development of the great arid west. The Elders in that mission travel, as a rule, without purse or scrip, following the revelation of the Lord given through the Prophet Joseph Smith; and it is not a common thing for our Elders to go hungry or thirsty, nor to sleep out of doors, but their wants are supplied by the good people of those states. I want to say too, my brethren and sisters, that all of the ministers who are in that mission are not bitter opponents of the Latter-day Saint Elders. I have met a number of broad-minded, fair men who wear the cloth. They have been at our conferences at some places, and we have given them the privilege of speaking, and they have spoken good words concerning the Mormon people. On one

occasion a very prominent minister advised the people to open their doors to Mormon Elders. Now I feel that it is much better for us to look at the good in men, than to always be seeking for something that is not good. I believe it is better to speak of that which is uplifting in our fellows, than of the little weaknesses that we all give way to at times. I am one of those who believe that the world is getting better. I do not believe for one moment that this work which our Father in heaven has established is a failure, and if you could convince me that the world is not getting better, I should be apt to think that the work of the Lord was a failure. I do not mean to say but what the wicked are getting more wicked, because I believe that to be true; but in a general way I have reached the conclusion, from seven years' experience as a missionary, that the effect of the teachings of the servants of the Lord, the distribution of millions of books and pamphlets treating upon the principles of eternal life, the labors of your sons and daughters in the homes of the people, are all having their effect to plant the principles of truth in the hearts of the people, and to turn mankind unto works of righteousness. More than once in my experience I have had great, strong men come to me and tell me of their past lives, and take counsel from me. I have seen those men break down and cry like children. Then I have followed the course of those men, and though they did not unite themselves with this Church, I have observed that their lives have been purer and better in every way than they were before. In years past, when writers for papers and magazines have described the "Mormon" Elder, they have generally described him as a man with long hair, of uncouth appearance, uneducated, ignorant, and rough in his address. I am pleased to learn that this is changing. A number of papers that I have seen within the last few years have described the "Mormon" Elders as well educated, of pleasing address, bright and intellectual young men. And when

I have seen these testimonies concerning your boys who go out into the world, I have thought that even the enemies of the work of the Lord have borne witness, though unwittingly, to the power that there is in this Gospel for the uplifting of mankind.

The headquarters of the Central States mission are in Kansas City. That city is located in Jackson county, Mo.—the land that we have looked forward to all our days as the place which the covenant children of our Father in heaven should redeem; a spot that is sacred to all Latter-day Saints. Let me say to you, my brethren and sisters, that the people of that country are changing very agreeably in their sentiments toward this work and people. Prominent men of the State of Missouri would welcome the Latter-day Saints if they should go back there today, and in my opinion it will not be a great many years until the work of our Father in heaven will open up in that land and the way be prepared for the building of that beautiful temple and for the redemption of that land, which our Father has said should be redeemed by His people through purchase. In thinking over the preparation that is essential to be made for that great work, I have wondered if we were preparing ourselves individually to do something toward it. What is the preparation that is essential? There is a revelation contained in the Doctrine and Covenants, in Section 105, and in that the Lord gives the information that His children who will engage in that work must learn to live the laws of the celestial kingdom. One of the laws of the celestial kingdom is to be honest and true with our fellows, to be honorable in all our dealings and associations, and to have our hearts devoted to eternal principles. I take it that a man or a woman who is not in that condition, is not very well prepared to assist in the establishment of the eternal principles of righteousness in a part of the land where Satan has been determined that the work of God should not be performed.

I have advised our young men in that mission to give some attention to the temporal conditions that surround them in their missionary labors, to visit the factories and the industrial institutions that are in the way of their travels, to study the farming interests, and to give attention to the growth of the country generally, so that when they return to their homes they may not only show themselves as strong spiritual characters, but they will also have ideas that can be applied in a temporal way for the benefit of the work of the Lord. Since I have been here on this visit, I have been riding out a little over the country in the Utah Stake of Zion, and I have become more fully convinced than ever that this is an essential part of our work; for on every hand I see opportunities for industrial development that are lying dormant. I see waste upon the farms of the people; I see the fruit going to waste by the thousands of bushels, while we are importing into this State tens of thousands of dollars worth of canned goods. On a farm that I arranged for the purchase of the other day, I saw upwards of two thousand bushels of peaches going to waste, and I thought then, if our brethren had united and expended a little means, all that could have been saved, and employment could have been given to many of our young men and women, which would have helped them very materially in securing the means necessary to enable them to attend one of our great schools in the State during the coming winter. I cannot help it, brethren and sisters, if my mind runs upon temporal as well as spiritual things, for I believe that both are essential. And so we are striving to direct the minds of our boys in the mission field along these lines, though not by any means neglecting the spiritual things of the kingdom. We advise them to observe, and to study, so that when they come home they may have some ideas that can be applied practically for the good of their brothers and sisters.

Now, may the Lord bless you. May His spirit be with you forever. I know

that this is the work of the Lord. I know that Christ is the Savior of the world. I know that Joseph Smith was raised up by our Father in heaven to establish this work upon the earth in the latter days. This is my testimony to you in the name of Jesus our Lord. Amen.

ELDER JOSEPH E. ROBINSON.

(President of California Mission.)

While I speak to you, my brethren and sisters, I desire the Spirit of the Lord, and I ask that you will assist me by your prayers of faith; for although I know I am in the house of my friends, and that here my kindred dwell, still there is greater fear in addressing you than there would be if I were called upon to speak to the people of the world. I sense the fact that we have a message to convey to them, which is new to them. We can teach them some of the simple things pertaining to the plan of life and salvation, which our children here have heard from the lips of their fathers and mothers, as well as from the organizations which are helps of government in Israel. Therefore, I desire that you will pray for me so that I may be strengthened by the Spirit of God to speak of those things that will be of interest and of benefit.

The testimony of my brethren in regard to missionary work is much the same as I would give. I love my associates and companions. I greet the fathers and mothers of the Elders in our mission, and I assure you that as the Lord gives us strength and life, and keeps us humble, we are striving to uphold the principles that you have inculcated in our minds. For I want to tell you mothers that despite the learning that your sons have received in schools, in religion classes and in the higher institutions of our State, the teachings of the mothers shine out behind it all, just as does the name of the great architect of the mighty tower which Ptolemy Philadelphus erected to his memory. You may remember that this great king had thought to perpetuate his name by erecting what was once

one of the wonders of the world, and in order that he should not be forgotten, he ordered that written high upon its face, should be his name; and by the lights at the top of this tower the mariners at sea and in the delta of the Nile were guided at night. His name, however, was inscribed in plaster, and in time it wore away, and the name of Sostratus, the Greek, shone out as the architect and the builder of that great pile. And so in the inner life, and in the labors and the devotion of the Elders in the missionary field, shine out the teachings of the mother. They breathe anew the prayers they have learned at mother's knee; they live for the love of mother. Men have come to me in tears and have told me how in times of trial, when the tempter would have beguiled them, and they would have listened to his voice, and have departed perhaps from the path of rectitude, the face and the prayers of mother have arisen before them and they could not do it. I want you mothers in Israel to know that I feel this way, so far as the teachings you have given your sons are concerned.

Speaking of material things, it is not long since that a gentleman called at our office and asked for the president of the mission. When he found who it was it rather astonished him to see such a boy, and he wanted to know if I was sure of the matter. He then proceeded to take off a great muffler and disclosed the uniform of a Catholic priest. He said to me: "Mr. Robinson, I am a Catholic priest, but I have come to the conclusion that no man can live a correct life in celibacy. I am desirous of taking to myself a wife and answering the ends of my creation by raising a family. I know nothing of your religion except that your people are the most successful colonizers in the world; that you are a home-building and a home-loving people; that the system of economics which has prevailed among your people, the plans laid out by your founders in making settlements and bringing the people together, has brought to the smaller hamlets many of the privileges

of city life in the way of drama, music and art, and that naustology or homesickness is hardly known among them. I am desirous to know what opportunity there would be for me to get a home among your Saints." I assured him that he could not expect to gain a living or to build a home among us without effort and labor; that there was no paid ministry with us, and that he could not receive a salary for teaching and preaching, as he was receiving at that time. He replied that this would not deter him from the effort. The crucial point with him, however, was whether we believed that Jesus Christ was the Son of God or not; and when I told him that we most assuredly did, and that we believed what the Scriptures said, that there is no name given under heaven by which mankind can be saved except the name of Jesus Christ, he remarked, "Well, I presume that in a sense we are all sons of God, but I do not believe that Jesus the Christ was any more or less than the son of Joseph." And yet he was a teacher of Christianity! I have been asked three other times in my missionary experience, whether we, as a people, believed in Jesus the Christ—once by a sprig of nobility from England, and twice by other travelers—and my first thought was, how useless it is to work against such lack of understanding upon the part of the people. Then, I thought, why the very fact that they know so little of us and of our belief makes it all the more necessary for us to preach to them the Gospel of Jesus the Christ; to let them know that God has spoken from the heavens; that His Church, with all its gifts and powers, its Priesthood and authority, has been established on the earth for the salvation of men; that Joseph Smith was a Prophet of God; that Prophets and Revelators guide the Church today, and that the destiny of the Church of Christ is assured. For I know, my brethren and sisters, that men of God, men who are led by His Spirit, are at the helm, and that they will guide most successfully this work in the last days for the uplifting of humanity, until all nations

shall have heard the sound of the Gospel, and until every knee shall bow and every tongue confess that Jesus is the Christ to the glory of God the Father. I know, not only by what I have seen and read of the fulfillment of prophecy, that Joseph Smith was a Prophet, but by direct inspiration and revelation, as every man and woman many know by seeking for it in sincerity and faith. I well remember when, as a raw country boy, I first came into this Tabernacle and heard President Taylor addressing the congregation, and as he did so, he put up his coat collar, rounded up his shoulders, and warned the brethren and sisters that there was a storm coming and for them to prepare to meet it. He foreshadowed what would take place because of certain conditions, and predicted that our fathers and mothers would suffer, and many of them perhaps would die in exile, while others might be incarcerated in prison and our property confiscated. I put that down as the first utterance of a prophet of God that I had heard. Did I live to see the fulfillment of it? Why, I remember in my own father's family, when on one occasion I went to visit him, as he did not rear me. The shades of night were falling, the sun was sinking in the west, and he came to bid me good night. I had thought to spend the night with him in converse, and so I said, "Father, you are not going away, are you?" Said he "My boy, because I will not ignore those whom I have sworn to cherish and love, I must find safety in the caverns and rocks up here above our city," and none of his sons knew where he laid his head at night. And so, I know, from some things that have entered into my life, that God reveals His secrets unto men, and that those who fear Him and keep His commandments need not be in the dark nor have doubts and misgivings. They may know, by the light of eternal truth, that the Gospel is true, and that it will save and exalt all men in the presence of God who will obey it. God grant that we may be true to it, that His peace may be in

our homes, joy in our hearts, and love towards all men actuate us, that plenty may wait upon our gates, and that, eventually, we may be saved with our loved ones in His presence. This is my prayer in Jesus' name. Amen.

A sacred solo:

"Hear ye not, O Israel,"

was sung by Miss Jepperson.

ELDER RUDGER CLAWSON.

Value of General Conferences—Eternal Nature of the Laws of the Gospel—Salvation for the Dead as well as the Living.

Brethren and sisters, truly the wisdom of heaven was shown by the Lord when He instituted in His Church these general conferences. In many instances those who otherwise would separate never again to meet in this life, greet each other on the Temple block, old acquaintances are renewed, and a feeling of brotherly love and friendship is promoted. How impressive is the thought that this vast concourse of people gathered from all parts of Zion, even from the very uttermost parts thereof, and from some of the missions of the world, are assembled beneath the shades of this roof, having laid aside their daily employment, and the cares of the world for a few days, that they might listen to these glorious songs of Zion, that they might wait upon the Lord, and hearken to what He may have to say to them by the mouths of His servants; that they might pause, that they might ponder upon the things of God, and that they might consider the Gospel of salvation. And let me say to you, brethren and sisters, that the heights and the depths of the Gospel are quite beyond our reach. The finite mind is not capable of wholly comprehending the great plan of redemption. We, occasionally, have a glimpse of its power and beauty; but we must learn line upon line, precept upon precept, here a little and there a little, until we come up to the full stature of a man in Christ Jesus. It cannot be comprehended in a day, or a month, or a year; it is the study of a life-time. We have been taught that our Father in heaven sits enthroned in power, exalted, glorified, in the midst of eternity;

and, moreover, that He looks upon His children as though we were in eternity. His dealings with the children of men are made with reference to eternity. Mark these words that occur in one of the revelations, for they are very beautiful, and impressive, yet simple:

"Wherefore, verily I say unto you, that all things unto me are spiritual; and not at any time, have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

"Behold, I gave unto him commandments, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual."

How grand is the knowledge expressed in this language. We have come to learn that the commandments which God has delivered to His Church partake of His character. He is spiritual, eternal, everlasting, from everlasting to everlasting; hence the commandments which He gives are spiritual, eternal, everlasting. So the Ten Commandments, several of which were repeated by one of the speakers this morning, are appropriate to the time in which we live and suited to our condition; but not more so to us than they were to the people in the days of the Savior, and not more so to them than to the children of Israel, to whom the commandments were delivered. They are applicable to the children of men in all ages of the world, because they are eternal, and partake of the very nature of God Himself.

Take, for example, the principle of faith, which is one of the foundation stones of the Gospel. I say to you that the principle of faith is as firm as the very pillars of heaven. It can not be changed nor modified to suit the opinions of men or of any particular condition of the world. The principle of faith is the same today as it ever was. Adam, in the garden of Eden, must of necessity have exercised the principle of faith, otherwise he could not appear well in the sight of God.

Without faith it is impossible to please God in any age of the world. This great law of faith is unchangeable. Why? Because God is unchangeable, and it belongs to the everlasting Gospel.

Consider, for a moment, the great law of repentance. It is binding upon this Church. We must consider it and meet its requirements. It must have an influence in our daily lives. God has said that He can not look upon sin with the least degree of allowance. Hear it, O Israel! It can not be condoned, it can not be excused, it can not be winked at, because confronting sin is this great and eternal law of repentance. If we will have absolution, if we will have forgiveness of sin, we must submit to the law and repent. I say—no, I do not say it—it is declared in the Gospel which we have received, that no man or woman can be saved in the kingdom of God except by faith and repentance. Salvation cannot be purchased. It is a free gift of God, and it comes through His Gospel. And in this matter, as in all things, God is no respecter of persons. He who sins in this Church, be it a small or a great transgression, must repent. It matters not in whom the sin may be found. In the President of the Church? Yes. In his counselors? Yes. In the Twelve Apostles? Yes. The Presidents of the Stakes, the Bishops of Wards, and the leaders of Zion? Yes. In the lay members of the Church? Yes. It affects the most influential as well as the humblest in the Church. When children come to years of understanding and accountability, must they repent and forsake sin? Yes. Those who do not repent, those who do not yield obedience to this great and immutable law of the Gospel, will go into spiritual darkness and, peradventure, will lose the faith.

Take the principle of baptism—another great foundation law of the Gospel. Oh! how simple is this ordinance, to some perhaps even foolishness, that a man or woman, by going down into the water and being immersed can have his or her sins washed away. How is this?

We do not know. We only know that God has so instituted it. It is a part of His plan. It is set forth in the scriptures with great clearness, and you may read it in the revelations, that those who would have their sins remitted must submit to this simple ordinance. By study and reflection, we can see the beauty of the ordinance. We can see that it is typical of death and the resurrection, and that as man goes into the grave and is called forth again out of the grave to a newness of life, to immortality and eternal life, so he goes into the waters of baptism, is buried therein, and comes forth again to a newness of life upon the earth. Being relieved of his sins, he is a new creature, with a new heart, with new prospects, and with bright and glorious hopes before him.

Then take the ordinance of the laying on of hands for the reception of the Holy Ghost—an ordinance that is so much neglected and apparently so little understood in the world, and yet so important. The Spirit of truth, the Spirit of light, of wisdom, of intelligence and of knowledge, is conferred by this ordinance, whereby men and women can comprehend the things of God; and without the Spirit of God this is impossible.

Now let me impress upon your minds the fact that it takes just as much to save the dead as the living, and whatever ordinance is conferred upon the living for their salvation in the Kingdom of God must also be conferred upon the dead. Hence these glorious temples which have been erected in our midst, that ordinances may be performed therein for the living and the dead. In this we see again that God is

no respecter of persons, and that He is feeling after the dead as well as after the living. We cannot be made perfect without our fathers and mothers and our ancestors, and they cannot be made perfect without us. Oh, how glorious is the contemplation of the plan of redemption that is so far reaching in its effects! It will discover us; yea, it will find every spirit that has been born into the world. If our great progenitors of this land, or of any other land, shall enter the celestial kingdom, if they shall sit down with the righteous of all ages, they must go in at the door; for the house of God is a house of order, and there is no other way. Remember that Jesus Christ, the great exemplar, submitted Himself to the ordinances of the Gospel. He demanded baptism of His servant, John. There is the pattern, the example to the world, even to the great men of the world, and if they would come and enjoy with us the blessings and salvation of the Kingdom of God, they must submit, in all humility, as a little child, to these glorious ordinances of the Gospel. We declare it as the servants of the Lord. We testify to the truth of these things.

May the Lord bless you. May His Spirit abound in the hearts of the people, and be with us during the continuance of this conference, is my prayer in the name of Jesus. Amen.

The choir and congregation sang:

Now let us rejoice in the day of salvation.

Benediction by Elder Byron Sessions.

Adjourned until Sunday, at 10 a. m., Oct. 9.

THIRD DAY.

Sunday, October 9, 10 a. m.

The choir and congregation sang the hymn which begins:

How firm a foundation, ye Saints of
the Lord,
Is laid for your faith in His excellent
word;
What more can He say than to you He
hath said,
You who unto Jesus for refuge have
fled.

Prayer was offered by Elder Seymour B. Young, president of the Seven Presidents of Seventies.

Singing by the choir:

On the mountain top appearing
Lo! the sacred herald stands,
Welcome news to Zion bearing,
Zion long in hostile lands.
Mourning captive!
God Himself shall loose thy bands.

ELDER BEN E. RICH,

(President of Southern States Mission.)

There is always a feeling of timidity with me when I arise to speak before a congregation of any size, but it seems as though it is increased when I face a congregation like this. I can only pray, my brethren and sisters, that I may be influenced by the whisperings of the Spirit of God for the short time that I shall address you, and that the same Spirit may also rest upon you. We are told that we can understand the things of man by the spirit of man, but to understand the things of God it is necessary for us to enjoy the Spirit of God. It is as necessary to listen by the assistance of that Spirit as it is to speak under its influence.

It has been my lot, for some little time past, to labor in the missionary field known as the Southern States mission. It is probably the oldest mission in the United States, and perhaps in the Church. Many of the prominent men who stood with the Prophet Joseph labored and bore their testimony in

that missionary field. A great many people have joined the Church in that section. Large numbers have emigrated to Zion; and the fathers and mothers, the grandfathers and the grandmothers of many of the youth of Zion today were found by the Gospel in the sunny south. In no place upon this earth can a more hospitable and kinder people be found. During my stay there, thirteen hundred Elders have labored in the South. They have taken their grips and gone out among the people, and lived where night overtook them. They would go to a house where they could see it was washday; they would walk boldly up and tell the folks that they were ministers of the Gospel, traveling without purse or scrip, and preaching the Gospel as Christ commanded it should be taught, and then humbly ask if they would wash some linen for them. In this way they got their laundry done for them. At the time we had five hundred Elders in the field, it was remarkable how few of them had to sleep out in the woods. Whether the people belonged to the Church or not, they would entertain and feed the Elders. And God will bless all, whether in His Church or not, who entertain His servants. The people of the South are the religious people of the United States. They love to hear preaching; they read the Bible. There is less of fashion and less of a desire to go and show new bonnets and diamonds in the churches of the South than in those of the North. They are a God-fearing and God-loving people. While their prejudices are very strong, their love is strong also.

At present, we have less than a hundred and seventy-five Elders in the field; and if we were to release all who have been there for two years we would have less than a hundred and

twenty-five, where we once had about five hundred. While we have between eight and nine thousand Saints in that mission, they are so badly scattered that it seems almost impossible to get enough of them together to maintain one healthy branch of the Church. Some months we baptize eighty or ninety new converts. When I left we could not fill the calls made of us to go and preach the Gospel and to baptize people who had been converted and were ready for baptism. We do not want our friends, the enemy, to think that "Mormonism" is losing ground in the Southern States. There seems to be an awakening in the hearts of the people, a desire to know God's will, and our Elders find plenty of opportunity to preach the Gospel; and the more persecution and opposition, the more opportunities we have for preaching. Our Elders are faithful and energetic.

There is one thing that I want to mention here regarding Elders who return from the South. Sometimes Elders in that mission lose their health, and they are often home years and years without regaining it. Many times they should come home before they do; but I have had Elders say to me, "Brother Rich, I would rather stay here and die, than to go home before I have been here two years, and fulfilled an honorable mission, such a one as will gain me the approval of my Heavenly Father, and my brethren and sisters at home. There is no such thing in this Church as a two-years' mission. Sometimes it is just as much the will of God for an Elder to return home when he has been absent six months as when he has been absent three years. If the people here would only have confidence in the ones whom the authorities of the Church have appointed to preside over missions, they would then cease their gossiping about an Elder returning home before his two years are up. Should there be anything radically wrong with an Elder returning home, the presidents of missions understand that it is their duty to report the case to the authorities of the stake; and

when it is not reported, and an Elder returns home in six or in twelve months on account of ill health, the Saints should extend to him as loving a welcome as they would if he had been absent two or three years. When they come home sick, you ought to sympathize with them, not criticise them. Very few ever come home before they are expected from any other cause than sickness. Sometimes an Elder comes to a mission when he could do the work of God more good at home than abroad, and when it is better for the mission that he should return home. In cases of that kind the presidency of the Church have instructed the presidents of missions to send them home. You know what the "Mormon" creed as laid down by President Young was: "Mind your own business." When you send one of your sons to the Southern States, then it becomes my business and not yours. I am amenable to the authorities of the Church, and if I see fit to send an Elder home when he has been there six months, especially if he is sick, sympathize with him, pray with him, help to build him up, and do not try to tear him down. By the way, if mankind could only observe that "Mormon" creed, what would it not do for this world. God has said that He will forgive whom He will, but He gives us to understand that we are expected to forgive all men. Our business is to forgive; the judging part belongs to God. Let us mind our own business, and not interfere with that which belongs to our Father in heaven. He has said that He will mete judgments out unto those who deserve them; and He has told us to have faith, hope and charity, and to love one another.

We know that the Gospel is true. We know the conditions existing in the world, and if we do not love one another what a disagreeable condition we are in. The world do not love us, and we do not expect them to love us; for Christ has said that if we were of the world the world would love its own, but because He has taken us out of the world the world hateth us. So we need

not expect the world to love us; but we should love one another. We should not only love one another, but we have been commanded to let our love go over the wall and to love even our enemies, always remembering the love that God the eternal Father had for the world, which was so great that He gave His only begotten Son, that whosoever would believe on Him might have eternal life.

This is the mission of the Latter-day Saints. We are very small in numbers compared with the fifteen hundred millions in the world, yet we are expected to carry the light of the Gospel to all mankind. Hence we have plenty to do. We know that God has spoken in the age in which we live, that He has restored the Gospel of His Son in fulfillment of prophecy, that He spoke to the Prophet Joseph Smith, that by revelation and the voice of God this Church was organized through the instrumentality of Joseph Smith, that the organization is perfect, that the Gospel has been sent out just as it always has been when God's power has been upon the earth, and that it is made free to all men. The requirements of salvation are the same today as they were in the days of Christ. Man must have faith in God and in the divinity of Christ's mission. He must repent of his sins. He must understand that those who reject the principle of baptism reject the counsel of God against themselves. He must remember that Christ Himself said that baptism was necessary in order to fulfill all righteousness. He must understand that it was taught by Peter, by John, by James, by Paul, and by all the Apostles, as also by the Priests, the Elders and the Seventies who were commissioned and sent out in that day. There is but one plan of salvation, but one way to eternal life. No man has the right to climb up any other way. There is but one way of receiving the seal of the Spirit. It is necessary for us to be born of the water and of the Spirit to enter into the kingdom of God, because Christ Himself said so. The faith of the Saints of old

has been given to us, and we are contending throughout the length and breadth of the earth for the faith once delivered to the Saints and now delivered to us. We have been commanded to go into all the world and cry repentance; yea, for the kingdom of heaven is at hand. You know that this is true, if you have not driven the Spirit of God away from you; and if you know the truth, then you know the Master's will, and you must remember that he who knoweth the Master's will and doeth it not will be beaten with many stripes.

I wish to bear my testimony to you that I know that the Gospel has been restored to the earth in this age. I know that Joseph Smith was one of the greatest prophets that ever stood upon this earth. Without the learning of the world, by placing himself in communion with the Spirit of God, and in saying, "Thus saith the Lord," by the whisperings of the Spirit, he pointed out the organization of the Church and set the house of God in order as the Lord revealed it to him; and the theologians of the world from that day to this have failed to find one single flaw in the organization of the Church or in the requirements of salvation to be found in the Church. Whence came the superior wisdom of Joseph Smith, if it did not come from God? As a farmer's boy he pointed out the plan of salvation and the Church of Christ as it was not then found upon the earth, and it cannot be successfully attacked by the theologians of the world. The only argument is the argument used against Christ and His disciples—that their characters were not good. Their characters not good! The character of the Smiths not good? Where can you find a name upon the earth today where the fruits brand such a charge more falsely than the fruits that have come from the loins of the Smiths who were the father and the uncles of the Prophet Joseph Smith. The character of their generation brand it as a lie. Not only that, but we can hurl it back in their teeth, and challenge them to find as good an abstract of pedigree running down the

stream of time as can be found with that name. Four hundred thousand people know the character of these men. And while I am speaking I see two young men here who have been called as special witnesses for the Lord Jesus Christ. Start with them; they belong to the two families of the Smiths,—the father of the Prophet Joseph and his brother. Do you know these young men? Do you know their lives? And do you know their fathers, President Joseph F. Smith and Elder John Henry Smith, also special witnesses for the Lord Jesus Christ? And the brother of President Smith, Patriarch John Smith—do you know him? Do you know the fathers of these mighty men—Patriarch Hyrum Smith and the late Apostle George A. Smith, a member of the First Presidency with President Brigham Young? Anything the matter with their characters? And the grandfather,—the great grandfather of the present Elder George A. Smith,—who was the Uncle of the Prophet Joseph, and who, after the assassination of the Patriarch Hyrum Smith remained as the Patriarch of the Church—the Patriarch John Smith—do you know his character? We will even go farther than that. We will go to those who do not belong to the Church,—to the children of the Prophet Joseph Smith who are opposing the Church of Jesus Christ of Latter-day Saints. Tell the people of the world who charge the Prophet Joseph with being a drunkard, a loafer, and a dishonest man, that the character of the sons of the Prophet himself brands the charge as being false, because men do not gather figs from thistles nor grapes from thorns, nor do they expect an impure fountain to send forth pure water. So far as the characters of these men are concerned, they maintain the testimony which the other Smiths maintain concerning the falsity of the charges that the Prophet Joseph, his father and his father's brothers were not sober, industrious and honest people. We cannot find such a genealogy in any other place on earth. God bless the name. God bless the memory of the instrument that was chosen by

the Almighty through whom all these mighty truths came to the earth.

My brothers and sisters, remember what the Church has done for you. Do you enjoy happy homes? Where did you get them? Through the instrumentality of a humble Mormon Elder the Church probably found your mother in Scandinavia and your father in England. It brought them together, and was the cause of the marriage between them which gave you existence upon the earth in a land where it was possible for you to enjoy happy homes. And what do you owe to the Church? You owe everything, even life itself; and you should remember that Christ the Redeemer has said that if you lose your life for His sake you shall find it again, even life eternal. I bear testimony that Joseph Smith was a Prophet of God, and that those who have stood at the head of the Church from the death of the Prophet Joseph up to the present time have been and are prophets, seers and revelators. I bear my testimony to this, in the name of Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

Preservation of Health of Missionaries.

It may be proper for me to state at this time, for the information of the Elders, and also for the information of the local authorities of the Church, as well as the fathers and mothers and kindred of the Elders who are out in the world preaching the Gospel, that the Presidents of all the Missions are under strict instructions from the Presidency of the Church to guard carefully the health of the Elders that are laboring under their direction. These Presidents of Missions are also under instructions to send home any and all Elders whose health or whose other circumstances may make it necessary for them to return. We are frequently enquired of by parents relative to the health of young men who are out preaching the Gospel, and we invariably inform them that the Presidents of Missions are carefully guarding the welfare of their sons, and if anything serious occurs to them, making it necessary for them to return home, it will be promptly attended to, and they need

not worry about their boys on that account. And while I am on my feet, I would like to exhort the Elders who are upon missions, and those who shall go upon missions in the future, not to allow the thought to enter their hearts that they will be criticised or be made to suffer in their character or their standing in the Church because their health will not permit them to fill a two or three years' mission abroad. We would like them rather to feel in themselves a wholesome aversion to coming home without having filled an honorable mission, when their health and other conditions will permit them to do so; and if they have any reluctance about coming home at all, before completing their missions, it should be based upon this principle. These men that are appointed to preside over the missions are men of intelligence and of heart, men who are filled with affection for their fellow laborers, and they will see to it that none of the Elders are left in their fields of labor to suffer, if it can be avoided. So, brethren, and sisters, you need not worry at all in regard to these matters.

ELDER ASAHIEL H. WOODRUFF

(Late President of Northern States Mission.)

My brethren and sisters, I have enjoyed to the utmost the spirited talk delivered by President Rich this morning. I only regret that circumstances have rendered it impracticable for me to attend the previous meetings of this glorious conference. I feel greatly the need of the faith and prayers of my brethren and sisters during the few moments I shall address you upon this important occasion. As is doubtless known to many, it has fallen to my lot to have presided for a brief period over that important branch of the Lord's work known as the Northern States mission. In the providence of the Lord and as dictated through His servants, I have been released from that post of duty, after having enjoyed the privilege for about thirty-two months. During the major part of that time I have enjoyed greatly my labors. It has given me much satisfaction and pleasure to

know that I enjoyed the confidence of my brethren to the extent that they were willing to entrust me with that important post; and while I felt greatly my inability in many respects to fulfill the requirements of the position, yet I have tried to perform my labors to the best of my ability, and I trust with some degree of success. I have had the confidence and support of the Elders that were appointed to labor with me in that part of the Lord's vineyard, and I believe that through our united efforts some good has been accomplished. A great deal of literature has been distributed among the people who reside in the six States that go to make up the Northern States mission. During the past two years and a half we have distributed four hundred thousand tracts and over twenty thousand books. We have held over ten thousand meetings, and over four hundred thousand Gospel conversations, and striking a fair average of five members to each family visited, and twenty at each meeting held, we believe we have reached four millions of people in the Northern States mission during that time. Vast as this number is, it is but a small part of the entire population of those States. When we remember that the population of the city of Chicago alone is as great as the combined population of ten of our western States, we can perhaps realize the magnitude of the work that lies ahead of the small body of Elders who are laboring in that field at the present time. The people there, to a large extent, are not naturally religious. Their hearts, in a great measure, are set upon the things of this world. President Rich uttered a truth when he said that the people of the south were different in this respect. Many of the people of the north, particularly in the large cities, do not read the Bible to any great extent, and they relegate religion to the background. They seem to think it is something that pertains to women and children and to those who are not quite sound in their mental faculties. Consequently, we have to reason with them upon the

Gospel, and to show them the philosophy of it; and we do not have more people applying for baptism than what our Elders can comfortably take care of. We rejoice, however, to be able to report to our brothers and sisters that the work of the Lord is progressing in the Northern States, and that the baptisms are quite satisfactory. As I learn from Elder German E. Ellsworth, of Lehi, who has been appointed to succeed me in the presidency of that mission, some of the conferences held this fall have been unusually successful, one particularly, which was held in the State of Indiana, in a district which has been worked for some time by the Elders, and which promised to yield fruit. It was decided to hold a conference near the town of Robinson, Greene county, Ind. The conference convened in a grove, away from any populous center. Brother Ellsworth states that he did not see two houses together any one time, but the woods seemed to turn out the people in large numbers, in response to our invitation to attend the conference; and the interest aroused during the first few sessions of the conference was so great that they felt constrained to appoint a time for baptisms. The conference commenced on Saturday, and on the following Wednesday afternoon seven of the leading citizens of the neighborhood, four men and three women, presented themselves as candidates for baptism. This was followed later by two other baptisms, and the total added to the fold during that conference was 15. The brethren continued the meetings for 14 days, and it is stated that there are two or three other districts in that state where it is believed these results can be duplicated.

It might be of interest to the Latter-day Saints to know that the work has been opened up vigorously in Hancock county, State of Illinois—a county which suggests so many historic recollections, some pleasant and some otherwise, particularly to the older members of the Church. Two Elders, full of faith, hope and courage, and possessed of proper ability and reliance upon the Lord, were sent down to that coun-

ty some few months ago, without purse or scrip, and they were more than successful in reaching the hearts of the people and making friends. They were able to hold successful meetings in the city of Nauvoo, and in Carthage. Their headquarters, at the present time, are in the town of Carthage, and it is not improbable, if suitable arrangements can be made with the Presidency, that ere long the Gospel will be preached regularly on the Sabbath day in Carthage jail. This is a great reversal of conditions as they existed in the forties, and we feel that the Lord is working with the honest in heart in those States.

My brethren and sisters, I want to endorse the words spoken by Brother Rich in regard to meddling and interfering with business that properly belongs to the mission on the part of our brethren and sisters at home. No doubt this is done thoughtlessly in the great majority of cases; but we found in the Northern States that it was almost impossible to carry out the counsel which President F. M. Lyman gave to us as he was passing through there some time ago, that we should break up the notion in the minds of the Elders that a mission was simply for two years, by reason of the criticism and interference of those at home. We have endeavored to carry out that idea, and have released some brethren even before the two year period, because they were advanced in years and had family cares. On the other hand, we have tried to keep some younger men who were in a position to do us a great deal of good; and I want to say that an Elder who has served two years, if he can be retained in the field for another six months, can accomplish about as much good during those six months, if he will keep up steam, as he could during the previous two years. So we have tried to keep some of them two years and a half; but in a great majority of cases, either their parents, or the President of the Stake, or others interested, have sent for them to come home, sometimes we fear without good excuse. We believe that when an Elder is sent

out into the field he is under the direction of the mission president, who certainly should be entitled to the spirit of his office and calling. If he does not enjoy the inspiration of the Lord to direct him in his labors, he is not a suitable person to be retained in that position, and I do not believe the Lord will long retain him there. I merely mention this fact because I sometimes think parents do not view the matter in a correct light. It seems to me that every father and mother ought to feel that it is an honor conferred upon their son if he be retained beyond the usual period. It should be an evidence to them that he is appreciated and that he is of value to the work.

Through material assistance received from the Presidency of the Church, there has recently been acquired a magnificent church and parsonage in the city of Chicago, which will serve not only as a meeting place for the Saints of that city, but also as headquarters for the Northern States mission. It is almost centrally located and accessible from all parts of the city. The auditorium of the building will seat at least five hundred people, and is provided with splendid seats of walnut, and a fine pipe organ. The lower part of the building is divided into a chapel room, capable of seating some three hundred people. There is also several Sunday School rooms, a parson's study, a dining room and a kitchen. We feel that this is a very valuable acquisition to the mission, and will serve to further the work greatly in that important metropolis. While our meeting place in the past has been quite comfortable, it has not altogether created a favorable impression upon our friends, and I rejoice to learn that the attendance has already been greatly augmented through their being privileged to meet under more favorable conditions.

I am sure that President Ellsworth and the Elders laboring in Chicago will be glad to welcome the brethren and sisters from Utah who visit that city for business or other purposes. Some

of them make it a point to call on the Elders as they pass through. Others, however, come and go without showing themselves. There are many who are in the habit of going there with carloads of cattle and sheep, many of whom are actively interested in the Lord's work, but they do not always bless the Saints with their presence, and I am sure the Elders would be glad to extend an invitation to them to come and listen to them, and thereby advance the interest of the Lord's work. Sometimes we have had the privilege of preaching to visiting brethren on street corners, but we could not get them into the hall. I remember last summer I was preaching on the streets, and there was a group of men came along, and I was quite surprised to see some of them remove their hats when the opening prayer was offered, but I learned at the close of the meeting that it was a group of our brethren who had come down with cattle, and who were on their way to the theater, and they were attracted by the singing. Some of them afterwards remarked that it was the first time in their lives that they had ever heard the principles of the Gospel preached in such plainness. I would like our visitors not only to come to the street meetings, but to the indoor services as well.

It has been claimed by some misguided women, particularly one in addressing a convention at Denver a few days ago, that many of the young Latter-day Saints were becoming ashamed of the religion of their fathers. I do know that the young men who are preaching the Gospel in the Northern States, are young men of courage and conviction, they are fearless and hesitate not to go out upon the crowded thoroughfares, though it may be necessary at times to go along and sing their own songs, hold their own services, and they look fearlessly into the faces of hundreds of people and declare unto them the pure principles of the Gospel of Jesus Christ. What is there in the Gospel of Jesus Christ,

the religion of our fathers, to be ashamed of? Surely we need not be ashamed that God has been so kind as to bear testimony to our souls that He indeed does live, that Jesus Christ lives, and that He has again spoken from the heavens, and recommitted the keys of authority and power, by which men were authorized to organize His Church upon the earth, in all its fullness, in the day and time in which we live. There is nothing in this to be ashamed of. There is nothing in the history of our people to be ashamed of. There is nothing to be ashamed of in the material progress we have made, by which this despised religion has taken the people from a state of dependence, if not poverty, in the nations of the earth, and placed them in a position of independence, and made them land owners and householders. I want to testify to you that none of the young men out in the Northern States mission are getting ashamed of their religion, and I have failed to find any at home. If there are any such, I fear that the Lord is as much ashamed of them as they are of Him and His work.

I bear my testimony to the divinity of this work. I do know it is God's eternal truth restored to the earth. I do know that He raised up His servant, the Prophet Joseph Smith, and gave him authority to organize His Church upon the earth. He fulfilled all that was required of him, he laid the foundations of this work, and he laid them deep, and he laid them well. After him came others who were specially qualified for the peculiar work and the peculiar conditions that they were required to meet in their time. And I do testify that we have a Prophet of the Lord standing at the head of this work at the present time. I pray that the blessings of the Lord may be with us, that His spirit may fill our hearts, and that our first consideration and desire may always be to labor for the advancement of His work upon the earth. I ask it in the name of Jesus. Amen.

ELDER JOSEPH A. McRAE.

(President of Colorado Mission.)

My brethren and sisters, I rejoice with you this morning in the opportunity of meeting in this conference. I have enjoyed exceedingly the meetings we have had during the past few days and the remarks that have been made, and I trust that the few moments I shall occupy this morning I may be endowed with the Spirit of our Father in heaven, that I may speak unto you that which will be of mutual benefit to you and myself. I realize that without the Spirit of the Lord we are not able to accomplish anything pertaining to His great work. I have listened with pleasure to the reports made by our brethren of the missions which they preside over. I suppose that the work in our part of the country is similar in many respects to that which you have heard. We are endeavoring to preach the Gospel unto the people; but if we are to be measured and judged by the number of converts, or the baptisms which are performed in the Colorado mission, it seems to me that our work will appear to have been in vain. But we have a great many friends. Many of the people in Colorado are friendly to the work that we are engaged in. They come to us with expressions of friendship, and they give unto us their aid and assistance in every way they possibly can. About the only opposition we receive in Colorado is from people who have come from some other part of the country. Brother Woodruff referred to remarks that were made in Denver a few days ago by some good sister. Similar remarks were made by people from other parts of the country, and not by any who live in the state of Colorado. It was the national convention of the Female society of the Methodist church. I went to the president of that society, and asked the privilege of presenting "Mormonism" before the convention from a "Mormon" standpoint, but they told me the program was full, and it would be impossible to give me any time. I felt in this matter like one of

the brethren said President Woodruff felt in relation to the St. George Temple. When it was proposed to close that Temple, President Woodruff said it should remain open so that the people might have an opportunity to do their work, and if they did not do the work, then the responsibility would be upon them. I felt that we should give these people an opportunity to hear the Gospel; then if they refused to hear our testimony, the sin be upon their heads.

I notice that this convention resolved to stamp out "Mormonism" entirely; and I thought while listening to the remarks of President Smith, and the report which he made of the organization of the Church, what part of this great organization are they going to begin on with their stamping-out process? And if they should stamp out one part of it, what about the other parts? How futile are the efforts of those who are endeavoring to tear down "Mormonism!" Prominent men of Colorado and the other States in our mission are coming to us voluntarily and assuring us that they are our friends, and they tell us that we are the only religious people in the world who are advancing. I can readily believe this when I look over this great sea of faces. I can realize the advancement this Church has made in the few years since it was organized. A few days ago I called on my grandmother, who is now 86 years of age, and who was baptized into the Church in the year 1833, and I asked her if she felt sorry for having been baptized. She said: "No, my son, I have not seen one hour of sorrow for it." Although she has passed through many trials and seen much sorrow in the early history of this Church, being separated from her family and driven from one part of the country to another, destitute of food and clothing on many occasions, yet never a day had she felt to regret having joined this Church. She said: "I know the Gospel to be the power of God and salvation, not because man has told it to me, but through the Spirit of my Father in heaven." I feel this testimony myself. I know that we are engaged in the work of the Lord, and

I realize that the efforts we are putting forth are yielding fruit. We are reaping the harvest, not in baptisms perchance, but in the good opinion of the thinking men of the world.

I believe that the great evil of the age is the tendency toward infidelity. The people of the world are becoming impregnated with that spirit to such an extent that I fear it may contaminate some of those who have taken upon themselves to serve the Lord and to keep His commandments. I hope it will not; but in laboring among the people I see so much infidelity that I ask myself, how is it possible to keep this spirit from spreading among the Latter-day Saints? Where we are laboring, many people are becoming disgusted even with the teaching of the Bible. They say that the Bible would do for the people who lived ages ago, and didn't know any better, but we have gone past those things now. It makes me wonder whether or not this spirit is getting among the Latter-day Saints, but I do pray it will not.

We are striving in our mission to have the Elders who go there become thoroughly acquainted with the principles of the Gospel. We are trying to keep them at work, realizing that so long as they are working and striving every day to preach the Gospel and to bear their testimony, the Lord will be with them, and will strengthen the testimony which they already have. I believe we have as good a lot of Elders and sister missionaries in our mission field as can be found in any part of the world. They are working zealously and earnestly for the advancement of truth, and you do not need to have one moment of worry regarding their condition. You need not trouble as to whether they are sick, or whether they will be sent home before their time, or whether they will be kept longer than their time. We have determined to keep an Elder in the mission field as long as the Spirit of the Lord directs. We have Elders now who have been there from thirty to thirty-three months, and they may be there thirty-six or forty months, before they return home. We do not want them to come

home, for we feel that they are accomplishing a great amount of good. In some instances, while they may not be accomplishing much good for others, they are doing a great amount of good to themselves. While they may not be baptizing many, they are becoming thoroughly imbued with the spirit of the Gospel and receiving the testimony of Jesus Christ for themselves, and when they return to their homes they will be in a position to do you and the great work in which they are engaged more good than if they were to return at an earlier period. The Elders should remain in the mission field until those who preside over them feel that they should return. This is the policy we have been endeavoring to carry out. We have tried to show the Elders that their mission is not for any stated period of time, but they are to remain until they receive their release, and they will receive their release just as soon as the Spirit of the Lord indicates that it should be given.

We who are laboring in the Colorado mission, love the word of the Lord, and we love to bear our testimony. The Elders have borne testimony upon many of the street corners of the cities and towns of the Colorado mission. In the little towns and hamlets they have gone into the streets on Saturday afternoon, when the people have gathered to do their shopping, and they have found there congregations of four and five hundred people who have stood and listened to them while they preached the Gospel. It was rather a new thing to some of the Elders to hold meetings on the streets in the afternoon, but we have found it has done a great deal of good and has opened a great many doors to the Elders. And while the people in this mission were hospitable before, and took the Elders in and gave unto them everything necessary to their comfort, we feel that these street meetings have resulted in much good, in allaying prejudice, and in various other ways. May the Lord bless us and help us to be faithful and to do His will continually, is my prayer in the name of Jesus. Amen.

Sister Eva Ward of Provo sang a solo entitled, "The Redemption."

ELDER REED SMOOT.

A good word to the Young—Importance of enlarging home Industries.

It gives me great pleasure, my dear brethren and sisters, to have the privilege of speaking a few minutes to this vast congregation of Latter-day Saints. I am proud indeed to hear the reports that have been given and the testimonies that have been borne this morning by three presidents of missions, and to partake of the Spirit of this conference. I know they are interested in your sons, and in the great missionary work of the Church. I feel to say, thank God for them and their labors.

Our enemies would very much appreciate the claim, if it were true, that many of our young people are ashamed of the Gospel of Jesus Christ. But in my travels among our people, and in coming in contact with the young people in our meetings, I can testify to you that instead of being ashamed of the great work, they are proud of the fact that they are members of the Church of Jesus Christ of Latter-day Saints. They are proud of their fathers and of their mothers. I am not ashamed of the Gospel of the Lord Jesus Christ, for I do know that it is the power of God unto salvation; and I hope I may never live long enough to be ashamed of the Gospel, or of the devotion that my father and my mother gave to this great work. I only hope that I shall have that same fidelity, that same love, and that same confidence in the work of God that they had; that I shall, at all times, have sufficient of the Spirit of God to enable me, if it became necessary, to give all on earth for its advancement, as I know that the father and mother who gave me life would have done any minute after they were baptized into this church.

There are many things that the Apostles of the Church speak of at the different quarterly conferences pertain-

ing to the welfare of the people and properly so. As I visit the different sections of our State, and see prosperity on all hands, I thank our heavenly Father that the people are so well provided with comfortable homes, happy surroundings, and loving children, and while I know that there is very little suffering among the Saints of God, yet, as I travel from one end of the state to the other and mingle with the people, I can plainly see in different localities that there are many natural advantages that are not made the best use of by our people. At the earnest request of the presidency of the St. George stake of Zion, I took a trip recently through that stake for the purpose of seeing if the conditions were favorable for the re-establishment of an industry by which a part of the woolen goods used by the southern people could be manufactured at Washington, Utah. This state had for its emblem the beehive, which means industry, frugality gathering for future need. Would that we all might incorporate its meaning into our lives. In years past that great apostle of home manufacture, President Brigham Young, taught very strongly from one end of the land to the other, the duty and principle of making what we wear and raising what we eat. You can go into many of our communities and you will find the result of his teachings in different kinds of factories and mills, but I am sorry to say that almost every woolen mill in the state is closed today, with the machinery not only lying idle, but going to rack and ruin. Then again we can go into the different counties of Utah and see hundreds of car loads of fruit rotting and going to waste.

It seems to me, for want of proper care and lack of means to preserve the same, we are neglecting one of the great cardinal principles of prosperity, that has been taught to us by President Young and all of his successors, that of loyalty to home manufactured goods. The trouble is we have forgotten the great principle of co-operation by which the mill and factory in our early his-

tory were established. And why is this? I rather think that one of the causes is loss of confidence in one another's ability to make money in manufacturing institutions. Perhaps one reason is because there have been a few failures and a loss of means in some of these undertakings. But I believe that if the people today would be as loyal to the great principle of home manufacture as they were when these institutions were established, not only those which we have in our midst would be running, but many others would be started. If the men associated with the institutions that have been established in the past in different parts of Utah, would only get together, and if the men of means would join with them and furnish enough money to resuscitate these industries, and all work upon the principle of sustaining home institutions, I am satisfied, that we would grow in our material interests much faster than we have in the past.

I also find in traveling around, that there is a lack of interest among the people in providing work for their children, and many of them are idle. I have noticed, too, that many of our young people are becoming professional idlers. If there is any one thing that will bring trouble to the children of the Latter-day Saints more than another it is to raise them up in idleness; for an idle brain is the devil's workshop. I tell you, my brethren and sisters, we ought to provide some means of employment for our young people, and teach them in their youth to be industrious and avoid the crime of idleness. The proper time to correct this evil is now. Upon the great face of the world's time piece is only written one word, and that is NOW. I hope and trust that where we see the great blessings which our Heavenly Father showers upon the people going to waste upon this hand and upon the other, we will be interested enough to get together, and men who have been blessed of God with means, utilize their means in starting some kind of industry that will employ our young people. I know that if we will do this and the people be loyal

in their support, numerous industries can be established and made a success. It is almost a shame to think of the number of factories that have been started in Utah in the shape of woolen mills and only one running—a mill at Provo, running night and day, and ninety per cent of all its products going to eastern markets! It did not use to be that way, and it should not be now. Many of our people are restless, and some of the younger men, and some of the older ones, too, are moving away in search of new homes, claiming lack of opportunity to make a living. I tell you that there are just as good advantages and as many of them right within the borders of our own state, if they are only utilized, as you will find most anywhere in this country. Do not get discouraged, and do not leave your homes, but make use of the advantages around you. I have seen lately many who have sold their homes to go to different localities, and they have spent most of the money in trying to get located, and now they are coming back to where they went from, not as well off as when they went, and without any home, and most of the means gone.

I have in mind now many industries that could be started in different parts of the State, and should be by men who have the interest of the people at heart. I ask the leading men of our communities to take an interest in this particular direction, and see if they cannot find something to do for all our boys, and for the idle men, if there are any. I suggested the other day to the Commercial Club of Provo that it would be a very good thing for them to appoint a committee to visit every locality in Utah, and even beyond the borders of our own State, and see what was being done in other localities by way of manufacturing industries, and returning study the natural resources of our city, and see if they could not be converted into something that we must have and for which we are now sending our means out of the State. I believe it would be a good thing, whenever men travel from one place to another, to

learn of the successful manufacturing establishments, and perhaps they might find something that would be of advantage to the people where they are located. If these things are looked after, I believe greater prosperity will be brought to the people than they have enjoyed in the past.

My brethren and sisters, I ask God's blessings upon us as a people, and upon all that we undertake to do in righteousness, that we may be successful. That His blessings may ever attend us, is my prayer in the name of Jesus. Amen.

The choir sang the anthem, "Arouse, O ye Mortals."

Benediction was pronounced by Elder Joseph W. McMurrin of the seven presidents of Seventies.

OVERFLOW MEETING.

At the overflow meeting in the Assembly Hall Sunday afternoon, the audience filled every available seat. Apostle Rudger Clawson called the meeting to order promptly at 2 o'clock, after which the Temple choir and audience sang, "Now let us rejoice in the day of Salvation." Prayer was offered by President James E. Steele of Bingham stake; followed by the Temple choir singing the Harvest Anthem, "Ye shall dwell in the land."

ELDER NEPHI PRATT,

(President of Northwestern States Mission.)

My brethren and sisters, I am very grateful to be accounted worthy to occupy this position in this great assemblage this afternoon. I rise before you, as other Elders do, with much fear and trembling; but I am grateful to the Lord, nevertheless, that I am accounted worthy to be a member in the Church of Jesus Christ of Latter-day Saints. My spirit will, throughout the endless ages of eternity, continue thankful for the conditions which have surrounded me in mortal life. I thought this morning, while listening to certain remarks of our brethren in this conference, that if I could see my own father and mother again, with the understanding that I have now, I could almost bow down and worship them. I am thankful that my father was a seeker after truth, that he hungered af-

ter righteousness, and that he lived in a generation when the Lord had again established His work on the earth with authority and with power. In the souls of my mother and my father were implanted desires that finally led them to receive the Gospel of the Son of God, in its purity. I have sought for many years to correct the frailties of my life, that I might be accounted worthy in the hereafter, when I have laid by mortality, and gone into the spirit world, to associate with the Prophet Joseph Smith, with my father and other Prophets, Priests and kings that have been raised up from this people and saved in the celestial kingdom of our God. Gold and silver, houses and lands, and all that beautifies and enriches the earth, and gladdens the heart, all that we call wealth in the earth, we ought to consider as dross compared to the excellency of the knowledge and spirit of this work. When the Spirit of the Lord comes upon a man, and he is performing the duties that the Lord has called him to do, he receives the revelations of Jesus Christ, when he goes to the Lord and seeks to know how to fulfill the duties of his high and holy calling. The still small voice will come to a man or to a woman, in the positions they occupy in the family or in the Priesthood. No person can stand between woman, child, or man and their God in this Church. We are dependent upon the words of no individual, nor the testimony of any person in the world. No man's ability is so great, and never has been, no matter what may be said about the greatness of our leaders, that could ever accomplish what has been done in this generation. No man could have established this work, much less an uninformed boy. This work was established by the Lord.

In the mission where I am called to labor the Elders are hunting diligently for good souls that will listen to their testimony. These Elders almost cry with joy when they get a few investigators that accord them the privilege of stating the mission God has sent them to perform. We realize the value

of the souls of men and women. When we find the door of a house opened to us, and the hearts of the people softened sufficiently that they give us food and shelter, we begin then to pray for that household. We beseech the Lord, in the name of Jesus that has called us into the work of God, to bless that man and his house, and to bless his wife and children, that they may have the testimony that this is the work of God come unto them from God the Eternal Father. Our Elders visit them as often as it is wise to do so. They continue to pray for them and speak upon the principles of truth and righteousness as frequently as the spirit that is in the Elders tells them will be proper to do in that house, earnestly desiring to save souls.

I have thought in my cogitations in the missionary field, many a time, how careless I have been, in the years that are passed, about the soul, of my neighbor, here in Zion. How much did I seek as a teacher in the church, sent around the block, to teach the people, cultivate the garden of the Lord, and save the souls of my brethren? The missionary work I am doing abroad has shown me that my soul was not sufficiently in the work when I was at home. The cares of my family, financial affairs and other things constrained me, so that when I went out among the people I wanted to hurry from family to family, but now the souls of men are precious to me. It seems to me I never will again on the earth be indifferent to the soul of any man, because all are the children of God.

The Elders in my mission are about 40 in number, all faithful and true, some of them of fine ability. Some of you will wonder at your sons when they return from that mission. If they seem improved to you, if they come back converted to the Gospel, you may know that they had to resist the powers of evil, and overcome the world. They now appreciate privileges that they had never appreciated when they were at home. O

you young people in the Church of God, you that are in theological classes in Sunday schools, who study the Gospel, that is contained in the Book of Mormon and the Bible, because you have been exhorted to do so, but sit like dummies upon your seats when asked to answer questions, how shall you face the people of the world when you are sent on missions? If you won't get up where there is a small class all in sympathy with you, because your heart beats and fails you at the time, what shall you do when you go out on the street corner and face a congregation of from one dozen to five hundred, all of whom hope to see you fail, and would not give you God-speed if they could help it? Now, if it almost breaks your heart to practice a little in the Sunday schools and Mutual Improvement associations, if it blanches your cheeks and sets your heart fluttering till you almost faint, that is the place to begin, so that when you go out into the world you won't be humiliated because you did not improve the opportunities that were offered to you at home.

It is not all pleasantness in the missionary field. Doors are slammed in our faces by the wicked and indifferent. If they see a long tail coat at the door, they say to their servants, "Shut the door as quick as you can without being impolite." It would surprise you to hear the first discourses of your boys; they fail because they would not do the things that were required of them at home. But they go to the Lord after failure, and cry unto Him, and say, "Father, I know that I was remiss, I know that I didn't do the things I should have done at home, I see now what I have lost; I am no credit to the Church that thou hast established in the earth, but bear with me, my Father, and have mercy upon me." The young Elder then goes out, and the Lord having mercy upon him, he begins to speak, the power of God falls upon him, and he is lifted above himself. Sometimes, when a few blessings of this kind fall upon the young man, his head

swells, and he says to himself, Now I can do it, I will preach on the corner, on such and such a principle. He goes there, and, in order that the Lord may teach him that he is nothing, but that the Lord is all in all, the Spirit is withheld from him, and he experiences another failure. He learns then how powerless he is, and says, "I am nothing, but the Lord God is all in all," and confesses his weakness. By and by, when he comes home, you say that it is as though a miracle had been performed upon him. Well, you did not see his struggles, you did not see what made him the man that he is. It was the humiliation that he got in the field, and the efforts that he made. If he sticks to the faith, and don't go back to his old-time habits, I will tell you what he will be in the future: He will be a man that will never again think "I am everything." He will be always ready to say, It is God that accomplishes these things; it was the Lord that did this, and the Lord that did the other; and he will never ascribe the success of this work to the hand of any man.

God bless the people; bless the fruits of this conference; comfort the servants of God; and may the work of the Lord roll forth in majesty and power greater than it ever has since the beginning. I ask in the name of Jesus Christ. Amen.

GERMAN E. ELLSWORTH.

(Acting President Northern States Mission.)

My brethren and sisters, I desire that you should offer in my behalf a solemn prayer, that the man-fearing spirit that sometimes comes upon the Elders, when appearing before the Saints, may be taken from me a short time, while I report the condition of the mission known as the Northern States. This man-fearing spirit does not bother the Elders as much before an audience in the world as it does before an audience of Latter-day Saints. Here we are conscious that the majority of the audience, if not all, understand the principles of the Gospel as well as we; but when appearing before the world, we

know that we have something new to tell, we know that we have been sent with the message of life and salvation to declare unto them, and God has blessed us and sent us forth, and we feel if we are humble that we can tell the people something. If the Latter-day Saints were not possessed of the Spirit of the Lord, if they did not come seeking the truth of the Gospel of Jesus Christ, they would go from the meetings dissatisfied with that which had been spoken in their hearing. The Latter-day Saints, when they come together, and listen to the principle of faith, or repentance, or baptism, or the Holy Ghost, or any one of the simple principles of the Gospel declared by the Elders, if in possession of the Spirit of God, that spirit manifests unto them that which is satisfying to the soul. I have heard testimonies concerning revelations of God given unto different people in the audience while some humble Elder was speaking concerning the restoration of the Gospel of Jesus Christ. And that one thing gives me hope in attending meetings, no matter who the speaker is, if my heart is right, God will bless me according to my desires, and I go away built up in faith and strengthened in the testimony of Jesus. I feel in listening to sermons that have been delivered in this conference and the reports of the different missions, that we have heard no new nor startling doctrines, but because of the Spirit that has been with us, many thousands of hearts, I know, will go from this conference feeling that it is good to have assembled together as a body of Latter-day Saints. It is good to have had the privilege of listening to the servants of the Lord, and opening our hearts and minds to the revelations that God bestows upon the earnest seeker. I rejoice to have the privilege, after 16 months, of again assembling with the Saints, and under the influence of the Spirit of the Lord, feast upon the good things of our Father's kingdom.

Two years ago, nearly, when I was called to go upon a mission, friends reminded me that I had only been

home a short time, and that there were other men who were financially better qualified to go than I was. I stated, when Apostle Cowley asked me if I would go upon a mission, that I had been home only a little over four years. He told me he didn't care if I had been home only four weeks, "it is the will of the Lord that you go upon a mission." I was unknowingly trying to prevent the fulfilment of a prophecy that was made that I would go upon a mission again within five years from the time I returned from my first mission. Now I am thankful to my Father in heaven I decided that I would go. The way was opened up whereby I have had the glorious privilege of being again associated with the missionaries of the Church of Jesus Christ of Latter-day Saints. They are a grand and noble body of men laboring in the Northern states.

We have in that mission at the present time a few less than 100 Elders, and if those who have been there two years, or near that time, were released we should have less than 75. The mission is so good that we are at least 50 or 75 short of the number that we could use conveniently. When we landed in the mission, I found President Asahel H. Woodruff was devoted to labor, labor, labor. Once while taking lessons in penmanship, my teacher told me he would give me three rules that would make me a good penman if I followed them. Those three rules were: Practice intelligent practice, and intelligent earnest practice. The life of our president, who has been in the Northern States mission for the last two years and a half, has been one of labor, earnest labor, earnest intelligent, diligent labor. He has sought, night and day, to instil that into the hearts of every one of the Elders there, for he realized, and often said to them, that if they would labor earnestly and diligently for the Lord their hearts would be opened and their minds quickened with the revelations of our Father, and they would be able to speak unto the people. When he has taught the young Elder to labor, and to love the souls of

men, they have begun to develop and seek diligently to find somebody to preach the Gospel to. This summer, many of our young men have not been satisfied to go upon the streets in company with three or four others, but were ready to avail themselves of every opportunity to preach the Gospel on street corners by themselves; and being alone, in humility have gone before the people and preached night after night. We have several that I could mention in particular who have, this summer, gone as often as 25 times alone upon the streets of Chicago, and proclaimed the Gospel. Last year, with the exception of three or four instances, we had no success upon the streets in the city of Chicago. Thousands of the people received our tracts, and went on without stopping to hear us. This year, we selected three corners, and appointed two Elders for each to hold meeting there every night that weather permitted. I am pleased to report that, at two of the corners selected, we have a standing congregation of from 40 to 100 people every night, when the weather is favorable. If we fail to come, the people are disappointed. Now the weather is beginning to get cold, we have as many as 25 people who attend our hall meetings, as a result of meetings held on one corner selected early in the spring.

I rejoice in the work of the Lord, and I rejoice in the testimonies that He has given to the Elders in the Northern states. Most of us are young, and we desire to do the will of the Lord, for we have no other purpose in view while abiding in those cold and barren states, where there are but few of the honest in heart, considering the many millions of people.

I desire to tell one circumstance, my brethren and sisters, that shows there is still faith in the earth. We were favored with a visit, about three weeks ago from Apostle George A. Smith and President Asahel H. Woodruff, and, on the Sabbath day they were there a little girl, who had heard of the power of God that was in the Church, but had never seen an Elder, asked her mother if she could come to meet-

ing and be blessed by the Elders, believing that she would be healed. The little girl was 11 years of age, and when she was only about 4 years of age, her father, who was a drunkard, came home and threw her across the room. The result was that one leg was disabled, and for six years she had worn a steel frame around her body, never taking it off, and it had formed hard sores upon her. She came to the meeting and was administered unto according to her request. During the night she heard a voice telling her to take off that frame, and she did so. She then went to her mother's room and said that the Lord had healed her. One of her legs has increased two or three inches in length; it is still a little shorter than the other now, but God healed her through the power of faith. We could tell you many other things the Lord has done for the honest in heart. He has blessed the Elders with the spirit of humility. He has blessed them also with a testimony of the Gospel, and with a love for the souls of their fellow men.

There is a sect in the Northern States known as the Dowieites, and they are teaching faith in God, and repentance, very vigorously; they are also teaching baptism for the remission of sins. They are practising "the word of wisdom;" and in their city of 10,000 people there is not a place where you can buy liquor, nor tobacco, nor a piece of swine flesh. A number of these people, within the last month or two, have testified in our meetings, and applied for baptism, who were brought to believe on the Lord Jesus Christ through Dowie's preaching. If they have been brought to believe on the name of Jesus Christ through this man, he has done that much good. I believe it is a glorious thing to be born in a Christian country, and be taught to believe in the name of Jesus Christ, no matter what denomination one may belong to, it is that much in favor of leading us to the true church of Christ. We are watching that people, and think it probable that in the course of a few years the honest in heart among them will accept the Gospel of the Lord Jesus.

I pray that God will bless us all, that we may open our hearts and desire to know the will of God; that we may gain from the many good things said here that which shall comfort our souls, that we may go away built up in faith, and with love toward our fellow men throughout all the earth. We ought to teach our young men, all of them, to open their hearts, for the young man who cannot pray to his Father in heaven in earnest will never convert a soul in the world. He must love the souls of men, he must open his heart in prayer, in song, and in earnest speech before he can impress the people that he believes what he is saying.

May God help us all to be true to the covenants we have made to uphold and sustain the laws of God upon the earth, is my prayer, in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS.

I have rejoiced exceedingly, my brethren and sisters, in the meetings of this conference, and in the testimonies that have been borne as to the divinity of the work in which we are engaged. I might say that I have been specially pleased with the reports that have come from the mission fields. It has brought to us the missionary spirit that we all admire so much in our young men when they return to our midst. I also rejoice in the Gospel itself, the principles which have been revealed by our Father in heaven for the salvation of His children; and I feel a deep interest in spreading abroad among the nations of the earth a knowledge of the Gospel that our Father has restored to the earth in the day and age in which we live.

In the remarks of Brother Asahel Woodruff, in the tabernacle, this morning, he stated that the people, or a great many of them, had ceased to regard the Bible as any particular authority, and in presenting the Gospel it was necessary to show them its philosophy. They are no longer content to accept of a faith because it harmonizes with the revealed word of God, it must

be presented to them in a form that will appeal to their reason. In other words, they must have religion presented to them scientifically before they will accept it.

My brethren and sisters, the Gospel of Jesus Christ is a scientific religion; it is based upon eternal principles of truth, and truth is science. I thought while he was speaking this morning, how natural it is that men and women should be saved through the operations of that only true Gospel, which our Father has revealed; and how natural are the principles that have been revealed to us, and how they appeal to the reason of intelligent men and women. There are many scientific truths stated in the Bible, but none of them any more scientific than this, that "This is Eternal Life to know Thee, the true and living God and Jesus Christ whom Thou hast sent." It requires only a little reflection to come to the conclusion that it is so in very deed. Every man and woman must recognize the fact that we are surrounded by influences that are abroad in the world. There is one power and influence that is endeavoring to elevate and exalt mankind; it is the Spirit of God that issues forth from His presence, and is bestowed upon all those who diligently seek Him. If we lend a willing ear to the whisperings of the still small voice it will lead us to works of righteousness.

There is also another influence that is abroad in the land, and everywhere felt among the children of men, that is leading downward, and if we harken to that voice it will lead us to destruction. Have you never felt the power of these influences working upon you? Does it need to be proven to you as individuals that these influences are abroad in the world? Have they not come under your own observation? Every man and woman should say, Yes, I have felt them for myself. On the one hand we listen to the Spirit of God; we hearken to His voice, and it leads us to the doing of those things that are in harmony with the will of the Father; it causes our hearts to be filled

with joy, it teaches us to love our neighbor, to be honest, to be truthful, to live a godly life and to keep ourselves unspotted from the sins of the world. On the other hand, if we listen to the evil power (which is just as much a reality as the existence of that good power and influence), if we hearken to that, it will lead us to the doing of those things that are evil, it will teach us to cheat our neighbor, to lie and steal, and will lead us down into the depths of misery; it will lead us into a life of debauchery crime and sin. The reason we find men both good and bad is because these influences are abroad in the world.

There is another scientific statement recorded in the Scripture, which says: "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." The spirit that belongs to us, that gives animation to our bodies, is subject to these influences, and the Spirit of God will give unto us understanding; it will give unto us knowledge; it will bring us unto God. It is also true that the evil spirit will darken our minds, and rob us of the understanding we ought to have. These are realities, my brethren and sisters. We are in the midst of them, for these powers and these influences are operating upon the minds of the children of men. Blessed is he whose soul yearns to be guided and directed by the Spirit of God. Happy is he if he lends a willing ear to the good influence that is trying to purify and save his soul. But unfortunate and unhappy is he who yields to the power and influence of the adversary.

When Paul was preaching this Gospel of the kingdom in Athens, he found the people in ignorance. They had been worshipping false gods. They had been offering their devotions to Minerva, the goddess of wisdom, and to Neptune, the god of the sea, to Mars, the god of war, and many other false deities whom they were worshipping. But among that people were some who began to yearn after the true and living God. They knew that there was an-

other power. Their own observation had convinced them of that, so they undertook to erect an altar in His honor, and upon that altar they inscribed the words, "To the unknown God." Paul took that inscription for his theme and text, and he said, "Him whom ye ignorantly worship, him declare I unto you." Later on he admonished them that they should "Seek the Lord if haply they might feel after Him and find him, though he be not far distant from every one of us, for in him we live and move and have our being." He proclaimed the existence of the Spirit of God that issued forth from the presence of the Father, and is everywhere to be found. I know that the passage I quoted in the first place is pretty thoroughly understood by the Latter-day Saints, that this is eternal life, this is salvation, that we may learn to know the Lord. Then it ought to be in a plan of salvation that is scientific in its nature, that men and women may be brought to the knowledge of God, because that is eternal life. The way to obtain that knowledge, then, is to get the Spirit of God, because no man knoweth the things of God but by the Spirit of God that is in him. Any plan which has for its purpose the bringing of men and women to that knowledge must indeed be founded upon scientific principles. The Gospel of Jesus Christ is peculiarly adapted to the acquisition of that knowledge. Its foundation is laid upon a knowledge of that theme, upon an understanding of that principle. When you see a man or a woman hearken to the still small voice, endeavoring to do right and to learn and lean upon the influence that is uplifting, and which is everywhere inducing men and women to be better, their hearts go out to that power and influence. And what is it? It is faith in God, the true and living God. Our hearts go out to Him. It is a natural principle that causes us to lean to the good influence, to lend a willing ear and to seek after Him, whom to know is life eternal. Not satisfied with the false gods that are in this world, our hearts yearned

for the true and living God. That is faith; a natural principle.

In order that we may come to a knowledge of God, that the Lord may be pleased to draw nigh unto us, and that we may be qualified to receive an additional outpouring of that Holy Spirit, what are we to do? We must set ourselves in order, forsake our evil ways, and put ourselves in harmony with the Good Spirit that is leading us upward. That is repentance, another natural law, without which we cannot come to a full knowledge of God.

What else do we yearn for? Forgiveness of sin, that we might stand clean before the throne of God, and be qualified to receive additional light which comes from the Spirit of God. 'Baptism is natural, too. I thank God that He established this ordinance, and put this law in His Church, that we may be washed free from sin, and be prepared to receive His Holy Spirit.

What else is there in this Gospel that is natural and scientific? Why, the obtaining of this Spirit; and God has instituted an ordinance that it might be conferred upon us by His divine authority, the ordinance of laying on of hands, that we might receive the Spirit of God. These are some of the principles that constitute truly scientific religion.

Some say, "I am not going to exercise faith; I want to have things proven to me first." You have got to manifest faith in God, or you will give evidence of being on the side of Satan. just as sure as you live. You have got to lend your ear to the Spirit of God, or you will hearken to the spirit of the adversary, who is trying to drag you down. These are the influences that are abroad in the world. They are realities, and you know it, every one of you. You cannot ignore the power of God. The Spirit of God is striving among the children of men, to lift them up and bless those that will hearken. And the spirit of evil is trying to drag you down, striving with you and seeking your destruction, just as sure as you are living here today. Satan has a very evil power, a very evil influence, a very evil name, and his name is adapted to his character. Did you ever

stop to analyze it? Let me just point out a few things to you about this evil spirit that is abroad in the world, that I may emphasise the character of the being who is trying to destroy your souls. We call him the devil. Just imagine his name as being written upon the wall here. It is bad in all its parts: Strike off the d, and it is evil, and that is bad; strike off the e and it is vile; strike off the v and it is ill (ill), and that is bad, too; then strike off the i, and give it a little English accent, and it is hell! And that is just where he will take you, if you listen to his voice. Let us then seek the Spirit of God, and believe in this natural religion which God has revealed for the salvation of the children of men. Amen.

J. GOLDEN KIMBALL.

I feel a good deal, at this time, as the chaplain did in one of the Utah Legislative assemblies when my father put him on oath. Father was a little acquainted with him. They had crossed the plains together, and father knew what a long and tedious prayer he usually offered, so father said, "Will you pray briefly and to the point." Well now, I feel that I will have to talk briefly and to the point. I trust that, through the inspiration of the Holy Spirit, I may make myself clear, for sometimes on these occasions we go down on record, that is, what we say is placed in print. Now I am not fearful to open my mouth, and endeavor to use the time profitably which the Lord has given me. I have lived in this Church long enough to know something about it, and I don't have to go to strangers to ask them anything about this work, and I don't propose to accept their statements, unless they are harmonious with my views.

I was born in this Church, and I thank God for it. It comprises everything that is good, everything that is pure, everything that is elevating, notwithstanding all that is said against it.

I can tell my history in a few minutes; if I stood before the bar of God tomorrow, and the Lord asked me what

I had been doing, I could tell him in a very few words. For 15 years of my life, I was disciplined and instructed by my father, which has been an anchor to my soul. The things I was taught in my childhood (father died when I was 15 years old.) have been the savor of life to my soul; and the Holy Ghost has brought it to my remembrance. For 12 years of my life, after his death, I was as free as the birds that fly in the air; there was no restraint further than the counsel from my mother. I took no active part in the Church. I was just as free as non-members of the Church feel that they are free. That is a part of my history I am not making much noise about; I am trying to forget some things that I did. However, I don't want you to be impressed with the idea that I committed anything criminal, anything that would deprive me of the Spirit of God. But I am sorry, O how sorry, that there was no restraint nor responsibility placed upon me, that I was not actively engaged in Church work during those 12 years. But after that, for 24 years past I have been more or less actively engaged in the ministry, and the more I am employed in it the more firmly I believe in the Gospel; and the more I testify that Jesus is the Christ and Joseph Smith is a prophet, the stronger I believe it.

We must have a knowledge that Jesus is the Christ, or we can not stand. Latter-day Saints who have failed are those who have not obtained a knowledge that Jesus is the Christ; all such are liable to apostatize. I am afraid there will be a lot of apostates, and that worries me.

You can't live on borrowed light any longer. This Church has passed through many close places, and, as my father said, it will pass through many other close places before victory and triumph is given to you or given to the Church. I know a good deal more about this Church than the man did, one of those strangers that come in our midst, who went on a hill here recently and stood in an ant bed, and when the ants commenced to bite he commenced to curse

the "Mormons." I suppose he thought they were "Mormon" ants, and he held us responsible for them.

Now there are a lot of people talking about us, and we have a great deal of cheap notoriety, but I am not at all concerned about it. I am not worrying about it; I don't stand with bated breath for fear this Church will be destroyed. This is the work of God; this is the Church of Jesus Christ. There are not devils enough to destroy it, and it can't be destroyed by men. If it could have been destroyed, some who claim to be members in the Church would have destroyed it years ago. I don't care how much harm is committed by pretended members of this Church, they can't destroy it; they will destroy themselves. I care not how many apostates attempt it, they cannot destroy this Church.

Now I want to serve notice on all Catholic, Methodist, and Presbyterian churches—I don't suppose they will take my advice; they never have done up to date, but I would like to continue giving them good advice—I would advise them never to receive a man into their church that had been a Latter-day Saint and apostatized from the Church. Such individuals will never make good Catholics, good Methodists, nor good Presbyterians. They will be agitators, and make a deal of mischief in those churches, because they will be so restless and unsettled that no one near them will have any peace or rest; and they will get to asking a lot of questions. The first thing they will ask is, "Where do you get your authority from?" and that will worry you a little. And they will ask other hard questions, and make trouble and mischief. And then they are no account anyhow, as members of any church.

You never saw an apostate in your life, that was a Latter-day Saint and did right up to a certain time and then apostatised, that has ever settled down and been satisfied in any other church in the world. They are not even satisfied with Spiritualism, notwithstanding they may talk with spirits and get a great amount of information;

they wont stay with that sect.

And, by the way, I would like to serve notice on the Republicans and Democrats that the individuals of whom I have been speaking will never be good Democrats or Republicans either; they will not stay with their party.

Now I want to serve notice on apostates. I am willing to carry the olive branch in my hand when I associate with the children of men in the world, I have nothing but the kindest feelings towards them; but when an apostate lifts up his voice against this people, when he makes dastardly charges against the Latter-day Saints he lies, and I have no patience with him. I have breathed this mountain air so long that I feel inclined to discard a little of the Gospel and knock such men down, and repent afterward. I want to say to an apostate, or to any man that has been born and bred in the Church, he is a coward to lift up his voice against this people. We are a little handful, only about 300,000, with over 100,000 children among the number. If apostates had their way the whole United States would be against us. Persons who have lived in this country and received all that they own from this people, and who lift their voices against us are cowards. Whenever any man or woman wants to leave this Church, they have a right to do so, and it is our duty to treat them right, to extend to them every courtesy and kindness, and be their friend, if they refrain from lying and persecuting us. This is God's work, and just as sure as He lives, and as we breathe and have a being, this work will come off triumphant. There may not be very many of us left, but, let the number be ever so few, it will succeed.

I want to say in conclusion, the only discipline I have had was by my own father, up to 15 years of age. For 12 years after that time I was under no responsibility, but since then I have been actively engaged in this Church. I have been in business of different kinds; I have been a farmer,

a stock raiser, a real estate man, and an implement man, but I never had one of the Apostles, or any one of the Presidency of the Church, interfere or even give me any advice or counsel in all those years of business. The only thing I am sorry for is that I didn't have sense enough to ask advice. I have labored in the ministry for 13 years, and have been one of the First Council of Seventy, and have labored with the Apostles, in close association with them, and none of them have ever offered any suggestions or dictation in any way pertaining to my franchise or political position. I knew Brigham Young almost as well as I knew my father. I knew Daniel H. Wells, a counselor of Brigham Young and associate of my father. I have known all these brethren down to President Smith, and can testify that all the counsel and advice I have received from them has been a savor of life unto life. It has been a God-send to me, and I am grateful that I have been favored because of my association with men of God, who have given me counsel, such counsel that, if I follow it, will bring me back into the presence of my Eternal Father.

Now, that is my testimony to this congregation. If you have got anything to say in favor of this people, whether you are in the Church or out, say it fearlessly. My father said to one of his grandchildren, who is living in Arizona and didn't take any active part in the Church: "Billy, these are my words to you, don't you ever lift up your voice against this people." Speaking to me about my father's advice to him, he said, "Golden, I never have, and I thank God for it." I repeat the advice; never speak against the work of God, nor against His people. May the Lord bless you. Amen.

ELDER SEYMOUR B. YOUNG.

My beloved brethren and sisters, I desire very much that you may assist me by your faith and prayers. I endorse the remarks of my brethren this afternoon, and also the remarks and teach-

ings to which we have listened during this general conference. I rejoice with you in a testimony that Joseph Smith was a prophet of God, that he was led by the spirit and power of inspiration. When he went into a retired place to plead with the Lord for wisdom and understanding, he was the only person we know anything about, in that day and time, that approached God in such faith and humility that the Father responded to him and answered his prayer. When he had gained knowledge and understanding, through his faith and humility and in answer to prayer, the inspiration of the Lord came upon him, and he was given the prophetic ministry that continued with him through all the remaining portion of his life, and that qualified him to organize the Church of Jesus Christ of Latter-day Saints. He was always true to his calling and ministry. How impressive is the thought expressed in the beautiful words we read or sing in connection with one of our Sunday school hymns,—

"Oh, what rapture filled his bosom, for he saw the living God."

And now, my brethren and sisters, his life's history is before us, an open book that we can read and understand, and we may profit thereby if we desire to do so. All of those chosen by him were not true to him, nor true to the faith. If he had been lacking in the power and spirit of a prophet of God, do you think he would dare to have said to such men as Oliver Cowdery and Sidney Rigdon, men of learning of the world, who stood by him and assisted in the organization of the apostolic and other quorums of the Priesthood, "Step aside, you have lost the spirit of your calling and ministry, the Church can no longer fellowship you, and we have no further use for your administrations." This was the course that he felt obliged to take; and the servants of the Lord in all their ministry from that time to the present have arrayed themselves upon the side of right, of truth, and eternal justice, and whether alone or with many to

sustain them, they take that stand. And so they continue today before the eyes of the world, ministers of the Lord. The president of the Church of Jesus Christ of Latter-day Saints, the Prophet, Seer and Revelator, to the Church, and his brethren who associate with him are endowed with the same power and the same prophetic ministry.

I am reminded of a conversation I had with a gentleman recently, while traveling to the north. He was speaking of the Book of Mormon. He said he had read some portions of it. He was a lawyer from the state of Wyoming, and a tolerably well enlightened man, so far as I could judge. He said, "I don't believe that the Prophet found the golden plates, and translated the Book of Mormon from those plates." "Well," I said, "what is your belief about the matter?" He replied, "I believe that he was inspired to write the Book of Mormon just the same as Matthew, Mark, Luke and John were inspired to write their history of the Lord's mission in the earth." I said, "That is a pretty good thought, and, for a man that does not understand the facts, I think your position might be considered fairly consistent; you are without a knowledge of the truth, however." He thanked me and went on his way.

I read an account of an incident recently, to which I will call your attention, being reminded of it by the remarks of brethren who have preceded me. A physician was seeking his son, who had returned to his home from a foreign land, and they met in the city of New York. The Father took the boy to his home of course, and he said: "We will draw a curtain over the was-sail of that night," meaning that they spent it in libations to Bacchus, which Brother Wells failed to mention, the god of the wine cup. They wished to draw a curtain over that night, so that we would not know about their revelry. A son of mine recently returned from a mission to the countries of Germany and Switzerland, after an absence of three years. I met him at the depot and welcomed him home. That night we did not have any wine nor strong

drink, neither were there cigars passed around. There was no "smoker," as they term it, established, but we got down on our knees before God, just as many of you have done, and offered up a prayer of thanksgiving and praise to Almighty God that another of His sons had gone to proclaim the Gospel, gone to foreign lands on a mission of life and truth to the nations of the earth, and had come home pure and spotless as when he left his father's house. That is the kind of a celebration we gave.

This people, of necessity, stand upon a higher plane than the people of the world occupy today, because of the knowledge which God has given unto us, and because of the ministration of Prophets and Apostles, whom we have with us today. We must perforce accentuate the principles of truth in which we believe, and although the majority of mankind do not love us, do not have any fellowship for us, this does not change our position, and does not change our responsibility. We cannot go down to their level. If we could make them see the position we occupy, we might say, "Please pardon us, we cannot come down to your level, but if you will allow us, we will raise you up to the higher plane. Your statesmen may become mightier men, because, if they will keep the commandments of God, they will be filled with greater ability to benefit and bless mankind. We say to your tradesmen, and railroad men, and to all the great moving spirits of the earth, If you will obey the Gospel, the Lord will fit and prepare you better to perform every duty that is laid upon you, as business men of the world, and as statesmen."

I remember reading in the Pearl of Great Price, and in other revelations of the Lord, how the Lord stood in the midst of the spirits that inhabited the eternal worlds, and it is written, the Lord saw some that were choice, and He said, "These I will make my rulers." And He has made of these choice spirits His rulers of the world. More especially has He sent those spirits in this age and time to inhabit tabernacles and

to be numbered among His ministers in this Church and kingdom that He has established on the earth. Among those great spirits were numbered the Prophet Joseph, and those brethren who have followed in the same sacred and prophetic ministry.

No wonder the Lord said "They are good, and of these I will make my rulers." He has kept His word; and we have among us today some of those choice spirits, and they are ruling and guiding and directing the destinies of this people and the destinies of mankind throughout the earth; for, in spite of opposition to the Church of Jesus Christ and the doctrines that lead to life eternal, the heaven of the Gospel is being felt from one end of Christianity to the other. A few years ago I remember hearing some minister of the Gospel, so styled, preach to his fellow men that hell was full of little infants who had not been baptized, and that all mankind who did not submit to be sprinkled in the church would lose all chances of redemption, and would burn in hell forever. What heresy, what vile principles these are. But the people of the world, and even the ministers of the gospels that they teach, are now inclined to leave these heresies out of their doctrines, and are preaching today and adopting a better principle, a principle taught by our Lord and Savior Jesus Christ, when he said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." The ministers are beginning to realize the truth of this saying, because the servants of the Lord have accentuated it, and declared that children are innocent until they are eight years of age, and are saved in His kingdom in this condition of innocency, without baptism.

Consider also the principle of baptism for the dead, that sacred principle that goes beyond the narrow limits of life in this world. I remember President Peery, who was at one time President of the Weber Stake of Zion, said to me: "Brother Young,

when I heard the gospel of baptism for the dead set forth by one of the Elders, in my native state, my heart was touched, and I could have bowed down and kissed his feet, because he opened to me a new life, a new world, and I was caught in the gospel net. I can testify too," said he, "from that very moment, the intelligence of the Holy Spirit illuminated my mind, and I learned that Jesus is the Christ and that Joseph was His chosen prophet."

All these glorious principles, my brethren and sisters, are before us, and we are striving to live by them; and although the world does not endorse us, or love us, we must do our whole duty.

May the Lord bless you, and give you power to be faithful and true unto the end of your days, for He has said truly, "Be faithful unto death, and I will give you a crown of life." Amen.

The Temple choir sang, "Go ye messengers of glory."

Benediction by Elder Rodney C. Badger.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.

The choir sang the anthem:

The Overthrow of Gog and Magog.

Prayer was offered by Elder Charles Kelly, president of Boxelder stake.

The choir sang the anthem:

How Beautiful Upon the Mountains.

The solo parts were sung by John Robinson and Mrs. Lizzie Thomas Edward, with admirable skill.

ELDER HYRUM M. SMITH.

The Youthful not ashamed of the Gospel—
The people progressing—Devotion of the
Leaders of the Church.

The sensation that one feels in standing before such hosts of Israel for the purpose of addressing them cannot be described—it can only be felt. It is quite overwhelming, I can assure you. I would like to impress upon those present the fact that the acoustic properties of this Tabernacle are wonderful. The building is of renown the world over

for these properties. Therefore, you must remember that each whisper, each movement of the body, or the shuffling of the feet of any person in the congregation will be reverberated and echoed throughout the building; and when these sounds are multiplied, then there is noise and confusion in the whole house. In order for any speaker's voice to carry into all parts of this Tabernacle and penetrate the ears of the congregation, all present must remain as quiet as they possibly can. There are probably between ten or twelve thousand people here this afternoon, and I presume all have come for the purpose of worshiping God in spirit and in truth, and with a desire to hear all that may be said by those who shall address you. This is my condition, and I rejoice greatly that so many of the Saints evidently have the same spirit and the same desire to hear the word of the Lord from His servants. It causes me to praise God when I see the Saints so anxious to hear that they willingly stand through a long meeting, if unable to find seats, for the purpose of enjoying the spirit of the conference.

The statement has been repeated here which was made by some of our friends (?) that there are many of the younger Latter-day Saints who are becoming ashamed of the Gospel. Now, I venture to say that there is not one individual here today who is a member of the Church of all the ten or twelve thousand present, who is ashamed of the Gospel. And if there are any such anywhere, then, of course, we know that they themselves are at fault, that their lives do not conform with the principles of the Gospel, that the Spirit of the Lord has reproved them, and that they are so weak in character that they are unable to repent and reform and place themselves in harmony with the spirit of the Gospel.

My labors have been among the Latter-day Saints, and during the last six months I have visited quite a number of the Stakes of Zion, being in attendance at a Stake conference upon each Sabbath day, consequently I have

visited in that time nearly half of the Stakes of Zion. I can testify to these friends of ours, and to all the Saints, that I found in each of the Stakes I have visited the same anxiety among the members of the Church to attend their Stake conferences as we see manifest here today at the semi-annual conference of the Church. It has been our experience to see all the meeting houses crowded to the doors, and every available space occupied by young and old who were desirous to hear what might be said. I am convinced that there is a general improvement all along the line among the people. We are not at a standstill, neither at home nor abroad. It is quite impossible that the Church of Jesus Christ should ever come to a stand still. The fact that one of our mission presidents may from time to time report fewer baptisms than usual is no evidence whatever that the Church is at a standstill. Many are called, but few are chosen. While the baptisms in one mission-field or another may be few, nevertheless the Elders laboring there are actively engaged in bearing their testimonies to thousands and tens of thousands of people, and this is by far the greater part of the mission of the Elders who are in the world declaring the truth. This Gospel shall be preached in all the world as a witness before the end shall come, and if these servants of God are standing on the street corners in the various cities, and traveling along the highways and byways of the villages and towns, raising their voices in proclamation of the truth, as well as bearing testimony in the homes of the people. I say to you that the work of God is going on rapidly in the earth, and we are speeding toward the ultimate consummation of all God's purposes concerning this great work of the latter-day. The Saints have every reason to be wonderfully encouraged. Faith is increasing. Faithfulness to duty and in keeping the commandments of God and in listening to the counsels of the authorities of the Church is becoming

more and more apparent, and rapid advancement and progress on the path of righteousness is certainly manifest to any individual who will pause for a moment and acquaint himself with the conditions that exist among the Latter-day Saints.

We have in our midst as leaders, men of God, men of tried integrity, men of pure devotion, who live among us wholly that they may do the will of the Lord, and that they may bear the burden which has been laid upon them of being preachers of righteousness and exemplars among the people. They are performing their duty as the Lord gives them light. The saints are becoming better and stronger day by day. The power of God is being manifest among us more and more as time rolls on. We ought to be encouraged in these men whom the Lord hath called to lead us in these days, as we have been encouraged in the men who have held these leading positions since the restoration of the Gospel in our age. If you will take the trouble to read their history and to study their lives, and then compare their lives and conduct with the lives and conduct of the ancient Prophets and Apostles, you will find that the comparison will be to the disadvantage of the Prophets and Apostles who lived in former days, if disadvantage may be found at all. The idea that the Prophets of old were anything more than men is a mistake. Many people look upon them as being something supernatural, nevertheless they were men—men, as Paul expresses it, of like passions unto ourselves. The Lord took them, and clothed them with His Spirit and power, and while in the main they served God and performed the mission that He gave them, yet they sometimes made mistakes. I presume it would be considered blasphemy by those who are not of us, to compare the latter-day leaders of the Church with the former-day leaders of the Church. But I look upon the Prophet Joseph Smith as the equal of any Prophet that has ever lived. I look upon him as being as highly favored

of God as any man ever was. I look upon him as a man who accomplished as successfully the great mission the Lord gave him to perform, as any other man ever accomplished a mission in the world. I look upon President Brigham Young, the successor of the Prophet Joseph Smith, as being as great a leader among men as ever led men in the history of the world. He was as great as was Moses, and performed as great a work; for he performed successfully all that God called upon him to do. Furthermore, in all his life, he never showed the weaknesses that Moses showed while leading the children of Israel. We might go on, if time would permit, and consider the patriarchs. Some of the patriarchs were mentioned this morning, and I want to say to you that I look upon the Patriarch Joseph Smith, father of the Prophet Joseph, as being as great a patriarch, as highly favored of God, as sincere, as devoted, and as pure in his life as either of the Patriarchs Abraham, Isaac, and Jacob; and besides, he never resorted to the sharp practice in his dealings with his fellow men that characterized some of these other patriarchs in their dealings. Let us consider the missionary work that has been done by this Church. Paul the Apostle is looked upon as being the greatest missionary of primitive times. While he traveled a great deal in the world as it was then known,—which, when compared with the world as known today, was small indeed,—compared with his labors the labors of many of the servants of God of latter-days who have carried the Gospel to Great Britain and to Scandinavia, and in the United States and the isles of the sea who have traversed many more miles than Paul ever did, have preached the Gospel to many thousands more people than Paul ever did, have led the way to the conversion of tens of thousands more people than Paul ever did, and who laid their lives down for the cause as Paul did. I would not disparage his work, but merely draw your attention to the

fact that these men of latter-days have worked as hard, as sincerely, and have accomplished as much as did they of old, and the power of God has been made manifest with them to just as great an extent as was ever manifest to Paul or any of his fellow apostles. I look upon the Presidencies of the Church who have succeeded the Prophet Joseph Smith as being the equal of Peter, James and John. While Peter, James and John were as good perhaps as men could be, nevertheless men who have lived in this day and who do live are as good as they were. I believe, however, our men of today have had a little advantage over those men of old, as they live in a dispensation of greater fullness of the Gospel. They ought to be good men, and they are good men. They are what they ought to be; and you, my brethren and sisters, will only do right in sustaining and upholding them, in praying for them in your homes, and in doing all in your power to raise them in the eyes of the Latter-day Saints and in the eyes of all the world, as men of God, endowed by Him to perform the work of the Gospel in the latter days.

The Lord bless you, my brethren and sisters. I testify to you that the words of testimony which have been borne by the servants of God here during this conference have been inspired of the Lord, and they are true. Like them, I am thankful to say that I know this is the work of the Lord, and that it will go on and triumph; that it cannot be stopped, neither will it ever stand still, until the righteousness of God shall prevail and the Kingdom of God be established in its fullness. God grant that you may have the same testimony, as I am convinced the great majority of those present have. And is it not a grand thing? Is it not a light to our feet? Will it not ever guide us onward and upward until we merit and receive salvation in the Kingdom of God? May the Lord bless the Latter-day Saints in all the world, in the name of Jesus Christ. Amen.

ELDER GEORGE A. SMITH.

Operations of the Spirit of truth—No need to be Ashamed of "Utah and the Mormons."

My brethren and sisters, I desire an interest in your faith and prayers, that during the few moments I stand before you I may be inspired by our heavenly Father to give utterance to those words of instruction or admonition that He would have me give you, occupying the position that I do. I have enjoyed the testimonies that have been borne. It has been meat and drink to me to mingle with my brothers and sisters in this semi-annual conference and to partake of the Spirit of the Father that has characterized the meetings. I sense the responsibility that rests upon the presiding authorities of the Church, when I look into the eager, upturned faces of the thousands assembled in this building and realize that you are but representatives of tens of thousands, yea, of hundreds of thousands, desirous of knowing the mind and will of our Father. We realize that the words uttered from this pulpit by those who are designated to speak to you are carried home to many who are unable, by reason of circumstances over which they have no control, to assemble with us. I have enjoyed more than I can tell the testimonies of our brethren, that wherever they have gone the Spirit of our Father has been there in abundance. It is a strength to me to know that the brethren in California find the influence of the Lord there; that from the Eastern States comes the testimony that the same Spirit is there also; that the testimony of the president of the Southern States mission is that our heavenly Father pours out His blessings upon them there, and that from every Stake of Zion, and from every mission field which has been represented here, the same good word comes, that they have received the benediction of the Almighty upon their labors.

When I heard one of the brethren make the statement that one of our sisters (and I desire to emphasize that

she was a sister, though not a member of the Church of Jesus Christ of Latter-day Saints) had said that the young and rising generation were ashamed of Utah and the "Mormons," I felt constrained to ask the question, And for what reason? Even allowing that it were possible to find within the borders of this great state, son or daughter of the patriotic, noble men and women, who have reared this commonwealth, who is ashamed of the labors performed by those whom our Father has honored—I say, granting that some such may be found; for what are they ashamed? Is it because in early days men and women imbued with a desire to worship God according to the dictates of their consciences bade farewell to father, mother, and loved ones, denied themselves home comforts and the blessings of social life, and turned their faces westward into this great wilderness, to take up their abode with the wild beasts and the still more savage red-man? Is it because the spirit that characterized Israel when Moses led them out of bondage filled the hearts of the early pioneers to this western land? Is it because men and women, imbued with a testimony of the divinity of this work felt that they could leave the comforts they had enjoyed from childhood and partake of the privation of pioneer life, and that they could afford to accept the reproach of parents and loved ones in many cases, and have their names cast out as evil, in order that they might worship their heavenly Father in spirit and in truth? Is it because these brave men and women, struggling with privation and want, marked their pathway across the great plains by the bloody prints of their lacerated feet, in the frozen snow, or because when they came down out of the canyon to the east of us, looked on the valley of the Great Salt Lake, and saw the sun's rays scintillating upon the western sea and the barren soil of the desert cracked open in great seams under the burning heat of summer, and they said, "We are outcasts from the place which should have been our home, but God being our helper,

we will rear a commonwealth here, and raise sons and daughters that shall give glory to His name?" Is it because where not one blade of grass grew before, there are luxuriant fields of green today? Is it because where only the shadscale, sagebrush and greasewood covered the land, that today we have beautiful farms and gardens, the sustenance of thousands of our Father's happy children? Is it because the men and women whose lives have been dedicated to the service of our Father have passed away with their faith still strong, and have left their dying testimony with their sons and daughters that they know this is the work of the Master? Is it because the wilderness has been made to blossom as the rose? Is it because the proportion of convicts and those who disobey the law of the land is less in Utah than in any other place in the wide world? Is it because the proportion of children in the schools is greater to the number of inhabitants than in any other state or territory of our great Union? Is it because there are more boys and girls who can stand upon their feet in the presence of a congregation, and bear their testimony to the divinity of the work of our Father than can be found among any like number of people anywhere else? Is it because there is a greater amount of virtue, kindness, and loving, tender care manifest in the homes of the Latter-day Saints than can be found in most places on our Father's footstool? Is it because today we are considered a peculiar people? Is it because we believe that Jesus is the Christ? Is it because we believe the Old and New Testament to be the revealed word of our Heavenly Father? Is it because boys and girls who go from these grand mountains to the colleges of the east, almost without exception, return covered with honor? Is it because of the success they have attained in their ministry? Is it because we have from fifteen hundred to two thousand men who have left their fathers and mothers, their wives and children, have turned their backs upon the comforts of this life, and gone

out into the world to testify that Jesus was indeed the Christ, and to depend for their daily bread upon the kindness of the people? Is it because these sons and, in some cases, these daughters have the courage, in face of the opposition of the world, to testify that they know that Jesus is the Christ and that the Gospel He has given to the earth is the power of God unto salvation? Is it because all over our broad land there are happy homes, and sons and daughters who have been reared to respect and honor the great ones of our nation, and the men our Father has raised up to guide the destinies of His people in the day and age in which we live? I say, is it for these things that anyone should be ashamed of Utah? No place upon our Father's footstool will you go today where you will find more patriotic, home-loving, God-fearing people in proportion to the inhabitants than you will find among the valleys of these everlasting hills. We have been taught to honor our fathers and our mothers. We have been taught to keep the commandments given by the creator to Moses on Mount Sinai. We have been taught to uphold the government of the great country in which we live. And Utah's sons have already brought honor and glory to this state by their valor and patriotism in the Philippines. We have been taught that the Constitution of the United States was inspired of Almighty God, and that it is the duty of every boy and every girl of "Mormon" birth to uphold and sustain it, if need be, with life itself. We have been taught that this great country of America is the promised land, and that here our Father has given an opportunity for His children to worship Him according to the dictates of their consciences. We have been taught to love our enemies, and to pray for those who spitefully use us and speak evil of us. We have been taught that it is our mission in the world to preach Christ and Him crucified, and to teach the same Gospel that He gave to the world when He ministered among the children of men. I say, instead of being ashamed of Utah

and "Mormonism," any boy or girl who will examine the splendid record of the people of this State will be grateful for it, and they will be able to hold up their heads and say, "I am proud of the country whence I came," and I do not believe there are many who would be recreant. I do not believe, with fathers and mothers such as I see before me today, that their children would give voice to such a sentiment as that, but I do believe that with a knowledge of the character of the teachings of the Church of Jesus Christ of Later-day Saints, one could not have such a feeling. And I take it for granted that the sentiment so expressed was a wish that was father to the thought.

I rejoice, my brethren and sisters, to be numbered with you. Our Father has given us a great mission among the children of men. And while our brothers and sisters of other faiths are doing, in most cases, what they believe to be right and proper, the Creator has given us a special calling, and He has admonished us to perform that duty with kindness, love and charity. When you are reviled, do not revile again. When others speak evil of you, pity them, and pray for them. Remember the example of the Divine Master, who, when suspended upon the cruel tree, said, "Father, forgive them, for they know not what they do." The efforts of your missionary sons and daughters who are scattered by that spirit. They are finding the honest in heart wherever they go. The Gospel is being preached to the poor, as the Master said it would be, and hundreds and thousands of His children have been brought to understand the teachings that have been given to the earth in the day and age in which we live. After we have performed our part by preaching the gospel to the children of men, if we have done it painstakingly and carefully and been exemplary our duty has been done, and the result is in the hands of the Master. "Paul may plant, and Apollos may water, but it is God that giveth the increase." No matter how gift-

ed we may be, or how choice our language, it is the Spirit of our Father that reaches the heart and brings conviction of the divinity of this work.

I am one of the sons who is proud of Utah, whose ancestors have given to this land examples of noble manhood and womanhood, whose lives have been dedicated to the blessing of their fellow creatures. I rejoice in my lineage and in that I am considered worthy to be one, even of the humblest in Israel. I pray that the Spirit of the Redeemer may burn in our hearts, that our children may never prove recreant to the great opportunity our Father has given them, but day by day, as they give evidence in their lives of the purity of their home teachings and chastity of their natures, the beauty of the Gospel will be more appreciated by our fellow men. Oh! that we might be able to give mankind an understanding of our feelings, that they might realize that we do not desire to curtail their opportunities, but that they might feel that our hearts reach out to them in love and kindness, not with any desire to hurt. Our mission in the world is to save souls, to bless them, and to place them in a condition that they may go back into the presence of our Father, crowned with glory, immortality and eternal life. If they do not understand it in this world, we have the witness from our Father that they will understand it in the life to come. Let us day by day so minister in the flesh that men seeing our good works, may glorify our Father which is in heaven, that when our life shall go out it may be said of us that the world is better for our having lived in it. Let the kindness, joy and peace that characterizes our efforts be a blessing to our Father's children wherever it may be our privilege to roam, so that when we go to the other side it may be said to us by Him who rules and reigns on high, "Well done, good and faithful servant." I testify to you that this is the work of our Father, and it will roll forth until He comes again in the clouds of heaven, when He shall direct whose right it is to rule and reign. Then those who

have not understood this work will understand it, and, thanks be to the testimony that we have received, they may yet have an opportunity to partake of the blessings our Father has in store for His children.

That the influence of this conference may be disseminated throughout Israel and the world, and that the Spirit of love and peace may be with all our Father's children, is my prayer in the name of Jesus Christ. Amen.

ELDER C. W. PENROSE.

Praise for the Worthy—The voice of the true Shepherd—Terms of Mission work—Effortlessness the strength of the Saints—Their Special Mission—Testimony of the Truth—Treatment of Enemies.

My brethren and sisters, as this building is overflowing at this time with the sons and daughters of the Lord anxious to hear His word and to worship before Him in the beauty of holiness, so my soul today is overflowing with gratitude to our Heavenly Father and with joy and thanksgiving that I have the privilege of assembling with this vast congregation to take part in the exercises of this conference. I have no language to express the feelings that well up in my heart today. When I look upon this congregation of Latter-day Saints and realize how many they represent in the various parts of the Church, in this and other lands, I am led to exclaim like one when the electric telegraph was first thoroughly understood and utilized, "What hath God wrought!" This is the work of God, it is true, the Lord has had to call to His aid on earth many of His sons and daughters to assist in the establishment of the latter-day kingdom, and that He now has on Mount Zion many who will be saviors of men. Yet the kingdom is the Lord's, the work is His, and to Him be the praise and the glory. However, I would not detract in the least from the praise that is due to the faithful laborers in this cause. I can join heartily in our popular hymn, "Praise to the man who communed with Jehovah: Jesus anointed that prophet and seer." It is right to give words of praise and to recognize the labors of the faithful servants of God

who have lived for the truth and died in its defense, and also to express our faith in the men who have succeeded the Prophet as the leaders of Israel in the latter days. And I do not believe that any man who ever stood at the head of the Church had more of the love, faith, confidence, prayers and support of the Latter-day Saints than our present leader, President Joseph F. Smith, who is of the blood of the prophets, as well as being imbued with the spirit of his calling. I believe that the Latter-day Saints have full confidence in him as the leader of the Church, and his Counselors, and in the men who are associated intimately with him in carrying on this great latter-day work.

I have enjoyed every meeting of this conference. I have watched carefully the remarks that have been made by those who have spoken, and I can bear testimony to their truth, and in them I recognize the voice of the Lord. When Jesus was on earth He declared Himself to be "the good shepherd," and He said: "My sheep hear my voice, and they follow me; and a stranger they will not follow, because they know not the voice of a stranger." I hope that the sheep of Israel who are here today, and those whom they represent, are able to distinguish between the voice of the good shepherd and the voice of the stranger, and that they will never be led aside from the path in which they should walk, but that they will keep their eye upon the prize of the mark of their high calling in Christ Jesus, and press forward on the strait and the narrow way that leadeth unto eternal lives, and that they will not be turned to the right hand nor to the left by the voice of the stranger. We have heard from several of our brethren. The tones of their voices, their complexions, their stature, their physical development, their intellectual powers, are all different; but the one voice has been heard through this conference, and that is the voice of the Lord, the voice of the good shepherd, through His agents whom He has appointed to carry on His work in

these latter times. That voice has found an echo in my heart. I rejoice in it and praise the Lord. When I look back upon my past life and labors in this Church and behold what I do today, I say in my soul, Blessed and praised be the name of the Lord!

While our brethren were talking this morning in regard to the terms and times of missionary labor, I thought of my first missionary labors in the old world. More than fifty-three years ago I was called to go out, as a boy, to lift up my voice and proclaim the truth of the everlasting Gospel; for God had planted that truth in my soul and had given me a witness that this is His work. The Spirit of the Lord had borne testimony to my spirit that God had in very deed, in the last days, commenced the work spoken of by all the holy prophets since the world began, and that Joseph Smith, whom he had raised up, was indeed a prophet of the living God. I went out and labored as a missionary in different parts of Great Britain, and the Lord was with me, and His power was upon me. I did not think about laboring for a year, or two years, or three years, but to labor until I was released; and my labors went on from year to year until I had been in the ministry incessantly for over ten years before I was privileged to be released and come here to the mountains to rejoice with the saints in the blessings of the gospel of peace. When I was sent on a mission again to the old world, I was gone three years and a half, and there was a talk about my staying another year. When I went again, I did not stay there quite a year. So there is no particular term for a mission. The brethren and sisters should not feel that the presidents of missions are under obligations to release their sons or their daughters when two years have elapsed from the time they leave home.

The missionaries in the world are imbued with this spirit that I have been talking about, and they bear with them the same voice. It has what we call the proper "ring" to it. We could

not describe it exactly in words, but there is something about the preaching of the gospel by the Elders of Israel, something about the testimony that is borne by the servants and handmaidens of the Lord, something about their praying, their singing, their harmony, their melody, the glorious music which comes from them, whether by choirs or by single voices—something inexplicable, there is a tone and a ring to it that enters into our souls, and there is something within us that harmonizes with it. It is the voice of the Good Shepherd, Jesus of Nazareth, the Savior of the world, who has come in these last days, in company with the Eternal Father, to establish the kingdom and work of the latter times. His voice has been heard in reality; His voice is ringing in the testimony of His servants, and the spirit which He brought with Him from on high is here in His Church, and it will remain and abide and continue. The power, the light, and the glory thereof will go forth to the uttermost parts of the earth, and the honest and upright in heart will be attracted thereby, and when they hear the sound of the gospel there will be something within them that will correspond to it, and they will embrace it.

Now, my brethren and sisters, the Lord has brought us into these mountain heights. What for? That we may organize perfectly according to the pattern which He has revealed. The first meeting of this conference brought forth a clear exposition of the order of the Church. When President Smith was declaring it I rejoiced exceedingly in knowing that it was an evidence that God laid the foundation of this work, and that the organization of the Church of Jesus Christ of Latter-day Saints is something beyond human wisdom. It was the power of God by which this organization was given to mankind, and if we will only carry out the designs of the Lord, it will go forth steadily to victory. No weapon that is formed against it

will prevail, no obstacle placed in its way will retard its progress. But we are expected to do our part in this great organization that God has set up, that it may accomplish the work for which it is designed. The Lord has promised to us that if we will do His will and keep His commandments He will fight our battles. We are not called upon to use carnal weapons; we are called upon to clothe ourselves with the armor of salvation, to carry the sword of truth, to labor as the soldiers of Christ, not with carnal weapons or with the power of this world, but with light and truth and with the power of the Almighty, with which He will encircle us and by which we will overcome.

I want to say to my young friends here today that their strength and the strength of this work will be in their virtue, in their honesty, in their upright course of conduct in this life. The gospel that we have received is a gospel of liberty, but not of licence. There is nobody in bondage in this church. We are at perfect liberty to do that which we desire to do, so far as we have power. But we are not permitted, if we are saints of the living God, to go into corruption and wickedness and into the evils of this world. True, we have the power, but the Lord has given us commandments concerning these things, and He expects us to be a righteous people. Not but what we are subject to the frailties of humanity and to the ills of mortal flesh; but we are called out of the world to be the saints of the living God, and the Lord has said in the latter days, as in times of old, "Be ye clean that bear the vessels of the Lord." The Lord expects the young men of Israel to be pure and virtuous in their conduct, just as much as he requires it of the daughters of Israel. Let that be understood. In the world, if a woman goes wrong she falls almost to rise no more; but the man can steep himself in wickedness and corruption and fall into vice and folly, and he can be welcomed into

society. That is not according to the gospel of Christ. It is not according to what people call "Mormonism." The Lord expects men to be pure as well as women, and He has brought us into these mountains that we may raise up a holy generation, a peculiar people, a nation of priests, who will afterwards, some time in eternity, be kings as well as priests, ruling and reigning in the house of Israel forever. As I have said, the strength of this people is in their comparative purity, in their righteousness, in their sincerity. They are not a set of hypocrites.

The servants of God do not preach for hire; they do not divine for money; but they labor for the good of mankind, and they have in their hearts a desire for the salvation of the souls of men. For this our Elders go out into the world; for this the servants of God labor at home; and I know as I know that I live that the men who stand at the head of affairs here are honorable, upright, virtuous, kind-hearted, loving men, and that their sole desire is to build up the kingdom in righteousness and to bless the people by disseminating light and truth, giving counsel that is wise and wholesome, correcting evils when they find them, and watching carefully over the interests of the Saints of God. Now, my brethren and sisters, we will sustain them by our faith and prayers and by carrying out their counsels. This kingdom is sure to prevail; there is no question about that; and if you and I want to prevail with it we must live according to the principles that the Lord has revealed for our guidance. We must be His Saints in very deed. We must keep His commandments, purify our lives, and live as Saints, not merely in meeting and in our public gatherings, but in the home, on the farm, in the workshop. Wherever we are we must remember that we are called of God to be Saints; that He has called us out of the world for this special work. As we have been told in this conference, we have a mission to perform, and it is not simply to gather around us the good things of this world.

That is all right as far as it goes. No matter how much we can get on righteous principles, the Lord is pleased with us, and some day He will make this people the richest in temporal things of all the peoples of the earth. But we have been called with this special mission, to carry the Gospel of Christ to every nation, kindred, tongue and people; and if we cannot go out ourselves, we can send our sons and daughters and sustain those that can go. We can also help those that are gathered home. When they come into our midst, look after them; see that they are not allowed to fall into the ways of the stranger, or to be led astray by those who would seek to deceive them; but guide their footsteps in the path of peace.

While we live we have this mission to perform, and when we depart hence and go beyond the veil, we will be just the same people,—having merely dropped off the outer covering of the flesh—and our labors will be continued there. The Gospel will not only be preached to every creature on the earth, but to every son and daughter of Adam who has dwelt in the flesh and passed away into the other world without hearing the truth. For God's tender mercies are "over all His works," and we are all His children, and He loves us and desires our salvation. But He knows that that cannot be accomplished unless we walk in the ways of salvation, and an opportunity to receive His word will be given to every soul that has breathed the breath of life in the body, either here on earth or in the regions beyond. I rejoice in the knowledge of this great truth—only one out of many truths that have been brought forth through the ministration of the latter-day Prophet. I rejoice in the knowledge that the Gospel of peace will come to every creature.

I bear you my testimony that I know as I know that I live, and have known it for over fifty-four years, that this is the work of God. I bear testimony before the heavens and the earth that God in the last days has established the work spoken of by the ancient prophets;

that the truth has been revealed in its purity; that it will go on until the fullness thereof has been made known from the heavens; that the spirit of revelation from on high has been poured out; that the holy Priesthood, held by men of old, has been restored in the latter days, and that it is here now and will never be taken again from the earth. When God commenced this work, as He stated, He sent the authority and power of the holy apostleship "for the last days and for the last time," and He will not take it away again nor give it to another people. This is His work, His Church, the beginning of His Kingdom on the earth, and it will go forth to victory. Zion is being built up in the way that the Lord has appointed, and the work of salvation is going on for the living and for the dead. The Lord said we were not to be afraid of our enemies, and we are not to be ashamed of His work, for He will take care of it. I rejoice before the Lord that I am in Zion. I am reminded of the sayings of Isaiah the Prophet concerning the Zion of the latter days: "Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about; and see: all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side."

Every word spoken by the Prophets of old and by the Prophets of latter times concerning this great work will be fulfilled. I know it will prevail. It cannot be overcome. I echo the sentiments of my brethren and say; Treat our friends who appear to be our enemies with kindness, with charity and with brotherly love. Let us not get angry with them. Sometimes that spirit naturally arises in our hearts, and we feel it is all very well to say, "Father, forgive them, for they know not what they do;" but how about those who do

know what they do? How about those who willfully, intentionally and maliciously malign our brethren, distort the truth, and seek to bring trouble and injury upon the Latter-day Saints? What about them? Just leave them in the hands of the Lord, and do not allow irritation to arise in your breasts for that is what they desire, but let us in patience possess our souls, as Christ commanded. In the tribulations of the latter days, when all men should speak evil concerning His people; when they should revile them and persecute them, and say all manner of evil against them falsely, for His name's sake; "rejoice," said He, "and he exceeding glad, for so persecuted they the Prophets which were before you," and "in patience possess ye your souls."

Now, my brethren and sisters, let us continue in this good work. Let us be proud of the things that God has given unto us, proud of our homes, proud of our State, proud of our glorious country, and of the Constitution of the United States, which God inspired His servants to bring forth, to establish liberty, that every soul might have an opportunity of worshipping God according to the dictates of his conscience, and that perfect liberty might prevail throughout this loved land. Let us rejoice in these things, and thank and praise the name of the Lord, and show our gratitude to Him by walking in the straight way, turning neither to the right nor to the left, but pressing onward, that we may receive the crown of eternal lives in the presence of our Father. May God help us individually to conquer and overcome, that we may sit down with Him in His kingdom, as Christ overcame and sat down upon the Father's throne. Peace and the blessings of God abide with all Israel, through Jesus Christ. Amen.

The choir then sang an anthem, "God of Israel hear our prayer," with brothers Robinson and Phillips and sisters Edward and Cooper as soloists. the disciple whom Jesus loved—came

ELDER B. H. ROBERTS.

If from a distance you look upon the dial of a clock, you may know that the

hands are moving, but you cannot see them move. You may look upon the grass, upon the trees, and upon other forms of vegetation, and you may know that the grass and the trees and the other vegetation are growing; but you cannot see the minute additions made to them by which they grow. And so it is in relation to a work of the character of this work in which we are engaged, and which the world calls Mormonism—a work that has grown to its present proportions little by little; whose doctrines have developed precept by precept, here a little and there a little, line upon line. Its growth has been so gradual, the development of its doctrines so slow, that men, looking upon it casually, or from a distance may not possibly be able to discern its growth. After the lapse of time, however, we may see that the hand upon the dial has moved some distance; that the grass has increased several inches, and that the trees have grown several feet taller and several inches larger in diameter. So also, by looking upon "Mormonism" after the lapse of considerable time, I think we may gather very much of encouragement from the amount of growth discernable in it.

If you count the sending of the prophet of this last dispensation to the earth as the beginning of God's great latter day work, we shall have nearly a century in which to consider its growth; for on the twenty-third of next December it will lack but one year of being a century since the Prophet Joseph Smith was born. At about fifteen, you remember, in response to his beautiful faith in God, he received his first great revelation, in which he beheld the Father and the Son as they communicated to him the great truth that they were about to begin a great and marvelous work in the earth that should prepare the way for the glorious coming of the Son of God in the clouds of heaven with power and great glory, to reign with his Saints in the earth not only as Lord of lords, but also as King of kings. A few years later the knowledge was revealed of the American volume of scripture—the Book of Mor-

mon—an abridged history of the ancient inhabitants of this western world, and containing an account of the hand dealings of God with them. While it was in course of translation, John the Baptist, a resurrected man, an angel of God, came to Joseph Smith and Oliver Cowdery, as was most fitting, to instruct them in the matter of repentance and baptism. I say as was most fitting with reference to John's coming and instruction because the information these men, Joseph and Oliver, were seeking was about baptism; and who among all the heavenly hosts was so competent to teach men on that subject as he who by way of pre-eminence in his earth career was called the Baptist—John, the Baptizer. Upon them, that is upon Joseph Smith and Oliver Cowdery, he conferred what is known to us as the lesser Priesthood, and gave them the great promise that this Priesthood should never again be taken from the earth until the sons of Levi should offer an offering in righteousness to the Lord. He promised them also that soon still higher authority would be given them. In fulfillment of that promise three great Apostles of the Christian dispensation—Peter, James, and John, the disciple whom Jesus loved—came and conferred upon the heads of these men, Joseph and Oliver, the holy Apostleship, the High Priesthood, by virtue of which they were authorized to organize the Church of Christ once more in the earth, and preach the Gospel in all the world. Under the keys of this authority and power, on the sixth day of April, 1830, they organized the Church with six members, in the humble log home of the Whitmers, in Fayette, Seneca county, New York. Shortly afterwards they began to extend their ministry in the surrounding neighborhoods, baptizing the people and confirming them members of the Church.

Side by side with this early development of the work of God, there was also developed a spirit of opposition and persecution against it. Wherever the work spread, the spirit of opposition accompanied it. But notwith-

standing the efforts of the adversary, it prospered and grew; for there was the germ of life in the seeds planted by the hand of God and His angels.

In a short time the Zion of God, or the center place for the Zion of God upon this American continent, was pointed out and dedicated unto the Lord. The land of America was declared to be, not the new world, but the old—the land where Adam, the Ancient of Days, dwelt, and where the smoke of his burnt sacrifices to God rose from the altar which he reared in the valley of Adam-ondi-Ahman; located in the northern part of the State of Missouri. The further declaration was also made that that was the place to which finally the Ancient of Days would return, and nations should be assembled, and our father Adam, not bowed and bent with age, but in the full vigor of an immortal manhood, would gather together the hosts of his posterity, and would come there to bless them, while the heavens would open and one like unto the Son of God should come, and there should be given unto him a kingdom, and power, and the dominion of the earth, and the Saints should possess the kingdom forever and forever. (See Daniel, vii.)

These were a few of the things revealed in the early history of this Church. These were the foundation stones upon which your faith and my faith today is resting. This was the beginning of the great building whose Builder and Maker is God—the structure the world may see rising ever higher and higher before the world's gaze.

After a time other great truths were unfolded. Moses came and conferred upon the Prophet the keys of the gathering of Israel; Elias who lived in the days of Abraham, came and conferred upon him the keys of the sealing power; Elijah also came—Elijah of whom it was decreed that before the great and dreadful day of the Lord should come, he should be sent to earth to perform a mission, the effect of which would be to turn the hearts of the children to the fathers and the hearts of the fathers

to the children, lest the whole earth be smitten with a curse at Messiah's coming; and from thence comes the great principle which makes us understand the meaning of that term, "the everlasting gospel"—one that endures not alone in time, but in eternity; one whose saving power is not limited to the brief span of mortal life as known to us, but a gospel that shall endure as long as the ages endure, carrying with it, too, all those great powers that make for the salvation of the children of men.

And so step by step, step by step, line upon line, precept upon precept, these principles have been revealed, and they have been operating, and have brought to pass that which men may see this day. This is the dispensation of the fullness of times, and we see running into it, as mighty streame rush into the ocean, all the former dispensations, putting us in touch with them, putting them in touch with us; and we see that God has had but one great purpose in view from the beginning, and that has been the salvation of His children. And now has come the final day, the final dispensation, when truth and light and righteousness must flood the earth.

This work in which we are engaged is not a mere skirmish with error. It is not a battle of the outposts. It is not an occasion where a more or less brilliant mind has seized upon and developed some fragments of truth, and made them honorable for a moment in the eyes of men, but soon to be lost sight of—to be forgotten with the death of him who advocated them. Our work is not a mere guerilla warfare taken up against error and sin, and against the spiritual bondage of mankind. It is God's heavenly army of peace and of righteousness in the earth with all its companies battalions and divisions properly organized. Its movements remind one of the marching of the old Roman legions. It is God's spiritual kingdom, which is going to remain and prevail in the earth. And I love to think that when the nations shall assemble in the valley of Adam-ondi-Ahman, and when the Ancient of Days

shall sit in honor and glory, when the Son of Man shall come in the clouds of heaven, accompanied by His Saints, there shall be one among them who afore time was known to this generation, the Prophet Joseph Smith. He will be there, glorious among the mighty ones; honored among the Gods. In the very land where he was driven to and fro by his enemies there shall he triumph, there shall he stand a prince among his people, a prophet among the anointed of God, and the nations shall sing, as we sing now:

Praise to the man who communed with
Jehovah;
Jesus anointed "that Prophet and
Seer."

Blessed to open the last dispensation;
Kings shall extol him and nations
revere.

Hail to the Prophet, ascended to heaven;
Traitors and tyrants now fight him
in vain;
Mingling with Gods he can plan for his
brethren;
Death cannot conquer that hero
again.

This great work of ours—and of God's—for it is both His and ours—this work is the truth. And will it win? Why of course it will win. "For truth is truth, since God is God, and truth at the last must win. To doubt it were disloyalty; to falter would be sin."

The Lord bless you. Amen.

GENERAL AUTHORITIES.

The General Authorities of the Church were presented to the conference, by President Smith, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as first counselor in the First Presidency.

Anthon H. Lund, as second counselor in the First Presidency.

Francis M. Lyman, as president of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Rudger

Clawson, Reed Smoot, Hyrum M. Smith, George A. Smith and Charles W. Penrose.

John Smith, as presiding Patriarch of the Church.

The counselors in the First Presidency and the Twelve Apostles and the presiding Patriarch as Prophets, Seers and Revelators.

First seven presidents of Seventies: Seymour B. Young, Christian D. Fjeldsted, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston, as presiding Bishop, with Robert T. Burton and Orrin P. Miller as his first and second counselors.

Joseph F. Smith, as trustee-in-trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church historian and general Church recorder.

Andrew Jenson, Orson F. Whitney, A. Milton Musser and Brigham H. Roberts, assistant historians.

As members of the General Church board of education: Joseph F. Smith, Willard Young, Anthon H. Lund, John Nicholson, George H. Brimhall, Rudger Clawson, Joseph M. Tanner, John R. Winder and Charles W. Penrose.

Arthur Winter, secretary and treasurer.

John Nicholson, as clerk of the conference.

RELIEF SOCIETY.

General Officers—Bathsheba W. B. Smith, general president, Annie Taylor Hyde, first counselor; Ida Smoot Dusenberry, second counselor; Emmeline B. Wells, general secretary; Clarissa Smith Williams, general treasurer.

Members Board of Directors, or General Board—Jane S. Richards, Sarah Jeanne Cannon, M. Isabella Horne, Romania B. Penrose, Susan Grant, Martha A. Cannon, Emma S. Woodruff, Julia L. Smith, Emily S. Richards, Ellis R. Shipp, Julia P. M. Farnsworth, Elizabeth J. Stevenson, Phebe Young Beatie, Carrie S. Thomas, Alice Mer-

rill Horne, Annie Wells Cannon, Priscilla P. Jennings, Margaret A. Caine.

Missionaries—Harriet A. T. Badger, Sophia T. Nuttall, Mary A. C. Lambert, Mary T. Smith, Rebecca E. Little, Elizabeth S. Wilcox, Harriet B. Harker, Priscilla Smith.

Superintendent of Relief Society Nurses—Emma A. Empey.

Instructor—Dr. Margaret C. Roberts.

DESERET SUNDAY SCHOOL UNION

Joseph F. Smith, general superintendent; George Reynolds, first assistant general superintendent; Joseph M. Tanner, second assistant general superintendent.

Members of the Board—Joseph F. Smith, George Reynolds, Joseph M. Tanner, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, George Teasdale, Hugh J. Cannon, Andrew Kimball, John W. Taylor, L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson, Anthon H. Lund, John R. Winder, James E. Talmage, George M. Cannon, Horace Cummings, Josiah Burrows, W. A. Morton.

George D. Pyper, general secretary; George Reynolds, general treasurer; William A. Morton, business manager.

Y. M. M. I. A.

General Officers—Joseph F. Smith, general superintendent; Heber J. Grant, B. H. Roberts, assistants; Thomas Hull, secretary and treasurer; Evan Stephens, music director; Horace S. Ensign, asst. music director.

Aids—Francis M. Lyman, John Henry Smith, Matthias F. Cowley, J. Golden Kimball, Junius F. Wells, Milton H. Hardy, Rodney C. Badger, George H. Brimhall, Edward H. Anderson, Douglas M. Todd, Thomas Hull, Nephi L. Morris, Willard Done, LeRoy C. Snow, Frank Y. Taylor, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Reed Smoot, Briant S. Hinckley, Moses W. Taylor, B. F. Grant, Henry S. Tanner, Hyrum M. Smith, William B. Dougall, Joseph F. Smith, Jr., O. C.

Beebe, Lewis T. Cannon, Philip S. Maycock, Benjamin Goddard, George A. Smith.

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION.

Officers—Elmina S. Taylor, president; Maria Y. Dougall, first counselor; Martha H. Tingey, second counselor; Ann M. Cannon, secretary; Agnes Campbell, assistant secretary; Mae T. Nystrom, treasurer.

Aids—Adella W. Eardley, Sarah Edgington, Agnes Campbell, Lillie T. Freeze, Susa Young Gates, Minnie J. Snow, May B. Talmage, Joan Campbell, Emma N. Goddard, Rose W. Bennett, Alice K. Smith, Elizabeth C. McCune, Ruth M. Fox, Julia M. Brixen, Augusta W. Grant, Mary A. Freeze, Estelle Neff, Nellie C. Taylor, Emily C. Adams, Mary E. Connelly, Elen Wallace.

Alice Tuddenham, music director; Mattie Read, organist; Lizzie Thomas, assistant organist.

PRIMARY ASSOCIATIONS.

Members of the General Board—Louie B. Felt, president; Lillie T. Freeze, first counselor; Josephine R. West, second counselor; May Anderson, secretary and treasurer; Olive D. Christensen, assistant secretary; Vera I. Felt, recording secretary; Margaret Hull, chorister; Norma Fenton, organist.

Aids to the General Board—Aurelia S. Rogers, L. L. Greene Richards, Isabelle S. Ross, Camilla C. Cobb, Euphemia I. Burnham, Eliza Slade Bennion, Edna L. Smith, Josephine G. Smith, Ida B. Smith, Clara W. Beebe, Minnie Loveland Snow, Edna Harker, Lillian L. Maeser, Grace Folland, Allie Howarth, Annie N. Wallace.

RELIGION CLASS BOARD.

Anthon H. Lund, general superintendent; Rudger Clawson, first assistant; Joseph M. Tanner, second assistant; L. John Nuttall, general secretary.

John M. Mills, Henry Peterson, Horace Cummings, Joseph W. Summerhays, Matthias F. Cowley, Hyrum M. Smith, Rulon S. Wells, Joseph W. McMurrin, Louis A. Kelsch, John H. Evans.

Board of Examiners of Church Schools—Joseph M. Tanner, Benj. Cluff, Jr., George H. Brimhall, Joshua H. Paul, James H. Linford.

Joseph M. Tanner, general superintendent of Church schools.

Evan Stephens as director of the Tabernacle choir; Geo. C. Smith, secretary; Sidney Phillips, treasurer; J. J. McClellan, organist, and all the members of the Tabernacle choir.

The vote to sustain was affirmative throughout.

PRESIDENT JOSEPH F. SMITH.

It gives me pleasure to announce that, so far as my eye could detect, the voting has been unanimous in favor of sustaining the officers whose names have been presented before the conference. I now only need to express the hope that we will sustain by our faith and prayers, by our good works and words, and by our confidence and love, all these men and women who are called to officiate in these responsible positions in the Church, as we have sustained them this day by the lifting-up of our hands.

May God help us to be united and strong for in union there is strength, and our strength will be made more and more manifest among men in proportion as we manifest our union and our love one for another, and for the children of men, and especially for the cause of Zion. God bless the Church of Jesus Christ of Latter-day Saints. God bless good and honest men everywhere. May the blessing of peace rest upon our great nation. May the favor of the Lord accompany our people throughout the length and breadth of our broad land, and upon the islands of the seas, where the benefits of our glorious government are being extended for the uplifting of the heathen and for the civilization of nations which have for ages dwelt in barbarism and ignorance. May God bless those who bless our nation and our people, and may the mercies of our Heavenly Father be extended unto our enemies and those who would overthrow us and wipe us out of existence if it were in

their power. May they repent that He may forgive them, open their eyes and soften their hearts, that they may foresee the pits into which they are hastening, and that they may turn away from their sins in time to receive the clemency and mercy of our all-forgiving Father, and be saved at last in His Kingdom. These are my prayers and my earnest desires in behalf of the people of God and of all the peoples of the earth, in the name of Jesus Christ. Amen.

PRESIDENT JOHN R. WINDER.

It will be remembered that at our last conference a resolution was passed providing for a memorial to the martyred Prophet and Patriarch. The plans have been prepared and are now in the

hands of the trustee-in-trust, and the work will soon be commenced. We expect to have it completed and ready for dedication on the anniversary of the birth of the Prophet Joseph Smith, Dec. 23, 1905.

The choir sang the anthem "Hosannah!"

Benediction was pronounced by John Smith, presiding Patriarch of the Church.

The conference adjourned for six months.

The stenographic work in taking an account of the proceedings was done by Elder Arthur Winter.

JOHN NICHOLSON,
Clerk of Conference.

DESERET SUNDAY SCHOOL UNION.

Its Semi-Annual Conference, Held in the Tabernacle,
Sunday Evening, October 9, 1904.

The conference was called to order by President Joseph F. Smith, general superintendent.

Singing by choir and congregation, "If there's sunshine in your heart."

Prayer by Elder Josiah Burrows.

Singing by the choir, "Peace, Be Still."

General Secretary George D. Pyper called the roll of stakes.

Assistant General Superintendent George Reynolds said a few reports from stake superintendents would first be called for, and in those reports he hoped the brethren would make reference to the conventions that have been held in their midst, and give some idea of the results.

SUPT. JOSEPH J. JACKSON,

Of the Alpine Stake.

My brethren and sisters, I can say that the Sunday school work is growing in the Alpine Stake of Zion. Our convention, held in Provo, has done a wonderful work in the Sunday school cause. It has interested many who, before the convention, were lukewarm, and many who were idlers in Zion, who attended the convention, have become workers. The Sunday schools in the Alpine stake are up to par. We have 70 per cent of the children represented in our Sunday schools. We have in attendance 73 per cent of teachers and officers. This standard is not high enough for the teachers and officers; we feel that we ought to have at least 85 per cent, for when any take upon them the high and holy calling of an officer or a teacher in the Sunday school, they then give their allegiance to God, to help roll on His glorious purposes upon the earth.

We have many Seventies who are teachers in Sunday school, and it is an unpleasant thing to me to state, after being one of the presidents of seventy, that some of them are numbered among the 15 or 20 per cent who do not attend to their duties in Sunday School. My brethren and sisters, the calling of the Seventy is to preach the Gospel at home as well as abroad. The calling of an Elder is to preach the Gospel at home as well as abroad. And we are trying to impress upon the minds of the brethren holding the holy priesthood that it is their duty to be in Sunday School, that they should be there at least 15 minutes to 10 o'clock, that their example may go forth before the children and have its effect.

In the Alpine stake we have 300 teachers, most of whom are devoted to the cause. They love the Sunday School work, and it is through their love for the cause that we are enabled to have 70 per cent of the children in attendance. A year and a half ago there was only 49 per cent who attended the Sabbath School. Since that time we have taken up a labor with the parents; we have impressed upon their minds the revelation that is recorded in the Sixty-eighth section of the Doctrine and Covenants, on the relation of parents to children and of children to parents. We have tried to impress upon the minds of the parents that it is their duty to see that their children are in Sunday school, and it is their duty to teach their children the true and everlasting Gospel. During the 14 ward conferences that we have-

held in the Alpine stake, many of the Bishops have given us two and in some three, sessions, and during the afternoon and the evening, we have called the parents together, and we have pointed out to them the necessity of sending their children to the Sunday school. We try to convert the parents, and I believe that there are now 50 per cent of the parents in the Alpine stake of Zion, who are converted to the work of the Sunday School.

The "Outlines" have done a wonderful work. I believe that every school is furnished with them and is using them to good advantage. There are fifteen schools in Alpine stake. We have now organized a Sunday School in Manning, and we hope that in the near future we can again organize one in Sunshine. There are a few families there, and wherever there are a few families we organize a Sunday School, for we find much good comes from it. We have many good men and women in the Alpine stake of Zion. We have a splendid Union Board, and I believe they are all united, and love one another. We meet often, and we talk over the Sunday School cause in our stake and in other stakes, and if there are any points that we can grasp that will better our condition, we grasp them, for it is the desire of our hearts, to make the Sunday Schools of the Alpine stake of Zion as good as those of any stake in the Church of Jesus Christ of Latter-day Saints. We are working to that end, and if God will give unto us His Spirit and bless us, we will accomplish the desires of our hearts.

I know that the work is true. I know that the Sunday school cause is true, and I hope that there are no idlers under the sound of my voice, and that Zion will not be condemned through the idlers that are in her, but that we may all become workers, not only in the Sunday School, but in Mutual Improvement and in Religion class work, and in whatever we may be called to do. God bless the noble cause of the Sunday School, is my prayer in the name of Jesus. Amen.

ASSISTANT SUPERINTENDENT E.
D. HARRISON,

Of the Pocatello Stake of Zion.

My brethren and sisters, with you I rejoice in the Sabbath school work. Pocatello stake is situated very peculiarly to be successful in the work that is given to us by the General Board from time to time. Pocatello is situated nearly in the middle of the stake. The farthest school to the northwest is 47 miles away, the farthest school to the south is 50 miles. The nearest school to Pocatello is 12 miles away, the next it 25. It means a railroad fare of \$1.40 to \$2.60 each time that any member of the board makes a trip. We have raised no funds for this purpose in our stake, but we have paid it out of our own pockets, and each of us is laboring to maintain himself and family in Pocatello, and when we leave it means additional expense besides our railroad fare, for many times we have to pay some one to care for the interests or the labor that we are engaged in, while we attend to the Sabbath school work. This is the condition of some of the members of the Sabbath School Board.

We have 17 schools in the Pocatello stake, but only 10 wards. There have been branch schools organized, and they have been very small, but they have accomplished some good, and they have gone along, struggling under the conditions in which they were placed, and they have all kept up the interest, excepting two, which have died a natural death through neglect.

The average attendance of our officers has been a trifle over 50 per cent. There is scarcely a school, excepting the one situated at Pocatello, where they do not live from a mile to nine miles from the place where the school meets. The consequence is, that the conditions that they have to meet are anything but the best, and the attendance is not so great, as it would be if they were better.

The pupils on an average attend at the rate of 60 per cent. The weather and the busy times and seasons have

much to do with the attendance in our schools. We hold a union meeting in the south one month, and in the west the next month. Our Sunday School workers are not yet fully converted to the Union meetings, but I will say that they have taken great interest, and there has been some zeal manifested since we had our convention which, while not a glaring success, was at least a profitable thing to all who attended. We were combined with the Bannock stake. In the Bannock stake the nearest school is something over 45 miles from Pocatello, and the farthest is about 80.

Our convention work was positively a successful thing to all who attended, but we labored under great difficulties at that particular time. We had a fair or a carnival that week. We had a circus there the same week, and the people came in to the carnival and circus, and by the time Saturday came for our convention, they were worn out and their friends who entertained them were worn out, and many of the people went home, not waiting for the convention.

I will say that all of the Sunday School workers in our stake are earnest and sincere in their work, and I believe that they do the very best they can under the circumstances, and I certainly have a very high esteem for every worker in our stake, for I know that they all try to do their best.

I feel somewhat encouraged of late, because we have had a little better success in our Union meetings. We have had more in attendance, and we have succeeded better in presenting the ideas that will tend to the end of getting better teachers, which will make better classes and better Sunday school pupils.

I ask God to add His blessings to all the Sabbath school workers.

ELDER E. C. PHILLIPS,

Of the St. Joseph Stake.

My brethren and sisters, in reporting the condition of the Sunday schools of

the St. Joseph Stake, I desire to be prompted by the Spirit of our Heavenly Father.

Up to the present time we have had no convention; but we hold our union meetings once a month, and we have a good attendance. We there conduct classes and give general instructions to the Sunday school workers.

We have sixteen Sunday schools in our stake, and some of them are far removed from the headquarters of our stake, one of them being about 150 miles away. But it has been my pleasure to visit all the Sunday schools of the St. Joseph Stake in the last seven or eight months, and I have found them all in very good condition, although some of them have not as good an attendance as we would wish.

Our average attendance, I think, is about 50 per cent. We have 1,890 Sunday school teachers, officers and pupils; and the teachers as a rule are trying to inform themselves on the best methods of Sunday school work. Since we have had the "Outlines," our Sunday school work has improved wonderfully, so much so that it seems to me that now we could hardly do without them.

We have held most of our ward conferences this summer, and we are now holding parents' conventions, which are doing a great deal of good for the children. The stake superintendent and his assistants are united in their labor for the betterment of the Sunday school work. We also have a good Union Board that can hardly be beaten in any stake.

I wish to bear my testimony to the truthfulness of the Gospel. I know that it is true, and that if we, as Latter-day Saints and Sunday school workers will live up to its precepts, we shall gain an exaltation in our Father's kingdom. And may the instructions that we have heard in our conference find lodgment in our hearts, and do us the good that it is intended they should do, is my prayer in the name of Jesus. Amen.

ASSISTANT SUPERINTENDENT
CHARLES J. ROSS.

(Of the Weber Stake.)

The greatest pleasure that I have in this life, my brethren and sisters, is to say a good word for the work in which I am engaged. I have been actively engaged in the Sunday school work for a great number of years, and I want to state that I thoroughly enjoy it.

In the Weber stake we have enrolled 7,713 pupils. We have an average attendance of 70 per cent of pupils, with an average of punctuality of 85 per cent. The per cent of teachers and officers is 75. We have 30 schools in the stake, and in each ward except two, we hold a 9:30 o'clock prayer meeting. First of all the roll is called, then a hymn is sung, then we pray. These prayer meetings, as suggested by the General Board, we find of untold benefit to our officers and teachers, and it has a tendency to increase the punctuality, not only of the officers and teachers, but of the pupils. We hold our regular weekly board meetings each Tuesday night, never failing. We hold our regular local Sunday School board meetings in each ward one night a week. At these board meetings, a great deal of good is done. We find that it is impossible for active Sunday School workers to be thoroughly prepared with their duties for the Sunday morning, unless they are in attendance at these weekly meetings, unless they come with an outline prepared, and are ready to discuss and bring out all points pertaining to the lesson or work to be developed and impressed upon the minds of the children. These meetings are indeed of untold value to the Sunday school workers of the Weber stake.

We are holding Sunday school conventions throughout our stake, usually four weeks apart, we meet at a designated place on the Sunday afternoon, and there we have our opening exercises, and then adjourn to department work, where we have an enjoyable time developing lessons, instructing our teachers and our officers along the lines that are most beneficial and most

adapted to bring out the individuality. The stake district convention, held in Ogden, was indeed a most glorious thing for the Weber stake, and I want to say that the Weber stake will welcome another convention, no matter where it may be held. We hope to have one, and will welcome it with open arms.

We could not get along without the Outlines, and we have something like 3,000 of them distributed among the pupils and in the hands of the parents. We are trying to encourage home preparation, and I believe that we are doing well in this regard.

Our Parents' Conventions, which we have held in every ward in the stake, have resulted in a very great deal of good to home preparation work. We have interested the parents in many, many cases. We are striving to get more of the home in the Sunday school, and more of the Sunday school in the home. When we can accomplish this, we feel that we have done some good.

We hope to be able to work along the lines suggested by the General Board. I pray God's blessings upon them and upon all Sunday school workers, in the name of Jesus Christ. Amen.

Bro. William D. Phillips sang a beautiful sacred solo, entitled, "Come unto me all ye that labor and are heavy laden."

ELDER JAMES E. TALMAGE.

I am asked to occupy a few minutes in addressing myself to the stake boards and superintendents particularly, and the topic assigned me is that of grading the classes.

In the "Outlines" that have been furnished you, you find a suggestion as to the basis upon which this grading shall be effected. For example, you read that the kindergarten department shall be graded on the basis of age, from the end of the fourth year to the end of the sixth; the primary department, from seven years to eight years, inclusive, that is, from the beginning of the seventh to the end of the eighth; the first intermediate, from the ninth to

the twelfth, inclusive; second intermediate, from the thirteenth to the sixteenth, inclusive; and the theological from the seventeenth year upward. I find it here seventeen to twenty, but I have always allowed myself to fancy that that is a misprint, and that a zero has been left out, and that it means from seventeen to two hundred, because I have not yet learned that there is any fixed age beyond which one may not attend, and we want the man of 90 and 100, if he is able to come along, to be there.

But the fact is, as it has come to the notice and knowledge of the board and its officers, that some superintendents are applying this suggestion according to the letter, rather than the spirit thereof; and they think that all the members of the Sunday school must be graded according to their ages, and that there is no other qualification to consider. Grading would be an easy matter indeed if that were a true principle. I wonder how those in charge of large educational institutions would feel if such a course were allowable. I know that in the state university, we should be saved a great deal of work if, as soon as a student presents himself, we required only a proper certificate of age, and then classed him accordingly. But we have to follow a different plan. We have to take the student in hand, whether he has just come from the lower grade schools or, perhaps, has reached an advanced stage in college work, and examine him very carefully to find out where he belongs. We may make mistakes, oftentimes do, without doubt, but we try to do the best we can, and place the student accordingly. Then you say, what need of making any suggestion on the basis of age. There is great need and good need for it. There is a law, if you please, founded upon a true principle that, all other things being equal, the older the boy or the girl, the more he will know. Now there are exceptions to that law. We find that the varying ability of the individual student will sometimes offset what would seem to be a state of advancement based on age. I have seen in a few

cases injury done by over-zealous superintendents who were determined to follow the letter of that principle and not consider the spirit in which it is suggested. And yet I find that the general superintendency, in putting out these outlines, has taken occasion to have printed in italics, and in a very prominent place, "The ages assigned are only suggestive." That has been overlooked in many cases. We find oftentimes that young boys and young girls, of age entitling them to membership in the higher intermediate departments, may reasonably be given work in the lower of the theological classes; and I say you cannot grade properly, superintendents, you cannot do it, unless you have the spirit of your calling with you; such, however, will give you that good, sound common sense that will enable you to interpret this suggestion in the spirit of it and grade your pupils accordingly.

I venture to call attention to the fact that we are not to mistake superficial preparation for actual preparation. We find some pupils who can read well, and who are therefore placed in a class higher than the one to which they rightfully belong. The question is, does the student understand what he reads. Don't put a pupil in a class beyond his grade, and don't go to the other extreme. I have seen in many of our district schools, and in our Church schools young men of even middle age enter, lacking much in the way of primary preparation; and I have always rejoiced that in those schools, something other than age, or scholarship alone had to be considered, for I have seen such men put into a special class with a special teacher, rather than have them humiliated by putting them down just where they belonged upon the basis of a question of examination as to strict scholarship.

Let wisdom rule in all things, and if you are in doubt, and you really don't know how to decide, there are others with whom you may counsel; moreover the channel of prayer is always open to you, and you have a right to ask and expect the inspiration of the

Lord to lead you in the performance of your duties.

A great teacher was once asked, although he was a specialist, a professor of one subject, "How many classes have you every day?" And he said, "Eighteen, sir." His questioner was surprised. "Eighteen classes in a day?" "Yes, eighteen every day." But the inquirer soon found that he had one class of 18 members, every one of whom was a separate class to him. He didn't bunch them all together and measure them by the same rod. He inquired into the capabilities of each, felt of the spirit of each, and learned to study and understand each, then acted accordingly. Sunday school teachers, you have just as many classes on your hands as you have pupils, if you are doing your duty, and you should know much about them individually; then you can assist the superintendent if he comes with questions as to the grading and placing of this student or that.

Now don't understand me as offering unfavorable criticism. Judging from the reports that have been made here to-night by stake superintendents, there is little cause for fault finding; for all testified that they are getting along so well—they did not say the rest, but I will finish it—that they can and will do a great deal better. I believe, too, that all they have said is true. I have visited some of the stakes reported, have had that privilege and pleasure, and know that the reports are true, for I know that the schools there are of a high standard; and I believe that the schools throughout Zion are of a high standard, and I believe that we are connected with a living, growing cause. Yet there are some points in connection with which we may do a great deal better.

I call to mind an experience of my own when I was visiting in the capacity of a stake officer a certain Sunday school years ago, and found a number of the older brethren gathered together into a class, and they were flocking by themselves in a little room down in the basement. There was one exception—a nine year old boy who was

also a member of the class. They were studying Josephus, a very good work, but hardly suitable as a Sunday school text-book, however valued it may be as a reference work for preparation. They had clubbed together and had bought these books, and were reading Josephus. I asked the superintendent how it was that that boy was there with those veterans, and suggested that possibly it was a little out of order. "Why," said he, "he can read as well as the best of them, and he has bought a book, too." Now I don't believe that that was an extreme case illustrative of conditions years ago. I don't believe you could find an instance of that kind in all the schools today. We know there is something in the method of grading, but we must not carry the matter too far. The best of principles may be hurtfully and injuriously applied. We do not always realize that. We are trying to inculcate the principle and the practice of punctuality, but I have seen that principle carried so far, or at least have seen it so misapplied as to do injury; for example, I have known superintendents who have said, "If you can't get here on time, don't come; we are going to close the doors; we are not going to be disturbed by late comers." Now they may be correct under some few conditions, but I say to my class, and I have charge of a Sunday school class every Sunday, "If you can't possibly be here at ten o'clock, and can get here five minutes afterward, come; don't be late if you can possibly help it, but come; and if you can't get here until half-past ten, come then, if you have any good excuse for being late. If you have an excuse that is worth anything when judged by your own conscience, it is of avail when we judge you according to the rule, and we wish you to come." I don't want to see punctuality carried to such an extreme as to make it appear that when anyone is late, he is unwelcome, provided he has a good excuse. And so with every rule. So many mistakes are made in this world, through men taking laws to be rules and rules to be laws. We do not want you to take a

fifteen year old boy and put him in the primary department. There is a place provided for him. He belongs in the second intermediate, if he is well up to date in his preparation. And parents should co-operate in aiding to keep these students up to date, up to their age limit and grade in preparation. I sincerely trust that the suggestion will be taken in good part, and that you will try to grade according to ability and age. Do not needlessly hurt the pupil's feelings. Do not put him back and make him repeat a course of study if with profit he can be promoted to a higher one.

I say again, brethren, let us have the spirit of our calling with us, and we will be able to interpret the spirit of these suggestions, the spirit in which they are offered; and may we rejoice in that spirit and in the results that follow it, as it accompanies our labors. Amen.

Elder George D. Pyper, accompanied in the chorus by the choir, sang Memories of Galilee.

ELDER WILLIAM A. MORTON.

I am sure the Lord knows how hard it is for me to stand up before this vast congregation, and I sincerely trust that He will bless me with a portion of His Holy Spirit. I feel at home in a primary class, but this primary class is too large for me.

I am going to tell you a little of my experience. But before doing so I want to thank you, my brethren and sisters, for sustaining me in the position to which I have been called. I thank the General Board and the presiding officers of the Church that they have considered me worthy to be identified with the Sunday school movement. I cannot believe my eyes. Why, it seems to me but a year or two since I was a little, barefoot boy, sitting on a bench in a Sunday school in the north of Ireland, listening to Bible stories told me by my teacher, and it seems almost incredible that I am here tonight before this great assembly.

I want to speak a good word for my first Sunday school teacher. She did not belong to the Church, but she loved

little boys. She used to come to Sunday school, gather us around her, and teach us the Gospel of Jesus Christ as far as she knew it. I have not seen her for twenty-five years, but a little while ago I sat down and wrote her a letter, in which I said, "Teacher, I haven't seen you for twenty-five years, and yet I see you all the time. I see myself as a boy, sitting at your feet in that Sunday school; I see your smiling face; I hear your loving voice, as you tell me of the love of God, and teach me to love Him and keep His commandments. And now I thank you for what you did for me. Some time, somewhere, in eternity I will find you, and then I will tell you face to face how much I appreciate the interest you took in me, and try to repay you for all the kindness you bestowed upon me."

Yes, that teacher loved us, and I believe she took a special interest in me; I believe the Lord inspired her to do so. She used to take her little class to her home, where she would serve us with lemonade and cake, and then tell us stories about the Lord Jesus.

I learned to love her; I love her still. She is a member of the Presbyterian church, but I know that the Lord loves her, because she is a good woman. All women are good, but I believe some are just a little better than others, and I think she belonged to the latter class.

I want to appeal to you teachers—you teachers who sometimes get discouraged; you teachers who sometimes feel cross; you teachers who feel like sending the little boys home—don't do it. Be patient with them a little longer. Take them to the Lord in prayer. You don't know who you are teaching. Let us try to remember that we were once boys and girls, some of us not near so good as the boys and girls we are teaching. But we have begun to look at things a little differently. We have acquired a little more common sense; we are not making the fools of ourselves we did then, and after a while we teachers will see the results of our labors and feel satisfied.

A Religion class teacher came to me one day. She said she could not see any

results from her work. I said to her, "You do not want to be always going around looking for results. When you do good you should go away back into the shade and lie down, and tell no one about it. All you have to do is to sow the seeds; God will take care of the crop." That day in the testimony exercise, after the teacher had borne her testimony, she said, "Do any of you little children feel like thanking God for the good things He gives you, or like bearing your testimony?" One little girl arose and said, "I want to say something." Let me say, before I tell you what she said, that the teacher had been teaching a memory gem—"Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." The little child continued, "Last Wednesday afternoon, when I went home from the Religion class, my mama said to me, 'Will you go down to the store for me?' I said 'No, mama, I don't want to go to the store,' and mama said, 'Then I will go myself. Will you go down and feed the chickens for me?' I said, 'Yes, I will go down and feed the chickens.' As I was on my way something said to me 'You are not honoring and obeying your parents,' so I came back and said, 'Mama, I will go to the store for you.' Then she put her arms around my neck and kissed me, and after that I felt better."

I said to the teacher at the close of the session, "What better results do you wish to see than that? You have taught these children a little memory gem for three weeks, and today you have seen it bring forth fruit. You have taught a lesson which I believe will remain in that child's heart as long as she lives."

We are making great progress in Sunday school work, and there are none who are more delighted with the work that is being accomplished than is the General Board. We are growing by leaps and bounds. We are far in advance of what we were a few years ago. Some of us teachers used to think that sufficient for the day was the lesson thereof; but we know better than

that now. We have learned that we must grow and grow, and never cease to grow, for when growth ceases, death begins.

But are not some of us going just to the other extreme? I believe that we are burning the midnight oil in making preparations, and studying very hard, and we are so concerned about the preparation of the lesson, and the very best method of presenting it that I fear we are not giving the proper attention to the spirit of the lesson. There is such a thing as being too careful, you know. I was in Sister Kesler's kindergarten class last week, and one of the members of the class illustrated how it was possible to be too careful. She said one day her mother sent her down into the cellar with a pitcher of cream, and said to her, "Be careful that you do not let the pitcher fall." She said, "I went out and I was holding that pitcher as tight as I could hold it, and just when I got on the first step of the cellar stairs I let the pitcher fall, and it broke into a dozen pieces. I was so concerned about the pitcher, and so careful that it shouldn't fall, that I actually let it fall." I believe there are a few teachers who are so much interested in the preparation of the lesson, in the method of presenting it, that they are losing sight of the spirit of it. I visited a Sunday school recently, and listened to some very good lessons, but there did not seem to be a soul in them. They were a compilation of cold, dry facts, and failed to touch the souls of the pupils. I believe that if our lessons are to accomplish the good we want them to accomplish they must touch the heart; the lesson that fails to do this has not accomplished its mission. I am afraid some Sunday school teachers do not let the lessons go through their own hearts. Every teacher should say, when he takes up a lesson: "What is there in this lesson for me? What is there in it that I can apply to myself, and make part of myself before attempting to present it to my class?" Our lessons ought to go through our own selves to our pupils. What I think

is needed is the spirit of Sunday school work, the soul of the work.

I was away from Zion some time ago, in a large city. It was Sunday morning. There were no Saints there, but I decided that I would go and worship somewhere, and I went to a Christian church. I listened to a minister who said many good things, and I accepted the good things which he said and let the others go. He said, "Some time ago a young man arrived at a port in America. When he landed an officer went up to him and said, 'How much money have you got?' 'I haven't got a dollar in the world' was the reply. 'Where are you going to?' asked the officer. 'I am going to Fall River,' he answered. 'Have you got any relatives here?' was the next question. 'No,' was the reply; 'but I have some in Fall River.' 'You must go back,' said the officer. 'Why?' asked the young man. 'Because you are without money and relatives here, and you are liable to become a public charge.' The young man looked at him and said, 'I will not become a public charge. Give me a chance and I will get down to Fall River all right.' 'How?' asked the officer. 'By this,' said the young man, as he tapped a little bag under his arm. 'What have you got there?' the officer questioned. Opening the bag, the young man drew out a beautiful cornet, and putting it to his lips he played a tune of one of the grand old masters, a tune that brought tears to the eyes of all who heard it. When he had finished, the officer said to the captain of the vessel, 'Take this man down to Fall River at my expense.' 'No,' said the captain, 'he shall go to Fall River at my expense; I need just such a man on board,' and that young man went to Fall River because he put his soul into his instrument." I want to say teachers, that if we expect to make a success of our Sunday school work we must put our souls into it.

One time a young artist painted a picture and took it to a critic for his inspection. The older artist inspected it, and then took up his brush and gave it a daub. The young man stared

at him in astonishment and said, "Why did you do that?" "Your picture lacks one thing," said the artist. "And what does it lack," inquired the youth. "The touch of a master hand," was the reply. And that is just what your lessons sometimes lack, the touch of the Master's hand.

God, in the beginning, decreed that man should eat his bread by the sweat of his brow. That was not a curse, it was one of the greatest blessings that God ever gave to man. And if God will not give bread to the man who spends his days in idleness, neither will He put words of wisdom and inspiration into the mouth of a mental drone. In sitting down to prepare our lessons we should invoke His divine assistance and then when we have finished we should go to Him and say, "Father, I have done what I could; now fill my soul with Your Spirit; inspire me for my work, give this picture the touch of Thy master hand." And he will do it. He will help us every time.

Before taking my seat I wish to refer to a statement that was made in a Methodist convention held last week. I have traveled quite extensively over this country, and have associated a great deal with the young people of Zion, and I can say truthfully that there is no people in God's great world today who love their religion as the young people of the Latter-day Saints do. We have one hundred and thirty thousand members enrolled in our Sunday Schools, and we have not had to use "trading stamps" to get them there either. Brother Summerhays has an extract from a newspaper in his pocket which shows that some of the sectarian schools of the country have had to resort to the trading stamp system in order to get their young people to attend Sunday schools. We haven't got down as low as that yet. We never shall.

We are not ashamed of the Gospel of the Prophet Joseph Smith, nor of the Prophet Joseph Smith, nor of the glorious principles which he taught us, but I will tell you of whom we are ashamed. We are ashamed of

men and women who claim to be followers of the meek and lowly Jesus, and at the same time go about speaking evil of their neighbors, and seeking to do them all the injury they can. That is what we are ashamed of. We are ashamed to see men who style themselves ministers of the Lord Jesus Christ, assemble in conventions and pass resolutions aiming at the persecution, the oppression, the annihilation of a little band of religious worshippers in their own land. A short time ago the ministers of the country shed crocodile tears because of the persecutions of the Jews by the Russians. They also passed resolutions condemning the latter for their treatment of the poor Hebrews. You remember that some of the nations were appealed to to arise and show their disapproval of the treatment accorded the Jews by the Russians, and now we find some of these ministers who were so strong in their denunciation of the Russians for persecuting the Jews, assemble in convention and pass resolutions by which they seek to persecute and overthrow a little band of religious worshippers out here in the desert. Think of it! That is what we are ashamed of, of such inconsistency. Sometimes I imagine I can see the devil, lying back in his easy chair and laughing at the inconsistency of these theological hypocrites.

I pray God to bless the youth of Zion; to bless the boys and girls of the new and everlasting covenant. We have been called to teach these children; let us labor for their salvation. These little boys and girls in the kindergarten classes, these little boys and girls in the primary classes, will not be little boys and girls always. After a while they will be grown-ups, and will become great and good men and women. We shall see them bearing off the kingdom of God. I can see them, when you and I are laid away on the hillside, rising up and doing a thousand times better work than you and I are doing today. We are teaching Apostles and Prophets of the Most High God. We do not know now who

these little ones are, but God knows them, and the day will come when they will rise up and bless us, if we but do our duty to them and teach them to live pure and holy lives.

May God bless this great work, and may we labor with our whole might, mind and strength for the upbuilding of the kingdom of God. And, finally, may we be redeemed, saved and exalted with the sanctified in the celestial kingdom of our Father, is my humble prayer for us all, in the name of Jesus Christ.

ELDER JOSEPH W. SUMMERHAYS.

I am requested to say a few words in regard to the conventions which we have held during the past season, and what we intend to do during the year 1905. I wish to say to our brethren and sisters from the far south, that we have not forgotten them. We have held conventions all through the north, except in the Union and Cassia stakes, and those two will have our immediate attention. We are also making preparation to visit the stakes in Arizona, Colorado and Old Mexico, and we expect to do something for San Juan, but we hardly think it will be a convention.

At our conventions we have asked the sisters to take off their hats in the general meetings, and they have responded as you have responded tonight. And then we have asked them to do another thing. We have asked them to let their hats remain off their heads until the benediction is offered, and not to disturb the meeting by putting on their hats and getting ready to leave the house before the services were closed. So far we have met with success and we would like you to do the same tonight.

My brethren and sisters, this is the house of God, where we come to listen to the servants of God, and it is becoming in us that we remain, with due decorum until the benediction is offered.

On last Thursday evening we held a meeting at the Barratt hall, and it was decided by the superintendents of the

stakes there assembled that we would continue our conventions during the coming year. We may have to group the stakes a little differently from what we grouped them during the present season, but we expect that the conventions next season will be all that they have been this season, and as much better as we can possibly make them.

Another point that I am requested to speak upon, and that is this, that the superintendents of stakes and the superintendents of wards will note, that when their reports come to them this season, there is a change in some of the questions. We have been asking, if you remember, "What is your enrollment," and "What is your average attendance," and then we have asked for one hundred per cent on nickel fund account. The result of this has been that some superintendents have taken from the roll every name they could, to show—first, a high average attendance, and secondly to more easily pay their one hundred per cent nickel fund; and a good many children between the ages of four and twenty have found their names taken from the roll, and they haven't gone back to school. We estimated the other day, just how many of this class of people were out of the Sabbath school, and we were of the opinion that there were some three thousand, eight hundred, with two hundred and fifty-six schools to hear from. This is wrong. So far as I am personally concerned, if I have got a boy that is not true to his trust, I would rather that that boy should come to the Sunday School but once a year than not to come at all. We are not so much after the average attendance or the nickels as we are after the salvation of the souls of those children. We want to get them into the Sunday School. Therefore, when you get your next report blanks, you will find this question: "How many persons have you in your ward between the ages of four and twenty years, inclusive?" also, "How many of these are there enrolled in your Sunday School?" We ask these two questions, and, later on, my brethren,

between now and the first of the year, we will tell you what we want you to do with this class of citizens.

The majority of the members of the General Board have been through the stakes this season to these different conventions. I myself have attended all of them but two, and I know that the Sunday school cause is thriving, and I know that the great Latter-day work is growing. We recognize that Zion is growing, and I believe that every department is growing. I want to say to you Sunday school people, while you are attending to this organization, do not forget the other organizations of the Church—the Mutual Improvement, the Religion Classes and all. We want you to build up the kingdom of God in its entirety, that it may be beautiful to look upon when we present it to the Master. May God help us to do it, I ask in the name of Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

I do not desire to occupy very much time. I am delighted always to have the privilege of meeting with that class of our people who are so deeply interested in teaching the children and in taking part in the work of the Sabbath Schools, and I sincerely hope that we shall succeed in impressing upon the minds of the rising generation a sincere regard, not only for themselves, to keep themselves pure and unspotted from the world, but a sincere regard for the rights and privileges of others. Our children should be taught to respect not only their fathers and their mothers, and their brothers and sisters, but they should be taught to respect all mankind, and especially should they be instructed and taught and brought up to honor the aged and the infirm, the unfortunate and the poor, the needy and those who need the sympathies of mankind.

We too frequently see a disposition on the part of our children to make fun of the unfortunate. A poor cripple, or a poor, weak-minded person comes

along, and the boys will poke fun at him, and make unbecoming remarks about him. This is entirely wrong, and such a spirit as this should never be witnessed among the children of the Latter-day Saints. They ought to be taught better at home. They should be thoroughly taught better than this in our Sunday schools, and in all the schools, as far as that is concerned, that our children attend. Our children should be taught to venerate that which is holy, that which is sacred. They should venerate the name of God. They should hold in sacred veneration the name of the Son of God. They should not take Their holy names in vain; and they should also be taught to respect and venerate the temples of God, the places of worship of their fathers and mothers. Our children should be taught also that they have rights in the house of the Lord equal to their parents and equal to their neighbors or anybody else.

It always pains me to see our little ones disturbed in this right. I witnessed a little circumstance in our meeting this afternoon. The house was crowded in every part. A person was standing in the aisle, and a little child was sitting by its mother on a seat. Somebody came along and took the little child off its seat, and took the seat himself, leaving the child to stand. I want to say to you, my brethren and sisters, that that act sent a pang to my heart. I would not, for anything in the shape of remuneration of a worldly character, grieve the heart of a little child in the house of God, lest an impression should be left upon its mind that would make the house of worship a distasteful place, and it would prefer not to come within its walls, than to come and be offended.

I once witnessed a circumstance of the kind in one of our most popular meetinghouses, I may say. A little child had come in, in good season, and taken a seat. By and by a lady came in. The seats seemed to be all occupied. She took the child by the arm, jerked it off the seat, and sat down up-

on it herself, leaving the child to stand. I had all I could do to hold my tongue and my temper when I witnessed the circumstance. I had half a mind to get up and ask that lady to get up off that seat and let that child sit there. It had more right to sit there than she had, for it came and had it first, and was in the house of the Lord. The child was made to feel that it had no right there. It was made to feel that that person that came in later had a better claim to the seat than the child itself. That is wrong. Our children have just as much right to come into the house of God as any person has, and we should respect them in that right ourselves, and in turn the children will respect us. But when we cease to respect the rights of little children, it is a lesson to them which we inculcate in their minds, that they are not bound to respect us. But when we respect them, treat them as intelligent beings, treat them as our successors in life and entitled to responsibilities in life, they will grow up to respect us and hold us in reverence, and respect our rights just as we respect theirs.

I desire that we will inculcate this principle of esteem in the hearts of our children for their parents, for their brothers and sisters, for their neighbors and their associates, and especially for those whom the Lord has called and clothed with authority to administer in the midst of the people. I think our children should be taught these principles, that they should be instilled into their hearts, and as we have been hearing tonight from Brother Morton, it should be a part of their nature to love one another and respect one another, to respect that which is sacred, that which has been consecrated to the worship of the Lord or to sacred purposes.

Our children should be made and taught to respect these things in the Sunday schools. There is where you can teach them, and in our religion class work they can be taught these principles, more especially in these or-

ganizations; and also in the primary associations, better perhaps than they can be anywhere else, because they are taken in these associations at the ages when they are most impressionable, and when these things can be made permanent in their minds. The things that are impressed upon the minds of children take stronger hold than in after or later life.

Well now, my brethren and sisters, let us respect one another. Let us respect that which is sacred. Let us honor the name of the Father and of the Son. Let us speak kindly of one another. Speak no ill of any man, no matter if such men are not what they should be; it does no good for us to promulgate and publish abroad and keep alive in our memories or in the memories of others the imperfections, the sins and the wrong doings of others. We had better strive to amend and improve that which is not good. Always seek that which is better, and that which will purify the heart and ennoble the mind, and that will lead men to higher thoughts, higher aspirations and better and purer work in the

world, that they may become more and more like the Son of God.

May the Lord bless all those who work in the Sunday schools, and help them in the performance of their duties, and bless the children of Zion, that what has been said tonight, and what was said today, may indeed be true of them, that they are not ashamed of their parents, that they are not ashamed of their religion, that they are not ashamed of the work their parents have done in the land, but that they are proud of these things, and that they venerate their parents because of their fidelity, and because they have been firm and true and steadfast in the midst of persecutions and in the midst of hatred that has been made manifest against them by the world.

God bless you, and bless our children, and all Israel, is my prayer, in the name of Jesus. Amen.

The choir sang the anthem, "Lift up the voice in singing."

Benediction by President Francis M. Lyman.

GEO. D. PYPER,

Secretary.

F. E. BARKER, Stenographer.

DESERET NEWS BOOK STORE

State Depository for School Books.

School Stationery, Supplies. Kindergarten
and Busy Work Materials. Largest
Stock in the State. Lowest
wholesale prices. Send
for Price Lists.



Deseret News Building,
6 MAIN STREET, - SALT LAKE CITY, UTAH.

HISTORY OF CHURCH VOL. II NOW READY

PROCURE THEM AS THEY ARE ISSUED.

The History of the Prophet Joseph,
written by himself, with introduction and notes
by B. H. Roberts.

Low prices have been fixed by the
First Presidency, that the work may secure
the widest possible circulation.

Cloth Embossed,	-	\$1.50	Post Paid
Half Morocco, Gilt Top,	-	2.50	"
Half Calf, Gilt Top,	-	2.50	"
Full Morocco Gilt,	-	4.00	"

Every Association, Sunday School,
Quorum and Private Library should have it.

DESERET NEWS BOOK STORE

6 MAIN STREET, - SALT LAKE CITY, UTAH

SEVENTY - FIFTH

Annual Conference

OF THE

Church of Jesus Christ of Latter-day Saints

Held in the Tabernacle, Salt Lake City, April 6th, 7th and 9th,
1905, with a full Report of the Discourses.

ALSO AN ACCOUNT OF THE GENERAL CONFERENCE OF
THE DESERET SUNDAY SCHOOL UNION.

THE DESERET NEWS

1905

DESERET NEWS BOOK STORE

Leading Book Concern of the State.

Standard and Miscellaneous Books, Histories,

Biographies, Late Popular Fiction,

Etc., Etc. All of the Church

and Home Publications.

Send for Free Cata-

logue and Price

List.

DESERET NEWS BUILDING,
6 Main Street, SALT LAKE CITY, UTAH

GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Seventy-fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m. on Thursday, April 6, 1905, President Joseph F. Smith presiding.

THE PROCEEDINGS.

There were present of the general authorities: Of the First Presidency, Joseph F. Smith, John R. Winder and Anthon H. Lund; of the Council of the Twelve Apostles, Francis M. Lyman, Rudger Clawson, Hyrum M. Smith, George A. Smith, Charles W. Penrose; Presiding Patriarch John Smith; First Seven Presidents of Seventies, Seymour B. Young, Brigham H. Roberts, George Reynolds, J. Golden Kimball, Rulon S. Wells and Joseph W. McMurrin; of the presiding Bishopric, William B. Preston, Robert T. Burton and Orrin P. Miller. There were also a large number of presidents of stakes, their counselors, presidents of missions, and other prominent men of the Priesthood.

The services were commenced by the choir and congregation singing the hymn which begins:

Redeemer of Israel, our only delight,
On whom for a blessing we call;
Our shadow by day, and our pillar by
night,
Our King, our Deliv'rer, our all!

The opening prayer was offered by Elder Henry W. Naisbitt.

Singing by the choir:

Come, dearest Lord, descend and dwell,
By faith and love, in every breast;
Then shall we know and taste, and
feel,
The joys that cannot be expressed.

PRESIDENT JOSEPH F. SMITH.

(Opening address.)

Condition of General Contentment Among the Latter-day Saints.—What Tithing is Used For.—Unhealthy Excesses Must be Removed.—Zion is Established, and Will Remain.—The Church Not Led by Man.—The Lord Has Made the Nation Great.

My Brethren and Sister—It is certainly a great satisfaction and pleasure to me to see this large assembly of Latter-day Saints, gathered here on the opening day of our seventy-fifth annual conference. I am pleased to see you and meet with you; and with the blessings of the Lord and the guiding influence of His Holy Spirit I trust that I shall also be pleased in the opportunity afforded me at this moment of speaking to you for a short time. I feel exceedingly dependent upon the promptings of the Spirit to my mind. You may think it strange for me to say that I have had no moments to bestow upon any forethought with reference to what I shall say to you

this morning. I stand before you without premeditation or forethought as to what I shall say.

I believe that I can say to you with all confidence that so far as my knowledge extends, the Latter-day Saints throughout this intermountain region and the adjoining country, and so far as I know throughout the world, are in excellent spiritual condition. I believe that the Latter-day Saints enjoy as much today of the true spirit of their religion as they ever have enjoyed; I believe there is as much union among our people throughout the length and breadth of the land as has ever existed in the Church. I think I can confidently say that there are as few local difficulties and troubles among the people, coming before the Church courts, before the Bishops and before the High Councils, as I have ever known before within the scope of my remembrance and knowledge. We are perhaps never entirely free from little misunderstandings among neighbors and members of the Church one place or another, and it is often the case that these little misunderstandings, arising among our brothers and sisters, are brought before the teachers and perhaps before the Bishops for adjudication and reconciliation, but I think I will be justified in saying, and that the truth will verify the same, that within my knowledge and according to my best understanding, there never was, since I can remember, any less of these little misunderstandings and difficulties than exist today. Indeed I may say that misunderstandings have been far more pronounced in years that have gone by than they appear to be now.

I believe that there is a feeling of general contentment among the Latter-day Saints, and of satisfaction in their minds and hearts with reference to the divine mission of the Prophet Joseph Smith and to the divinity of the great mission and atonement of our Lord and Savior Jesus Christ. In other words I believe that the Latter-day Saints are today as devoted, fervent and firm in their convictions of

the truth and in their knowledge thereof, as they ever have been at any period of the Church's history from its beginning down to the present time. I believe that these statements can be seconded and vouched for by the presiding authorities of the Church throughout the length and breadth of the land. We have these brethren here before us,—presidents of stakes and their counselors, the Bishops and their counselors and the presidents of our various missions; and I am satisfied that they will, one and all, verify the statements that I have made with reference to the present condition of the Church.

Not only is this so, but I believe that the time has never been when the financial, or the temporal condition, of the Latter-day Saints was better or more encouraging than at the present. I believe that our people are generally prosperous and I am satisfied that there is still greater prosperity in store for them through their continued faithfulness. I believe that the Lord will bless the earth for their sake, that He will temper the elements for their good, that He will prosper them in the labor of their hands and in the thoughts of their minds; that He will guide them by the power of His Spirit into all truth and into the possession of those temporal blessings that are so necessary to make a people happy, contented and blessed in the land. With reference to this matter I desire to say that we have I believe a very correct criterion by which to judge the spiritual and temporal condition of the Church. The records of the Church will show at the closing of the accounts for the past year that the tithing and the offerings of the Latter-day Saints have been a little above what would be called the average. We have had one or two more prosperous years in the past judging by this criterion, the tithings of the people, but last year was a little above the average, notwithstanding the fact that during the last few years our people in many parts of the country have been suffering from a protracted drouth, in which they have come short

in their crops, and have suffered materially in their flocks and in their herds. In many places the drouth has been so severe that the people have been under the necessity of borrowing means with which to secure for themselves seed grain for the present year. I want to say to you, my brethren and sisters, and especially to those who preside over the Church, that it is a matter of pride and of satisfaction to my mind that the Church is in a condition to assist those that are in need of this kind of assistance, and we have done so. If anyone should feel dissatisfied with the action of the Trustee-in-Trust and his counselors and associates in extending aid to the Latter-day Saints in such matters of extremity as this, they know where to make their complaints, and I should be glad to meet them and consider these questions. We wish it distinctly understood that while the Lord preserves us in the positions to which we have been called, the positions which we did not seek, but which, by the providence of God, have been brought upon us, we will hold ourselves responsible before God and before His people to render material and financial aid to the Saints in every direction where we feel that it is necessary to do so. Our people in the south have been unfortunate to some extent in having their dams washed away by floods. For a long series of years they have had drouth, the earth became parched and dry, and when the late rains and floods came they washed away some of their dams, and the people sent up their cries to us for help, and we have helped them. We thank God that we are in a position to help them, and so far as I am concerned I would be pleased if I could know that every dollar of the tithing that I pay to the Church is employed in some good work of this kind by which the Saints are strengthened in building up Zion, in establishing their settlements and in "holding the fort" if you please.

In addition to this I am happy to say to this congregation and to all the world so far as my words may go, that

we have taken the liberty, and we have taken pride, and still feel proud of the opportunity that has been afforded us, and of the ability that we have possessed to accomplish it—to render aid to many of our missions abroad in the purchase and in the establishment of mission headquarters and the building of churches in which they can meet to worship God, and to which they will not be ashamed to invite the stranger to come and join with them. We have used some of the tithings of the people for this purpose, and we think that when the Church desires to call us to an account for matters of this kind there is a way by which they can reach it which will not occasion any noise or confusion and I trust without any misunderstanding whatever. I believe we can come to a perfect understanding with reference to these matters. We have been able, too, to purchase quite a tract of land in Jackson county adjacent to the site that was chosen by the Prophet Joseph Smith for a temple, to be built some day; and some few of our people have generously contributed specially for the accomplishment of this purpose, but the most of the means that have been employed for the accomplishment of this object have necessarily been taken from the general tithing funds of the Church. By this means also we have been able to secure elegant headquarters for our people in the Northern States mission; we have been able to assist the Southern States mission to obtain headquarters; and we have also been enabled to assist the British mission to obtain a comfortable home and headquarters, where the "Star" that has been published for so many years, can continue to be published for the advancement of the work of the Latter-day Saints and of the Elders in the British mission. We have been able to assist largely in the erection of a commodious house of worship in Copenhagen, Denmark, also in Christiania, Norway, and also in Stockholm, Sweden; and we have assisted also in obtaining head-

quarters for our people who live upon many of the islands of the sea. We have secured a tract of land upon the Islands of Samoa for the purpose of gathering our Saints where they can receive the benefits of Church organization, the benefits of Sunday schools, Mutual Improvement associations and Sabbath worship, and where they can be taught the arts of industry and self-support. We have assisted our people in Australia and New Zealand in a similar way. And withall we have met more than one-half of the bonded indebtedness of the Church; and we are in a condition, when the time shall be ripe for it, provided the Saints continue to meet their obligations in their tithes and offerings, to pay off the remaining portion of the Church indebtedness; when, I trust, by the blessings of the Almighty, the Church of Jesus Christ of Latter-day Saints will see a day in which it will be absolutely free from debt and under obligation to no man; and it will not be long before this consummation is realized if we continue our work in the future as we have done it in the past.

Now, my brethren and sisters, it is not my purpose to continue my remarks very long. I desired briefly to refer to these matters of which I have spoken, and it just occurs to my mind that in addition to the few things I have named—and I have not named them all—that it would be very proper for me to state that the Church with a very small assistance from the estate of Dr. William H. Groves, has been able to erect a first-class, well appointed hospital in this city, fire proof in every way, and equal to the best that can probably be found in any part of the world. We have been found fault with for this, that is to say, we have been charged with (hesitating)—pardon me if I do not mention that. It is too small a matter. However, we have cranks, you know, among the Latter-day Saints as well as among the people of the world; and every once in a while you come across an individual who is all one-sided, who can only see out of one eye and out of a

very small corner of the one eye, too, who is not capable of comprehending more than one thing at a time, who selects a certain little hobby—a certain little idea, a single thought, and straddles that idea and that single thought and commences to ride it, and it is impossible to unhorse him from his hobby, because his mind is not capable of grasping more than that single little thought. We have such individuals as that, and it was from one of these individuals, one of these cranks, that we received not long ago solemn objection to the Church of Jesus Christ of Latter-day Saints putting any of its means or tithing into a hospital. It was wicked and wrong to build hospitals according to his idea. Well, we will let such people go for what they are worth; they are scarcely worth noticing, and I feel that I should not have noticed it at all; but we have such individuals among us more or less. We have a variety of curiously formed creatures rising up amongst us occasionally, who are filled with the spirit of evil and hatred towards the truth and the people of God. It is only natural that this should be so.

It has occurred to me somewhat in this way; that the body of the Church is likened to the body of a man, and you know men do sometimes get their systems a little deranged—that is to say, sometimes they are flea-bitten. Fleas bite them and mosquitoes bite them and cause little swellings to rise on their faces and hands. Sometimes they have boils upon them, and carbuncles, sebaceous tumors and other excrescences, that only need the application of the lance to let out the humor from them or to excise them from the body, or cut them off and let them go, so that the body may be cleansed from their poisonous effects. It is so with the Church. From time to time there are characters who become a law unto themselves and they follow the bent of their own "sweet will" until they get themselves into a condition mentally and spiritually that they become a menace to the body ecclesiastic. In other

words, they become like a boil, tumor or carbuncle on the body, and you have to call in the surgeon to apply the knife to cut them out, that the body may be cleansed from them; and this has been the case from the beginning.

From time to time these conditions arise and we have them to meet, and they will continue to arise from time to time, and we shall have them to meet; but they will never amount to more than a pimple or a little sore on the surface of the body, and no one need to be alarmed at all for the consequences. Zion is established in the midst of the earth to remain. It is God Almighty's work, which He Himself, by His own wisdom, and not by the wisdom of man, has restored to the earth in the latter days, and He has established it upon principles of truth and righteousness, of purity of life and revelation from God, that it can no more be thrown down nor left to another people, so long as the majority of the Church of Jesus Christ of Latter-day Saints will abide in their covenants with the Lord and will keep themselves pure and unspotted from the world, as all members of the Church should keep themselves. Then it will be as God has decreed, perpetual and eternal, until His will is accomplished and His purposes fulfilled among the children of men. No people can ever prosper and flourish very long unless they abide in God's truth. There is nothing, no individuality, no combined influence among men that can prevail over the truth. The truth is mighty and it will prevail. It may be slow in the consummation of its purpose, in the accomplishment of the work that it has to do, but it is and will be sure; for the truth cannot and will not fail, for the Lord Almighty is behind it. It is His Work, and He will see to it that it is accomplished. The kingdom is the Lord's, and the Lord is capable of taking care of it. He has always taken care of it. I want to say to you that there never was a time since the organization of the Church of Jesus Christ of Latter-day Saints, when a man led the Church, not for one moment.

It was not so in the days of Joseph; it was not so in the days of Brigham Young; it has not been so since; it never will be so. The direction of this work among the people of the world will never be left to men. It is God's work, let me tell you, and I hope you will put it down in your memoranda, and do not forget that it is the Almighty that is going to do this work and consummate it, and not man. No man shall have the honor of doing it nor has any man ever had the power to do it of himself. It is God's work. If it had been the work of man, we would have been like the rest of the world, and it would not have been true of us that God had chosen us out of the world, but we would be a part of it and "Hail fellow, well met" with it, but it is true that God has chosen us out of the world; therefore we are not of it; and therefore they hate us and they will fight us and say all manner of evil against us falsely, as they have ever done from the beginning. And they will continue to seek the destruction of the Latter-day Saints, and to feel toward us in the future as they have felt in the past. Now don't you forget it my brethren and sisters. When you go home, if you have not been in the habit of doing it or if you have neglected your duty, when you go home today or to your homes in distant settlements, carry this injunction with you: Go into your secret chambers—go into your prayer rooms and there by yourselves or with your families gathered around you, bow your knees before God Almighty in praise and in thanksgiving to Him for His merciful providence that has been over you and over all His people from the inception of this work down to the present. Remember that it is the gift of God to man, that it is His power and His guiding influence that has accomplished what we see has been accomplished. It has not been done by the wisdom of men. It is proper we should give honor to those who have been instrumental in bringing

to pass much righteousness. They are instruments in God's hand, and we should not ignore that they are such instruments, and we should honor them as such; but when we undertake to give them the honor for accomplishing this work and take the honor from God, who qualified the men to do the work, we are doing an injustice to God. We are robbing Him of the honor that rightfully belongs to Him and giving it to men who are only instrumental in the hands of God in accomplishing His purposes.

Now, may the Lord bless you, my brothers and sisters, and keep you in His holy keeping. But let me say, referring again to the last remarks, when you go home see to it that you observe this duty that devolves upon all members of the Church, to go before the Lord in prayer. Then when you rise up in the morning, before you go out into the world to engage in your daily avocations, bow yourselves before Almighty God with a heart full of gratitude and with thankful spirits before Him and unto Him, for His mercy, which endureth forever, and for His loving kindness, not only to us as individuals but to the whole people and to the whole people of our great nation. The Lord has blessed the people of our nation. The Lord has given to them the choicest of all lands upon the earth, and He has made them a great and a free people. He has blessed them with wealth and with power, not only in our own land, but power among the nations of the world. The Lord Almighty has made this nation great and He will continue to preserve it in its greatness and He will magnify it before the world so long as the people of the nation will observe honest laws, virtue, purity of life and equal justice to be meted out unto all men.

I feel proud of the nation of which we are a part because I am convinced in my own mind that there is not another nation upon the face of the globe where the Lord Almighty could have established His Church with so little difficulty and opposition as He has done here in these United States. This was a

free country and religious toleration was the sentiment of the people of the land. It was an asylum for the oppressed. All the people of the world were invited here to make homes of freedom for themselves, and under these tolerant circumstances the Lord was able to establish His Church, and has been able to maintain it and preserve it up to this time, that it has grown and spread, until it has become respectable—not only by its numbers, not only by the few years of age that it possesses, but respectable because of its intelligence, respectable because of its honesty, its purity, union and industry, and for all its virtues. It has become respectable before those who are intelligent enough to study it and who come to see and understand the truth for themselves. It is true there are those in the world who are so prejudiced and darkened in their minds that they will not see though the light shine upon them. They close their ears and will not hear, though the truth is spoken unto them, and they shut their eyes so they cannot see and close their hearts that they may not understand. Though you declare unto them the truth they will deny it and reject it. We cannot help this. God will deal with them in His own time and in His own way, and we only need to do our duty, keep the faith ourselves, to work righteousness in the world ourselves and leave the results in the hands of Him who overruleth all things for the good of those who love Him and keep His commandments.

Now may peace be and abide in your hearts. May the union that has hitherto characterized our associations continue among us. May our people continue in their love for the truth and in their love for one another. May they continue in their honesty of purpose, in their uprightness, in their industry, in the spirit of non-complaint and in the spirit of rejoicing and thanksgiving to God for the blessings that we receive, the blessings of the earth, the blessings of the Spirit of the Lord that is given to us. And I hope that we will continue during

the sessions of this conference to have a good attendance, and that we may have a peaceable spirit of love unfeigned in our hearts, one for another, joy inexpressible for the opportunity we have of meeting together in this house that has been built for this purpose and to attend to the duties that devolve upon us as members of the Church, and that we may go hence at the close of this conference strengthened in the faith, encouraged in our good endeavors, and with a renewed determination that as for us and for ours we will serve God and let the world do its worst. May God bless you is my prayer in the name of Jesus. Amen."

A quartet, "When the swallows homeward fly," was beautifully rendered by Sisters Hadley, Owen, Jones and Saunders.

PRESIDENT JOHN R. WINDER.

Satisfactory Conditions of Church Affairs.
—Interesting Incidents Connected With the Work, Under God, of the Prophet Joseph Smith.—Hardships of the People in Early Days.—Settlement of the Saints in This Valley, Their Temporary Exit and Return.—Unity of Latter-day Saints in Relation to Sustaining President Joseph F. Smith, as Head of the Church.

My brethren and sisters, it affords me a great deal of pleasure this morning to have the opportunity of standing before you to endorse every word that I have heard spoken by President Joseph F. Smith. Particularly am I pleased to be able to endorse everything he said in relation to the financial condition of the Church, and everything pertaining to the expenditures. I can say to you, my brethren and sisters, that your funds are perfectly safe in his hands. First of all, I wished to make this statement.

When I look over this vast congregation of thousands of people, representing many nations, kindreds, tongues and peoples, my mind goes back to the day when the boy Joseph Smith, 14 years of age, went into the woods to pray to the Father, and when the Father

and the Son appeared to him and gave him some instructions as to how he should proceed. The thought comes to me that no sooner did he make known what had taken place than persecution commenced. From that hour his life was sought. In every way the effort was made to destroy him and his influence. Seventy-five years ago today he was enabled to organize the Church of Jesus Christ of Latter-day Saints with a very few members. Persecution did not cease then. On the contrary, it continued from year to year. Then when I think of the trying circumstances in which he was placed, the wonderful work that he accomplished during the few years he was permitted to live upon the earth, the translation of the Book of Mormon and the presenting of it to the people and to the world; also the production of the Doctrine and Covenants, and the announcement of many glorious principles introduced for the salvation of the living and the redemption of the dead, I marvel at the great work that he accomplished in the short space of 14 years. Then I thought of the time when the people were compelled to leave Nauvoo and come to this country, the hardships they had to endure, the travels across the plains, the many difficulties they had to encounter, and after they had arrived here the energies they put forth to establish industries for the good and benefit of the people, including manufactures of various kinds. Of necessity they constituted the governments here—the city councils, the legislatures; in fact, they were all that there were in the country. This, however, did not continue for many years. It was wonderful how the Lord blessed the people in the commencement of their labors.

I remember also how, just ten years from the day when the pioneers arrived in this valley, as we were celebrating that event at the head of Big Cottonwood, the word came that a great army of the United States was forming to come up and attack the people in these valleys of the mountains. I remember what occurred during the remainder of that summer and the

following winter. We were very busy during the winter manufacturing boxes in which to store flour and secure what provisions we could, because the word was that we would have to leave this beautiful city and sacrifice our homes. The report was that it was the flower of the United States army that was coming out here to exterminate the "Mormons." Not only did this army threaten us, but the Indians around us were excited, and were robbing the people of horses and cattle. In this condition we remained during the winter and until the next April. That was 48 years ago. The people were told that it was necessary to leave this city, and not an objection was raised. We were of one heart and one mind. The move seemed to be inevitable. Men could be seen gathering up a yoke of cattle or two or three horses and hitching them to an old wagon as best they could, they would put into each wagon a family and all of this world's goods that they could collect, and then march away.

The road from here to Utah county was lined with teams passing from this city, the people not knowing whether they would be permitted to return again. I remember that it was a serious condition with us at that time. It should be remembered that all this was brought about by misrepresentations that were made to the President of the United States. He sent out a certain gentleman to discover the particulars, and after he had learned the facts a commission was sent here to investigate. The matter was investigated, conclusions were arrived at, and the army, which had wintered at Fort Bridger, was permitted to come through the city and pass over the Jordan river. But when that army passed through the city, every house was closed, and not a person was to be seen; houses were shut, windows boarded up, and everything apparently deserted. As the soldiers marched through, the line was more like a funeral procession than a conquering army. A few of us were left to take care of the city, but all the rest had

departed. Peace was afterward brought about, and the people were permitted to return to their homes.

I am referring to these things, my brethren and sisters, to verify the statement of President Smith this morning, that this is the Lord's work, and that He overrules all these conditions for the good of His people, who will do His will and keep His commandments. If you will look back and reflect, you will discover that every event I have mentioned led to one result—the Church took on new life, new energy, and advanced, increased and multiplied the more rapidly.

After the return of the people from the south we had a season of prosperity. Factories and all kinds of businesses were established, and the growth and increase were wonderful. There are many intervening events of a like character that I will not have time to mention, but they must be in the minds of many of you. We had peace for a time; but I remember that, just eighteen years ago today, conditions were such in this city that it was thought advisable to hold the general conference in Provo. There are some incidents which I remember that I do not think it would be wise to mention, and I do not care to do it; but I come along down to the condition that we are in now.

Last Sunday was the monthly fast day. Monthly fast meetings are held in the 620 wards throughout Zion, and in the branches abroad as well, I believe. On such occasions every person present has an opportunity to speak his or her feelings. The meetings are generally so conducted that all are invited to express their feelings, to bear their testimonies, and to voice their thankfulness to the Lord for His goodness and mercy toward them. I attended two meetings last Sunday—one in the morning and one in the afternoon. At these meetings I heard at least forty persons speak and bear testimony, and I think almost every person that spoke testified that they sustained and proposed to sustain President Joseph F. Smith as the president of the Church

of Jesus Christ of Latter-day Saints. Not a dissenting voice did I hear in relation to this matter. And I believe, brethren and sisters, if I were to call upon this vast congregation and ask the question, "Do you sustain President Joseph F. Smith as the President of the Church of Jesus Christ of Latter-day Saints?" I would hear the expression, "Yes, I do," from every voice.

Well, brethren and sisters, let us do it as well as say we will do it. If we will do so, the Lord will continue to bless and prosper us, no matter what transpires. As has been said, this is His work, and His hand is stretched forth, and He will control all these matters to bring about the best results.

May the Lord help us, brethren and sisters. Don't you think I feel thankful this morning for the health and strength I enjoy and for the blessing of the Lord in extending my life until I am almost eighty-four years of age, and enabling me to stand here and express my feelings in relation to these matters? May the Lord help me to say always, "As for me and my house, we will serve the Lord." God bless you all forever. Amen.

ELDER HUGH J. CANNON,
(President of Liberty Stake.)

My brethren and sisters, I feel that it is impossible for me to satisfactorily express my feelings this morning, in standing before this vast congregation. All the speaking that I have done during the time I have been away has been in comparatively small halls. I think the largest congregation that I have been called upon to address numbered, perhaps, 400 persons. I, therefore, feel that it will be difficult for me to say anything interesting, or instructive, unless I have the Spirit of the Lord.

In reporting the work in the Swiss and German mission, I am pleased to be able to state that everything is going along very well there. We have had a great deal of opposition. Something like one hundred of our mis-

sionaries were banished within one year, mostly from Prussia; but we were able to get an extension of time, through an appeal made to the German government by the U. S. Ambassador, and during that period the work formerly attended to by our missionaries was, to a very large extent, turned over to the local Priesthood. I am pleased to be able to state that notwithstanding the missionaries from Utah are not now accorded freedom in that land, still the work is going onward, many converts are being baptized, and those who are coming into the Church are firm in the faith I believe. They do not accept the Gospel unless they are sure that it is true, exercising care on account of the opposition. Hence the people are better and stronger, and more able to stand, in spite of all the opposition they have to meet, than at any previous time in the history of that mission. I am happy to say that the seeds of truth, the seeds of the Gospel, have been planted in that land; and I predict that, in spite of all the opposition of our enemies, that seed will grow and will bring forth fruit. I have an absolute assurance that this will be the case.

The area of the Swiss and German mission at the present time is very large. It covers Germany, Switzerland, Austria, Hungary, Roumania and Serbia, containing about one-twelfth of all the people in the world. In Switzerland we have more freedom, and a good work is being done there. In Hungary and Austria we have very little freedom; still we are able to preach the Gospel to some extent, and are baptizing in both those lands. In Serbia and Roumania nothing is being done by our missionaries at the present time. I expect in a very short time to hear that missionaries have been sent into the northern part of Italy, over the Alps from the French part of Switzerland. Many people have been gathered from that part of the country, and some prominent families now in Utah accepted the Gospel there. I firmly believe that many more will embrace the Gospel in that part of the world.

I have listened with great pleasure to the remarks that have been made this morning, and I thank the Lord from the bottom of my heart I have a testimony that that which has been said is true. I thank Him sincerely that I know Joseph F. Smith is a Prophet of the Almighty, and that he was called by revelation to stand in the place which he now occupies. I was taught from my earliest infancy to revere and love President Smith. My father was associated with him and loved and honored him, and he taught me to love, honor and respect this man. I thank my Heavenly Father that I know of a surety that this work will triumph. History repeats itself; the same cause will always have the same effect; and if we look back over the 75 years that this Church has been in existence, and note the history of those who have raised their hands against this work, we will find they have been failures, that they never have succeeded in their designs, and that the Gospel has gone on and on. I can bear testimony, as President Smith did, that it will triumph, and that it will eventually fill the whole earth. If I did not have an absolute assurance of this I would be filled with misgivings at the present time. If I did not know that the Lord, and not man, is at the head of this work, I would be filled with fear; but, having that testimony, the only fear I need to have is that I may not be able to endure unto the end. I pray God that I may. I pray for my brethren and for my sisters, that all may retain the faith and prove true unto the end. I ask these blessings for all of us in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS.

It affords me great pleasure, my brethren and sisters, to add my testimony to those which have already been borne in this meeting and to express the faith I have in the ultimate triumph of the work of God upon the earth. I have been deeply interested and impressed by the remarks at the

opening of this conference, and by the evidences of the great work which our Father is accomplishing among the children of men. In reviewing the conditions which prevail at the present time I have been led to remark, What a great and wonderful work it is that we are engaged in, and how the Latter-day Saints who have been carrying on this work, under the inspiration of the Lord, have attracted toward them the attention of the whole world. To me it is something marvelous that a little band of people—only a few hundred thousand—should be so conspicuous in the history of this world and become so universally known. We have traveled as missionaries into many parts of the world, and I doubt if there is any community or any people that has not heard of the Latter-day Saints and of this work with which we are identified. Of course, they have not been informed in all cases as to the true standing of this people; they have not received correct information regarding us; but we have been spoken of and heard of in the remotest parts of the world. It is astonishing, too, what a great amount of hatred has been engendered among the people of the world towards the Latter-day Saints. We are generally regarded in the world as being a very wicked people, and have the reputation among the children of men of being the worst people upon the face of the earth. I have wondered at this myself. I have not only been familiar with the opinions of men in the world, but it has been my lot to be acquainted with the Latter-day Saints, having been born in this community and having spent nearly all my life here, and I have observed that they will compare favorably with any people on the earth. There is nothing in the lives of the Latter-day Saints to warrant the opinion that prevails in the world. In many places we are regarded as a band of cut-throats, an evil and a licentious people; but we know that this is not the condition that prevails among us. When I was in England a few years ago we held a conference

in the city of Nottingham, and while we were there literature was scattered among the people containing illustrations supposed to represent life in Utah, and this literature was published by a well known anti-"Mormon," Mr. Jarman. The Latter-day Saints were depicted there in the vilest terms. On the front page was a picture representing a "Mormon," sitting on a pole fence with a wide sombrero hat on his head, in shirt sleeves, a vile expression on his face, and in his hand a black-snake whip. Out in the field before him were five or six women working with pick and shovel, and plough, while he, presumably the husband of these women, was directing them, and making them work as slaves. It is this kind of misrepresentation that is inflaming the minds of people against us. Even many good honorable men and women have been taught to believe us wicked and degraded. While Brother McMurrin and I were crossing the ocean a few years ago we happened to be in company with a number of school teachers of the city of Philadelphia who were going upon an excursion to Europe. We became acquainted with them, and explaining our religion to them. We gave them some idea of the character of the people out here, and they looked upon us as representatives of the people. As we were about to disembark, one of the professors came up to me and said, "I never knew, Mr. Wells, until I met you gentlemen here, that there was such a thing as a "Mormon" gentleman. I never knew but that the "Mormons" were the vilest kind of people, without any culture whatever. I was taught to believe them wicked and vile from the days of my infancy. Not only that, but I wish to make a further confession: I am a teacher in one of the public schools of Philadelphia, and I have taught my pupils to believe that, too. But I give you my word that when I return to my school I will try to undo the mischief I have done."

Is it any wonder, my brethren and sisters, that many good people have

been deluded and led astray, and that we have become hated by the people of the world? It may not be very pleasant for us to contemplate the fact that the world do not like us. I regret that that is the condition. I do not, however, regret that I am identified with this people, nor have I any regrets for the Latter-day Saints themselves. No; it is the heritage of the saints to be hated of the world; and I find consolation in the words which were quoted by Prest. Smith: "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hate you." Neither should we feel sad and discouraged on account of these conditions which prevail in the world; for the Savior said further: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

My brethren and sisters, those are feelings that fill my bosom with regard to the attitude of the world toward us. I feel sorry for them, not for us. Rather I feel to rejoice that I am identified with the people of God, notwithstanding the enmity of the world toward us. They do not love the leaders of this people; but we, who know them best, know them to be men of God. We know that there is nothing in their lives that will warrant the attacks that are being made upon them by the world. Let us uphold and sustain them by our faith and prayers, and by our obedience to the will of God, that we may be faithful and true to the covenants we have made with the Lord. Let us not be discouraged or concerned about the ultimate triumph of this work; for God is at the helm, and He will lead us triumphantly into His rest. We have no cause to fear. Let them oppose this work as they will, they will utterly fail in every attempt. That they may be frustrated in all their evil machinations, that they may be

defeated in all that they undertake to do against the cause of Zion, is my prayer in the name of Jesus Christ, Amen.

The choir sang the anthem, "Lift up the voice in singing."

Benediction by Elder John B. Maiben, of the Manti Temple.

AFTERNOON SESSION.

The choir and congregation sang:

"How firm a foundation ye Saints of the Lord,
Is laid for your faith in His excellent word!
What more can He say than to you He hath said,
You who unto Jesus for refuge have fled."

Prayer was offered by Elder Angus M. Cannon.

Singing by the choir:

"Though deep'ning trials throng the way,
Press on, press on, ye Saints of God;
Ere long the resurrection day
Will spread its life and truth abroad."

PRESIDENT ANTHON H. LUND.

The Tithing Used Only for Legitimate Purposes.—Establishment and Wonderful Growth of the Church.—Doctrines Taught by Joseph Smith Harmonize With the Scriptures.—Religion and Rights of Non-"Mormons" Respected by Us.

I will read a few verses of the hymn that we have just been singing:

What though our rights have been assailed?

What though by foes we've been despoiled?

Jehovah's promise has not failed,
Jehovah's purpose is not foiled.

His work is moving on apace,

And great events are rolling forth;

The kingdom of the latter days—

The "little stone"—must fill the earth.

Though Satan rage, 'tis all in vain;

The words the ancient Prophet spoke,

Sure as the throne of God remain,

Nor men nor devils can revoke.

All glory to His holy name,

Who sends His faithful servants forth,

To prove the nations—to proclaim

Salvation's tidings through the earth.

I am pleased to see this large congregation. I enjoyed the forenoon services very much. I enjoyed the glorious testimonies borne and the good instruc-

tions given. I hope that while I shall address you the same spirit may direct me that inspired my brethren who spoke to us this forenoon.

Like Brother Winder, I feel to bear my testimony to the truth of the statements made by President Smith in regard to the tithing. I know that the tithing is used for the purpose of building up the Church of Christ upon the earth, and only for that purpose. President Smith does not expend any of the money of the Church without sharing the responsibility of doing so with his brethren. The accounts and books are kept, as has been stated, in such a way that not one cent could be diverted for any selfish purpose without it being known. The books are open for the inspection of the Saints. All the means that come into the Church are accounted for, and an auditing committee looks over the accounts and they certify that the books are correctly kept. In addition to the things mentioned by the president this morning for which the tithing has been expended, I will say that during the last year more has been spent to help build meetinghouses both at home and abroad than in any other year that I remember. A great deal of Church means has gone to the various missions, and also to the poor of the Church; and besides that, more has been paid to our Church schools than ever before. I believe that all the Latter-day Saints approve and sanction this way of spending the tithing. Our Church schools are progressing nicely. We do for them all that we can. We feel that they are a necessity in Zion, and that the Saints cannot do without them. We are proud of them, and we wish we were more able to help them, because we believe that much good is being done through them.

In establishing our Church schools it was not the design to have them antagonistic to the state schools. When strangers travel through our communities they are struck with the beautiful schoolhouses we have erected. When I say "we," I include all citizens of the state; but as the Latter-day Saints are in the majority they can share at least

equally the honor of having erected such fine school buildings in which to educate the children. We are proud of the institutions of higher learning established by the state, and we look to them to do much for our young men and young women in the line of education, and to save them from spending so much and so many years in the east, as they can just as well, and even better in several courses, stay at home and take what these institutions give.

Our Church schools have an object which can not be reached in the state institutions. We want our young men and young women instructed in the principles of salvation. We want them brought under the influence of the Spirit of the Gospel. Hence we have these schools established in our midst. Of course, it costs much to keep these schools; but we feel the cost is far outweighed by the good which is accomplished in them.

I am reminded that this is the 6th of April, and that the Church is 75 years old today. Seventy-five years ago a few persons met in Peter Whitmer's house, and according to the commandments given of the Lord the Church was organized. This was done even in that early day by the same principle which has governed the Church ever since, namely, that of common consent. The Prophet Joseph had translated the Book of Mormon. Oliver Cowdery had been his scribe. The book had already been published. These two had received the lesser Priesthood under the hands of John, whom we know as John the Baptist. Afterwards they received the Melchisedek Priesthood under the hands of Peter, James and John, who were intrusted by the Savior to hold the keys of the Priesthood upon the earth. When He ascended to heaven He left the authority to administer the ordinances of the Gospel with the Apostles, and Peter, James and John no doubt held the presidency of the apostleship. These persons were sent to Joseph Smith and Oliver Cowdery and conferred upon them the Melchisedek Priesthood. Remember, there

was no church organized at that time, and therefore there were no offices. In conferring the Priesthood upon Joseph and Oliver they were not ordained to any particular office, but the Priesthood itself was conferred upon them. They were instructed, however, that when the Church was organized they should ordain each other to the office of Elder. When those who had been baptized met together seventy-five years ago today, they opened their meeting with earnest prayer, and then they laid before those present what the Lord wanted them to do, and they were accepted unanimously to teach the things of the kingdom of God. Then they ordained each other to the office of an Elder. They partook of bread and wine at that meeting, the first time that the sacrament was administered in this the dispensation of the fullness of times; and then they confirmed all those present, who were members of the Church, and ordained some to different offices in the Priesthood. The Holy Ghost was poured out upon them, and they rejoiced that the Church had been organized and that they were members of it. It was a very small beginning; only six members participated in the organization, that is, so far as the incorporation of the Church was concerned; but there were a few additional members in the Church. The six that I refer to were: Joseph Smith, Jr., Oliver Cowdery, Peter Whitmer, Jr., Hyrum Smith, Samuel H. Smith and David Whitmer. From that small beginning I see today this large congregation before me, and I am amazed to contemplate the great work that has been done in all parts of the world.

When the angel said to Joseph that his name should be known for good and evil in all the world, how improbable this seemed to be, that a farmer's boy, in the backwoods, should be known outside of the few villages where he was known at that time! But this prediction has been fulfilled. Those whom I see before me today have come from many different lands, both from the west and the east.

Many different nationalities are represented here. His name has indeed become known in all parts of the world. We receive letters from many different lands inquiring about our religion and asking that Elders be sent to them. They have heard of the name of Joseph Smith. We rejoice this day that we have heard his name, that the Gospel came unto us, and that we have received the knowledge of its truth.

While they were yet together in the meeting in which the Church was organized, the Prophet Joseph received this revelation:

"Behold there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an Elder of the Church through the will of God the Father, and the grace of your Lord Jesus Christ."

We who have studied his history can bear witness to the fact that he was not only called a prophet, but that he was indeed a prophet, and also a seer, which is a still greater calling; that he was shown the past, and also what should come to pass, and he was made the means as a revelator of bringing forth the Gospel of Christ in plainness and in perfection. As a teacher, he proved that his teachings were divine. It is true that they come in conflict with many of the opinions held by the theologians of the day; but whenever they come in conflict with them, the theologians' views are in conflict with the doctrines of the New Testament. He taught that God lived, that Jesus Christ was His Son and our Redeemer, and that the Holy Ghost was one of the Godhead. He taught that the Son was like the Father. We know that the Son possessed a body. We know that He has promised that our bodies shall be changed and made like unto His glorious body. This is a promise unto the Saints. He was the express image of His Father. If, therefore, He has a glorious body—and we know He has—then the Father also has a body. Now, this teaching comes in direct conflict with the teachings of the world. But it is not con-

trary to the teachings of the Bible. Read the Bible from Genesis to Revelations, and it sets forth a personal God, and that man was created in His image. We hold this to be a glorious doctrine. Then he taught us the relationship of man to God—that we are His children. Though this has been called a presumptuous doctrine, it is one that inspires the Saints and makes them feel thankful to know that God is their Father, and they look upon all human beings as their brethren and sisters, connected in the sacred relationship of brotherhood. Can teachings be more ennobling than this? We not only hold this as a belief, but we are trying to carry it out practically and show men that we do love them. We have been and are, willing to make much sacrifice for those who have not heard the truth. Why, this mere handful of Latter-day Saints send forth missionaries into the world by the hundreds. Why do they do this? It does not help them financially. They do it because it is a duty they owe to their fellowmen, and therefore, when they are called they go forth gladly. They do not ask what their salary will be, nor where the money will come from. If they have the means, they are willing to make the sacrifice and spend their time in this labor of love amongst their fellow-men.

Why should those who are not of our faith be so opposed to us? They say we have a false doctrine. But is it false? Have they proved it to be so? We invite a comparison of the principles we believe in with those taught by Jesus Christ and His apostles. If our principles are contrary to those that they taught, then they cannot be true; but if they are like them, then is it not probable that they are true? And we can prove that it is not only in the letter that they are alike, but that the spirit which accompanied the preaching of the Gospel formerly is still in the Church, and the word is clothed with the same power. Therefore, we say they are just the same.

I feel to bear my testimony unto this congregation that Joseph Smith was a

prophet of the Lord, that he proved himself worthy of the name he was called to bear; and that he not only taught the principles of the Gospel, but, as a prophet, was able to tell the Saints what should come to pass, to warn them against certain courses, to tell them what the future had in store for them, and also to prophesy what should befall this nation. Read the 87th section of the Book of Doctrine and Covenants, and his history, and you will see that as a prophet he foresaw the future both of the nation and of the Saints. The Lord did not leave him nor the Saints in the dark concerning these things. And we have seen his prophecies fulfilled.

Brethren and Sisters, this is the work of the Lord, and whatever opposition it may meet, always remember that the Lord is stronger than those who oppose Him, and that He will carry the work forward to triumph. This work will be as "the little stone cut out of the mountains without hands," it will fill the whole earth. We do not believe, however, that the rights of anyone will be taken away, but this work will be a protection to all, whether they belong to the church or not. Those in our midst who are not of us need have no concern or fear as to what the Mormons will do with their neighbors. We have shown in the past that their rights have been protected equally with our own. Where we are in the majority we do not step on their toes or attempt to take their rights from them. On the contrary, we feel that they are entitled to just the same privileges as we are. But the majority have a right to vote as they please. Even politically our people have tried to give those in their midst equal rights with themselves. When it comes to business, some have feared that we are going too far in that line; but if they will examine into this matter they will find that as a people we are mostly farmers, tillers of the soil, and the cream of commercial business has been taken by our non-Mormon friends. But we do not find fault with this. They have a right to pursue any business

they like. We simply claim the same right to enter into any line of business that we desire. There is enough for all, and all have a right to engage in business, whether Mormon or gentile, and there should be no friction on this account. Go down Main street and look at the merchants' signs, and you will see that the Mormon merchants are few. Why, then, should they find fault with us, on this point? We say to the Latter-day Saints, pursue your even course. "Do what is right; let the consequence follow." Amen.

Sister Lottie Owen sang sweetly, "Palm branches."

ELDER JOS. E. ROBINSON.

(President of California Mission.)

For the few moments I stand before you, my brethren and sisters, I desire an interest in your prayers of faith. I rejoice in the testimony of Jesus. I rejoice in the testimonies of my brethren which have been borne this day. It recalls to my mind a conversation I once had with a gentleman, when he said: "All you brethren speak the same words, bear the same testimony, and treat doctrine and principle alike." I told him it was in fulfillment of the prophecy of Isaiah:

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

"Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."

The Lord has established Zion. The watchmen lift up the voice together; they see eye to eye, and their testimony is one in relation to peace, to salvation, to the fact that God reigns, and that if His people do right they need have no fear of the consequences.

I am glad to report the California mission in good condition. We do not make many converts in that great State of pleasure and of wealth; but those who do come into the Church are of the better classes, and they grow more sta-

ble and more consistent in their faith day by day. The Saints are growing and developing in faith and in the knowledge of the Gospel. They rejoice in the triumphs of truth. They sorrow at the ignorance of the world and those who shape the shaft of vilification and contumely against the Lord's anointed. We have pleasure in the visits of many of the worthy sons and daughters of Zion to that mission. We have pleasure also that some who may have been froward and who have got outside the influence of home love, have had their testimonies rekindled. They have had the opportunity of comparing the Gospel of Jesus Christ with that taught by men, and their bosoms have swelled with pride and joy because of the new and everlasting covenant which God has established with their fathers, to their soul's good and to their reclamation. They bear testimony to these things, and return home renewed in faith, in zeal, and in courage, and with a desire to keep the commandments of God.

We have heard today a little concerning the beginning of this work. We have been told of its wondrous growth in numbers, and in power; that it is known among all nations; that the name of the Prophet Joseph Smith is spoken of throughout the earth for good or ill, according to men's concept of his work and character. Those who have taken cognizance of the advancement in modern thought cannot but note how in seventy-five years the little leaven of the Gospel has influenced and modified the precepts and concepts of men in relation to the Gospel of the Lord Jesus Christ. Many have come to view the fact that faith alone is not sufficient to save; their concept of God and His attributes and powers have been changed; the old bottomless pit hell has been repudiated; a belief in that horrible heresy, the damnation of little children who are not baptized has been relegated to the past; and the concept of a personal God has grown. They believe today more in progression, as taught, though imperfectly, in some of their ideas of evolution. They sense

more the capabilities of man, his relationship to Deity, the powers which He possesses, and with which, in the future, he will be able to develop until he may become like his Father in Heaven. Many understand the fact that like begets like, and that within man is an embryotic Deity. We have some such teachings as this from the learned professors of the great schools in our mission. They have learned to be more merciful, and have come to see that the Gospel of Christ reaches out farther to save than was thought seventy-five years ago. They are now preaching the doctrine of a probation after death, a life beyond the veil, wherein mankind may have another opportunity to adjust themselves to the Gospel plan. They are also teaching tithes and offerings. One man there is teaching temple-building. Some believe in apostles, others teach the gathering. So, as I said in the beginning, the little leaven is leavening the whole lump; and although they will not admit it, their concept of God and His work and word has been most wondrously modified by the revelations of the Lord Jesus Christ through the Prophet Joseph Smith. Many of the scientific truths which he enunciated, and which were elaborated upon by Apostle Pratt, have been accepted and are now being taught in the schools of our land. I noted not long since that Professors Lodge, Curry and Crookes gave voice to what the press called a "stupendous theory" in relation to matter. They declared that spirit was matter, only finer and more subtle; and that atoms could be divided ad infinitum. Orson Pratt, getting his key from the Prophet Joseph Smith, taught the same doctrine and wrote his "Absurdities of Immaterialism" 60 years ago. So that, not only in religious matters, but in scientific as well, the revelations of the Lord have had their influence in the world. Seventy-five years ago physiology and hygiene were not understood and taught, as they are today. Men have arisen one by one and voiced the laws of health as we have them in the Word of Wisdom; and

the States have made it incumbent upon the teachers in their various schools to teach to the rising generation the health laws that are embodied in the Word of Wisdom. Not only that, but great corporations, the railroads particularly, have partaken of this spirit, and those who indulge in strong drink or use tobacco find it difficult to get employment with them, and if they do get it, the work is generally unimportant.

I rejoice that the Saints of our mission sustain the Church with their tithes and their offerings, and sustain with their confidence and prayers President Joseph F. Smith and his counselors, and the quorum of Twelve Apostles. I would like to remind you, my brothers and sisters, of the words of Christ when He told His disciples to beware of the leaven of the scribes and pharisees. They thought He referred to bread; but afterwards He explained the matter to them, and they saw that He referred to their doctrines and teachings. Now, as our teachings have modified the thought of the world, at least in religious matters, let us see to it that the leaven of the gentiles does not modify or change the testimonies we have that God has set His hand to gather His elect from the four corners of the earth; that the north has been made to give up, that the south has kept not back, and that the sons and daughters of God have been gathered from the east, from the west, and from afar off, to be taught of His ways and to walk in His paths. When philanthropists and humanitarians arise and declaim against Mother Goose rhymes, such as the one that deals with old Daddy Long-legs, as being improper teachings for our children, what will we say of papers and books that aim their shafts at the anointed of the Lord?

Will we have such books and papers in our homes? Will we have the adversary, like a serpent, enter therein to poison the atmosphere? Can we expect that our children will learn things more healthful morally from such sources than those which are conveyed in the Mother Goose rhymes and jingles? Beware of the leaven of the Sadducees and Pharisees! Keep your

covenants before the Lord. Betray not His Holy Priesthood. Be humble and faithful, and await the day when the prophecy of Isaiah shall be fulfilled wherein he says:

"Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee.

"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory."

God grant it. Amen.

ELDER NEPHI PRATT,

(President of Northwestern States Mission.)

My brethren and sisters, I have listened this day to that which I came to conference to hear. My heart has rejoiced in the things that we have heard. I am glad that I am here. I have come from the northwest, where I have labored for almost three years, to meet with the general body of the church at these great conferences, for which privilege my heart is filled with gratitude and thanksgiving to the Lord. I rejoice in the mission over which I have been called to preside, notwithstanding the indifference of the people against most anything that bears the name of religion is so great that it is like the hide of a rhinoceros, scarcely penetrable, and it is all our Elders can do to get the privilege of having perhaps one gospel conversation in two or three days, and oftentimes that will be with people who have recently come from the east. In the year just past we baptized about seventy-five souls in that mission; about half of them were the children of people already in the Church.

I have to say that the Latter-day Saints whose sons have been sent up to our mission may be thankful to the Lord for the spirit that begins to burn in the hearts of those young men. Only the other day, in the great town of Seattle, on the Puget Sound, myself and counselors (one a son of Jesse N. Smith, the other Brother George W. Quibell) met with the Elders in Priest-

hood meeting. There were twenty-seven of us in all, and we had that spirit and power which has never been manifested to me in such great abundance as it was in the four and a half hours of that Priesthood meeting, one of the best I have ever been in—and I have been brought up in the midst of the Priesthood. Every soul present spoke by the power of inspiration, their hearts were melted, and they bowed their heads and wept for joy. They felt that they never wanted to commit a sin against the Lord, or even any folly, but desired to walk the straight and narrow path that leads up to eternal life. They felt like going with tears to sow the seed of eternal life among the people in that land.

We held meetings in Tacoma, sailed across the sound, and went over to the Island of Vancouver, and in our meetings there was a power that it was blessed to feel. We had liberty of speech, liberty of the Holy Spirit, and the Saints and strangers that came there will not soon forget these splendid meetings. We are not, however, setting the lakes nor the ocean on fire up there; but are working faithfully every day. Our missionaries are carrying literature from door to door, and whatever the result may be, we are doing the best we can. We hold meetings in the evenings, often upon the streets, and we sometimes have a baker's dozen to listen to us, and at other times from four to six hundred persons.

We have heard the voice of inspiration through our Prophet who stands at the head of the Church, and in our field we know that he is a prophet of the living God; for we can testify that our hearts have burned within us when we have listened to his voice and testimony; and when we have yielded obedience to his counsel, we, too, have received revelation and inspiration from on high, such as men can only receive upon principles of righteousness.

This, brethren and sisters, is my testimony, and I bear it wherever I get a chance. I talk to men upon the trains, on the steamboats, on the streets, and in the homes of the people, and I find

that the intelligent American citizen is not holding great condemnation over this people. Men are testifying to us of the confidence they have in us and in our leaders; and we feel greatly gratified at the manner in which some of the foremost men in Portland and Seattle speak of the industrial character of our people, and of the splendid way in which we unite together to bring about and make successful the great industries that have been established by us.

I wish to close my remarks by bearing my humble testimony that I know, and have known for many years, that God is with this people. I remarked this morning, as my mind meditated upon the apostate condition of some who have stood high in this Church, where are they? where is their power and where is their influence? This work never stopped a minute when they disapproved of what the prophets had done; on the contrary, it grew in numbers, in union, in power and strength. The light of those apostates has gone out, and their works are forgotten, but this people will continue to rise in might and power, and be prospered in the earth, for God has planted them; and Zion shall remain forever. Amen.

ELDER JOS. A. McRAE.

(President of Colorado Mission.)

My brethren and sisters, I rejoice this afternoon with you in having the opportunity to attend this seventy-fifth anniversary of the Church of Jesus Christ of Latter-day Saints, and I want to bear my testimony to what President Smith said this morning in relation to the growth of this great latter-day work. In the field where I have been appointed to preside the church was never in better condition, and I do not know the time when the people were trying to live nearer to the Lord and were more willing to sustain President Joseph F. Smith, his counselors, the Twelve Apostles, and all the leading authorities of the Church. We have had some opposition in our work, but most of our trouble has been indifference.

However, at the present time there is a spirit of inquiry among the people, and they want to know something about the doctrines of the Church of Jesus Christ of Latter-day Saints. About two weeks ago I took by surprise the Elders who are laboring in the city of Denver, and asked them to report to me the number of homes where they could go and read the Book of Mormon and tell the people of the Prophet Joseph Smith, and we counted 101 homes in that city where the Elders could go any night they choose and read the Book of Mormon to the people. We have established in many homes Book of Mormon classes, and have advocated doing this wherever practicable. We go there on specially appointed evenings, read chapters to them from the Book of Mormon, and they have the privilege of asking questions. This gives us the opportunity to confine our remarks to the subject in hand, instead of wandering about. We have discovered that this has accomplished a great deal of good. The people have begun to inquire about the Book of Mormon, and many have desired a copy of it. We are pleased to know that many influential men in our mission are in favor of the Church of Jesus Christ, and in sympathy with the Elders. Many have invited the Elders to their homes, and have volunteered their friendship to us, telling us that anything they could do we were perfectly welcome to. We have not made many converts, so far as baptisms are concerned, but I believe that there is a feeling of inquiry spreading throughout the mission which will ultimately result in good. We had one of our "reverend" brethren come up there (I was wondering if he came from Brother Rich's mission) and he unintentionally did some missionary work for us. In a newspaper interview he told some awful tales all about what the Mormons are doing in Denver, and with tears in his eyes related many pathetic stories regarding the work. The result was that for six weeks after his interview our little hall was crowded with people, and we were accosted on the streets, and by street car and

railroad conductors, asking us about this "reverend" gentleman, and what effect he had had upon us. My answer always was that he had done us no harm, but I did not know how much harm he had done himself. When I see the gentleman I am going to thank him for assisting the Elders to preach the Gospel of Christ.

We have a body of good Elders in the mission at the present time. They are studying and working hard to preach the Gospel unto the people. We have also three lady missionaries, who are doing a valuable work among the people, getting into homes where the Elders could not obtain access. Girls who have left their homes in our midst and have married men not members of the church, have been visited by these sisters, who have had the privilege of teaching them the Gospel of Jesus Christ and instructing their children how to pray, when the fathers have absolutely refused to have the Elders in their homes. Our sisters have gone into these homes, and in Denver they have not done any tracting for several months because their time has been completely occupied in visiting the homes of friends, and they are two or three weeks behind now in going where they have been invited, notwithstanding they are going out day and night.

Brethren and sisters, I have a testimony of the Gospel of Jesus Christ. I know that it is the power of God unto salvation. I know by the inspiration of the Holy Spirit that Joseph F. Smith is a prophet, seer and revelator, and the man who has been chosen of God to lead this people. I know that his counselors are men of God. I know that the Twelve Apostles have been chosen by divine authority and have been sent out to preach the Gospel. I am always willing, and I hope I always shall be, to listen to the counsel they give unto me. I hope I shall always be able to put myself in subjection to the Spirit of the Lord, that those who preside in this great work will have access to my heart and be able to counsel and direct me for good. May the Lord bless us and help us to this end, is my prayer. Amen.

ELDER GERMAN E. ELLSWORTH.
(President of Northern States Mission.)

My brethren and sisters, I do not feel as much at home in preaching to you, Latter-day Saints, as I would if this congregation were non-members of the Church. I believe I could attend this conference from beginning to end, and unless there was a feeling in my heart to bear my testimony to the truthfulness of the Gospel and to the power of God, I would not desire to speak; but I cannot remember a time for the last eight or nine years whenever I came before a body of people who did not know the Gospel was true, but what I had a desire to bear my testimony to them. I have not such a desire to bear my testimony before you; but I feel to report unto you the labors of my mission, having been called upon by him who holds the right to dictate in these things.

With reference to the Northern States mission, I am proud to say that every Elder in the mission is doing his utmost; for the record of the past year is one that is going to require great labor to equal in the future. I have visited almost every Elder in the last two months, and they all desire to at least equal the record of the past year. In many parts of the mission we have wonderful openings. We have communications from people stating that the ministers have forsaken them because they are too poor to remunerate a good minister, and the poorer ones do not desire to visit them, so they have asked for our Elders to come and preach to them the Gospel. You remember that, at the last Conference. President Asahel H. Woodruff reported to you about the work in the little city of Robinson, Indiana, where they had baptized fifteen or sixteen individuals. We have added to that number, and since that time we have built a small church that will hold about 150 persons, and it will be ready for dedication in a few weeks. Many of the people rejoice, and are glad that they have united in the faith of the Latter-day Saints. We have in the

last two months received letters from the northern part of Wisconsin, desiring our Elders to go through that part of the country and hold meetings in their schoolhouses; for, they say, they cannot afford to pay preachers that are only half as good as the Elders who come to them for nothing. Three weeks ago we sent two Elders into far-off Ashland, in the northern part of Wisconsin; and, in that city, those two Elders arose and bore their testimony, and thanked the Lord that they were sent to a place where our Elders had not been, so far as they knew; and they said that if there was another such point farther away they would thank the Lord if they could be sent there. A letter reached me yesterday in which I was told that those two Elders had a hard time for a few days to find an opening, but, through the mercy of the Lord, friends were raised up unto them, and in one week they held fifteen cottage meetings and sold several copies of the Book of Mormon. Three weeks ago we held a conference, in Monmouth, Illinois, of twenty-two Elders and four lady missionaries, and, like Brother Pratt, I do not remember a time when the Spirit of the Lord rested upon the missionaries more powerfully than it did in that historic town. Hundreds of people came to hear the testimony of the Elders representing a people that were once driven from that state, and they were glad to receive them. Many said they would to God that our people had never been driven from that state, and they are looking with anxious eyes to the return of the Latter-day Saints to western Illinois. Editors of papers follow us up and ask questions concerning the probable coming back of the Latter-day Saints to that part of the country. The people in Nauvoo would gladly welcome the Saints there, to rebuild that city. Several months ago two Elders were sent to Carthage, and they were received very kindly. Sometimes I wonder that they were so tolerant, for those two Elders, humble and young, stood upon the streets of Carthage and, in the fervor of their souls, declared

that the blood of the prophets slain in that city was crying from the ground to their heavenly Father. The people did not seem to be aroused with regard to their testimony until, on Christmas day, two ladies were baptized in the Mississippi river, and, when it was noised about, the ministers of the city and county united in the desire to drive the Elders out; but the officials told them it would not do. For two months past they have hardly had access to the homes of the people, because of this prejudice; but it is breaking down and they are visiting some of the honest in heart in that city, and children of Saints who remained behind there. One thing that causes me to rejoice that I am a Latter-day Saint, and that my parents and grandparents came to Utah with the body of the Saints, is the growth of faith in the young men and the young women in Zion. It is a sad sight to see the old people who did not have faith to gather with the Latter-day Saints, but remained in Illinois or in Iowa. They have not the spirit of the Gospel; they have only about half the spirit of Americans. They live in obscurity and are practically unknown; whereas if they had gathered to Zion, and possessed the faith of the pioneers, they might have been brilliant men and women, known for good among their fellows. But through criticising the leaders of the Church in that day, and through their lack of faith, they have been lost to the Church. It is my firm belief that the people of today who are fighting our leaders will in a very few years be practically unknown. I often recall testimonies that were borne to me by apostates in California. I remember one man coming to me and, with tears in his eyes, requested me not to sing the songs of Zion in his house, because he could not stand it. When I asked him why he did not repent, he said that the spirit of repentance had never come to him in thirty years. I believe that men and women in the Church today who are fighting Zion will lose the testimony, and it may never come back to them possibly in this life.

The Latter-day Saints in Chicago are thankful to the Lord for the goodly

place they now possess in which to worship, and I bear witness that the means spent in Chicago for the obtaining of a beautiful house to worship in was well spent. There are a number of members of the Church who are students in Chicago, and they are proud to belong to that branch. They assist us in our work, and we feel thankful for the labors they have performed and for the support they have given us. I believe that they ought to be encouraged; for they have gone out to battle with the world. One young man came to me three months ago. He had not been attending our services, and he felt, possibly, that he was not of much consequence. He roomed with a strong minded student, and thought he had so much work to do that he could not come and worship. After four months of isolation from the Church, by reading the many things that are written against us, he began to wonder if Zion was not astray. Today, however, he feels better, having come under the influence of faithful students and Elders there.

In southern Illinois we have purchased another small church in which to worship; and the honest in heart, also the firm minded among them, are pleased to think that they are going to have an energetic, enterprising people live with them.

My Brethren and sisters, I am glad to have the privilege of representing such a noble band of young men and young women as are the missionaries in the Northern States mission. I believe that their souls are filled with a desire to keep the commandments of the Lord and to spread a knowledge of those commandments among their fellowmen. I have often thought, if their mothers could see their sons out there, perhaps knowing scarcely a passage of Scripture from memory, and, reading the Bible, find that it sustains the teachings of their mothers, their hearts would rejoice to note how their minds broaden, and how their souls are filled with joy, when they see that the Bible backs up the teachings they have received at their mother's knee, and in their Sunday schools and other good places. Many of our young men are

not as well acquainted with the Bible as they are with the fact that their mother has taught them to believe in God; to repent and be baptized, and then to have hands laid upon them for the gift of the Holy Ghost. When they read about these principles they understand them, and instead of coming back weak in the faith, they return with their faith strengthened, and with the teachings of their parents confirmed by the doctrines of the Holy Scriptures.

My brethren and sisters, I pray that God will bless the Elders in our mission. We wish we had more to search out the honest in heart who desire to know concerning the great and glorious Gospel that has been restored in our days. I have a testimony that our Father in heaven is with Zion and her leaders. When but a small boy I had a testimony that our present leader was a man of God, and I have received additional testimony that God approves of his actions and is guiding him, together with those who have been called to direct the affairs of Zion. May God help us all to keep the testimony that we have, and to follow in the light that has come to Zion and her leaders, that we may not be lost sight of in the onward march of the work of God. This is my prayer in the name of Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

"As this is the seventy-fifth anniversary of the day on which the Church of Jesus Christ of Latter-day Saints was organized, we will present the general authorities of the Church for your vote this afternoon, and I would like to say that it is expected that all the Latter-day Saints will exercise their right to vote for or against those whose names are submitted. We would like you to exercise perfect liberty and freedom in the expression of your own thought and faith and fidelity in the lifting of your hands."

President Smith then presented the authorities of the Church. All the voting was unanimous with two exceptions; and President Smith invited

those who had so voted to state their grievances to the proper authorities, and they would be considered. The list of names as sustained is as follows:

GENERAL AUTHORITIES.

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as First Counselor in the First Presidency.

Anthony H. Lund, as Second Counselor in the First Presidency.

Francis M. Lyman, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George A. Smith and Charles W. Penrose.

John Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency and the Twelve Apostles and the Presiding Patriarch as Prophets, Seers and Revelators.

First Seven Presidents of Seventies: Seymour B. Young, Christian D. Fjeldsted, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston, as Presiding Bishop, with Robert T. Burton and Orrin P. Miller, as his first and second counselors.

Joseph F. Smith, as trustee-in-trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthony H. Lund, as Church Historian, and General Church Recorder.

Andrew Jenson, Orson F. Whitney, A. Milton Musser and Brigham H. Roberts, assistant historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthony H. Lund, John

Nicholson, George H. Brimhall, Rudger Clawson, Joseph M. Tanner, John R. Winder and Charles W. Penrose.

Arthur Winter, secretary and treasurer to the General Church board of education.

John Nicholson, as clerk of the conference.

Evan Stephens as director of the Tab-

ernacle choir; J. J. McClellan, organist; Tray Y. Cannon, assistant organist, and all the members of the Tabernacle choir.

The choir sang the anthem, "From afar, gracious Lord, Thou hast gathered Thy flock."

Benediction was pronounced by Bishop Robert T. Burton.

SECOND DAY.

Friday, April 7, 10 a. m.

The meeting opened by the choir and congregation singing the hymn:

Come, come ye saints, no toil nor labor fear,
But with joy wend your way;
Though hard to you this journey may appear,
Grace shall be as your day.

The opening prayer was offered by John D. T. McAllister, President of Manti Temple.

Singing by the choir:

"Earth, with her ten thousand flowers,
Air, with all its beams and showers,
Heaven's infinite expanse,
Sea's resplendent countenance,
All around and all above
Bear this record—God is love."

PRESIDENT FRANCIS. M. LYMAN.

The Way Preparing for Further Proclamation of the Gospel.—The Saints Give Practical Evidence of Love for Mankind.—Leaders in the Church Deserve Faith and Confidence.—Ignorant Opponents Not so Culpable as the Malicious.—Our Religion Conforms to the Law of the Land.

I feel very much this morning the necessity of your faith and prayers, and the blessing and Spirit of the Lord while I attempt to address you. My heart was full of joy yesterday in listening to the splendid reports of the condition of the Latter-day Saints, and what they have accomplished. It is wonderful that we have been able in seventy-five years to have brought together from so small a beginning such a remarkable people, from so many different nations, so well established in their faith, so completely organized, and working so unitedly together to carry the Gospel to the whole world. From the first organization of the Church, with six members, down to the present time, with several hundred thousand members, it is but a short time. And every Latter-day Saint has a testimony regarding the truth of this work. The people of the Lord have obtained forgiveness of sin through their faith, repentance and baptism, and they have received the Holy Ghost, which bears record of the Father and of the Son, and which enables us to un-

derstand the truth and the things of God—things that none are able to comprehend without the aid of that spirit. We see today a great multitude gathered here to worship the Lord, representing all the various Stakes of Zion, and all the missions of the United States.

We learned yesterday from the Presidency what we have accomplished collectively, and it is remarkable; for we are carrying forward a very important work among the nations of the earth. We would be delighted if we could penetrate those nations where we have not yet found religious liberty; and we believe that the Lord will move among the nations and control them until all the world may enjoy the same liberty that the English-speaking people and some other races enjoy at the present time. The Gospel makes us free; but it is necessary that we should have a measure of freedom among the children of men, through the governments of the earth, before we can move the cause of Zion effectually among the nations. I believe that the hand of the Lord is manifest today, as it always has been, among the nations, and that He is preparing the way for the labor that we have to perform. Though the world have little faith in us, yet we will demonstrate to them that we are true men and women, that we love mankind and that we do not hate them. We labor to do them good, we work for their salvation, and among the Latter-day Saints there is a large percentage of men and women who have sacrificed years of their lives in preaching the Gospel among the peoples of the earth; and as a rule they have borne their own expenses, have lived with the people, and traveled without reward—without purse or scrip. And what has been done, and what we see around us, the Lord has enabled us to do it. He has wrought by our hands. He has planted our feet securely in these mountain valleys, and has enabled us to extend our borders. He has moved upon our neighbors in the surrounding

states and territories so that they have wanted us, because we are a peculiar people, leading out in practical lines, and possibly a little more stable in our ways than other people. We have gathered for the purpose of settling down and occupying the land, and establishing a church wherein we may learn of the ways of the Lord and walk in His path. We have listened to His counsel and have been led by it from the beginning. We have not been deserted. We have not been overlooked. The Lord has been with His servants who have led us. He has been with His people in their labors, at home and abroad. He has enabled us to build and develop a great and important commonwealth in this State, and we have helped materially in the establishment of the States around us. We have led in home industry. We have been driven to do so for our self-preservation. We have cultivated the earth. We have not given quite so much attention to mining as our neighbors have done. We have not made fortunes like our neighbors may have made in this direction. But we have established ourselves solidly upon the land, and have built up cities and towns, houses of worship, school houses, temples of learning, such as any State could well be proud of. In these respects we compare very favorably with the other States in the Union, although we have labored under disadvantages and have been a poor people, gathered from among the poor. Not many wealthy, not many great and noble, reckoning after the fashion of men; have come into our ranks; but the souls that have gathered with the Saints have been of just as fine material, as splendid texture as the peoples of any other church in the world. They have been men and women who were willing to make sacrifices for the Gospel's sake, and to bear the ill-will and the hatred of the world. They have been willing to endure trials and hardships, to leave their homes, their kindred, their friends and neighbors in the various nations, to gather with the Saints.

They have come here and have been made one by the Spirit of the Lord. What remarkable oneness we noticed here yesterday in the voting! And we are always united just about like that. It is a rare thing to have opposition votes among the Latter-day Saints, for the reason that we see alike and we believe alike. We have faith in our leaders; not only in the men who lead the Church, but in the men who lead the wards, the stakes, the quorums, the associations and the missions. For these men have all been selected with great care, with prayer and with supplication to the Lord. As the officials of the Church and as the people, we have no object whatever but the obtaining of the very best men and women for the responsible positions. We want men and women who are exemplary, who have faith, who are true and upright, and whose integrity is unquestioned. And today there is no dearth of that class of people. We find them in the stakes of Zion; we find them in all the gatherings of the people. In the Priesthood gatherings, in the conference gatherings, in the sacramental and fast meetings, we find very choice men and women. Though there may be, and there is, carelessness among some of the Latter-day Saints, which grieves the spirit of our good brethren and sisters when they discover it, yet down in the hearts of those people they know that the Gospel is true, and they know the men who preside over them locally and generally; for we have dwelt together, we embraced the Gospel together in foreign lands, and then we have been trying to live it here, after a fashion. We have been doing pretty well. Some have been weeded out. They were not able to endure; they weakened and lost the faith, and withdrew from the Church, because it is a very great undertaking to be a Latter-day Saint in the face of the feeling of the world toward us. The world feel ugly toward us, and as a rule, honestly, I believe. There are some no doubt that are not honest in it; but

people that have not known anything of us, and all that has come to them is what has been written by those who have maligned and despitely used us, have honestly, conscientiously entertained those falsehoods and believed them to be true, just as honestly as men did in the days of the Savior, for there were men then who honestly persecuted the Saints and felt that they were really doing God's service. Do you not think that during our history many people have felt that they were really doing a service for the Lord when they persecuted the Saints? Do you not believe that they thought we were immoral, impure, corrupt and dishonest? Of course, they believed that we were deluded. That was the most charitable construction that they could put upon it. But what a wonderful "delusion" to come from a young man of the age of the Prophet Joseph Smith, and to have the effect it did upon men who were much older than he, more experienced, better theologians, and men who had acquaintance with the world and who in some cases were educated and scholarly! He was the junior of most of those who associated with him. He was only thirty-eight years of age when he died, and he had then led the Church in its organized capacity for fourteen years. And he had always waded through a sea of trouble; yet the Lord made his heart joyous and light. He was filled with inspiration from on high, and he laid the foundations of this work under the direction of the Lord. It was not his work. He had not the wisdom, the judgment, the power, nor the understanding. But the Lord made him a Prophet and a law-giver, and he has handed down to us the revelations which the Lord gave to him. They compose a very precious volume, for they are the words of the Lord. This book is a law to the Church. The Prophet Joseph was especially raised up for this work. He was foreknown by the Father, who understood him perfectly. He knew his integrity and his devotion, and He

made up to him for the loss of this world's education, and brought him to a profound understanding under the inspiration of the Holy Ghost, so that he was one of the best theologians, learned in Scripture and the doctrines of the Lord, that has lived upon the earth. He laid down the doctrines of the Gospel for us, and they are here at our service.

Now then, have we been deceived? Have we been led astray by this young man? He comes to us and tells us, as the Savior did in His day, that if any man will receive the message and will allow his heart to open and receive the principles of faith, repentance and baptism from the Lord, and then will do the will of the Father, he may know of the doctrine. There is not a man in the world but may know of the truth of the doctrine laid down in the revelations of the Lord to the Prophet Joseph Smith. There is not a man so great, so intelligent and so powerful in this world but he can learn that lesson. He can know that Joseph Smith was a prophet of God just as well as he can know anything on this earth; for all his faculties and his very soul will be convinced. And if he is an honest man like Paul he cannot deny it, provided he does right. When Paul got his eyes open and he heard the voice of the Lord, he was willing to sacrifice his life, because he had seen the light and had heard the voice. The Spirit of the Lord filled his soul and bore record to him that he had met Jesus in the way. Could he deny it? He could not. And the Prophet Joseph could not deny it when he saw the Lord and the angel. He knew it, he saw it, he understood it thoroughly. The Holy Ghost doth envelop and inspire the hearts of men who serve the Lord, so that they are as thoroughly convinced of the truth as their natural senses are that there is light and darkness, cold and heat, pain and pleasure, taste and smell. By our natural senses we comprehend the things of the world; and just as information and knowledge come to us by hearing and feeling and seeing, so does the inspiration of the Holy Ghost fill

the hearts and souls of all men who sincerely repent. Of course, men will not repent unless they have faith; but all men who have faith in God and in His Son Jesus Christ, who repent and turn from their sins, who are baptized for the remission of their sins in the authority of the Lord Jesus, obtain this light and inspiration. That is the spirit that made us one yesterday; it makes us one today, and it will unite us in the future. It will clear our minds, and we will not be troubled nor in the dark; for the Lord will be with us and will manifest His good pleasure to us in answer to our prayers and our good works. He will bring peace and joy into our souls, and establish us and anchor our souls, that we shall not be easily moved. Why, we have become so numerous now, so well established and experienced, that with all the agitation that can be stirred up against us you will hardly see anybody turning away from the truth. In early times, before the brethren were well seasoned and tried, while the material was fresh and green, many fell by the wayside, lost their footing, and wandered from the Church. Some of them returned and saw the light again, but many never returned. Today, however, you cannot find a devoted and faithful Latter-day Saint, not a chief, not a leading spirit in the Church, that is shaken in his faith, or that feels uncertain in regard to his standing and fellowship. I want to say for the six hundred Bishops in the Church, for the fifteen hundred missionaries in the field preaching the Gospel, for the Presidents of Stakes and their counselors, for the High Councilors, for the Bishops' counselors one for the presiding councils of the Seventies, you can hardly find one of these presiding men that is shaken. And Israel is larger today than he has ever been in this dispensation, and we are more numerous and better established than ever before. Not one of these officers but knows just exactly where we are. The testimony abides in every heart when the will of God has been at all reasonably done. If there be any who do not know; if

there be any who have question in their hearts, it is because they have not steered their course along the proper lines, and they have need to repent. We have need to repent if we are a little off the straight line that leads to eternal life.

The brethren who preside are laboring constantly among the people, and we are doing what we can reasonably. And we will do more; we intend to do more; we intend to be better, to work righteousness better than we have done and to grow in faith and in favor with the Lord all the time. There is room for improvement, no doubt, with the very best of us. I believe that is the feeling with the brethren who preside. The care of the detailed affairs of the Church rests with the presiding brethren in the branches, the wards and the stakes, and these men are entitled to be filled with the inspiration of the Lord. Men who stand at the head of stakes and of wards, with their helps in government, are expected to be prepared to teach the people, to care for the various departments and organizations, that none shall be neglected or overlooked, and that all shall be cared for, exercising sympathy and tenderness towards those who are at all weak. And we all get weak. There is not anyone so strong but gets weak at times. Let sickness and poverty come upon us, let misfortune overtake us, and we are weaklings. Man is like the worm of the dust almost when his health and strength and the favor of the Lord are taken from him. The strongest and mightiest among the people need the favor and blessing of the Lord and the sympathy of their neighbors. We need to help one another, sustain and uphold one another, so that no one shall feel neglected; for all their souls are precious. Though we be mortal, fallen, frail, yet we are the sons of God, the children of our Father who dwells in heaven. Thank the Lord that we have learned this through the Prophet Joseph Smith. Thank the Lord that we know who our Father is, that we know who the Savior is, and that we know that they live; for we have the witness, the word of the Lord through the Prophet,

and in addition to that we have the witness of the Holy Ghost. We have demonstrated in our lives and in our experience that we are not mistaken; for the Lord has manifested Himself to us in our visions and dreams and in answering our prayers, and in a thousand ways. He has redeemed us from our fallen condition, and has saved us; that is, we are preserved, we have not been broken to pieces, and we are not going to be broken to pieces. We are going to be faithful, united, and attend to the duties that pertain to the kingdom of God. We propose to do that, with the Lord's help. Then we intend to feed and clothe ourselves, and take care of our farms, our flocks and our herds, and build our temples, our houses of worship and our temples of learning. We expect to be men in this world, like other men—manly men, honorable, upright men, business men, financial men, physical men, spiritual men, pure men. We expect to do the will of the Lord, and we intend to be as loyal to the government of the United States, and to our own state, as the people of any other state can possibly be. We will bear our share of the responsibilities and burdens of the state and the nation, in peace and in war, and we will do our duty faithfully and well. We will love our neighbors, and we will not wrong them. We will associate with them in business matters and otherwise. We will bless them, and not curse them. We will not rail against them. We will not despise nor hate them. We will not do them injury, but we will do them good. We have gone out in the world to do mankind good. Have not the Elders who have gone out into the world done good service for these hundreds of thousands of people that are gathered together and that are now settled upon the land of Zion in the various states and territories surrounding us? Are we not a good, peaceable element, prayerful and faithful? Are we not doing our part and portion for the state and for the government? We are; and we are faithful and true, and propose to be from this time henceforth. The things that belong to the nation and the state we will render equal to

anyone else in the world; and then we will render to God the things that are God's. We will honor and obey Him and keep His commandments, and He will not require us to wrong our state or nation. We love the people of this nation. We live with them. They are made up, like we are, from all the nations of the earth. This nation is allowing the people to come from all the nations of the earth. I wonder if they ever think that they are gathering the people together. We won't have to go away from home to preach to everybody, because this great land of ours will be filled with the people of all nations. They come here and possess the liberty which they cannot have in the eastern world; then they can hear the Gospel. This is to be a favored field for the preaching of the Gospel. The Lord has prepared the way, and He is working the principle of gathering better than we could do. True, we are doing all we can in that direction, and intend to do more; but the peoples of the earth will gather themselves upon this land of Zion, and here the word of the Lord will be taught. Here is where the word of the Lord came in this dispensation to the Prophet Joseph; and upon this land of Zion the nations of the earth shall assemble, and the Gospel will be preached to them. Thank the Lord for the liberty that is allowed us, and that we have the liberty of talking, of living, of loving the truth, working righteousness and doing the will of God. I pray that this principle may always remain with us, and that we will never be deprived of it; and that this nation of ours will be perpetuated to do the work and will of the Lord among the children of men. I hope that it will be preserved and sustained, and that the power which the Lord has granted unto it so marvelously shall be devoted for the accomplishment of His purposes in the earth.

May the Lord bless you, my brethren and sisters. May His Spirit abide in your hearts. May we be united and faithful. May we see our way clearly; never be befogged! never get in the dark; never fall away from the truth, but maintain our morality and our

purity among the children of men. You know the leading men among you; you know those that visit you in your own homes; you know your neighbors; you know one another; and you know that they are honest, virtuous, upright men, and they are not trespassing upon you or yours, but they are conscientious and true. It is not necessary, therefore, for anyone to tell us we are a bad people, because we know to the contrary. We are not wicked, and we have no evil designs against anybody in the world. We are working righteousness, and we are earnestly engaged in a good cause, and we are bringing in to pass much righteousness for the salvation of the children of men. May God bless us, redeem us and save us in His celestial kingdom and presence, through Jesus Christ, the Lord. Amen.

A solo, "Oh, dry those tears," was sung beautifully by Sister Edwardina Parry.

ELDER J. G. DUFFIN.

(President of Central States Mission.)

I feel grateful in my soul to my Heavenly Father for the privilege of meeting with you in this conference to worship the Lord, and to have the pleasure of listening to the testimonies that are borne of the goodness of God and of the power of His Holy Spirit which is among His chosen people in this goodly land. I stand before you to represent one of the missions which, by the authority of God, has been established in these United States, covering five of the States and two of the Territories of this great Union. The work in the Central States mission is in good condition. The people are increasing in faith and in their devotion to the work of our Father in Heaven. While I was listening yesterday to the testimonies of our brethren, and to the statements of our beloved President Joseph F. Smith concerning the tithes and offerings of the people, I thought if the payment of tithes and offerings by the people of the Church is likened unto a barometer, registering the condition that exists, then certainly that

register in the Central States mission must be encouraging. Within the last five years the tithes of the members of the Church in the Central States mission have increased nearly six hundred per cent. The tithes paid last year showed an increase of more than fifty per cent over the tithes of the previous year. The poor in the mission—whom we have also with us, as the Savior said—were supported largely from the offerings of the people. A year ago last January we set out to make that mission self-supporting, so far as help for the poor is concerned, and we were nearly successful. We hope in the future to be entirely successful. Through the teaching of this law of offerings for the support of the poor we have learned that the people are increasing in faith and in their love for the Gospel of Jesus Christ.

In that mission we are doing a little in the way of colonizing. In the state of Texas we have a colony of sixty-three families, with a membership of three or four hundred people. In the eastern part of the State of Kansas we have another nice little colony, where a number of people have gathered together, and they have built a house of worship and are now beautifying the grounds. During the past few years six or eight houses of worship have been erected in the mission, by the donations of the people; and we have not as yet found it necessary to call upon our brethren for contributions from the tithes for this purpose. The people in that part of the Lord's vineyard have manifested their faith in putting up these buildings for their own convenience. Doubtless in the future some help will be required from the Church in the erection of our mission building, for which we are now collecting means, and which will probably be located in that city around which cluster so many memories that are dear to the Latter-day Saints—the city of Independence, in Jackson county, Missouri.

My brethren and sisters, in our associations with your husbands and sons, and with a few of your daughters, who have been sent out there to carry

the Gospel of the Lord Jesus Christ unto their fellows, we have experienced great joy and satisfaction; for we have learned to love them. There is a bond of union between us which we feel will not be broken in time nor in eternity. They are devoted and faithful in their work. Every missionary that is laboring in that mission gives support with his whole soul unto those men whom God has placed to lead and direct latter-day Israel. We are not tender about teaching the revelations of the Lord to our brethren and sisters in the world. The eternal principles of the Gospel are brought before them in plainness; nevertheless, we seek to use wisdom and discretion in our teachings.

This is the work of our Father in Heaven. It has been established by revelation direct from Him. The work that is being done today we know is in fulfillment of the word of the Lord through His Prophets in former dispensations, pertaining to the redemption and salvation of His children in the latter days. While I have been thinking over this latter-day work, a few of the words of the Prophet Isaiah have come forcibly to my mind, and I will take the liberty of reading them in your hearing. You will find them recorded in the twenty-ninth chapter of Isaiah. Speaking of the work in which you and I are engaged; speaking of a sacred record that was to come forth, then the work that was to follow its coming forth and the effect it should have upon those who accepted it and upon those who opposed it, he said:

"The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."

As I sat in this congregation yesterday and noted the joy and satisfaction that were depicted upon the countenances of the thousands assembled, I could not help but think that surely the words of the Lord are being fulfilled today, for the meek are indeed increasing their joy in the Lord and the poor among men are rejoicing in the Holy One of Israel.

"For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off:

"That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought."

It is no new thing, brethren and sisters, for those who do not love the Lord and who will not keep the commandments of God and observe the principles of purity, to lift their hands and their voices against those holding the authority of the Holy Priesthood. I say to you that he who raises his hand against the Church of Christ strikes at me as an individual. He who raises his voice against men whom God has placed at the head of His work strikes at me as an individual. Why do I feel thus? Because all the blessings that have come to me and my family have come through this work that God has established. The sacred ordinances and blessings that we have received as a family have come to us through that authority which has been perpetuated in the men whom God has placed at the head of His work on the earth, who have held the keys of the Holy Priesthood, and who have borne that authority with such faithfulness. So I feel that he who strikes at these men of God, and at the work of God, strikes at me as one of the members of the Church and places me upon the defensive.

I feel encouraged in this work. With all my heart I am grateful that I am united with my brethren. I feel thankful for the blessings that the Lord has given to me and to mine. I am grateful for the spirit of faith that He has poured out upon your sons and daughters in the mission field, and for the same spirit resting upon the people who have received their testimony. These principles are finding their way in the hearts of the people. They are acting as a leaven, and many of the prominent men, and even some of the ministers in our mission, are receiving these principles of eternal truth, though they do not render obedience unto the ordinances of the Gospel. Only the other day I received a letter from two

of our faithful young men who are down in the State of Texas, in which they related to me an interview they had recently with one of the prominent ministers of a popular church in that State. This man had read the Book of Mormon, and he said to these two Elders: "I know, young men, that we have got to begin to reorganize the line of work in our church, and we must conform more nearly to those principles that you Mormons are teaching unto the people." On every hand we have these testimonies coming to us. Let me say further, that the spirit in which your sons and daughters go among the people is finding its way into their hearts, and even ministers of the world who have bitterly fought this work are beginning in a measure to partake of that spirit, and they have more of the spirit of charity toward the servants of God than they have had.

My brethren and sisters, my testimony to you this day is that God lives, that Jesus is His Christ, and that the man who stands at the head of the Church of Jesus Christ of Latter-day Saints is the man whom God has chosen, and He will uphold and sustain him, together with his brethren. May God bless you forever. I ask it in the name of Jesus our Lord. Amen.

ELDER BEN E. RICH.

(President of Southern States Mission.)

Within the last two months, it has been my privilege to meet with the Elders who are laboring in the States of Virginia, South Carolina, North Carolina, Georgia, Florida and Kentucky, and I expect, in the next two months, to have the privilege of meeting with my brethren who are laboring in the two conferences of Tennessee and in Mississippi, Alabama and Ohio. The work of the Lord is progressing very nicely in the Southern States Mission. There is a gradual growth all the time. It is seldom a week goes by without additions being made to the Church of Jesus Christ. Sometimes we have as many as fifty to eighty new baptisms in one month. We are rather in an

unfortunate condition for help. I have the reputation with the authorities of the church of being a monumental beggar for missionaries. At one time we had five hundred and sixty Elders laboring in that mission. We have not one-third of that number today. Our members are scattered very badly, and we have not missionaries enough to visit and look after the members of the Church, owing to their scattered condition. Wherever our Elders go they meet with success. They do so even in the days of persecution. God works with them. They are happy in their missionary labors, and their testimonies are increasing. I am very much encouraged in the missionary work there.

If you know any young men who are laboring in that mission or in any other mission, do you ever ask yourself the question as to how the parents of those Elders are situated, and whether they are able to maintain them in the mission field? All the Elders need clothes and shoes and other necessaries, and I wonder if the thought ever enters into your minds that it is your duty to help your neighbors bear the burden that rests upon them when they have a son or a husband upon a mission.

Another thing: you young men who are about to go upon missions, let me say a word to you,—and I believe I can safely speak for the president of every mission who has spoken here, and for Brother McQuarrie, who probably will speak. You do not know what clothing you will need until you get there. If an Elder comes to our mission, he must go where his services are the most needed; and if, before leaving home, he obtains a suit of clothes that is suitable for Ohio, and his services are needed down in Mississippi, Alabama or Florida, he will go there and suffer from the heat. I would advise every young man to wait until he gets to mission headquarters, to find out where he is going, and then become clothed in a way that will be the most comfortable.

I never saw a day in my life when I was more satisfied with the principles of the gospel and the condition

of the Church than I am today. I never rejoiced more than I have over the testimonies which I have listened to yesterday and today; and I may be pardoned if I call your attention to one little matter. I was especially interested in the faithful testimony borne by Elder Hugh J. Cannon concerning the principles of the gospel, and the lessons that were given to him by his father regarding his duty to love and uphold the one who is now at the head of the Church. I was also interested in the testimonies of Elders Rulon S. Wells and Nephi Pratt. I single these brethren out because thousands of you have listened to the testimonies of their fathers, who once occupied positions of prominence in the church, and who are now dead. Every man in this church is going to be placed in a position where he will be tried and tested so that he will have the privilege of knowing for himself that the gospel is true, and not simply believe it because his father is one of the authorities of the Church. I have listened to the testimony of three generations of Apostles in this building. I rejoice that I know the gospel is true just as well as I did when my father lived, and my brothers and sisters know that it is true just as well as they did when he lived. The children of other dead apostles and prophets, who have kept the faith and lived near enough the Lord to drink in the inspiration of His word, also know that the gospel of Jesus Christ is true today as well as they did in the days of their fathers. They know, too, that the man who stands at the head of the Church today is called of God, and is blessed with the same power and authority as the man who stood at the head of the Church in the days when their fathers sat upon this stand. I rejoice in this; and I bear witness to you today that I do not believe there has ever been a man at the head of the Church more willing to listen to the voice of God and to receive a message from Him than the one who stands at the head today. He occupies that position today in literal fulfillment of prophecies ut-

tered by those who have occupied the same position before. I used to live in Ogden. Some of you brethren who live in Ogden may remember the time you sat in the Ogden tabernacle, many years ago, and listened to the voice of prophecy from the lips of President Wilford Woodruff, when he predicted in the name of God, and told the people to write it down and remember it, that Joseph F. Smith would be president of this Church, and you know by the way in which it was spoken, that it came from God; and you know, too, that it has been fulfilled by the will of God the Eternal Father.

I know that as long as we receive the whisperings of the Spirit we will never doubt the divine mission of the one whom God places at the head of the Church. Those who cannot be tried from the outside will be tried from the inside, until every individual is tested. God is no respecter of persons. The son of the most obscure and unassuming man that ever joined the Church and the son of the mightiest prophet that God has given to us in this dispensation, will stand upon an equal footing in this respect. All of them will have their tests, and God will have a tried people. Sometimes I feel as though this people cannot live as they should live without the voice of the wolf being heard upon the outside. We are like a flock of sheep. You who are in the sheep business know how it is with a herd of sheep. They gradually cross and separate, but it only takes the howl of one or two wolves to bring them all together again. Jesus Christ said that the kingdom of God is like a net cast into the sea, which draws to the shore fish of all kinds. The gospel net draws to Zion all kinds. They must be tried and assorted, and some of them go back into the world.

I have been fishing for many years, and I know I have caught lots of poor fish, and some who have come to Zion no doubt will be so tried that they will go back and swim off. Every man in the Church will be tried. But God lives. This is His work. The puny hands of man may try to stay the pro-

gress of it, but it will go right on nevertheless; while they who try to stay its progress will die and be forgotten.

As has been said by some of the brethren, many people in the world are becoming converted to the correctness of the principles of the gospel, and are adapting them to their own beliefs and teachings. Many people persecute us with honest hearts. Not over three weeks ago I was standing on the streets of one of the largest cities of the south when a young man, who is being educated for the ministry, came up to me and told me that a professor of theology—the man who was training him to be a minister of the gospel—had stated that he had been to Salt Lake and that "Mormon" Elders always referred to their wives as cows; and, said the young man, "I know that he spoke the truth, because he is a good man." I replied, "he is a monumental liar." Some of these ministers may be opposing us with an honest purpose, but I tell you there are lots of them that are opposing us because they are naturally as mean as the devil. Sometimes the Irish blood in my veins makes me feel like breaking loose long enough to tell such defamers of the truth to go where they belong; but there is no necessity for me to do that, they will go there anyhow.

I bear witness unto you that I know that God lives. I know that this is His truth. I know that the man who stands at the head of this Church is a prophet, seer and revelator, and those who stand with him are the same. I hope that God will continue to whisper to them, no matter whether it is commercialism or not. I hope they will be wise enough to place us in a position sometime so that if a temple is needed in Jackson County we will know where the money is to build it, and not be compelled to go begging for it; or if temples are wanted in other places, that there will be funds on hand to build them, and that they will not have to be started without a dollar in sight. Don't you be afraid of anything they are doing; they can not go very far astray, God will not

let them. I bear witness unto you that the gospel is true, and that it will prevail, no matter how much the wolves may howl. Whether they come from the world or go from us out into the world, they cannot stay the progress of God's work. It is His eternal plan of life and salvation, and will save and exalt those who are faithful to it. Amen.

The choir sang the anthem, "Let the mountains shout for joy."

Benediction by Bishop William B. Preston.

AFTERNOON SESSION.

Singing by the choir and congregation:

"Now let us rejoice in the day of salvation,
No longer as strangers on earth neel we roam;
Good tidings are sounding for us and each nation,
And shortly the hour of redemption will come."

Prayer was offered by Elder Joseph E. Taylor.

The choir sang the hymn which begins:

"Ye simple souls who stray
Far from the path of peace,
That lonely, unfrequented way
To life and happiness."

ELDER RUDGER CLAWSON.

Remarkable Development and Numerous Changes in Church Affairs.—Young People Should be Prepared for Future Responsibilities.—Predictions of Ancient Prophets Now Being Fulfilled.

Brethren and sisters, I have greatly rejoiced in the spirit of this conference and in the great gatherings of the Latter-day Saints within this building. There was a time when the Latter-day Saints were weak in numbers. That time was the 6th day of April, 1830. Today, however, the people of the Lord are strong—strong in faith, strong in experience, and reasonably strong in numbers. Today we have 55 stakes of Zion, with 629 wards, and 14 missions in the world; and there is no ward in Zion but has a larger membership than the whole Church had 75 years ago. I remember the time, although I was but a boy, when a great canvas was stretched across the center of this

building, because at that time the place was too large and it was difficult even to fill one half of the building with Latter-day Saints. Today the Tabernacle is not adequate. I do not remember to have witnessed so large a gathering at the first session of our conference as we had yesterday morning, and we have today a vast congregation of Latter-day Saints, numbering perhaps between 8,000 and 10,000. This is a very remarkable showing. It is encouraging to witness the growth and progress of the work of God.

Some very wonderful changes have occurred since the organization of the Church. I call your attention to the fact that there are but few people within the sound of my voice today who were acquainted with the Prophet Joseph Smith, or who saw him in life. Most of his contemporaries have passed away. I call your attention to some other changes that have taken place, suggested to my mind by the remarks of President Lund when he alluded to the fact that this was the seventy-fifth annual conference of the Church of Jesus Christ of Latter-day Saints. Since our organization as a Church five Presidents have passed away; six counselors to the Presidents, 11 Apostles—nearly a full quorum of those who were faithful—have passed into the spirit world; 11 members of the First Council of Seventies, and three Presiding Bishops have also gone. But this change is not so remarkable, in my opinion, as what has occurred in our own time, within the brief period of 13 years. Since the year 1892, two Presidents of the Church have passed beyond—Presidents Wilford Woodruff and Lorenzo Snow; one counselor in the Presidency, President George Q. Cannon; the following Apostles: Franklin D. Richards, Abraham H. Cannon, Brigham Young, Jr., and Abraham O. Woodruff; three of the First Council of Seventies: Jacob Gates, John Morgan and Edward Stevenson; and of the other general authorities, Brother Karl G. Maeser, general superintendent of Church schools, and Brother George Goddard, first assistant general superintendent of the Sunday

schools of the Church, and John Jaques, assistant Church historian. Thirteen years ago there were 32 stakes of Zion; today there are 55 stakes, or an increase of 23 in 13 years. Of the 33 Presidents of stakes then living 11, or one-third of the number, have passed away. So that in all 21 of the general authorities of the Church out of the 26 have closed their labors here and passed into the spirit world. To me this is very remarkable, and it shows that great changes are going on, almost without notice. What may we expect, brethren and sisters, in the course of 20 or 30 or 50 years to come? Whether we disguise it or not, the fact still remains that the boys and girls of today will be the men and women of tomorrow. The authority resting upon the men of today will speedily descend to their children; and this emphasizes the need and the importance of the quorums of the Holy Priesthood and the auxiliary organizations of the Church. Many parents among us are very busy men and women; they are engaged in the various avocations of life, in order to provide for their families, and they do not seem to have very much time to devote to the teaching of their children. But a way is provided in the quorums of the Priesthood and in these organizations whereby the children may be taught in the things of the Lord. We have various grades of the Priesthood in the Church, from the Deacon up to the High Priest. There is no principle in this Church of so great importance and consequence to us as the authority of the Priesthood. This authority should be fostered and nourished, and the quorums should be strengthened and supported by the Latter-day Saints. Every man, every young man, and every boy who holds the Priesthood should do his duty. We should also foster and encourage the auxiliary organizations of the Church. The Relief society, the Sunday school, the Mutual Improvement association, the Primary and the Religion class, all should have our support; and parents should see to it that their children are sent to these places

of instruction, that they may be prepared and fitted for the great responsibility that will rest upon them in the near future. And notwithstanding, brethren and sisters, that prominent men and women, pillars of the Church, men and women of power, of strength and of faith, are passing away, still the Church goes on. That is characteristic of this work. I call your attention to the fact that some very remarkable predictions have been made concerning the work in which we are engaged. It was known of old. Even Daniel the prophet saw this work. You will remember, doubtless, the great vision of Nebuchadnezzar, which he could not call to mind. He had had a vision in the night time, in which he beheld wonderful things; but it was taken from his mind. He sent for the astrologers and wise men of Babylon, and he wanted to know from them what his vision was, and also the interpretation; but the wise men could not help him. If he could only recall the vision, why then they might give to him the interpretation; but he could not do it. Then Daniel, of the despised Hebrew people, was called in to make known the vision of the king; and Daniel used these very remarkable words—words that I consider remarkable in view of the present attitude of the world on the question of revelation:

"There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days."

Here was declared a God who revealeth secrets and speaketh to the children of men, a God of revelation. That was the God that Daniel worshiped, and that was the God who would make known to the king what he had seen in the vision of the night. Daniel thereupon interpreted the vision. The king had seen a great image of gold, of silver, of brass, of iron, and of iron and clay mixed together. The image represented kingdoms of the world that should reach from Nebuchadnezzar's reign down to the end of time, the head being typical of Babylon as it existed in those ancient days. Other

kingdoms were to follow Babylon, until the feet and the toes were reached, which were typical of kingdoms which should be established in the latter days. And Daniel said:

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

The Prophet Isaiah had his eye upon the same event, and if he had been here yesterday and written the things that are published in King James' translation of the Bible, and which were inscribed thousands of years ago, he could not have set forth the condition of this people more clearly than he did. If I remember correctly, the words of Isaiah were something like this:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

And again Isaiah says:

"O Zion, that bringest good tidings get thee up into the high mountain."

And again:

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."

This vast congregation are living witnesses of the literal fulfillment of these words of the prophet. Was not this land a veritable wilderness in the year 1847? Has it not been transformed into a garden like Eden? This land has become choice above all other lands. We want no better. And I am inclined to think that the Lord can lead us to no better land than we have at the present time, unless a

special blessing is conferred upon the land beyond what we have received. And in this conference we have seen the joy of the people; we have witnessed their gladness. We have heard the voice of thanksgiving from this stand, from the lips of the Elders of Israel. Here in this choir we have heard the voice of melody. Isaiah must have had his eye upon these occasions; and in the great visions that were given to him he must have witnessed the gatherings of the people of the Lord. Oh, how our hearts have been made to rejoice upon this occasion!

Brethren and sisters, I testify that this is the work of the Lord. I testify to you that I have witnessed with my own eyes that Isaiah was a prophet of God, and that Daniel was a true prophet. Their words are finding fulfillment. This is the work of God, and not of man; and any man, in the Church or out of it, who pits himself against this work is measuring arms with the Almighty, and his effort will be futile, his folly will be manifest in the eyes of the people. You will remember, brethren and sisters, that the Prophet Joseph obtained a promise from the Lord as he went forth to preach the Gospel of repentance unto this generation. The Lord said to him:

"Wherefore, let them bring forth their strong reasons against the Lord [not against Joseph and his brethren, for they were but the representatives of the Lord]. Verily, thus saith the Lord unto you, no weapon that is formed against you shall prosper; and if any man shall lift his voice against you, he shall be confounded in due time."

Mark you, these are not the words of Joseph Smith the Prophet, but the revelation of God to him. This is the work of Jesus Christ, and not the work of Joseph Smith, nor of any of his successors, nor of any man upon the earth. I rejoice in this testimony. I rejoice in the teachings of this conference, and in the blessed words of comfort and consolation which we have received. I rejoice in the union of the Latter-day Saints. They begin to

show forth the fruits of seventy-five years of experience in the work. The words of President Lyman sank deep into my heart when he referred to the experience and to the faith and faithfulness of the Latter-day Saints. That is my testimony and it has been confirmed in my visits to the Stakes of Zion. I rejoice in my fellowship with the Latter-day Saints, and in my acquaintance and association with the authorities of the Church, with the Presidencies of the Stakes, and with all the brethren and sisters. May the Lord bless us, and may He sustain His work, and bring us off victorious and triumphant, in my prayer in the name of Jesus. Amen.

Sister Olea Shipp sang, "Be with me, O Lord."

ELDER J. G. McQUARRIE.

(President of Eastern States Mission.)

Yesterday afternoon I had the pleasure of sitting shoulder to shoulder with six other Presidents, co-laborers in the mission fields of the United States, and I wish I could explain the feeling of strength and sympathy that passed through my being in thus associating with my fellow-laborers. Ella Wheeler Wilcox expressed in a poetic way a truth intensely felt by the Latter-day Saints, when she said:

"There is an unseen cord which binds the whole wide world together;
Through every human heart it winds its one mysterious tether.
It links all races and all minds within their span allotted,
And death alone unties the strand which God Himself hath knotted."

But I would like to change the last part of that, and say that even death does not sever these cords of brotherhood and fellowship that God ties in our hearts and in our souls. We cannot overestimate the strength of sympathy. The idea of government in the Church is the voice of God and the consent of the people, and hence those who officiate in any of the offices of the Church must look for their strength, not only in the favor of God but also in the confidence of their brothers and sisters.

The most touching appeal I have read from the far east was written by a Russian officer complaining because, when they looked to Russia for strength they found division, contention and lack of sympathy among their own people, and literature was scattered in their ranks urging the men to lay down their arms, while they were facing a foe moved on and stimulated to almost superhuman strength by the sympathy, the unity and the power of sentiment that came to them from their own country. Those who are interested in the missionary work want to know what we are doing in the field. Perhaps they think we come here with the idea that we are going to tell about great things we are doing out on the battle line; but we come here with different feelings. Our thoughts are something like this: We are going to the strongholds of Zion; we are going to see the unity of the home guard; we are going to look upon the sources from which we may draw strength to continue our work; we are going to hear the voice of inspiration, and clasp hands with our leaders and with our co-workers. This is the way I feel today. I want to clasp hands with those whose hearts beat in unison with my own.

There is so much that should be said that what I have to say seems to me of so little importance that I do not feel like taking much of your time to tell it; yet perhaps there is no part of the work of Zion that is not important. In listening to the reports that have been made, the earnest testimonies that have been borne, and the voice of inspiration we have heard in this conference, I feel that I can be a stronger and a better man. Longfellow said that we desired to walk beneath the shadow of great names. This is illustrated by the fact that churches bear the names of great men. As men, we are timid in relation to our own opinion, and feel like resting our faith beneath the shadow of great names; but as Latter-day Saints we are taught to rest our faith beneath the shadow of but one name—that of Jesus Christ.

But while we know that we should not pin our faith to men, we also realize that we can receive strength from each other.

I have labored in the mission field as a traveling Elder, as a conference president, and as a mission president, and I understand the feelings of the Elders as they go up against the stone walls of prejudice that seem to confront us. Individually we feel we are accomplishing very little, but when the Elders report to their conference presidents, and they in turn report to the mission president at the close of the year, and we figure up how many homes have been visited by Elders bearing testimony of the restored Gospel, how many hundreds of thousands of tracts have been delivered, how many books have been sold or given away, how many meetings have been held, and sermons preached, and baptisms performed, then we realize that something has been done. And when we think of this record being united with those of all the other missions in the world, and then contemplate the compilation of such for the last seventy years, we realize that it comprises one of the grandest, one of the most glorious missionary reports ever recorded in the history of the world. And when the clouds of envy, and hatred, and persecution shall have rolled away, and when the future historian shall trace to their source the many streams that have united together to form the millennial sea of peace, it will be conceded that a stream of powerful influence has flown down from the mountains of Israel.

In a recent magazine article written upon the so-called "Evil of Mormonism," the writer said: "We must first admit and understand the inherent power of Mormonism, before we can cope with this religion. The energy and zeal put forth by the Mormon Elders ought to put to shame any Christian denomination in the world." This is said, and yet they have only commenced to learn what a great work is being done by the Latter-day Saints.

I bear my testimony to you who have

made great sacrifices, to you who have performed many noble deeds, and to the Elders in the world laboring for the spread of truth, that these actions and deeds will not fade away in the gray mist of the past and be forgotten, but they will rise like a glorious scroll upon the horizon of the future, and stand as a justification of the righteous and condemnation of the wicked. I feel strong in the support of my brethren and sisters and the Elders with whom I work. One young man, when he was told by his opponents that they were going to overcome the work with which he was associated, said, "How are you going to do it? We are here to work for it; we are here to sacrifice our means for it; we are here, if necessary, to die for it; how are you going to stop it?" With thousands of such men and women, and with God on our side, we will eventually be victorious. Even if assassins put such men to death, their death, like the guns of Concord, would send an echo round the world, and probably would be a more effective testimony than our preaching.

As there has been some voice, some word, some murmuring heard through the land against our prophet-leader, it is natural that his friends should rally to his support and give expression to their feeling. This morning, President Ben E. Rich bore testimony to the fact that he knew President Joseph F. Smith had his ears open to hear the voice of God, and was ever ready to heed the whisperings of the Holy Spirit. I want to bear my testimony to the fact that he also has his ears open to his fellow-men, and that he sympathizes with them. He has not forgotten, as others have often done, "That the love of the Lord and of man are one." When I stood here six months ago I had a rather heavy heart, because our mission was without a home. We had been forced to leave our headquarters because of the agitation then going on, and were obliged to take shelter with the conference president in a little room about 10x10. I thought I would appeal to the authorities of the Church and see if we could not get some aid to establish

ourselves firmer in the city of New York, where it was important that the Latter-day Saints should be well represented and established; but, I accidentally heard that the funds of the Church had already been so divided, there had been so many calls, that word had been sent out that improvements not already started should not be commenced during that year. Still I felt I must ask for aid, and I testify that my appeal received kind consideration, and five thousand dollars was given to us to make the first payment on a place we might call our own in the city of New York. Part of your tithing has gone there, my brethren and sisters, and I hope you do not regret it.

Last Monday I was in the city of Chicago. It was the first time I had the privilege of visiting the headquarters of the Church there, and while looking for the number I saw in bold letters across the front of a beautiful edifice the words "The Church of Jesus Christ of Latter-day Saints." I have seen many churches the last four years, but I had never before seen the name of Jesus Christ written across the front of any of them. We should feel honored in erecting churches to His name, and I trust a similar building may soon be seen in the city of New York.

Since we have been established in our own home, my notice has been called to a prophecy recorded in Nephi, 14th chapter, 10-12 verses. I hope you will read it, my brethren and sisters. It was a source of inspiration to me, because it describes the great struggle that you and I have to make. Nephi speaks of the great battle between righteousness and wickedness which should continue until there would be only two churches—the Church of God and the church of the devil; that the latter would have great dominions in all parts of the world, and that the Church of the Lamb of God should also be upon all the face of the earth, but its possessions would be small. Now, we have been gathering people from all nations, and no effort has been made until lately to obtain possessions, even small ones, in various

parts of the world. These have not been secured for the purpose of fulfilling that prophecy. Instructions on this matter did not come to us from the President of the Church; but the movement seemed to come as an inspiration, almost simultaneously in all parts of the world. When I asked President Smith a year ago, as I was returning to my mission, if he had any counsel to give me, he said: "You have our confidence, and the time has come when men must go out into the world and live near enough to the Lord that they can receive their inspiration from Him, and build up Zion wherever they are called to labor, without the personal assistance and continued counsel of the general authorities of the Church." I testify that this desire to have places of our own in the world has burned in the hearts of the Saints, and it has been forced upon the Mission Presidents, until now from Norway and Sweden, from England and Denmark, from the islands of the sea, and from all parts of the United States, we hear reports that they are established upon their own ground. I thank the Lord we now have a place we can call our own, and we feel that Zion is becoming more firmly rooted. When I read this prophecy recorded in the 14th chapter of Nephi, I thought that possibly the prophets of old even saw this little work that we are doing. What a glorious thing it is to join with the Prophets of old fulfilling their words, and accomplishing the purposes of God.

My brothers and sisters, there is, it is true, some agitation throughout the country against us, and many things are being said to injure our reputation. But why should we worry about our reputation? Let our anxiety be for our characters. No one can soil my character but myself. No one can soil the character of the Church of Jesus Christ of Latter-day Saints, but the characters of its members may be soiled by their own misdeeds. A short time ago I read in the New York Herald the statement that after all that had been written and spoken, there was no source to which a

scholar could go to get reliable information in regard to the "Mormon" people, because that which had been written had been blackened by prejudice or colored by zeal. I was glad that I could answer the writer by saying: There is one history written that zeal cannot color and prejudice cannot efface. That history has been written with the iron pen of industry. Its scroll has been rolled out from Canada on the north to Mexico on the south, covering like a beautiful veil the great desert of America. That history has been engraved with winding streams, checkered fields, and fruitful gardens. It has been illustrated with great cities, nestling villages, and happy homes. It is vitalized and vivified by hundreds of thousands of happy men and women, rejoicing in the blessings of liberty and an intelligent faith in God. And this history will live, while yellow journalism will die and be forgotten. The men and women who have written this history will be remembered and honored by thousands who reap the fruits of what they have sown, while those who have vilified and persecuted them will go down either to disgrace or oblivion.

God grant that we may live up to the high ideals that have been given to us, that we may be able to preserve the heritage that has been intrusted to our care, and bequeath it, not lessened, to those who may follow after us. I ask it in the name of Jesus Christ. Amen.

ELDER BRIGHAM H. ROBERTS.

I am going to ask you to listen to a few passages of scripture.

"The heavens declare the glory of God; and the firmament sheweth His handiwork.

"Day unto day uttereth speech, and night unto night sheweth knowledge.

"There is no speech nor language where their voice is not heard.

"There line is gone out through all the earth, and their words to the end of the world."

Such is the language of David, Prophet and King of Israel.

"There is a spirit in man; and the inspiration of the Almighty giveth them understanding."

That is Job.

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

Such is the language of the chief of the apostles in the dispensation of the meridian of time.

"For God speaketh once, yea twice, yet man perceiveth it not.

"In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

"Then he openeth the ears of men, and sealeth their instruction."

That is Job again.

"And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses.

"And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door.

"And the Lord spake unto Moses face to face, as a man speaketh unto his friend."

All these examples of revelations from God to man are from the Old Testament. If you turn to the New Testament you will find that all these modes of revelation are to be found upon its pages. I will read one or two passages from the New Testament.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead;"

Such are the words of Paul, the apostle of the gentiles.

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him [that is, unto John the Baptist, who was to be a witness that Jesus of Nazareth was the Lamb of God, the Redeemer of the world; hence it was for him that the heavens were opened], and he saw the Spirit of God descending like a dove, and lighting upon him:

"And lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased."

Again, referring to Stephen at the very moment of his martyrdom:—

"But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

"And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

You who have followed me in the reading of these passages of the scripture, have doubtless already concluded in your minds that it is my purpose to call your attention to the various modes through which God reveals Himself to the children of men. You will observe that the first passage that I read calls attention to that species of revelation that is made known through the works of nature. "The heavens declare the glory of God." I presume there are no people living now or in past times but must have been impressed to a greater or less extent by that revelation which God gives of Himself through His works. Not only Christian people, but the Mohammedan, the Buddhist, the Deist, are all impressed by that magnificent revelation of God's power and glory which may be seen in the magnitude of His works. The Deists, are of opinion that this revelation is all-sufficient as a foundation for natural religion. One high in authority among such people has declared that the wonderful structure of the universe and everything we behold in creation proves to us better than books can the existence of God, and at the same time proclaims His attributes. "It is by the exercise of our reason," he continues, "that we are enabled to contemplate God in His work and to meditate His ways. When we see His care and goodness extended over His creatures, it teaches us our duties towards each other, while it calls forth our gratitude to Him."

But great and magnificent as is this revelation of God's glory and power through His works, it is inadequate to meet all the requirements of man. There are great questions that the stars cannot answer. There are great problems that this world of ours cannot solve. I ask the question in the presence of this great revelation that comes from God, through nature, Whence is man, and the purpose of his existence? And the stars give no answer to that question. I ask the question, What is the purpose of human

existence? And nature gives no reply. I ask the question. What is the end of human existence? And from nature there comes no satisfactory answer. So that this revelation through nature, however splendid it may be, is not sufficient for guidance to the children of men. So say the Christians of all sects. They hold that something must be learned more than can be learned through the revelations of nature. Hence they accept the revelations that come through the scriptures.

I desire to call attention to Christian faith on this point, and I desire also to expound our faith, if I can, upon this great subject.

Christians are pretty well united in believing that there is a revelation of God through nature. They accept all there is in this revelation of nature, and in addition to that they believe that God is manifested in the history of the world. So also do we. They believe, too, that there is a revelation from God through the human heart. So do we believe there is a revelation in the intelligence that is in man. The Christian world also believe in special revelations from God—revelations through inspiration, such as Job speaks of when he says that there is a spirit in man and the inspiration of the Almighty giveth them understanding. This is the kind of revelation which has produced the scripture. Men spake, in olden times, as they were moved upon by the Holy Ghost, and what they said under such circumstances became the word of God, the will of God: and being reduced to writing and treasured up by the people, it has come down through the ages as holy writ. I say, all the Christians believe in that kind of revelation. So, too, do we. But there is a difference between our faith in respect of this class of special revelation and the belief of the various divisions of Christendom.

I count myself happy that in consequence of the recent interest awakened on the subject of revelation we have in our city an utterance of the Christian belief upon this subject. A prominent minister of our city has set forth,

not only the views of the particular church of which he is the pastor, but also the views of the whole of Christendom with reference to this subject of revelation. I do not refer to his discourse with any intention of entering upon a controversy. Far be that from me. I would not for the world, if I can help it, challenge the correctness of anything that may have been said by our fellow Christians. I do not feel antagonistic toward them. I am a man of peace. But this particular discourse has afforded a good opportunity of placing in contrast our beliefs on the subject of revelation with the beliefs of the world, and I use it merely for this purpose. Sometimes, you know, we can appreciate things better when we see them in contrast than in any other way.

And now in regard to special revelation by inspiration, whence comes our scriptures. This Christian teacher has this to say about it:

"We are not only at one in gratefully receiving such scriptures as the faithful record of God's gracious revelations and the sure witness of Christ, but we are equally at one in denying that any such record or unveiling of the divine will has since been given, or ever will be given, for the guidance of mankind."

Why should such a conclusion as that be reached? When the great apostle of the Christian dispensation, unto whom Jesus had said: "I give unto you the keys of the kingdom, and whatsoever thou shalt bind on earth shall be bound in heaven,"—when this man, clothed with the Holy Ghost, stood before the multitude in Jerusalem, and they said unto him, "Men and brethren what shall we do?" He gave this memorable answer: "Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Now mark you: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

If Peter had designed to make this

promise of the Holy Ghost universal, I cannot for the life of me understand what language he could have used that would have made the promise more universal than the language he did use. This promise of the Holy Ghost, given as a result of obedience to the gospel, was to them, to their children, and to all that were afar off—a hundred years off, five hundred years off, five thousand years off—to all unto whom this message of repentance shall come this promise is made. Very well. How did we receive the scriptures? "Holy men of God spoke as they were moved upon by the Holy Ghost," that is how we came by the scriptures. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Now, if people are receiving the gospel today, I hold that they are entitled to the fulfillment of the promise that they shall receive the Holy Spirit—the power by which the scriptures were written. And hence our friends are confronted with the choice of one of two propositions; either they must say that men no longer receive the Holy Ghost, when yielding obedience to the gospel, or else they must say that the Holy Ghost has lost His power to reveal the will of God to man. To say that, in my judgment, would be blasphemy. We Latter-day Saints do not say that. On the contrary, we say that this Holy Spirit possesses all His powers, and those who receive that Spirit receive His powers and can exercise and enjoy them.

Again: All Christians, together with ourselves, recognize that God manifests Himself through mighty works, called miracles. Yet listen to this discourse: I am quoting on that mode of revelation:

"While Christians are virtually at one in recognizing these invasions of the Divine will, they are well nigh as thoroughly agreed in denying that we have good reason to expect the continuance of such marvels."

Why? Whence came the miracles of scripture—the healing of the sick, prophecy, speaking in tongues, the interpretation of tongues, the gift of knowledge? They came from the pos-

session of this same Spirit and power. This power, which is imminent in nature, which fashions and molds matter as God wills—whence comes it? It comes from the possession and operation of this Holy Spirit. I repeat again, that to deny to that Spirit the powers He is accredited with in scripture would be blasphemy. To deny Him His power would be to say that He was as salt that hath lost its savor.

In common with our fellow Christians we believe in that mode of revelation by which men of God, such as Moses, Isaiah, Jeremiah, Peter, John, Paul, and the rest of the names which blazon the pages of sacred history, rose to such high privileges that, like Moses, some of them talked face to face with God, as a man talks with his friend. But while the Christian world believes that such revelation as this obtained in the past, listen to what is said of it at the present time:

"Few Christians will deny that men of old had such revelations; few Christians will claim that we have reason to look for their continuance."

Another mode of revelation recognized by ourselves and also by the Christian world is the revelation of God through Jesus Christ. He is the crowning revelation; for in Him, in His person and character, was revealed the Divine. The Father was revealed through Him. He is spoken of as being the express image of the Father; and henceforth the world has a means by which they may know, not only the being, the existence of God, but the kind of being He is, namely, that He is the express image of the Lord Jesus Christ; for as the Son is the express image of the Father, so also the Father must be the express image of the Son. Concerning this, the discourse to which I am alluding says:

"All Christians believe in the incarnation. Very few believe that this revelation will ever be repeated in its objective form till time, as we measure it, shall end."

Well, no; the incarnation of the Son of God will not be repeated. He has obtained His body, and it has been

glorified through the resurrection from the dead, and has become as immortal as the spirit that inhabits it. There will be no reincarnation of the Son of God, it is true; but this will be true of the Son of God, if we may trust the scriptures to guide us: He will make a glorious reappearance in the world. You remember that occasion, do you not, when the disciples were gathered together on the Mount of Olives after the resurrection, and Jesus met with them. Presently, after giving His last benediction, He was taken up into heaven. Spell-bound by the beautiful sight of His receding form from earth to heaven, the disciples stood gazing up at Him, and as they did so two angels made their appearance and said to them: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." That kind of a revelation of Jesus Christ—His reappearance among men in His resurrected, immortal body of flesh and bones—that kind of a revelation of Jesus Christ is in the future for the world, though there may be no reincarnation of Him.

The difference between the Christian world and the Latter-day Saints respecting special revelations from God is this: The Christian world believe that such revelations took place in the past, but that they have not taken place since the close of the apostolic age; that miracles have ceased; that special inspiration has ceased; that God conversing with man face to face has ceased; and they have no hope of these glorious kinds of revelation being repeated in the experience of the world. The Latter-day Saints on the other hand state boldly to the world, and as I remember it, one of our articles of faith declares that

"We believe all that God has revealed, all that he does now reveal, and that he will yet reveal many great and important things pertaining to the kingdom of God."

I want to extend that a little and

say that we not only believe in the revelations that have been given, that are now being given, and that will be given in the future, but we believe also in all these modes of revelation—revelation by inspiration, by the manifestation of miraculous powers, by face to face conversations with God, and communion with Jesus Christ as a man might commune with his friend. And we believe that all these modes of revelation will continue. But we do not believe that the will of man will control in these matters. From some things that have been said recently relative to revelation one would reach the conclusion that because we have in our midst prophets and apostles, inspired men, God and angels and the Holy Spirit are subject to their beck and call; and because a man is upheld as a prophet of God some people seem to suppose that he may enter the presence of God when he will and talk with Him face to face; or, that by his summons, a prophet may bring angels to his side at his own sweet will! Not so. These divine things are under the control of the Lord Almighty, and He will reveal Himself when and in whatsoever mode seemeth Him good. Do you not remember the scriptures which clearly indicate the correctness of the view I state upon this subject? where it is declared that unto one is given by the Spirit the Word of Wisdom, to another the word of knowledge, to another the gift of faith, to another the gift of healing, to another the working of miracles, to another prophecy, etc., the Lord dividing to every man severally as He [the Lord] will—not as man might will or choose. So that the times and modes of revelation are in the hands of God; our faith is simply this: that the Lord reigns supreme in heaven, aye, and on the earth, and whenever His work requires that His hand should touch it and guide it He will inspire His servants to take the course that is necessary to conform His works to His will. If it be necessary to send from the presence of His throne an angel, clothed with power, might and majesty, to stand in the

presence of prophets and apostles, to make known a divine purpose, the sovereign will of God is sufficient to order that to be done; and if it becomes necessary to summon a prophet into the presence of God to commune face to face with Him, then He will summon that prophet into His presence; or open the vision of His mind, snatch away the veil of the covering that at present separates us from God, and will commune with His servant as He did with Moses face to face—all according as God wills. That is our faith concerning revelation; and as the great Luther said of his faith at the Diet at Worms—"Here we stand; we can do no other; God help us." If God says, move forward, we will move forward. If He says, halt, we will halt. If He says, turn to the right or turn to the left, we will turn accordingly. And our faith is if we shall walk under the guidance of God no harm can come to us individually, nor harm come to the work of God. Only such things will happen as will tend to the progress of God's work, and the glorification of His name in the earth.

I do not know whether I am stating exactly your faith in these things or not, but this is my faith; and for the life of me I cannot understand how anyone, Jew or Gentile, Heathen or Christian, who believes in God at all can stop short of this perfect submission unto His will; which submission of the mind to God is alone true worship. Once admitting the great premise that God lives, that He is interested in human affairs, that He not only created but governs and controls this universe, it seems to me that after that the only logical conclusion for one who holds that faith is that if he receives a message from God, he will perform the mission that is given to him in that message.

Just a word or two in conclusion. We have spoken in this conference a great deal about the world hating us. I think sometimes we use the term without sufficient and proper modification. When Jesus said to His disciples:

"Marvel not if the world hate you. It

hated me before it hated you. If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

When the Master used that language I scarcely think He had reference to all the world, but only to those who were "wordly," to those whose hearts were set upon the things of this world, to those who were lovers of pleasure more than lovers of God, to those who were corrupt in their hearts; out of which conditions the Lord had called His disciples, and now in these days has called His people. When we say "the world hate us," let us not think that that means all mankind, but that it means the worldly portion of mankind, those who love darkness rather than light. Those whose deeds are evil. When we go to them with our message, it reproves this part of the world for sin and unrighteousness; therefore they hate it. They hate the light, because they love darkness. But we shall find, I am sure, hundreds of thousands, nay millions of our Father's children who do not and who will not hate us; but who will be responsive to the message that we have to declare to them. So that I am of opinion that we should keep this modification in our minds that it is the worldly that will hate us, while those who are honest in heart will be responsive to the testimonies that we have to bear. I remember with what supreme confidence President Brigham Young relied upon the operation of the Spirit of God upon the minds of people. He said on more than one occasion that no man had yet so much as heard of the Book of Mormon but what the Spirit of the Lord whispered quietly to his soul that that book was true; no man had so much as heard of the Prophet Joseph Smith but what the "still small voice" whispered to him that he was a true prophet.

The exact words of President Young on this subject are as follows:

"Nothing short of the Holy Ghost will do us any lasting good. I told you, in the beginning of my remarks, the truth as it is in heaven and on the earth, as it is with the angels, and

with prophets, with all good people, and with every sinner that dwells upon the earth. There is not a man or woman who on hearing the report of the Book of Mormon but the spirit of the Almighty has testified to them of its truth; neither have they heard the name of Joseph Smith but the Spirit has whispered to them 'He is the true Prophet.'

It is the spirit which is invisible to the natural mind of man, that produces effects apparently without causes, and creates mysteries, marvels, and wonders in the earth. These things we behold, but we cannot with the natural mind account for them, nor divine their ultimate end."

(Discourse by Prest. Brigham Young, June 13, 1852. Deseret News, Vol. 4, No. 6.)

I believe that doctrine, and it ought to be a mighty source of encouragement to the Elders who are preaching the gospel among the nations of the earth. They toil and labor, they distribute tracts, they try to make their voice heard in the midst of the world's clamor, and they may think from surface indications that their labors are vain, that their voice is lost as though they were crying in a wilderness. Not so; but as they speak in halls or crowded thoroughfares God's Spirit bears witness to the hearts of those at all susceptible to its influence in testimony of the truths uttered; and it will be because the world rejects that testimony which comes to their souls that there will be condemnation for them,

and not because they have rejected the words spoken by the Elders.

Both we ourselves and the world stand in the presence of this enfolding influence and power of God's Holy Spirit—the spirit of revelation. Our lives through the gospel may be made to touch the life of God, and by touching the life of God partake somewhat of His qualities; have brought into our lives some of His divine powers, by which at least we may know the truth and rejoice in it. And though "the world"—regarding "the world" in the light of my suggestion—may hate us, let us see to it that we do not hate the world. We may dislike their acts; we may not be able to look upon their actions with the least degree of allowance; we must say that their actions are wicked and that they and their actions are ungodly; but after all, they are the children of God, though they have wandered far from Him, and it is our mission to send forth the voice that shall call them back, to stretch out a hand that shall lead them into the fold. Such is the spirit of the gospel as we have received it, and such our faith in the revelations of God. The Lord bless you. Amen.

The choir sang the anthem, "Song of the Redeemed."

Benediction by Patriarch John Smith. Adjourned till 10 a. m., Sunday, the 9th.

THIRD DAY.

Sunday, April 9, 10 a. m.

The choir and congregation sang the hymn which begins:

We thank thee, O God, for a Prophet
To guide us in these latter days;
We thank thee for sending the Gospel
To lighten our minds with its rays.

Prayer was offered by Elder Collins P. Hakes.

The choir sang the anthem, "Awake ye Mortals."

PREST. JOS. F. SMITH.

Attendance Exceeding All Previous Conferences, an Evidence of Increasing Faith.—Blesses All Who Desire to Do Good and Establish Peace.—Strong Declaration of Loyalty to the Nation and to the Government.

I would like to say to this vast congregation that I am delighted to see you here and to note the interest which is manifested by the Latter-day Saints in this conference. I sincerely hope that the same calm, peaceful spirit which has pervaded the meeting hitherto will continue to be with us until the close of this seventy-fifth anniversary of the organization of the Church. Let every man and woman holding a membership in the Church exercise that faith which it is their right to exercise, and let them remember that the Lord hears and answers the prayers of those who petition Him in faith, nothing doubting, for the peaceable influence of His Holy Spirit, for the light thereof to shine upon their understanding, and for the strengthening of their good resolutions to serve God and keep His commandments. Thus far I do not think this conference has been surpassed for the number of those in attendance, and for the warmth of fellowship that has been manifested on the part of all that have assembled here. I pray God, my Heavenly Father, that this spirit of union, fellowship and love may continue to the end of the conference, and that this spirit may spread to the uttermost bounds of the Church, that the people may be renewed, strengthened, built

up, and established in the truth of the Gospel of the Son of God.

I feel from the depths of my heart to bless the Latter-day Saints, and I cry for blessings upon the heads of all people who have in their hearts a desire to do good and to establish peace and goodwill among the children of men. I pray not only for the prosperity of Zion, but for the prosperity of our nation. We must always bear in mind that we are not only citizens of the Kingdom of God, but we are citizens of the United States, and of the states in which we dwell. We have ever been loyal both to our State and Nation, as well as to the Church of God, and we are at the defiance of the world to prove to the contrary. We have been willing to fight our country's battles, to defend her honor, to uphold and sustain her good name, and we propose to continue in this loyalty to our nation and to our people unto the end.

Now, I did not design to speak this morning. May God bless you, May peace dwell in your soul. May the love of God pervade your hearts and minds. May light and truth shine upon your understandings. May wisdom be given unto you. Be prudent in all your acts. May you be devoted to the cause of Zion and to the upbuilding of the Church and people of God throughout the length and breadth of the land. Let every officer of the Church be loyal to his calling, loyal to his people, and loyal to everything that is good, pure, noble and godlike. Let no man shrink from his duty for fear of consequences, nor from the responsibility that rests upon him by reason of the calling which he has received through the holy Priesthood. Let us remember that the Gospel has come to stay, and to be preached to every nation, kindred, tongue and people. We have ourselves and mankind to save from the errors and sins of the world, and from those evils to which men are

prone, that they may come to the marvelous light of the Gospel of Christ and be made free from the law of sin and death, in the glorious liberty of the children of God. May He bless you, and may peace abide in your hearts, is my prayer, in the name of Jesus, Amen

HYRUM M. SMITH.

Evils of internal dissension.—The instigator of crime as dangerous as the criminal.—President Roosevelt's courage, and honest policy.—God will vindicate His people.

My brothers and sisters, the meetings of this Conference, so far should have brought to the hearts of all present unlimited joy and satisfaction, in seeing the unity with which the Latter-day Saints have come together and transacted the business pertaining to the Conference. In the opening remarks of President Smith, he made use of that simile of the Apostle Paul, wherein the Church of Christ is likened to the perfect body of a man—a man in whom the mental faculties and the physical powers are in harmony; one without blemish. You know that when a man is at war with himself, when the flesh wars against the spirit, when the yearnings and the great desires of the heart are denied by an inexorable will, there is internal strife, and that individual, if he be conscientious, suffers the fiery pains of a living hell. And as with a man, so with a family. If in a family there is strife, quarrelling, false accusation, partiality, we know what the inevitable result will be, unless it is checked. As in a man where this internal strife exists, if it be not checked, distress must follow, so if these conditions are not checked in a family, it means the disintegration of that family, and the scattering of its members. So in a community, or in an organization, or in a church; if the members thereof are at war one with another, if they are not in harmony, if they are divided, if they are contentious, then, unless these conditions are changed it is but a short time until the organization, or the community, or the church, or the state, or the nation, is dismem-

bered and destroyed. It was this condition which disrupted the French people to such an extent. It was their civil strife and fratricidal revolution, wherein they fought and slew one another, wherein the blood of noble and peasant flowed until the people grew weary with the bloodshed. The same thing also distracted our own great and glorious country during the civil war, wherein citizens of the same country, who had previously fought shoulder to shoulder against a foreign power, were themselves found in deadly strife. There is no telling what might have happened—worse than did happen—had it not been that the eye and the hand of God were over this goody land, wherein He raised up a man, whom I verily believe was inspired to guide the ship of state, that it might not be broken to pieces on the shoals and rocks of slavery and secession. I believe Abraham Lincoln was raised up to do God's will.

I have rejoiced in hearing the patriotic sentiments of the brethren who have spoken, showing forth their love and loyalty to the country of which we form a part. I, too, love my country. I know that the Latter-day Saints love this nation. However, I see dangers today in this land of freedom and liberty, just as there have been dangers in our midst in times past. There are those who abuse the great privileges of freedom and liberty, and who prostitute the powers and talents God has given them, and use them to the hurt of their country and its people, rather than to the good and blessing of the land and its inhabitants. Abraham Lincoln, the man who held together our country, through whose wisdom the men of the north and the south were again united in the bonds of brotherhood, was put to death by an assassin. Of course, he who committed the rash deed was put to death also; but I ask you, were the ends of justice met when the murderer was himself put to death? Was the life of the one equal to the life of the other? Not at all. The ends of justice were no more met when the slayer of Abraham Lin-

coin was put to death than recompense would be made if the combined debt of the world were to be paid with a counterfeit penny. Another of the noble sons of America who stood at the head of the nation, James A. Garfield, was likewise slain by the hand of an assassin, and this assassin also was put to death. But was the country and the people compensated for the loss of President Garfield by the death of his slayer? No. And in later times, so recently in fact that it still brings sorrow to our minds when we think of it, another president of the United States has been slain by the hand of an assassin, who was promptly taken and executed for the crime. But I ask you again, Was recompense made in the death of this man? Put the life of this foreigner anarchist, this man with the unpronounceable name, in the scales with the life of William McKinley, whom he slew, and would the scales of justice be balanced? Not at all.

These men were the assassins, but, in my estimation, they were not the real murderers. The real murderers are still at large, and still have influence among the children of men. Who are they? They are men who live in this country of freedom, who have vouchsafed to them every privilege of liberty, and who pervert these privileges. Some of them edit newspapers, some occupy pulpits, and some speak from public platforms; they are the artists who picture noble men before the community as fiends incarnate; they are writers who describe them as being monsters, as being wicked, cruel, ambitious, as men reaching out to rob the poor, to oppress mankind, and to have flow into their own hands the proceeds of the work of the laborers. Christ said upon one occasion that he who looketh upon a woman to lust after her has committed adultery already in his heart. I say that the man who looks upon another with murder in his heart, and who, by speaking and writing, incites the feeble-minded and vicious to strike the blow which takes from the country her noble men whom they hate, is in fact the murderer. Such men

commit murder in their hearts, and they are no less murderers than they would be if they committed the deed itself. So with the man who covets that which does not belong to him; in the court of Almighty God, he will be deemed a thief, just as though he put forth his hand and took that which belonged to his neighbor. And when the Lord, in His courts on high, dispenses strict justice, these ignorant, foolish or vicious individuals who have been induced to take the lives of good men, through the lies that have been circulated about their victims, will be found no more guilty than will those who commit the murder in their hearts, and whose writings, speaking or pictures have incited the criminals to strike the deadly blow. This is what I believe. To-day, in our land of boasted freedom and liberty, whenever the President of the United States attends a public function, or goes abroad, he must needs be surrounded by a corps of secret service men, detectives and policemen, who watch him and everyone who comes in contact with him, and look for suspicious characters. Why? Is it because President Roosevelt is a coward, that he dare not go abroad without being protected thus? No; no man will say that the hero of San Juan hill is a coward. No man will say that one who boldly, and almost alone, stands out against the oppression of the people by wicked men and by trusts, is a coward. No man will say that President Roosevelt is a coward when he dare stand unswayed against the combined cry of tens of thousands of men and women incited by prejudice. He is not a coward; he is a brave man. But because there are those in the land who, enjoying the liberties of a free country, describe and depict him as being ambitious, desiring to be an emperor, and wear a crown; because there are men who use their talents in cartooning him thus, representing him to be an oppressor of the people and criminal in his desires—these men, through their writing and speaking from the platform and the pulpit, have made it necessary that the President of the United States,

brave though he be, must be surrounded by a corps of secret service men, night and day, in order that his life may be preserved. I say that those who make this necessary are criminals. Why do not men use the gifts God has given them in portraying before the country the virtues of their fellow men, in magnifying their good deeds, and in imputing to their honest purpose good instead of evil? Why do they not magnify honorable men in the eyes of their fellows, rather than exaggerate imaginary faults, and arouse hatred in the hearts of the ignorant against men whose lives are spent in behalf of the people and in defense of righteous laws and justice?

My brethren and sisters, there is but little true justice done among men in this day and age. The laws that men make are necessarily human, and men will err; but, in the day of God's judgment absolute justice will be done. Then it will not only be the acts of men that will be taken into account, but it will be the thoughts and intents of their hearts that will also be considered when they are judged. When men in the court of Almighty God are so judged and found unworthy, and they are shut out from the presence and love of their Father, there will be no need then to argue with them as to the truth of hell fire; they will know it without argument, you can depend upon it.

Well, we believe that in President Roosevelt we have an unprejudiced friend; and we know that in the Latter-day Saints President Roosevelt will find loyalty to the government and the greatest friendship toward him. There are no people in the nation more friendly to him; and they will remain so just so long as he remains true to the cause of humanity. Furthermore, we will continue true to Old Glory, and to our glorious country, even though all the world should prove unjust to us. We are a true people. I believe that President Roosevelt is a man who has the courage of his convictions. He is fairly well acquainted with us, and he is not a man that is moved by public clamor or pre-

judice. I believe that he will honestly and truly stand by his great policy of a "square deal to all men," and that he will accord us our portion of the "square deal." I do not believe he is the weak and vacillating man that a predecessor of his was who, knowing our condition, said, "Your cause is just, but I can do nothing for you." I believe he is a man who, so long as he believes our cause is just, will be willing to do something for us. We assuredly will do all we can to sustain him, and all other good men. I believe these are the sentiments of the ten thousand Latter-day Saints who are gathered in this building today. I believe they are the true sentiments of every member of the Church, and we will demonstrate it in the future, as we have done in the past.

May God bless us. May the Church of Christ never be less united than it is now. Like the nation of which we are a part, we have gone through trials of internal strife, but we do not have them now. In early days, in our weakness, we saw the witnesses to the Book of Mormon, who had stood shoulder to shoulder with the Prophet Joseph Smith, turn away from him, and oppose him. We have seen his counselors leave him; we have seen members of the Quorum of the Twelve Apostles leave the Church and lead away many others. That was our internal struggle, but we have overcome it. It has been proven that God is over us, and He will not permit internal strife nor external persecution to destroy His work in the earth, no more than He permitted civil strife to destroy this great country, over which He has had His all-seeing eye from the very beginning. Let men do what they will; let those whom Elder Rich dignified by comparing them to the wolf (to my mind you could compare them more consistently to the penny fice, which makes only a noise) howl all they will, we will go right straight along, doing the will of Almighty God, and He will justify and vindicate us in the eyes of men, in His own due time. God bless you, my brethren and sisters, and make you

ever as faithful and even more faithful than you are today, is my prayer in the name of Jesus. Amen.

ELDER L. W. SHURTLIFF.

(President of Weber Stake.)

My beloved brothers and sisters, the few moments I shall occupy this morning, I trust that I shall have the Spirit of the Lord to direct me, as it has directed all of the speakers during the Conference. I have attended a great many conferences of the Church, and I feel that this is the best one I have ever had the privilege of attending. I rejoice exceedingly in the truths of the Gospel, and in my association with the people of God in the last days. It has been my good fortune to be associated with the Latter-day Saints all the days of my life. I have been personally acquainted with all of the Presidents of the Church from President Young down, and have served upon missions under all of them, and I thank God this morning that I can bear testimony that they have all been men of God, filled with light and intelligence and the revelations of heaven to guide His people on earth. I am thankful that I live in this glorious republic, that I was born in this nation, that my forefathers fought in the Revolutionary war. I am thankful for the liberty that we have in this great nation; and although my life has been spent with the Latter-day Saints, sometimes in darkness and difficulties, yet there has always been brightness to those that were filled with the love of truth. I am thankful to see this vast assembly come here to worship, and to hear the word of the Lord. We have already heard it, we are hearing it from day to day.

So far as the people are concerned over whom I have the honor to preside, in the Weber Stake of Zion, I will say that we have union, fellowship and love for one another and for those that lead Israel. There may be a few, and they are very few, that feel differently, but I tell you that the Latter-day Saints do support the authorities of the Church. They pray for them and sup-

port them in every way, and we are united in this. We have no fear about what shall be done with the tithes and offerings that are placed in the hands of the Trustee-in-trust. I believe that the Latter-day Saints who pay their tithes and offerings are not the ones that are finding fault, but it is those that have done little or nothing in this direction. I trust that we will be loyal to the servants of God. We know that God has inspired them to lead Israel, and we have full confidence in them. It matters not what the world may say concerning them or the people of God. The Church of Christ will go forth in great earnestness in the earth, and there is no power that can stay it. From time to time men may rise up and think they can do something that will retard the progress of the work of God, but they will fail, as they always have. Those that have been long in the Church know how frequently men have come forward and said, "We will show you the way;" but they have utterly failed.

God bless Israel, and especially our leaders. I know that Joseph F. Smith is a prophet of God, I know that his counselors are men of God also, and also the Twelve Apostles, and the others whom we have sustained, and we will continue to sustain them whatever the world may say regarding them. God help us to do so. May Zion rise and shine. May we still feel able to maintain the right and build up and strengthen the weak in all parts of the land. God bless you and all Israel. Amen.

ELDER JESSE N. SMITH.

(President of Snowflake Stake.)

Brothers and sisters, I feel that I am one of the least among you; but notwithstanding my humility and my nothingness, I have received a witness of the truth of this work. I can relate how it happened that my lot was cast among the Latter-day Saints. I do not suppose there was any natural goodness about me to boast of, but I had very choice parents, and they had a great interest for me, as I have discovered,

and I revere them. If any of the fathers have wayward sons, probably if they will take the course that my father took, they may be enabled to interest those sons in this work. My religious impressions commenced from my earliest childhood. My father seemed to make his religion first and foremost. He attended very strictly to his family devotions. He did not seem to be hurried. At evening he read from the Scriptures, he and my mother sang, and we had family prayers. My religious life, I may say, my testimony, dates from these things. My father soon passed away in death, but I can never forget him. I felt that he was a minister of God. I lived in very great poverty, in much humility, privation I may say. I was taught early to pray, and I understood the meaning of those words in the Lord's prayer, "Give us this day our daily bread," because we did not have much laid by. When I was enabled to go to school, there were no free schools then; contracts were made by the parents; and I had a very meagre supply of books, almost none at all. I heard that they were using the Book of Mormon in the schools, so I took my father's Book of Mormon with me. It was the first edition. Our honored Patriarch was in that class with his Book of Mormon: young Joseph Smith, the son of Sidney Rigdon, the son of William Marks, and the son of Peter Haws were also in the class. I was in good company, but they all had books of the second edition, with new and beautiful binding, and I felt I was a little behind them. As I was going to school one morning, and passing the Prophet's place, he was walking in the garden, and he answered my salutation. I think he would answer a child's salutation just as readily as that of a grown person. He came up to the fence and spoke very kindly to me. He said, "You are going to school?" "Yes." "What book do you read in?" "I read in the Book of Mormon." "Come in here." I passed in at the gate and he made me a present of a Book of Mormon of the new edition, with the beautiful binding. I could then hold up my head with the

others of the class. He gave me this injunction: "Read it in school and read it at home." I have done so. I believe the Book of Mormon. I have believed it from my childhood. I have been a great reader, but it is to me the most interesting of all books. I felt that that was the greatest treasure that could be bestowed upon me. And when I read that David Whitmer, one of the witnesses to the Book of Mormon, and his family, had a superstitious regard for the sacred record that was in his keeping, and they felt that no harm would come to them while they were the custodians of that record, I could comprehend that. My family have almost the same feeling for the sacred volume that was presented to me by the hand of the Prophet Joseph Smith. In traveling around among the people as a missionary, which I do considerably, I find many young people just starting out in life. I call on them in their humble homes. When I find the Book of Mormon on their shelves and see an indication that it is read and considered, I feel thankful, for I have a sort of testimony that in that home there will be no family jars and no seeking for divorce. I have looked after these things in a humble way. I find that there is power in this Gospel, and that the faithful and the true believers are favored of God. Peace, blessed peace, comes to their homes. Their homes are homes of faith and prayer, and the Christian virtues cluster around their family altars.

I thank the Lord for what I have received in the Gospel; chief of all, that I have received a degree of faith, blessed faith. I have been free from doubt. At the death of the Prophet and Patriarch, the people for a moment seemed helpless, and there sprang up many aspirants, who sought leadership and dignity and honor in the Church; yet I was blessed, I had no doubt, and I realized that the Twelve were the men to look to. It was given me of the Lord. Fortunately I was present at that wonderful meeting where President Brigham Young spoke with the voice of Joseph Smith, and I heard that familiar voice. That strengthened the testi-

mony of many. It was most wonderful. That voice which, as was said of the blessed Redeemer, spake as never man spake! I sincerely hope to remain faithful to this cause. It has not been difficult for me so far. I hope I may have grace and the favor and blessing of the Almighty to continue.

The people where I live are not numerous, but I believe that, almost universally, they are content and satisfied. They sustain the authorities of the Church in word and in deed, and they are greatly blessed. I think it very unfortunate to be discontented, to be an agitator, to delight in turmoil, to seek to stir up strife. I think there is far more happiness, there is far more opportunity to be of help to our fellow-men, to be conservative in our feelings and in our spirit, and help along, instead of trying to hold back. I regard it as the highest blessing to know the will of God and have a disposition to do it.

I pray that we may all be preserved in righteousness, that we may build up the kingdom of God, and bequeath the legacy of righteousness and good works to those who shall come after us. Amen.

President Joseph F. Smith arose and said, "Elder Jesse N. Smith, who has just addressed us, may properly be regarded as a modern Nathaniel—a man in whom there is no guile."

Elder John Robinson sang a baritone solo, "O Lord Have Mercy."

ELDER E. H. SNOW.

(President of St. George Stake).

My dear brethren and sisters, I appreciate very much the opportunity given me to report the condition of the people in the St. George Stake of Zion. Ours is a stake of magnificent distances, requiring about eleven hundred miles to travel, all by team, to reach the people. There are twenty-two wards, most of them small. We have no railroad, no corporations, and not much of the wealth of the world to worry us. The stranger says it is a God-forsaken country; but we do not believe him, for we know better. The Lord has justified the wisdom of the servants of God in colonizing this semi-arid region. The

early pioneers have nearly all passed away; but their sons and daughters have regarded the call of their parents as equally binding upon them, and they have remained in the country, and have toiled and struggled and wrung from the elements a fairly comfortable subsistence. There is an affection in the hearts of the people for the sands and the rocks that have developed strength in them. After all, our best crop has been men and women. We have been engaged in building extensive canals. The river has washed some of our land away; and one canal, at an expense of one hundred thousand dollars and ten years in building, has just been completed and water turned upon the land. Another reservoir scheme has been perfected, and we are getting this spring, for the first time, the benefits of that enterprise. Years ago we had plenty of rain, but for the last fifteen years there has been drouth. During the last winter, however, the rains have come up from the Gulf of California and settled down over the rim of the basin, and we have had rain, and rain, and glorious rain. We have not had such rain for twenty years. So we are happy, we are hopeful, we are contented, we are united. I need scarcely say to you that a people who have remained loyal to the country to which the servants of God called them, are still loyal to the servants of God.

Personally, I feel well in the Gospel. Like Elder Ben E. Rich, I can say that there never was a time in my life when I was so well satisfied with the Church of God and the administration of His servants as I am today. I rejoice in the fact that I have a testimony for myself that this is the work of God. I hope I shall always prove true and faithful to it; for I can conceive of no worse spectacle than for the Saints to tear down the work of their fathers. I have rejoiced in the spirit of this conference and in the spirit of the brethren who have spoken. I testify that this spirit is of God. I pray God to bless us as a people, especially the young, that we may be true and faithful, and that the spirit of this conference may go as a great ground swell and penetrate throughout the length

and breadth of the land, and stir up the souls of the people of Zion unto faithfulness, to seek God and keep His commandments. Amen.

ELDER J. GOLDEN KIMBALL.

I very much desire to say the right thing at the right time. I may possibly speak by parable. Now, I intend to say just what the Lord will help me say. One parable is that I do not want a rosewood casket. I am willing to be buried among the people in a plain casket, and all I want inscribed on the headboard of my grave is that I have been true to this Church and to the Priesthood of God, and have walked in the footsteps of my father.

I once read a beautiful article about anvils and hammers and I copied some of its sayings; but I have never used them, although I have carried the copy until it is nearly worn out. I now quote as follows: "Every man in the world who gives blows must take blows, and until a man becomes as good an anvil as he is a hammer he fails to be thoroughly fitted for his work."

I was born in this Church, and if there is any one thing that I am proud of it is that I am a member of this Church. You Latter-day Saints know well how proud I am of my parentage. When I stop believing in my father and mother, I will stop believing in the human family; for where they go I want to go. I love this work. I may not love it quite so well as some men do, but I hope I will always be given the credit of having integrity, and support and sustain the Priesthood of God.

I will tell you how I was brought up, and then you can make some excuse for my general makeup. A lot of us boys used to meet up in the Eighteenth ward, right where now stands the Lafayette school—that beautiful building which cost over \$170,000. I was educated in a very small building on the same block. We had a brother that was somewhat of a general, and he trained us boys—that is, when father was away. He would get us behind

the barn, where no one could see us; then he would put a chip upon one of our shoulders and tell one of the other boys to knock it off, then we would fight. That was part of the training he gave us, and when we asked why he did it, he said it makes you tough. My father had a great garden and it was fenced in by a six or eight foot stone wall. Father told us we couldn't have any of the fruit, so we got it anyhow, and I will tell you how we got it. This same brother of ours, took one of the boys and dangled him over the wall with a rope, and he loaded his shirt bosom and pockets with apples. One time, Father Tucker, the gardener, got after him with a willow, and lambasted him. Brother said that would make him tough. Now, I have a little boy—my oldest son—and when he was a child we always made him give up to every neighbor's boy that came in our home. These are parables that I am telling you now. We kept that up until he thought he had to give up everything in the world, and it made rather a coward out of him. He went to school, and the boys found out they could whip him; and they did so, until I told him that if he didn't take his own part and fight, I would whip him. Not long ago he came home with his thumb out of joint, and, forgetting all about my religion, I said, Did you whip him? He said, yes. Then I gave him some fatherly counsel.

Now I grant, my brethren and sisters, that sometimes we have to endure, and I presume that if we live the Gospel of the Lord Jesus Christ we have to endure all things; but it requires a very prayerful heart to enable us to endure some things. I realize that the Congress of the United States, the president of the United States, and the committee on privileges and elections, have their duty to perform. I do not object to those things, for it is a doctrine of the Church that we sustain the law of the land, and we have done it, although we have fought valiantly for the principles that were revealed to the Prophet Joseph Smith; and I am proud that the people fought it out until it was

decided that some parts of our religion were unconstitutional and would not be permitted. But the thing that I object to is, for every little gutter-snipe that comes into the country to think that he can kick and maul and abuse us. I occasionally feel a little like Joe Rich did once when they abused his father, Apostle Charles C. Rich, who spend a great part of his life as a pioneer in that hard country of Bear Lake, who used to come over the mountains on snow shoes in order to attend conference, who used to grind his wheat in a little coffee mill in order to have bread, and whose wives and children lived in log houses with dirt roofs, for many years. Joe went down to a certain newspaper office and demanded retraction. He told them if they didn't retract he would turn the whole family loose on them, and that he was the smallest one in the family and the biggest coward. The retraction came. I am not saying this to be sensational; I tell you, if it were not for that man of God, Joseph F. Smith, restraining his children, and they being obedient unto him, there would be some men horse-whipped today. But, he is a servant of God. I have known him all my life. I have known every man who has presided over this Church from President Brigham Young down, and I know they have been men of God.

Now, I realize that every man who strikes blows for power, for influence, for institutions, for the right, must be just as good an anvil as he is a hammer. If he is not, he may properly conclude that he has no very important mission in the improvement and progress of the race. If private and instituted sin, error, prejudice and wrong would stand quietly and let us batter in their sides, or knock them down, reform would be easy; but they always object to this mode of treatment, and any man who attacks them must calculate on his powers of resistance, or his power to bear without flinching the blows he will receive in return.

We have no small mission to perform. I honor Joseph Smith the Prophet for his bravery, for his courage, for his

manliness. He had a message to deliver that was in conflict with sin and wickedness, and it came in contact also with all the man-made religious organizations of the world. But God had revealed it to him, and he would not deny it, though it cost his life. Do you think we can continue proclaiming this message—can we Elders continue telling the world that God did appear to Joseph Smith, and that He did reveal these things, and expect they will receive us with open arms? Never. But notwithstanding it is our mission to treat them kindly, to carry the olive branch in our hands, to preach the Gospel and to deliver this message. At the same time, brethren and sisters, we must have backbone. The people assembled here are those who generally attend to their duties, who go to quarterly conferences, and pay their tithing; but I tell you there are some people in this Church who do not pay their tithing, do not attend conference, do not listen to the words of the Prophets, and do not work for the salvation of the souls of the children of men, and they are the ones that are shaking in their shoes at this very time. I hope the ship will stop just long enough for them to get off. The door is wide open; and, as someone has said, "when you want to go to hell, black your boots and go like a gentleman." If I leave this Church I hope I will have manhood enough to leave it like a man, and not be a traitor and fight the people. I said to one man once, "You have a right to leave this Church, and it is a very simple thing to do. Just notify those in authority that you desire to withdraw." It is our business to treat all such kindly, to sympathize with them, and if possible to uplift them; but I do not like a traitor, and never did.

I am going to read some more to you:

"I think there is a contemptible, quiet path for all those who are afraid of the blows and hammers of opposing forces. There is an honorable fighting for any man who is not ready to forget that he has a head to be battered and a name to be besmattered. Truth

wants no champion who is not as ready to be struck as to strike for her."

Any of these backboneless people, any who are afraid that God's work will not triumph, had better get in the background, and let those that have courage stand in the front of the battle. Of course, I might be the first one to run; I have not been tried yet; but I know I will be tried if I stay in this Church. I know that I cannot live on borrowed light. You can talk and preach and expound until you are black in the face, but if you do not know that Jesus is the Christ you will never stay in this Church.

I want to read one more quotation and then I will quit:

"The more one reads of the newspapers the less clearly one sees. There are days when having read them and admitting that one believes their word, the reader will see himself obliged to draw this conclusion: Decidedly, there are none but tarnished men everywhere. There are no men of integrity, but some of these chroniclers. But that last conclusion will fall in its turn! The reader would have before his eyes a spectacle analogous to that represented in the caricature called the 'Combat of the Serpent.' After having devoured everything around them, two reptiles attack each other and begin to swallow each other, so that there remains in the battle field but two tails."

I guess we know where to apply this. There is one morning paper in this city that has treated us reasonably fair, and they know how well they are succeeding in their fair treatment. As far as I am concerned, I want to be broad-minded enough to open my arms to the stranger, and to treat him kindly; but, I will not sustain a man who will lie, abuse, and deride this people. It is our business to sustain this work, and it is our business to uphold this State and nation.

May God bless this people. May He bless the authorities of the Church. It is not often I bear my testimony, but I want to tell you today that I know this work is true. I know that Joseph Smith is a Prophet of God. I honor and love his memory, although I never saw him. I have been acquainted with all the Prophets of God from the days of President Brigham Young down.

They have been kind to me in my childhood and in my manhood. It does not matter much to me where the place is that they have gone to, but I want to tell you they are good enough company for me, and I do not want to go with any others, because I would be lonesome. God bless you. Amen.

OVERFLOW MEETING.

Sunday forenoon an overflow session was held in the Assembly Hall. It commenced at 10:40 and was largely attended. The presiding officer of the occasion was Elder Rudger Clawson.

Singing "Redeemer of Israel." Prayer by Elder Chas. B. Felt. Singing, "How firm a foundation."

ELDER JOSEPH W. McMURRIN.

Elder Joseph W. McMurrin spoke of the necessity for a speaker to enjoy the Spirit of the Lord in order to accomplish good. He rejoiced over the instructions thus far given during the Conference, and the testimonies borne as to the divine principles of the Gospel and calling of those who are directing the Church today. This is a day of restoration and of warning—the call is to repentance, the testimony to the world is that the Redeemer's work has again come to earth.

Referring to the dream interpreted by Daniel, showing the setting up of God's kingdom in the latter days, of its perpetuity and that it should not be given to another people—he called attention to our duties; in view of our having received a knowledge of the restoration, that we treasure and cultivate that knowledge and testimony, live in accordance with it, and bear that testimony to the world by word and act.

There seems to be great anxiety among those who are not of us, lest this people are being led astray. The enthusiasm and unanimity of the thousands in attendance at this Conference does not bear out such a theory, but it proves that there never has been more confidence in the servants of God than exists now in the hearts of the people.

He bore testimony that twenty-two years ago, when laboring in Scotland, Bishop McKay told him that he was present when President Wilford Woodruff prophesied that Joseph F. Smith would one day stand in the shoes of his uncle, the Prophet Joseph Smith. That Joseph F. Smith was chosen of God to lead this people, and he invited the people present to write it in their books. He related also another incident when President Woodruff took Joseph F. Smith by the hand and led him before a congregation, many years ago, and told them that he would become president of the Church. (Brother Henry F. McCune, from the congregation, confirmed the statement, as he was present at the meeting referred to.) President Woodruff spoke on both occasions by the spirit of prophecy. Every Latter-day Saint is entitled to the spirit of inspiration, and such cannot be led astray.

God has given to this people individually the testimony of the Gospel, and through that they have been led here, and are united in the truth, and know they have the truth, and are not led astray. This same spirit rests upon the people today, and it will always be the case. God has manifested to this people where His authority is, and they will never lose this testimony.

"As our days may demand so our succor shall be."

God reigneth!

ELDER E. D. WOOLLEY.

President E. D. Woolley of Kanab stake then addressed the meeting.

He stated that he had attended all the general conferences but two for the last 21 years. During that time waves of trouble and times of peace and joy have passed over this people. He recognized that we are now passing through one of the peculiar experiences, and he felt, before the voting upon the general authorities of the Church, that the people would be even more anxious to vote to sustain them than for many years. The speaker bore testimony that Joseph F. Smith is the mouth piece of God to this people; and

said, if the people will observe his teachings, and follow his instructions, they will be blessed of the Lord and make no mistake.

He reported the condition of the Kanab stake, referred to calling the Priesthood together, with the heads of departments, and later in ward conferences, when, with full and free expressions from the people, the authorities were sustained with unusual enthusiasm and absolute unanimity.

ELDER JOSEPH E. ROBINSON.

Elder Joseph E. Robinson, president of the California mission, was the next speaker. Referring to the restoration of the Aaronic Priesthood through John the Baptist, and of the Melchisedek Priesthood through Peter, James and John, called attention to the many important revelations given since then, quoted from the Book of Doctrine and Covenants, showing that His word was to all the world, even the voice of warning by the mouth of His servants whom He would send, and who could not be staid. In the 124th section, some of these servants are named, and these same men are they who came to these valleys and assisted in establishing the Church here. He exhorted the Saints to bear in mind the promises of the Lord, keeping fresh the comforting words and prophecies as given in the Book of Covenants, and rejoice and serve Him continually. He closed by bearing testimony that God lives and hears and answers the prayers of His children, and that we are enjoying the gifts of the Gospel as did the Saints of former days.

ELDER RULON S. WELLS.

Elder Rulon S. Wells of the First Council of Seventy spoke briefly.

The Lord has declared that He would bring to pass His wonderful work, and we know that He is doing so; that He has opened the heavens and sent messengers to the earth. The world, without the Spirit of God, cannot grasp nor receive these things, but only those who through obedience to God's laws have received His Spirit, and we know them.

"Men love darkness rather than light because their deeds are evil," applies to men both in and out of the Church. Sin is oftentimes attractive, and owing to weakness, and lack of the Spirit, men are often led into sin. Were we filled with the Holy Ghost we would hate sin. The speaker exhorted the saints to cherish the good, encourage the Spirit, and walk in the light. Let us walk in the light and secure the cleansing from sin that comes through the Lord's atonement.

Obedience to God's laws always has brought marvelous manifestations of His power. When these wonderful things cease, it is because men have wandered away from the light, but as we increase in righteousness, whether as individuals, families or peoples, God's marvelous blessings will increase upon us.

Singing, "Now let us rejoice." Benediction was pronounced by Henry F. McCune.

SECOND OVERFLOW MEETING.

The assembly hall was crowded to its utmost capacity long before the time of meeting at 2 o'clock, Sunday afternoon. Elder Rudger Clawson of the quorum of the Apostles presided, and with him upon the stand were Elders Seymour B. Young, Angus M. Cannon, Ben E. Rich, Joseph E. Robinson, Andrew Jenson and John W. Rigdon.

The Ogden Tabernacle choir, under the leadership of Prof. Joseph Ballantyne, rendered the music of the occasion. The first selection was the hymn beginning with the line, "Prayer is the Soul's sincere desire." Elder Walter J. Lewis offered the invocation. The choir then sang "Author of faith, eternal word."

ELDER SEYMOUR B. YOUNG.

Elder Seymour B. Young addressed the congregation. He said he had been deeply impressed with the good spirit that had been manifest during this conference. He believed that never had the Saints had greater cause for re-

joicing than at the present time. It was his opinion that the people were more united than ever before. He was led to this conclusion from his travels among the people from one end of the country to the other. Zion is growing and will continue to grow, notwithstanding the fact that many try to thwart its advance and bring trouble upon the people.

The Latter-day Saints are loyal to the great government of the United States. It was founded with the favor and by the Spirit of the Almighty. When the convention met to frame the Constitution confusion reigned, and but little progress was made until, at the suggestion of John Hancock, prayer was offered, after which harmony and goodwill prevailed.

The speaker related an incident of his childhood, wherein his mother held him up to see the Prophet Joseph and the Patriarch Hyrum passing through Nauvoo to surrender themselves at Carthage. In a few days came the dreadful news of the martyrdom. Then came the leadership of Brigham Young and his successors, all of whom the speaker said he knew were called of God. Of the present leader, President Joseph F. Smith, Elder Young testified that he is the right man in the right place.

ELDER BEN E. RICH.

A sacred solo by Miss Myrtle Ballantyne of Ogden was followed by remarks by Elder Ben E. Rich, president of the Southern States mission. He praised the men who at the instance of King James, had compiled and translated the Bible. They had done their best, but being uninspired, had made mistakes, and sometimes filled in improper words where the original words could not be deciphered. This has at times led to confusion and misunderstandings.

Elder Rich believed that the Latter-day Saints are oft-times too submissive when assailed by opponents. He told of an endeavor that had been made to debar him from becoming a member of a certain society to which he was in every way entitled, solely because he was a "Mormon." He said that this

Church will not fall to pieces; God will not permit such a thing to happen. The speaker said that he had never known President Brigham Young to say but one inconsistent thing, and that was when he advised those who wanted to apostatize to do so, but to be decent about it, as though such a thing was possible.

OTHERS MAKE REMARKS.

Elders Andrew Jenson and Joseph E. Robinson spoke, the former upon his late missionary experiences, and the latter upon the subject of true charity.

JOHN W. RIGDON.

John W. Rigdon, a son of Sidney Rigdon, was then introduced. He said that he joined the Church of Jesus Christ of Latter-day Saints six months ago, and hoped to remain firm therein until the end. After a visit to the west in 1864, he had returned to the home of his father, who was near the end of his mortal life. He said to his sire that as the latter had not long to live, he owed it to himself, his family and to the world to tell what he knew about the coming forth of the Book of Mormon. The dying man raised his hand and avowed before heaven that the first he knew of the book was when it was brought to him by Oliver Cowdery, Ziba Peterson and Parley P. Pratt. His wife and daughter (the latter is still living) were present, when the book was presented, and both testified to the son and the brother of the facts as stated by Sidney Rigdon.

Brother Rigdon also said that he was present at the Liberty jail with his mother, and with Emma Smith and her little son Joseph, the latter now president of the Reorganized Church, and who is said to have been ordained and set apart by his father on that occasion. He testified that no such ordination or setting apart took place. The speaker bore a powerful testimony to the truth of the latter-day work.

The choir sang an anthem, and the benediction was pronounced by Elder Angus M. Cannon.

OUTDOOR MEETING.

By direction of the First Presidency, an open air meeting was held on the lawn, just east of the bureau of information building, Sunday afternoon, April 9, 1905, Elder Benj. Goddard presiding. Singing, "Oh, ye mountains high." Prayer was offered by Elder Joseph H. Felt. Sister Clara Cluff sang very feelingly "O my Father," accompanied by Prof. W. C. Clive, violinist.

President J. A. McRae of the Colorado mission addressed the assemblage. He expressed his pleasure in bearing his testimony to the people, and trusted that if any present had heard him bear testimony in the mission field that that testimony would bear witness that what he would now say is true. He spoke pointedly of certain influences brought to bear on our young men, and cautioned parents to keep their boys under wholesome control. Boys have more temptations than the girls. The latter should also be well guarded from the snares of the evil one. The speaker encouraged the young people to follow closely in the foot-steps of their parents, who had carried successfully the burden placed upon their shoulders, for they were God-fearing men and women.

The congregation sang, "Our God, we raise to Thee," with violin accompaniment by Prof. Clive.

President Nephi Pratt, of the North western States mission, expressed his gratitude in meeting with the Saints of God in the tops of the mountains, where they have gathered in fulfillment of the prophecy of Isaiah. He compared the conditions of the pioneers when they first entered this valley with conditions at the present, and recounted how they had been driven from a "Christian" community, who forbade the Saints worshipping God as they desired.

The speaker referred to the unstinted joy that filled their hearts, for they knew the Gospel was true, and were willing to sacrifice anything for it, even their lives if necessary. He also bore a faithful testimony of the truth of the Gospel.

The congregation sang, "Now let us rejoice in the day of salvation," etc., and the benediction was pronounced by J. L. Horne.

About 1,500 persons were present, and the best of attention was given to the speakers.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.

The choir sang the anthem, "The mountain of the Lord's house."

Prayer was offered by Elder Edwin D. Woolley, president of Kanab stake.

"When Thou Comest to the Judgment," was sung by Sister Lizzie Thomas Edward and the choir.

ELDER GEORGE ALBERT SMITH.

A Great Over-ruling Providence Comes from God—Unimpeachable Evidence of its Existence.

When I look at this large audience I am reminded of something I read in a paper sometime ago. A certain man was driving down a road in the state of Kansas, and he saw out in a field at some distance, a man working in masonry. It was not near a house, and he could not understand why the man was building a fence in that particular place. Finally, he went over to where the man was and asked him what he was building. The man said, "I am building a fence." "Well," said he, "that is the most peculiar looking fence I ever saw; you are building it only three feet high, and you are making it five feet wide, and building it of stone. Now, can you tell me why you are doing that?" The man replied, "I am doing it for a joke." He then asked what the joke was. "Well," he said, "I have built quite a number of fences in this country, and every time I get one built in good shape, one of these cyclones comes along and turns it over, and I am building this fence so that the next cyclone that comes along and turns it over will be mightily surprised to find that it is higher than it was before." When I look into the eager faces of this large audience, I am reminded that the circumstances and

developments of the past few months have turned over the fence of "Mormonism" in some quarters, and this audience, and the audience without, and the one in the adjacent building are evidence of the fact that it has been a "joke" thus far. In other words, the faith we have has not been weakened or lessened.

I sometimes wonder if people realize the purpose of their existence, and the importance of the labor that men and women are expected to perform while on the earth. Some believe that when we pass from this sphere of existence, that is the end. It seems incredible to me, when we look into the works of nature, when we investigate the organism of man, the perfection of his body, the pulsation of his heart, the building and strengthening from childhood to manhood, then the gradual decline until this life is ended—that it is possible any of our father's children can believe that human beings have been born into the world only to live to manhood and womanhood, pass to old age, and die, without some purpose in their having lived here. We should remember that while it is in the power of man to take human life, it is not in the province of any human being or any human agency to give life. The spirit which inhabits the body is not the product of man, and when that spirit leaves the body we believe that it goes back to the source from whence it came. When we look around us and see the beautiful works of nature, we find the sun giving us light and heat from day to day, the planets moving in their regular orbits; we see the trees as they grow up from the ground, and the same sap that makes the bark and the wood feeds the leaf and the blossom; we plant in some spot of ground the seed of a variety of vegetables, and each comes forth according to its kind, although the earth is apparently the same that has nourished each. We look throughout space, and all the conditions that exist give evidence to us that there is a power that is greater than that of man. I am grateful that I have been born among the Latter-day Saints,

and that I have been taught to revere the power we call God. I am grateful that I know there is a great and overruling providence, and I have been taught to believe, and do believe, that it comes from God the Eternal Father. We can look back upon the pages of sacred history and find a reason for our belief, though our brethren and sisters who do not believe in God may feel they cannot accept our teachings. We find that Adam, our first parent in the world, was not only given a sphere of action in which to work, but was instructed by God the Father. He knew he was created in the image of the Father for he had seen Him face to face. Adam taught those with whom he was associated that there was a God in heaven, and admonished them to obey His laws. Down to the days of Noah the thought that there is a hereafter and a home beyond the grave was instilled into the hearts of men. But there is in the world two powers—one power for good, and the other for evil. At the time of Noah the power of evil had so taken possession of the hearts of the children of men that it grieved Noah that God had made man, and the Lord in His wisdom sent the floods from heaven and destroyed mankind from the face of the earth, with the exception of a few who listened to the voice of His servant Noah. Then the world began to be peopled again, and great races inhabited many portions of the earth. If we follow down through the line of prophets we find that many of them walked and talked with God, that many received revelations from heaven enabling them to convince the children of men that this was no theory, but that it was a reality, and that there was a purpose in human beings dwelling upon the earth, and that purpose was that they might gain an exaltation in the kingdom of heaven. We find even down to the time of our Savior men generally believed in God, but the power of evil had put into the hearts of the children of men to destroy many of the prophets of the Lord, in order that their voices might be stilled, that the influ-

ences of evil might gain greater sway among the children of men. Our Heavenly Father, in His mercy, sent His Only Begotten Son into the world, and He told the people as He labored with them that He was the Son of God. He ministered among them. He healed their sick, unstopped the ears of the deaf, restored the blind to sight, and raised up the dead. He convinced those with whom He came in contact that there was a hereafter, and that the purpose of our living upon the earth is that we may prepare ourselves for that great future life. He eventually gave His life that this testimony might abide in the world. But there was another purpose. It required in the providence of our Father a pure and spotless person to find the way of the resurrection. Jesus Christ was a man without sin. By reason of His purity, His uprightness and His virtue, He was able to unlock the doors of the prison, to overcome death and the grave, and pioneer the way for His fellow creatures unto that heaven where we expect to go. After He gave his mortal life He was permitted to come back an immortal being, and visit with men in the flesh, but when the time came for Him to go again, although He was surrounded by His apostles, He departed heavenward and was received therein. Two angels in white stood before them and promised that as they saw Him going to heaven so should He return again. Then we find that the Apostles who remained behind taught this same Gospel. The power of God descended upon them, even the Holy Ghost, which the Savior had promised should come, to bring things past to their remembrance and to teach them things to come. It came upon them in that upper room, in cloven tongues of fire, and they knew as they knew they lived that they had been endowed with power from on high, and they proclaimed it to all men with whom they came in contact. They did not fear death, but they feared to be recreant to the trust our Father had reposed in them. They feared to turn their backs upon the

testimony they had received from heaven itself and from their association with the Son of God. When He said to them, "Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be condemned," it was the voice of God unto the children of men. When He said to Nicodemus that unless he was born again he could not even see the kingdom of God, it was not the voice of man, it was the voice of God, and is a law binding upon all mankind.

We have been placed here for a purpose. That purpose is that we may overcome the evil temptations that are placed in our way, that we may learn to be charitable to one another, that we may overcome the passions with which we are beset, so that when the time comes for us to go to the other side we may be worthy, by reason of the effort we have put forth, to enjoy the blessings that our Father has in store for the faithful. The Latter-day Saints are believers in the words contained in the holy Scriptures. We believe that God created the heavens and the earth; and the same God that created the heavens and the earth declared that He made man in His own image; male and female created He them. No matter if scientists and great men of the world shall proclaim that we have evolved from the lower order of animals, the witness of the Spirit to you, my brethren and sisters, is that you are the offspring of the Lord, that the spirits which inhabit your bodies are immortal, and that in due time, if you are faithful, you will go back to the presence of that God who gave you life.

Not only do we have the testimony of men who lived upon the eastern hemisphere, but in the providence of the Almighty we have received the testimony of the people who lived upon this western hemisphere. When the Savior ministered in the flesh He told His disciples at Jerusalem that He had other sheep, which were not of

that fold, and that He must visit them, that there might be one fold and one shepherd. The question has been raised in the old world that Jesus was not of divine origin, because He was born as a little child, cradled in a manger, His mother being Mary and his reputed father Joseph the carpenter. Many have admitted that He was a great and good man, but they have desired to rob Him of the divinity of His birth. Fortunately, however, for the Latter-day Saints, we have received a witness that these things are true; and in addition to that, we have received the testimony that He came to this western hemisphere, as recorded in the Book of Mormon, and ministered unto the Nephites upon this continent. He did not come this time as a little child, but He came in the clouds of heaven; and His coming was proclaimed by a voice that penetrated to the very center of every person that dwelt in the land. He came this time as a man from heaven, and they saw Him come. They knew that He was the Christ, for His coming had been predicted by their prophets. He gave to them the same organization that existed in the Church at Jerusalem. He taught them that they must be baptized, as He had been, by those having authority to officiate in that ordinance. This was not the word of an ordinary man; it was the word of the Son of God, who had ascended to His Father, and who had come back again, that the children of men might have another testimony added to the number that had already been given to them.

Then in the day and age in which we live there arose another individual. A boy fourteen years of age believed what was contained in the Scriptures. He read in James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." Believing those words, he went into the woods to pray, and his prayer was answered. His faith brought the blessing he so much desired. He received the record of the Book of Mormon. He not only had the witness of the Bible that Jesus was

the Christ, but he saw God the Father standing in the clouds of heaven, clothed with glory, and Jesus Christ, the Redeemer of the world, exalted at His right hand, and he heard the voice of the Lord, saying, "This is My Beloved Son, hear Him." He bore testimony of this glorious vision to those with whom he was associated. Others also received a witness from on high. Their testimony in the divinity of the Savior's mission had been increased and strengthened, so that it was no longer a matter of ancient history that God lived and that Jesus was the Christ; they knew it personally, because they had received a testimony themselves.

As I look into the faces of this audience I realize that this testimony has been handed down to you, not by man, but by the power of our heavenly Father, who has promised it to all of His children that will obey His commandments and keep His laws. You are not dependent alone upon history, nor upon the teachings of any man, to know that this is the work of the Lord, because you have had it burned into your souls by the gift of the Holy Ghost. There is no doubt in your mind as to your origin, nor as to the place you will go to when this life is over, if you are faithful to the trust reposed in you. We are not here to while away the hours of this life and then pass to a sphere of exaltation; but we are here to qualify ourselves day by day for the positions that our Father expects us to fill hereafter. We are here to learn to love one another. The great commandment that was given by the Savior to the children of men in the day in which He lived is binding on us. We are commanded to love the Lord our God with all our might, mind and strength, and to love our neighbor as ourselves. In the language of the poet, "Life is real, Life is earnest," and "the grave is not its goal." The spirit that inhabits the tabernacle is immortal. It lives beyond the grave. The body decays and returns to earth but the spirit lives on. None of us brethren and sisters, can control the beating of the heart? None of us, if it should stop, could start it

again? Science has not discovered the secret. Yet there is a power that can do this and continues to do it, and we who are members of the fold of Christ know whence that power comes.

If we believe as we claim, that Jesus is the Christ, and that we are the children of our heavenly Father, then how careful we should be to conduct ourselves that we may be worthy of the temples we occupy, which were created in the image of God. How many of us realize that by taking into our system things that our Father has forbidden, we defile the temple of the spirit? How many of us stop to consider that when we give way to weakness of the flesh, we deprive ourselves of opportunities that await us in the future, and cut ourselves off from the blessings that the Lord hath in store for the faithful. As members of the Church of Christ, we should keep His commandments and love one another. Then our love should pass beyond the border lines of the Church with which we are identified, and reach out after the children of men, that the belief which is growing in the world that God does not live and that the grave is our goal may be dissipated, and that in the place of that disbelief there may come a living faith, yea, a living knowledge, that Jesus is the Christ, and that we are the children of the Father. Those of you who have received this witness have assumed an obligation which you cannot turn your backs upon if you would. It must be declared by you to the children of men. The revelation that John received, that another angel should fly in the midst of heaven, having the everlasting Gospel to preach to men that dwell upon the earth, has been realized. Joseph Smith taught that he knew there was a hereafter, and that he knew that God lived, and that God knew that he knew that God lived. He was willing to give his life in order that you, my brethren and sisters, might have your faith strengthened and that your confidence in him might not be shaken. He knew the purpose of this life. He knew that we were

here to prepare for the future and a more glorious existence. And he was willing, if need be, to give his own life, not simply that he might lose it, for our benefit, but because he knew that the Father had said that he who would save his life should lose it, but he who would lose his life for His sake should find it, even life eternal. It was this knowledge that made it possible for the Prophet and Patriarch of the Church in early days to turn their backs upon loved ones, to be incarcerated in prison, and to give all that they had in this world, that men can give for their brethren—their mortal life.

Brethren and sisters, this is a serious matter. We should think of it seriously. We should look into our own lives and discover if we are prepared for that great future life, if we were called hence tomorrow whether we would be prepared to give an account for our earthly deeds; whether we can feel that we would receive from our Heavenly Father the welcome plaudit of "Well done, good and faithful servant." To preach the Gospel is our mission. Your sons and daughters are proclaiming it in the world. Let it indeed be true, as was suggested by a Mission President from this stand, that when our missionaries look homeward from the islands of the sea and from the nations of the earth they may see a home-guard, who are tried and true, who have been weighed in the balances and have not been found wanting, that their faith in us may not waver, and that they may realize that we are willing and anxious to help the work of the Master in every possible way.

That the Lord may continue His blessings upon this gathering; that the peace which has characterized it so far may remain with all of us; that we may take it to our homes and disseminate it among the people where we live; that we may love the Lord our God; and be willing to keep His commandments, and not only be willing to die for the work, but willing to live for it. Let

us see to it that we speak evil of no one, not even of those who speak evil of us. Let us extend to all our Father's children the hand of welcome, and teach unto them that we know without doubt that Jesus was and is the Christ, that Joseph Smith was a prophet of the living God, and that the men who represent the work today receive from our heavenly Father the inspiration and revelation of His mind and will when He desires to give it to them for the benefit of His Church. That we may be worthy of the honor God has given us that we may be worthy of the lineage whence we came that we may be faithful sons and daughters of God, worthy to bear His image in the earth, that we may not defile our tabernacles with anything that is impure or unholy, but that day by day we may let our light so shine that men, seeing our good works, will glorify our Father which is in heaven—that this may be our privilege, and that when our labors are finished and we are summoned back to our heavenly Father we may be welcome there because of our faith and faithfulness here below, is my prayer in the name of Jesus. Amen.

The choir and soloists rendered the beautiful anthem, "God of Israel, Hear our Prayer."

ELDER JOHN HENRY SMITH.

Report of Visit to Southern part of Mexico—Wise Rulers and Superior Race of Natives—The Work of God will Triumph.

My brothers and sisters, on the 21st of February I started upon a journey to the state of Tabasco, telling President Smith upon leaving that I would return to attend this conference. My purpose in going was the discharge of a sacred duty, and also in the hope of securing my complete return to health. I presumed that I had so arranged matters that I would be able to be in attendance at the first day of the conference. Two weeks ago yesterday I left the town of Cardenas, in an Indian canoe, to make my way with my companions to the capital of the state, San Juan Baptiste. We reached that place in the anticipation that, on the 28th of last month, from Fontara the steamer

would bring us to Vera Cruz; but upon our arrival we learned that the steamer would not sail until the 30th, and so we remained in the capital of the state for a few days, mingling with the leading people, having interviews with the governor and Jifipolitico, and finding to our surprise a wonderfully fine people. The city is said to contain about 20,000 inhabitants, and is located upon Gijalva river. The people are mostly of Spanish extraction, with an intermixture of the Indian races. We were treated with the utmost courtesy by the governor of the state and by the people with whom he mingled. We left there on the 29th, in the anticipation that upon the 30th we would be enabled to leave Fontara upon our way home. On arriving there, we learned that the sailing of our boat would not occur until the first of April, and on the evening of that day we left Fontara. We reached Vera Cruz, crossing the Gulf of Mexico, just after noon on Sunday last, and at once made our way to the railroad. Part of our company remained in Vera Cruz; Elder B. F. Grant and myself started immediately for home. We succeeded in making our connections along the railroads very nicely until we reached El Paso, Texas, where we found that a quarantine had been put into operation against what was said to be the fever districts of Old Mexico, and as we had come from Vera Cruz, which had been especially tabooed, we were restrained from continuing our journey for 24 hours, thus preventing me from reaching here yesterday as I had expected to do.

I desire to say that my experience in southern Mexico has been one of the most pleasant; 10 days of my time on horseback, six in Indian canoes, and the balance of the time looking over the country, studying the conditions, making the acquaintance of the people and satisfying myself as to the characteristics of the land. My associates also have been well pleased with their experience. Some of them, I presume, are on the way to this city, and I arrived here at 1:30 today.

I am pleased to be with you in con-

ference, to hear the voices of those who have sung their glorious songs for us, to listen to the remarks of the Elders, and to hear the words of prayer that have gone up to the Supreme Being in the interest of the people of God and of all the children of our Father. I rejoice in the glorious work the Lord hath established, and have always held in remembrance the promise which has been made that no weapon that is formed against this work shall prosper, and they that rise up in judgment against it shall find themselves utterly discomfited. I trust that, in fulfilment of the great mission God has assigned to this people, the spirit of liberty, of justice, of mercy, of determination, and a willingness to devote themselves to the betterment of the conditions of mankind, shall in no sense be checked, but that in the onward march and growth of this work its sons and daughters shall be found upon the side of every correct principle and in favor of the broadest liberty and the greatest good to our Father's children. When we remember that beneath the folds of this great work the whole human race, excepting those who have rejected God and consented to the death of the Redeemer of the world, shall find lodgment in the various kingdoms our Father has established, and obtain the reward that they justly earn as the fulfilment of their part in the world, it should be a joy to every one of us to know that we have part and lot in its accomplishment, and our efforts for its fulfilment and upbuilding should be shown in every direction. Our Father has never abandoned this work from the moment that He and His Son spoke to the Prophet. It has been one continued onward march. Many things have arisen to interfere with its development and growth; many schemes and devices have been put upon foot by mankind looking to its overthrow; but the promise that nothing should prosper that was raised in opposition to it has been fulfilled to the letter, and in future time, as we move forward in the accomplishment of the destiny

God has marked out for His work, the same will be true.

I have nothing but good words for the people of Mexico: for President Diaz and his cabinet; for the governors of the states which it has been my privilege to visit, for the mayors of the towns, and for the people themselves. Those Indian races in Tabasco are among the finest and most industrious people I have met. They lack in some degree that trained mentality which is found among the larger portion of the Christian people of the world; but there are within them the elements of success, as has been shown in the lives of such heroic men as Porfirio Diaz and Benito Juarez. I trust that the heroic spirit shown by these men may continue through their generations, that liberty and truth, justice and mercy, may characterize that people, and that the visitation of the Savior of the world in past times, which made such an impress upon their souls and led them to anticipate His coming, causing them to surrender to the minions of Cortez because they were looking for the coming of the Redeemer, may be realized more fully and more correctly in the future than it was realized in that experience of theirs.

My brothers and my sisters, I feel it would be unwise upon my part to take more of your time. I stand with my associates in the declaration of that eternal truth that the Father has established. I stand with them as a witness for God and for the Redeemer of the world, as a witness for Joseph Smith and the men who stood with him, and who have made successful the work established through him on the earth. I trust that in future, at no time or place, shall my voice ever be raised in condemnation of His work or of its continuance among the children of men. While I thus speak of the work of the Lord itself, I speak also of my country and its glorious constitution. I pray for its continuance and for the principles enunciated by it. I trust that in the future, as in the past, we may be ready to maintain the liberties of all men to the utmost limit, and never be-

tray a trust, nor turn back upon those principles, while God shall give us breath. May peace and love abound in your hearts and homes. May the songs of praise that come from the lips of the sons and daughters of God be heard in every land and clime, and may the choice spirit that He bestows in the Holy Ghost lighten your souls and lift you up to obey His will and keep His commandments during time and all eternity, is my prayer in the name of Jesus. Amen.

ELDER JESSE W. KNIGHT.

(2nd Counselor in Presidency of Taylor Stake.)

My dear brothers and sisters, this is the first time in my life I ever stood before an audience in this house to speak, and I trust I may be able to make you hear. It gives me pleasure at this time to stand before you as a representative of Taylor Stake in the Church of Jesus Christ of Latter-day Saints, and to speak in behalf of the people of that stake of Zion. We have held ward conferences in the Stake, and they have been well attended. We have also unanimously sustained all the general authorities of the Church. I do not believe there ever was a time when I felt better than at the present in regard to the truthfulness and the onward progress of this work. I rejoice to know that the authorities of this Church have all our interests at heart. They do not forget any of us, not even the people that are far off. The people in the north country last year suffered somewhat from drouth, and this season the Church has come to rescue by advancing means to help some of the people to get seed grain. I mention this to show the interest and the anxiety that the authorities of the Church have for the Latter-day Saints wherever they are, and that no matter how far we get away from headquarters, we are not forgotten. I wish to say, we appreciate these things, and I know that those who live near by do not feel that they are being robbed when we are helped in this way. This

community has grown out of toil, labor, industry, and the mutual support of one another; and we feel that without the support we get from our fellow-men it would be hard to carry on this great work. I rejoice to know that the Latter-day Saints are writing their history upon the soil, by industrious toil, and by the building up of new settlements and towns, and in branching out into various parts of the world. I can see what this is doing for the Latter-day Saints. If we were left in crowded cities, we would soon have the slums and the beggars; but as it is, through the counsel and the wisdom of those who are placed at the head of the Church, when they have seen young men crowding the streets with nothing to do, they start some industry in some new country, and enable these young men to make homes for themselves. I rejoice to say that the Latter-day Saints in Canada are building up many new homes and establishing themselves there; and many young people who, if they had remained in this country would possibly be working for small wages, or perhaps loafing their time away, have gone into a new country, taken advantage of the opportunities placed before them, and have become factors in building up a community. I do not think the people should feel to mourn when their sons and daughters desire to launch out for themselves, when they have not sufficient means and property to keep them at home. I think it is a good thing for them to go out into these new countries and establish homes for themselves. This is only one phase of the Church of God; but I think it speaks well for the wisdom which has been manifest from the beginning of this Church when the leaders do these things. We rejoice to know that we have established in our country, through the advice of the President of the Church, an industry which is furnishing employment for the people, and which is building up that community.

I feel to bear my testimony at this time. I do not think it would be wise for me to speak long, but I trust that the spirit which has been with us this

conference will continue. I know that this work is true, and that the Lord is blessing His people, especially those who are sustaining the authorities and helping to spread this work rather than to tear it down. I hope that the time will never come when I will feel that my voice is more potent than the voices of ten thousand people, and that I will never see the time when I will think I am so smart, and that the leaders of the Church have lost all their wisdom and are such terrible hypocrites and robbers, that my hand will be lifted against any of them. I say that we have the right to vote as we feel, but we should also exercise wisdom and judgment. I do not think that one man can have all the wisdom and brains for such a large community as the Latter-day Saints. I pray God to bless us all, in the name of Jesus. Amen.

ELDER ANDREW KIMBALL.

(President of St. Joseph Stake.)

This suspense is painful, in waiting and facing this immense congregation. The worst experience of this kind I ever had was before I went on my mission. The mission was not half so bad as the suspense. Another time I suffered was before I went to Arizona.

I come from the St. Joseph Stake of Zion, where we were cutting lucern hay when I left, and wheat was in head, roses in bloom, and the country covered with beautiful grass and flowers. The California poppy was to be seen in acres on the hillside, and so beautiful that we could even out-do California in growing the flower emblem of their state. The Lord has been very kind to us in one way, and I presume has been very cautious in another way, not to give us too much. We suffered from drouth for several years, until many of our people became discouraged and went into the wet country of Oregon; but now the rains have come to Arizona, and the people are coming back again, inasmuch as they have had drouth in that usually rainy country. We have had a large amount of rain during the greater part of this year; but it has been disastrous

to us in the great floods that followed. I presume we have lost over 3,000 acres of choice farming land along the river banks. The heavier floods did not do so much harm as those that have continued in steady grinding against the banks. The heavy floods in January covered many acres of ground that had been planted, and where the crops were up and doing well. After that had dried, the brethren planted again. Then in February the floods came again and covered that over. They planted the third time; and if it gets covered up any more they will plant corn, because we can plant something every month in the year.

It won't do for me to undertake to tell any stories, because when I told about a 37 pound sweet potato they would not believe me; and when I tell about those melons that Brother Clawson, Brother McMurrin and Sister Aggie Campbell helped to eat down there, weighing from 40 to 60 pounds, and that we raise from five to seven crops of alfalfa hay, and two crops of field products, people won't believe that. Now I will tell you a modest story about the ravages of the terrible old Gila river. It was kind to some people and very severe to others. There was a widow woman, who paid her honest tithing, that had 50 acres of soil added to her farm; while on the other side of the river it took 65 acres away from another party. Then there was another widow lady that had her farm washed away, wire fences and all, and the next storm that came along planted back on that foundation the same number of acres of soil, but it did not give back the wire fences, and the land was not level, nor were there any weeds on it. Down on the Imperial—a new country that is being established at the mouth of the Colorado river—it is very low, and the water is apt to cover it up; so we sent some soil on down the Gila river to try and accommodate them, and make the land higher. We are not discouraged, if we have lost 3,000 acres of land. We are going to where there are higher lands; and we can repair our

canals. There have been 22 canals injured in these floods; the heads of the canals and sometimes miles of them have been torn away. Our people have to go to work and rebuild. The rains have continued, and we are going to raise our crops this year almost without irrigation, at least one crop of grain and two of alfalfa. As the flood waters soften the banks along the river, the soil being of a rich sandy loam, it crumbles and caves in, the water becomes so thick with sediment that it rolls and tumbles in its rush, and finally forms a levee or sand bar, this diverts the stream and causes it to leave its natural channel, if it ever had one, and as it shoots across to the opposite bank it cuts out farm land and carries the soil and deposits it again on another sand bar or cape below. This makes it reasonable to understand how farms can be shifted from one place to another.

This is only the temporal side. The people of God in that section of the country are a good people. I think they are about the best in the world. I love them, and I believe they love me, because I champion their cause every opportunity I have. My counselors are good, stalwart men. We are united. We meet every Monday night in our council meetings. The first Saturday in every month we meet with the Saints in our Priesthood meetings. The Sunday school union assemblies in the chapel of our Academy building at 10 a. m. The High Council meet the same hour in the new building that has been constructed by the Bishop of Thatcher ward. At 12:15 all the Priesthood come together, and after the opening exercises they disperse to the different rooms, the High Priests in one room, the Seventies in another, the Elders in another, and they enter upon a consideration of principles of the Gospel. We do not have sufficient material in any one ward to organize the Priests of the Lesser Priesthood, so we have made a stake organization of the Priests, and at 1 o'clock they meet in the academy. They are taking up the

study of the principles of the Gospel, so that as they go from house to house, holding block meetings, they will be prepared to teach the people those principles, and be qualified to act as block teachers. The Deacons collect the fast offerings in the wards.

During the last winter the presidency and High Council divided the stake into districts, and we have gone on missions from house to house, without purse or scrip. In this way we are warming the people up. Some of my brethren have stayed with luke-warm members for three months, more or less, and have never let up until they got them converted back unto the Gospel. I am indeed pleased with the labors of my brethren. It may not be considered any credit to our stake that we are not troubled with High Council trials; we win the people unto the Gospel by loving kindness, rather than by coercion and unkind driving. Our High Council meet in the spirit of love, and kindness, and union, discuss the principles of the Gospel, and keep in touch with the authorities, and thus prepare themselves to do good work. I do not suppose that down in that far off land we are going to set any pattern, but it may be that, after six years of experience, we are able to offer some suggestions that will help new stake presidents. We invite the sisters into our Priesthood meeting; and at 2 o'clock promptly we commence. The sisters join in the opening exercises, singing, etc., then we have the roll call, and each order of the Priesthood stands up to be counted, followed by the auxiliary organizations. The brethren and sisters are there also to receive the word of God as it comes from those who preside. After these instructions of a general character, the women withdraw and meet by themselves. The president of the stake is in touch with the Presidency of the Church and presiding Bishopric, and the presidency of the stake meet in council from week to week, and are prepared to counsel the people, so that when they come together they are fed, and when they go back home they say

to their neighbors, "You ought to have been at the Priesthood meeting, for indeed it was a feast of fat things." Our Priesthood meetings seem better than conferences, they are so representative in character. The spirit is so good that pervades them and the work that is accomplished makes it appear like having a conference every 30 days. In those meetings we try to get expressions from the different sections, recognizing all.

It is not my purpose to do much preaching there, but rather to be the general, if possible, directing the labors in the stake, and dividing the responsibilities among the people. Myself and counselors have apportioned between us the supervision of the auxiliary organizations. My younger counselor takes the Young Men's and Young Ladies' associations; President Johnson, the old pioneer, takes care of the Relief society and the Primary, and I look after the Sunday school, which I am very much interested in, and the Religion class. Then we are in competition to see which can make our organizations the best. Of course, I look after all of them in a general way. The senior members of the High Council gives special attention to the home missionaries. The third Sunday in the month we meet together and discuss current events and principles, so that when we go out among the people we are prepared to give them something to enlighten their minds, under the inspiration of the Spirit of God. We are united, and the people's hearts are melted in kindness. The kindergarten department of our academy, desiring to make a little means, proffered to have a lunch at noon for our Priesthood meetings. It went on for a little while, and finally we established the Priests' meetings, and in order to help it out the presidency met with the boys. The meetings became so interesting that as soon as the High Priests and the Seventies and Elders got out of their meetings, instead of them going to get something to eat, they came in to get a little more spiritual food, and listen to the delineation of the princi-

ples of the Gospel. It was no particular compliment to ourselves, but it was one of the greatest evidences of the devotion of the people in that stake of Zion, that they hungered after the Gospel and preferred it to something to eat. Ward conference is also "record day." When we go out to attend these gatherings we invite representatives of each of the auxiliary organizations, and the Priesthood, to accompany us. During the noon hour we examine the records and by this means we stir the ward organizations up, and there is an incentive for these organizations to take care of their records.

I realize, my brethren and sisters, that there are those whom we all desire to hear. You have not come from a long distance to hear me; but it may be that in the exchange of ideas we can all be benefitted. I have often thought that if the presidents of stakes could get together in a convention for the purpose of exchanging ideas about how best to succeed, we might possibly elicit some ideas by which each could be benefited. Our Bishops also might get together and converse upon their duties, and get at the best ideas to accomplish the greatest amount of good to the greatest number of people.

We are indeed greatly blessed, and I know this is the work of God. We have heard much about revelation in the last few months. My counselors and myself sit in council for the welfare of our stake, and determine upon some policy. We start upon that policy for the good of the people, and oftentimes we no more than get started than we receive a letter from the Presidency of the Church outlining the same policy, and we found we had been sitting in council on that question at the very same time as the Presidency in Salt Lake. I will venture that if I were to ask my brethren away up in Canada, and throughout Zion, and those on missions all over the world, I would no doubt find that these brethren are inspired at the same time and on the same subjects that are for the interests of the people of God. We do enjoy the spirit of revelation. We do

enjoy that inspiration which guides and directs us for the welfare of the people. Notwithstanding that we live away off, with only a visit now and then from the Apostles, and once in a great while representatives from the auxiliary organizations, we do not get off on some ism or schism and false doctrine, as is the case with the gentile world. We are on good terms with our brethren not of our faith. Just recently I have stood on the platform with a Methodist minister two different times and preached funeral sermons over Gentile ladies. They keep sending for me. Over in Safford not long ago the people said, "What a pity Brother Kimball is a 'Mormon,' the doctrines he teaches are so comforting."

Brethren and sisters, this is the work of God. I know that Joseph Smith was a Prophet of God, and was raised up in this the dispensation of the fullness of times, to establish this work. And these men who have been called to preside are indeed leaders of the Church, and God is leading and directing them and taking care of this work. God bless you, in the name of Jesus Christ. Amen.

Elder Charles Kent sang effectively the hymn which begins with the line, "The Seer, the Seer, Joseph the Seer."

ELDER CHARLES W. PENROSE.

Confidence in the Presidency—Man is both Spiritual and Temporal—True Religion is for the Body and the Spirit—God Deals with Things Earthly—The Elements of Matter and Spirit are Eternal—Objects and Disbursements of Tithing—Redemption of the Earth.

My brethren and sisters, I have greatly enjoyed every meeting we have held during this conference. I never enjoyed a conference better in my life, and I have attended a great many. I never saw more unanimity of feeling among the Latter-day Saints than I have witnessed during our gatherings in this anniversary of the organization of the Church. I have never seen more power and influence among the Priesthood in their assemblies than I have witnessed during our gathering here. There has not been a jar; there has not been an ill feeling. All the

brethren in the priesthood assembled have with one heart and mind endorsed and approved the course that has been pursued by the President of the Church and his counselors in all the affairs pertaining to the Church, both spiritually and temporally, as we divide them, although with the Lord they are all spiritual. There has been a wonderful expression of confidence and good will, love and affection towards the man who stands at the head of the Church today, and who is endowed with all the authority, keys, gifts and blessings to lead the Church that were conferred upon the martyred Seer, about whom we have just heard in the song. I bear my testimony, in association with my brethren, that I know that God is with His people; that the power of His Spirit, which is the spirit of revelation, rests down upon the President of the Church today, and is with his associates, and that all things in the Church are being conducted for the interest of the people, for the kingdom of God, and for the benefit of humanity.

The religion you and I have embraced, my brethren and sisters, is not a mere psalm-singing, praying and preaching religion. It is a religion that comes to us as we are, as men and women, as beings living on the earth in the flesh, as persons who have to do with the things of time as well as the things of eternity. In the Doctrine and Covenants, on page 307, you will read these words:

"The spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul."

I call your attention to the fact that we are not only spiritual beings, who have received our origin as such from our Eternal Father, but we also have bodies, fashioned out of the elements that compose this earth, which God has made for that purpose. And the religion that God has sent down out of heaven in the last days is a religion for man as he is, for the souls of men. In the Book of Genesis, 1st chap., we read that God made man in his own image; that He made them male and

female, and gave him the great commandment, the first which was that he should "increase and multiply and inherit the earth and subdue it and have dominion over all things" upon the face of the earth and in the firmament around. We are told in the second chapter of Genesis that He formed the body of man out of the dust. God did that. He made the body of man as well as his spirit, and He gave him commandments in relation to his body. He gave him commandments in regard to the fruits that grew upon the trees in the Eden that God had planted. He gave him laws in relation to the present as well as those that pertained to the future.

We should understand that God has something to do with earthly things as well as those things that we call heavenly. It was He that made this globe on which you and I live. God called the elements together—these elements that He says are eternal. You will read that in the Doctrine and Covenants, page 331. The Lord says that the elements—that is, the essence of things that we call material, and that scientists call matter—are eternal; and He called the elementary particles together that now compose this globe, which at first was covered with water. Water is composed of gases, as scientists tell us, and they are beginning to understand that the gases which in certain proportions appear in the form of water, are themselves composite; that these elements, as they were once called, are not elementary; but that you can go back of the water to the gases of which it is composed, and then you can dissolve these gases into still nearer primary elements. And you may go on until you come to the real essence or atoms of elementary existence. The Lord says they are eternal. They were not created, in the sense that some people use the term. Now, the Lord says that these elements are eternal, and that "spirit and element, inseparably connected, receiveth a fullness of joy, and when separated man cannot receive a fullness of joy." So we shall find that not only in time, but

In eternity, when the soul is redeemed, when the spirit and the body, which are the soul of man, are joined together in the resurrection of the dead and are made eternal and immortal, the body as well as the spirit, that there is something to do in regard to the material elements in the universe of God. God is a being that takes cognizance of us as we are, and the religion He has given us is not merely what is called a spiritual religion, but it is also a temporal religion, using the term as men use it.

In the twenty-ninth section of the Doctrine and Covenants, God says that He made all things. He speaks there of the earth and the animals upon it, and the vegetation that grows out of the ground, and of the material things which men handle. The Lord says He created them all by the word of His power, "firstly spiritual, and secondly temporal;" and the last of His works will be "firstly temporal, and secondly spiritual." But He explains further, that to Him all these things are spiritual, because they are eternal. The elements are eternal, and therefore God calls them spiritual; for the things that are temporal are those that pass away, and the things that are spiritual are those that remain. So we will find by and by, when we understand things as God understands them, that they are all eternal in His sight; for His eyes penetrate to the essence of things, while we can only see things on the surface. The things that pass away from our gaze, caught up as it were in the air and passing out of sight, like the vapors of the sea drawn up by the sun—the elements of these things remain and abide, and cannot be annihilated. Not one particle of matter can be annihilated; not one particle of spirit can be annihilated; for they are eternal. They always were, in their essential particles, in their primary elements, and they always will abide, though their forms may be changed by the power of the great Creator. The Lord tells us in His revelations, as you will find in the 131st section of the Doctrine and Covenants, that we shall find some

time, when we can see things properly, that all are to that extent material that they exist and do not pass away; that spirit is matter of a refined and purified nature, different from that which we call matter. There are two primary divisions, we may say, in the universe—spirit and matter; or, as the Lord calls them, spirit and element. God has to do with both. He organized both. He rules over both, and gives laws in relation to both. And it is only by the eternal, inseparable union of the spiritual and the material, or elementary, that perfect happiness can come. So God our heavenly Father, who is the Father of our spirits with whom we dwell, with Jesus Christ our Elder Brother, before the foundations of this earth were laid is the Father of our spirits and the framer and former of our bodies. He prepared this earth for our abode. He brought together the chaotic particles, which now are a solid globe governed by His laws. He brought forth the earth at the right time and in the right place, that it might keep up the equilibrium necessary to be maintained in the worlds that He created before. He formed this earth for us, His children, that we might come here and obtain a portion of it, organized according to the laws of generation, which we will find also are eternal; that we might have a portion of the elements of this globe to fashion these bodies, in which our eternal, immortal spirits might enter, and that we might claim them as ours, when the great change that we call death that must pass upon all people shall come. It is necessary for our education, for our experience, that we might know what it is. When that change comes, and the spirit of man is separated from the body, that is not the end of the body, any more than it is the end of the spirit; but at the word of the Lord, whose word formed this organized globe out of chaos, our bodies shall be brought forth again, and the particles that belong to each other and which are essential to the organization of these bodies, will be brought from the dust, and the spirit and the body

will be reunited. We will then stand in the presence of God, and all be relegated to our respective spheres—the places we have prepared ourselves for by our earthly acts.

Now, I want to emphasize the point and make it clear to your minds, if I can, that these bodies that God has given us, fashioned though they be out of dust, and to all appearances are merely temporal, are bodies which we shall have in the world to come. Our inheritance will be with them. Therefore, God gives us laws for their government now. He gives laws for the government of each individual as an entity. He gives laws for the government of His Church, as a collective body. He places at the head of it a man to receive His word, whenever He designs to give His word to the people; and we have a man now who is capable, ready and willing, and who has the authority, the keys and the power to receive the word of God, whether by His own voice, by the voice of angels, by the manifestation of visions, or by the power and gift of the Holy Ghost, by which holy men of old spoke and wrote. God will give us laws for our government, not only in relation to these things that people call spiritual, but also in relation to what we call temporalities; for He recognizes us as we are. We are His children, and we need to be guided and directed in all our works and ways. The silver and the gold, the metals of every kind, the wheat and the fine flour, the cattle on a thousand hills, and all things that the earth produces, the Lord says are His. And they are; for He made them, and He has care over them all. To think that God cares for nothing but singing and praying, and that some time we will sit on the corner of a cloud twanging a harp through all eternity, and that is to be our heaven, is an absurdity to my mind. We will be living beings, with a body as well as a spirit, in the image of our God. As the Apostle John said, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when

he appears we shall be like him; for we shall see him as he is. And every man that hath this hope, purifieth himself, even as he is pure." That is the lesson. God has given these bodies to us to be preserved in purity, according to the laws He has given us by revelation and in nature. We are to govern ourselves by the laws of God, revealed from on high, and by the laws of nature, and make ourselves just as happy and as comfortable as we can under the circumstances in which we are placed. Do right to one another. Let no man infringe upon the rights of his neighbor; regard every man's rights as sacred, understanding that we are all the children of our heavenly Father, all brethren and sisters, whether we are Latter-day Saints or latter-day sinners; but more especially should our love and affection and help be extended to the household of faith, to those who have been baptized into Christ, and have put on Christ, and have become part of Him.

Now, my brethren and sisters, the Lord has given us a law in regard to the management of the temporalities of the Church, which is the law of tithing. It is not a new law. It was not invented by Joseph F. Smith, nor by Joseph the Seer. It existed in the days of Christ. It existed in the days of Moses. It existed in the days of Abraham. Abraham paid tithes. To whom? To Melchisedek, the priest of the Most High God. And we have no account anywhere of Abraham demanding an account of how Melchisedek handled the tithes. In the days of Moses, you will read in the 14th chapter of Numbers (I have not time to turn to these passages; you can read them when you go home) what the tithes were for. They were given to the sons of Levi. You can read about it also in the New Testament, in the 7th chapter of Hebrews. If you want to know the blessings that came when the people paid their tithes, read the 30th chapter of II Chronicles. These tithes were given to the men that God appointed, and they handled them as sacred things, and they had the power and authority

to administer them as the Lord decreed. In the last chapter of Malachi, as you are well aware, the Lord reproached the people in that day because they had neglected to pay their tithes. He said they had robbed Him. "Will a man rob God? Yet ye have robbed me. Wherein have we robbed thee? In tithes and in offerings. Bring ye all the tithes into my storehouse, that there may be meat therein, and I will open the windows of heaven, and I will pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes; and it shall no longer destroy the fruits of your ground, and all nations shall call you a delightful people; for ye shall be a blessed people, saith the Lord of hosts."

In the last days, the Lord in the beginning gave the law of consecration, and the people of Israel in the last days were slow to hearken to the commandments of God, as Israel was in the days of Moses; so the Lord introduced afterwards the law of tithing, which you will find in the 119th section of the Doctrine and Covenants. And the Lord tells us what it is for. For the laying of the foundations of Zion, and also to pay the debts of my Priesthood, the Presidency, saith the Lord. You read it now, and find out what the Lord says tithing is for. Read the 120th section, and you will see how the Lord said it should be disbursed at that time. That was in Zion, Jackson county, when they first went there. Of late years, the Church of Jesus Christ of Latter-day Saints, in conference assembled, has voted for the power to handle the funds of the Church and the properties of the Church by the Trustee-in-trust for the Church. You have done that during this conference. We did it years and years ago. We have done it every conference from the time we came into these vales of the mountains. Now let me say that the authority is given of God to the man that stands at the head of this Church, to preside over the whole Church, and to be like unto Moses. He is a prophet, and a seer, and a revelator, and everything in the

Church is under his direction. The Bishops receive the tithing. The Presiding bishopric handle and keep an account of it. But the Trustee-in-Trust is voted upon by the people to have the control and direction and to be responsible for all the funds and properties of the Church. We have endorsed that authority during this conference, as we always have done. It is no new thing. Now, I bear my testimony, from what I know, that the man who stands at the head of this Church is honest, honorable, upright, careful, full of tenderness and kindness to the poor. Thousands and thousands of dollars out of the tithing are expended for the benefit of the poor; but you cannot find a command anywhere in the revelations of God to the Church that says the tithings are for that purpose. The Lord says that the rich are to be humbled for the benefit of the poor. He says also that the people are to fast and to bestow their offerings for the poor. You can read about that in the Book of Isaiah, 58th chap. But thousands of dollars from the tithing are expended for the sustenance of the poor, as well as the fast offerings and the Relief society gatherings. We want to understand these things and look into them, and not be led away by any will-o'-the-wisp or jack-o'-lantern that may come along. Get the true light. Let that day star arise in your hearts that the Apostle Peter spoke of. We have also a more sure word of prophecy, he says, "which is like unto a light shining in a dark place, whereunto ye would do well that ye take heed, until the day dawn, and the day star arise in your hearts; knowing this first, that no prophecy of the scripture is of private interpretation, and that holy men of old spoke as they were moved upon by the Holy Ghost."

Now, my brethren and sisters, the power of God, the Spirit of the Lord, which declares His mind and His will, has been with us during this conference. Every man who holds the Priesthood has a right to its inspirations, if he will listen to them. Every

man and woman in Israel, every soul baptized into the Church, has the right to the guidance of that Spirit. And I will say for this congregation, that during our conference that Holy Spirit has rested down upon our souls and borne witness to the truth of the things we have heard, and we feel in our hearts thankful to God that we have a man to stand at the head of the Church who is imbued with the spirit of his office and calling, who has power with God and power with man, and in whom we can repose the utmost confidence. There is no need for me to dwell further on that point.

My soul is full of rejoicing; not my spirit merely, but my whole soul is imbued with the spirit of this work. I love it with all my heart. I have done so from my boyhood. I desire to spend the rest of my days, as in the past, in the service of this Church. I know it is true. I know it has come from God. I know it will prevail, and the opposition that may come against it will only accelerate its progress. It will bind and knit the Saints of God together as one. The power and blessing of the Lord will be upon us, if we will pursue the right course. Let us remember that we are the children of God, in body as well as in spirit; that God expects us to preserve ourselves in purity of life and holiness of character and conduct; that we will put away from us as fast as we can the weaknesses and frailties that we have inherited from our ancestors, and everything contrary to His mind and will; that we will dwell together in love, that we will serve Him with our might, mind and strength, and love our neighbors as ourselves, and pursue the course that He marks out, whether in temporal or in spiritual things; for they are all spiritual with Him. As for me, I will endeavor with all my might to serve the Lord, and help others to do so, if I can. I feel full of love and confidence and kindness towards my brethren and sisters. I know these Latter-day Saints are a good people. I know they want to serve the Lord and abide in the covenant where-

with God has made them free. And God will bless you, my brethren and sisters, in your basket and in your store, in your homes, in your fields and farms. Your flocks and herds will increase, your substance will increase, and God will bless you in the payment of your tithes and your offerings, which are voluntary and a free will offering, as your receipts show; and when they are made they are under the direction of the authorities of the Church, and the responsible person is the Trustee-in-Trust, whom God has appointed and whom you have sustained.

Now, may the peace and blessing of God, which passeth all understanding, rest down upon you. May we be true and faithful in all things. May we serve the Lord with our bodies and our spirits, which are His. And may we endure and overcome and be prepared for the great day when the veil of the covering shall be taken away and we will see our Savior and our Father in heaven, and recognize them again, although we have for some time been from their presence. And the Lord will glorify the earth, and purify it, and purge out all that is evil by fire, and make a new heaven and a new earth, wherein dwelleth righteousness. But the temporal and the spiritual will be joined together, and they will be so eternally. Then we will receive a fulness of joy, and be crowned at His right hand with all things that have been promised unto us, and many things that we have never heard of and that we cannot conceive of. God help us to be worthy of these blessings, through Jesus Christ. Amen.

President Smith, in announcing the closing hymn, said:

"It is proposed that this is the end of one of the best conferences ever held in the Church, so far as we have any record, and that it now be adjourned for six months." He called for a vote, which was eagerly and enthusiastically given by the thousands composing the congregation.

The choir sang the hymn, "Peace, be still."

Benediction was pronounced by John Smith, presiding Patriarch of the Church.

The conference adjourned for six months.

The stenographic work in taking an account of the proceedings was done by Elder Arthur Winter.

JOHN NICHOLSON,
Clerk of Conference.

DESERET SUNDAY SCHOOL UNION

Its Semi-Annual Conference, Held in the Tabernacle,
Sunday Evening, April 9, 1905.

The regular semi-annual conference of the Sunday schools of the Church of Jesus Christ of Latter-day Saints, convened in the Tabernacle, Salt Lake City, Sunday evening, April 9, 1905, at 7 o'clock, General Superintendent Joseph F. Smith presiding.

Present: Of the general superintendency, Joseph F. Smith, George Reynolds, Joseph M. Tanner; most of the members of the Deseret Sunday School Union Board, several Apostles, and a congregation which taxed the capacity of the Tabernacle.

The Ogden Tabernacle choir, under the direction of Elder Joseph Ballantyne, sang the Sunday school song, "True to the Faith," composed by Elder Evan Stephens.

Prayer was offered by Elder Charles J. Ross.

Anthem, "Lord of Heaven"—Ogden Tabernacle choir.

Secretary George D. Pyper called the roll of stakes—50 out of 55 answered present. The following missions were also represented: California, Colorado, Eastern states, Japan and the Northwestern states.

The secretary also read the following items culled from the 1904 annual report of Sunday schools:

Total number of Sunday schools in the Church, 1,085, an increase of 27 schools since the previous report. The reports show a total of 106,212 souls in the wards between the ages of 4 and 20 years, and of these 89,031 are enrolled in the Sunday schools, leaving the number not enrolled at 17,181. School sessions held 46,599. Total number of officers and teachers 17,219, an increase of 948 over 1903; average per cent of at-

tendance, 70. Male pupils, 57,969; female pupils, 61,338—total 119,309—an increase of 3,819. There were 3,369 more girls than boys in the schools last year. Stake and general officers not enrolled in the Sunday schools, 473; grand total, 136,999—a total increase of 4,811. Number of Latter-day Saint children over eight years of age not baptized, 2,085. Eighty-four per cent of the officers and pupils keep the Word of Wisdom, and ninety-four per cent of the officers and teachers are tithe-payers. Volumes in Sunday school circulating libraries 25,664—an increase of 2,918 during the year.

Secretary George D. Pyper then presented the officers of the Deseret S. S. Union, who were unanimously sustained as follows:

Joseph F. Smith, general superintendent; George Reynolds, first assistant general superintendent; Jos. M. Tanner, second assistant general superintendent; Joseph F. Smith, George Reynolds, Joseph M. Tanner, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, George Teasdale, Hugh J. Cannon, Andrew Kimball, John W. Taylor, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson, Anthon H. Lund, John R. Winder, James E. Talmage, George M. Cannon, Horace Cummings, Josiah Burrows, Wm. A. Morton, members of the board; George D. Pyper, general secretary; Wm. A. Morton, assistant secretary; George Reynolds, treasurer; William A. Morton, business manager; Joseph F. Smith, editor Juvenile Instructor; George Reynolds, Jos. M. Tanner, assistant editors; George D. Pyper, business manager Juvenile Instructor.

The Ogden Tabernacle choir sang "O, Italia," Elder James E. Talmage then spoke as follows on

THEOLOGY AND RELIGION.

The topic just announced appears in the published list of prescribed subjects on which papers are to be prepared for presentation at the appointed district conventions of Sunday school workers. Already many questions and general inquiries have come up in connection with the listing of this subject, and it may be the consideration of this fact that has caused the committee in charge to give place on the program for this brief comment.

The terms "theology" and "religion" are admittedly used in varied applications and with meaning ranging from that of synonyms to that of complete contrast and difference.

By derivation, "theology" is the name of a science—the science dealing with man's knowledge of God and necessarily comprising consideration of the relationship existing between God and His offspring—man.

In this connection let it be remembered that the term "science" is not infrequently misapplied. It does not mean mere knowledge; discriminated facts though bearing on the same subject, and perhaps each of great importance, do not constitute a science. By way of illustration: The uncivilized Indian has much knowledge of the plants and animals with which his mode of life insures him a close acquaintance. He is able to tell you just where the early flowers are most likely to be found; he knows the habitat and properties of his medicinal herbs; the haunts of the different kinds of birds, and the habits of the wild beasts. Yet he cannot be credited with skill as a botanist or zoologist.

Take a further analogy: A house is more than a simple collection of building stuff. Though stone and brick, wood, iron and glass, mortar and plaster, and all else required in the way of actual material were brought together and piled or stacked on the selected site, there yet would be no house. First, the ground must be prepared, then the

foundation stones are to be set, each in its place, true to square and compass; the bricks are laid course on course, then the roof is placed on the supporting walls, and other operations follow in their order.

Demonstrated facts—the substance of knowledge—are the building blocks of which the particular science comprising them is constructed. A science therefore implies a collated collection of facts—knowledge that is so classified and arranged as to show forth the relation of part to part and of all the parts to the whole.

Theology, then, regarded as a separate and distinct science, comprises our collated and classified knowledge as to "the being and attributes of God, His relations to us, the dispensations of His providence, His will in respect to our actions, and His purposes with respect to our end."

Through the prevalent disregard of this relationship between facts and truths the power to see things in their proper perspective is weakened or lost; and the man of a single idea magnifies to distortion a fragment of a great truth, and darkens his vision to all else.

The acceptance of theological truths implies, of course, a belief that they are what they are claimed to be; but such belief may be little more than mental assent or acceptance, having to do therefore with the intellect rather than with the heart of man.

Religion is the actual living in accordance with the laws of God, whether those laws have been studied as theological propositions or not. Religion is primarily based on faith and abiding trust in Deity, not on mere belief such as may spring from the intellect and be wholly lacking in the conviction of the heart.

The jurist or the statesman may have given long and mature study to the science of the law; he may have become conversant with the codes of every nation, existing and ancient; he may be intellectually strong as an authority on intricacies of legal construction, an accepted arbiter on difficult questions in controversy, nevertheless he may be a

wanton, wilful violator of the very laws he helped to frame. It is not enough that he win triumph in polemic discussion as to the philosophy of the laws against theft, licentiousness or homicide, for in spite of such skill and ability, he may yet be a robber, a libertine, a murderer. Indeed, I have not learned that lawyers and statesmen have won for themselves a distinctive position of supremacy among law-abiding citizens, nor am I convinced that only by conning the tomes of legal lore or by graduating from a law school, can I hope to live in accordance with the laws of my country.

So, too, the objective study of theology, the investigation of theological principles by the effort of the mind alone may fail to warm the heart with even the faintest glow of religious fervor, and may never enlighten the soul with the purifying, germ-destroying beams from the source divine.

Satan himself has shown much craft as a theologian, and has established a reputation as an arch accuser. He quoted Scripture to the Christ in the hour of physical weakness following the long weeks of fasting in the wilderness, and sought by misapplication to cite argument and reason in his attempt to thwart the purposes of the Father.

Religion, I repeat, is more than knowledge, though that knowledge be classified and codified, and annotated to perfection. Religion is the application of the laws of God in our lives, the living up to all we have learned as to our duty, and it entails the obligation to so live until right life is a part of our natures and calls not for rule and rote at every turn. The religious man, with the love of God in his soul, pursues his life of service and righteousness without stopping to ask by what rule or law each act is prescribed or forbidden.

Now a word as to the teaching of theology and the inculcation of the spirit of true religion in our Sunday school work. Remember that the purpose of the great cause we represent in this organization is to develop in every soul the testimony of eternal truth, and the spirit of true religion.

Under that influence the subject-matter of our theology may be investigated to the fullest possible extent, for the application of every added truth will follow as the student advances. The subjects to be studied in a course in theology are of themselves sacred to the religiously-inclined, and will be treated with the sanctity they deserve. While plainly proper subjects for earnest, truth seeking investigation, the laws of God are not to be made topics of acrimonious debate and ill-inspired discussion, in which the struggle is for triumph rather than truth. Let culture in theology and nurture in religion be given together. "Theology may develop strength, religion insures health of soul. Consider the definition written by the inspiration of olden times: "Pure religion and undefiled before God and the Father is this,—to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27).

The religion professed by the Latter-day Saints is distinctly practical. Our profession demands that we be honest, true, chaste, benevolent, virtuous, and that we seek to do good to all; that we shall strive after all that is virtuous, lovely, of good report and praiseworthy.

Among the questions that have already risen from the presentation of this subject to Sunday school workers, is one upon which I am asked specifically to speak. It is this: Is it not true that our religion does not differ materially from that of any other denomination, while our theology does? My personal answer to this direct question is simple and terse: No! such is not true. To me the religion taught by the Church of Jesus Christ of Latter-day Saints is essentially different from that professed by other sects, even the other sects that are called Christian. True, we in common with them recognize the usual requirements as to the morals of life, and denounce immorality as wholly inconsistent with religious profession, but morality is but a part of our religion, though as such a

part strict morality is essential and imperative.

Our religion embraces more than the codified moral law as usually understood, it comprises right living according to the intuitions of righteousness inborn, and the added active, positive compliance with the revealed law of God. And by one of the most prominent declarations of our doctrine and practise we hold ourselves ready to receive other revelations as to the will of God respecting us. We claim that our Church is the only church on earth authorized to bear the title "The Church of Jesus Christ," that it is the sole repository of the holy Priesthood, and therefore the one Church through which the gifts and blessings of the Priesthood are manifested.

But, the questioner may yet ask—is this not a distinction between our theology and the theologies of other so-called churches rather than a difference between our religion and the religions of other people? The difference is a vital one, both in theological system and religious practice. The man who accepts the distinction between this people and other sects as one of cold theologic law alone and not as one entering into his practise as a professed member of this Church is not imbued with the spirit of this latter-day gospel, the spirit of the new and everlasting covenant; and to him I would answer the question personally—there may not be much to distinguish your religion from that of others who profess less.

There is a dangerous tendency manifested by a few of our people to regard their religion less and less as a distinctive system, their Church as but one among many churches, and their responsibilities as not different from those of people in no wise claiming to be children of the covenant. Toleration of the beliefs of others is a cardinal feature of our profession; we claim the rights of worship and religious practise for ourselves, and accord such to others freely and without discrimination. But however I may strive to secure religious freedom for

myself and others, I cannot lose sight of the fact that to me my Church is the one and only Church offering the blessings of the Priesthood of God and the promise of continued tuition and instruction by increasing revelation of His truth.

May the unhindered progress of our Sunday school work speedily develop such a system of instruction, both by precept and example, that the youth of Zion shall become learned in the law of the gospel and valiant in the practise thereof the working out of goodly lives in the flesh, and to the securing of eternal lives in the celestial home.

Recitation—The Teachers Dream, by Elder John B. Maiben.

Organ Solo—Pilgrim's Song of Hope, by Elder J. J. McClellan.

THE SPIRIT IN SUNDAY SCHOOL WORK.

By Assistant Superintendent J. M. Tanner.

I am very much gratified to see so many present tonight. Brother Talmage has been asking you to consider the marked and important difference between religion and theology. The subject assigned to me is akin to that upon which he has been discoursing; and one of the reasons for making this subject prominent is the fear that in the highly organized condition of our Sabbath schools at the present time, our workers may misunderstand our purposes. We are now on the third year of the Outlines, which call for study, for technical consideration, and which require preparation at the hands of both teachers and students; and we may become very proficient in our knowledge of the scriptures, and yet it is possible that some may lose some of the purposes or results of the scriptural teachings in our Sabbath school by losing sight of the spirit of its cultivation. Then again, we have our prayer meetings at nine forty-five o'clock, and these are intended to create a spirit of devotion and worship in the hearts of the teachers before they begin the lessons of the morning. And yet these prayer meetings and these

Outlines may not result in the spiritual growth of our children as we would like to have them. And the question naturally arises, how shall we use them so as to promote the spiritual life that our children need, and plant in their hearts the love of God?

There is danger even in the Outline studies. I think I may say that the general tendency of modern teaching is towards skepticism, even in the very subjects that are taught in the class rooms. And why? Because the attitude that the student takes is a critical one. The process is analytical—he is dissecting the subject to find out its weak points, to bring up questions that may be discussed and give opportunity for controversy; and that method of treating secular subjects in the great institutions of learning the the world gives rise to skepticism, and I dare venture the statement that a very small per cent of our young people in the land come from these institutions free from disbelief in divine things.

Now, very much depends in our theological studies upon the attitude that we take toward them. Anything that colors of controversy in our classes in the Sabbath school, anything that tends to argument has in it a tendency to destroy the spiritual life of the class, so we must be careful about the attitude that we take toward the subjects that we are discussing. What attitude should we assume? It should be one of admiration. We should see beauty and love and goodness in the things that we teach, and we should magnify these divine qualities before our students. You will pardon me if I call your attention to that great teacher, who was so greatly loved by the students of this people, Brother Karl G. Maeser. His attitude in the school room was always one of admiration; even when he was teaching secular subjects he aimed to reach the feeling of the students. You know it was a favorite expression of his, that no man could teach successfully, not even arithmetic, without the Spirit of God. Those who have studied any subject under him will testify that he pos-

sessed that peculiar quality of a teacher, that he always reached the feelings in discussing the subject. There were pleasing sensations brought to the feelings of the students in whatever he taught. And whenever he taught history, it was always a pleasure, because he showed in the great characters of history the purposes of Heaven in the history of the human race and the fulfilling of God's purposes. He always made his students "feel good," and if we cultivate the feelings, we are cultivating the hearts—we are cultivating the spirituality of man, and for that reason the spirit of admiration should always be cultivated by the teacher before his class. Indeed that is very important as an educational principle, because the teacher who is to be successful in the school room, must first create feelings of admiration in the minds of the students toward all the subjects that are to be taught; and I have known young people to miss it very seriously in life because their attitude in the outset of their school career was a false one; it was a critical attitude; it was that analytical attitude that is taken by scholars of the world, and results in the destruction of faith.

It may seem anomalous to you to state tonight that the ministers of the world have less religion, less spirituality than the very congregations that they speak to. Why? Because these ministers go into schools of training. They commence by analyzing the scriptures. They criticize the scriptures. We have an educated ministry that has gone over to those who call themselves "the higher critics;" and the ministers of the world while they may be theologians in their sense of the term are not religionists. They have a very little of religion. Now can you imagine the results of religious teaching done by men who have evidently far less religion, far less spirituality, far less love of God and devotion to Him and His cause in their hearts than the people whom they are addressing—than their congregations?

If you were to take the trouble to study the decline of religion among

the people of the world, you would find that it always went hand in hand with education, and the consequent critical attitude of the religious teachers of the age. We must not take this wrong attitude. No, we want to cultivate the art. We want our young people to love the truth; we want them to feel that they are in the presence of their Heavenly Father by day and by night. There is an old German adage that says, "When two men say the same thing, it is not the same thing." If you have heard some of the recent discussions about the religion of Buddha, and Zoroaster and Bramah, you have noticed that they have produced sayings that are almost equal with the sayings of our Master; and yet those things were said hundreds and thousands of years before Jesus is reported to have said them. But the value of what our Master said does not depend upon its beauty, upon its poetic form, upon its force, but upon the authority that stands behind it—the authority of truth, the authority of the purity and righteousness of His life.

And so, when our teachers enter the schoolroom they are authorities; and religion, if it is ever to become successful and reach the hearts of the children of men, must be a religion of authority. Not only that men hold the priesthood, not alone that they have been called of God, but behind them is an authority of righteousness, of truth, of integrity; and so our teachers must bear in mind that they should cultivate that spiritual life that comes from the highest degree of integrity. There are places in the scripture that afford us warning, that show us the results of sin and error; but in our study the great value of the scriptures will be found in the admiration that they create in the hearts of our children for the noble characters that lived in ancient days.

Now, I want to say another thing, and that is in regard to the attitude that our young people should take and the feelings that should be cultivated within them respecting the leaders of the Church in this dispensation—the

feeling of admiration. It makes all the difference in the world to the faith and the spiritual life of the boy what his attitude is toward his bishop, toward the president of his stake, his attitude toward the President of the Church, and those other leading characters whose lives are familiar to our young people. If our youth are taught to admire them, to love them, to have confidence in them, their religious life will be sweeter and purer and their spiritual life will be all the better as a consequence.

So I implore you, fathers and mothers, let not the spirit of criticism enter your homes. Never permit yourselves to criticise your brethren in the presence of your children. You can tell a child that comes into the schoolroom if he comes with a critical attitude, especially if he has a critical attitude to the teacher. Children with this spirit show it. They never make great progress in study. Children have a right to confidence and they should have encouraged within them the most perfect confidence, because love cannot exist without confidence. You may criticise, you may think you have detected some weakness, you may find fault, but, when you do so, you destroy confidence and you can never have love where there is no confidence. There must be perfect confidence, of the teacher in the child as well as of the pupils in the teacher, and in the authorities of the Church. Now I hope that you will not think that these Outlines are to afford you opportunities for excellent discussion, I hope you will not think that you can get up some good arguments to present knotty questions that are difficult to solve, because such discussions not only waste time, but they do that which is infinitely worse, they create a critical attitude in the mind of the child; and when that feeling of criticism is encouraged in the child, it is difficult in after life to overcome it. We can hear criticisms in our older years and throw them aside very much easier than we can throw the criticisms aside that we heard in our youth; and so I say that it is one

of the sacred rights of childhood to enjoy confidence to enjoy love; and we should refrain scrupulously from ever doing or saying anything that will destroy the confidence of our youth in humanity in their brethren and sisters, in the presiding authority. They will find in later years enough to criticize. I remember once in the law school listening to one of the great lawyers of this country. He said that often the boy in the schoolroom who was the most competent in discussing subjects of law made the poorest lawyer in after life; because he who is to be the great lawyer is the lawyer that sees in the law equity and justice; it is the lawyer whose feelings are strengthened and deepened by his knowledge of the law. And so in our schools let us educate the feelings of our children. And I want to say this: here are two teachers coming before the class; one teacher will send his students away with a considerable fund of information; the other teacher may not give so much information, will not have imparted so many facts, but will send the children away feeling good. "What did he tell you?" "Well, I do not know particularly, only I know that it made me feel nice, it made me feel happy." Now then with what feelings do you send your children out of the Sabbath School? Are they sweet feelings? Do you appeal to the feelings of your children, for in the feelings are to be found the religious life of man and they should be scrupulously and carefully cultivated. But you must have that which you give; there must be a background to your teachings, the background of purity, of integrity, of devotion, of love and you should have happy and cheerful natures and impart the quality of happiness and love to the children with whom you are associated. In this way our children will learn to love the work, they will learn to admire it, and so when they leave the schoolroom and go out into life they go out men and women full of confidence and consequently of faith and love. And when we see in our fellows, in our students, a tendency towards criticism,

we may always be certain that it is not a religious tendency, because it will destroy their religious life.

Bear your testimony to your children, let them know what you know, let them feel what you feel, let them enjoy the assurances that you have that this work is the work of God, that we have an especial calling that we are to do a particular work, that whatever else we may be doing the Lord has something for us to do; that is distinctly our mission and when our young people can feel that they are thus called, that they are the salt of the earth, then they will realize more than ever the importance of their religion.

One desire I have to express to you tonight, and that is that you teach our children loyalty, loyalty to this people, loyalty to the Church. Create the spirit of loyalty within them, because loyalty is love. Create a spirit of loyalty to the servants of God, and do not let many Sabbaths go by without holding up the examples in modern Israel.

God bless our leader who presides over the Sabbath Schools of Zion. May he live long in the enjoyment of health and may his spirit extend to all the workers in the Sabbath School. I have been testifying about Brother Maeser. Brother Maeser is dead and I want to testify about the living. Whenever our General Superintendent talks to us it makes us feel good, does it not? Does he ever talk to you when you do not feel good, when it does not make you happy, when it does not create within you assurances and fortify you with the determination to do better? Aye, that is it; it is the man that can speak most to our feelings, in our religious life that has most to do with our spirituality. And I take this pleasure in adding this testimony of the living, to that which we bear concerning the dead.

God bless you all: I ask it in the name of Jesus. Amen.

Singing by the Ogden Tabernacle choir, "O Lord, in Thee do I put my trust."

ELDER JOSEPH W. SUMMERHAYS.

The question I have been asked to answer is: "Is it a requirement from

the general board or from the Church that all ladies remove their hats in Sunday schools?"

The position of the Church upon this matter I am not prepared to state, but it is not a requirement of the Sunday school board; but it is a recommendation of that board. The board recommends that in Sunday school the ladies remove their hats. But, in this connection, we wish to say to the brethren of the superintendencies, that you should adopt some means of taking care of the hats of the little ladies, so that when they remove them from their heads they are not compelled to retain them in their hands, which induces a temptation to twist them all out of shape and destroy them. They are too hard to get; that is, I find it so. But we do recommend where that is possible, that the sisters in Sunday school remove their hats and keep them off until after the benediction, as we trust you will tonight.

Religion and Theology—Some of the Fruits of the Spirit.

PRESIDENT JOSEPH F. SMITH.

I shall not attempt, particularly, to dwell upon any subject. I shall perhaps make but a few remarks.

I desire to say a word or two in praise and commendation of the Ogden Tabernacle choir. In looking at the faces, especially of the brethren, I find that the choir is largely composed of young men, of youths; and this has made an impression upon my mind which is highly commendable to the people of Ogden and to the Ogden Tabernacle choir. I wish I could say as much for the Salt Lake Tabernacle choir, although we have a number of young men connected with the Tabernacle choir; yet we have a very heavy sprinkling of the good old fathers and stand-bys who have been associated with it almost from time immemorable. I am glad to see them there, but I would like to see a greater interest manifested in the art of singing by our young men, and I am glad to see the example that is set before us this evening in the choir from Ogden. I have not looked at the ladies so much.

I am naturally a little timid about looking at the ladies, but I notice that there is a large number of them that are also quite young, and I am proud of it, and I am proud to say that I discover that I have a few kinswomen myself in the choir from Ogden. I recollect on one occasion attending a conference, and we had a nice choir, in fact, I think about one of the nicest choirs I ever did see, because they were all ladies except one. There was one middle-aged man connected with the choir, who was present during a portion of the conference, but he wasn't there all the time. And the choir was led by a lady, and the singing was all done by the sisters, and it was very beautiful, very delightful and enjoyable indeed. But I happened to inquire why it was that we did not have some of the young men in the choir, and I was informed that the young men of the community thought it beneath their dignity to sing, and it reminded me of a saying of Dr. Talmage (not our Dr. Talmage, but the wonderful Dr. Talmage of New York)—a particular friend of the "Mormon" people, you know. (Laughter.) The gentleman who was going to herd all the "Mormon" people in to the Tabernacle and Temple and then open the guns of Fort Douglas and put an end to them. Nevertheless, he said one good thing while he was lecturing here in the Theater. He said something like this, that a man that could sing and wouldn't sing ought to go to Sing Sing, and I always remembered it. And I am greatly pleased to see our young people taking an interest in choir singing, and I congratulate Brother Ballantyne in having the beautiful voices that he has to assist him in his choir. Certainly not only the citizens of Ogden have occasion to be proud of the Ogden Tabernacle choir, but all the Latter-day Saints have; and I need not repeat here what I have said many times before, that all Israel have reason to be proud of the Salt Lake Tabernacle choir. And then there are a great many more choirs among the Latter-day Saints who deserve the praise and the pride of the Latter-day Saints.

I am sorry to be under the necessity

of expressing my deep regrets at the departure from among us, since the last meeting of this conference six months ago, of one of our most faithful, energetic and intelligent laborers in the Sunday school cause. We have been called upon to part with one of our best men, one of our truest men, a man in whom all men could place confidence and have no fear that they would ever be deceived or feel that they had misplaced their confidence. It is but recently that we have carried to his last resting place our beloved brother, Leonard John Nuttall, who was one of the most faithful workers in the Sabbath school. I sincerely hope that we shall not be called upon to part with any others that are still here among us until we shall have the pleasure of meeting again in this building six months hence.

The attendance at this conference and the attendance at this meeting is phenomenal. I do not remember ever before seeing so many people together on an occasion like this. The body of the hall is almost filled, besides the great numbers in the gallery.

I sincerely hope that the instructions that have been given us by Dr. Talmage and by Brother Joseph M. Tanner, will sink deep into our hearts, and that we may be able to draw the distinctions that have been so clearly defined by these able speakers, that we may understand the difference, the real difference, between true religion and undefiled before God, the Father, which is "to visit the fatherless and the widow in their affliction and to keep oneself unspotted from the world" and the theology of the world; theology, speaking of it in words used by the learned divines of the present day, in which they profess their faith in that which they call energy, and call it God. Now, surprising as this may be to you, and surprising as it was to me to learn this fact, I had an opportunity of sitting in the tabernacle of Henry Ward Beecher in Brooklyn—since his death—and listening to the Rev. Lyman Abbott deliver one of the most eloquent discourses I ever listened to, eloquent

in words, eloquent in figure, and very beautiful in expression; and the summing up of the whole discourse was, that the thing that he worshiped and the thing that he called God was nothing more and nothing less than energy. Now that may be theology, but it is not true religion. It is false religion, if you can call it religion at all. Then the difference between the practical religion of Jesus Christ, based upon the doctrine, "Whosoever heareth these words of mine and doeth them, I will liken him unto a man who built his house upon a rock, and when the storms descended and the winds blew and beat upon the house it fell not, for it was founded upon a rock." This is true religion, and it is very different indeed from the religion of the people of the world, who worship the Lord only knows what, for they themselves do not know. The fact of the matter is, they have confessed it as a part of their religious belief, that to know God would be to destroy God. God, in order to be God, must be incomprehensible to man, and therefore the moment that a man could comprehend Deity, He would cease to be God. I read that many years ago as being the thought of some very learned theologians. And yet it is said in the scriptures, "To know Thee, the only true and living God and Jesus Christ whom Thou hast sent, is life eternal." And if we can only attain life eternal by knowing and understanding the only true and living God and Jesus Christ whom He hath sent into the world, we must not worship energy. Neither must we come to the conclusion to rest on the idea that God is something incomprehensible, not describable, something that fills the immensity of space, without form or fashion, and yet so small that He can dance a jig on the point of a cambric needle. Now that may be theology, but it is not religion.

Just a word or two in relation to our children and to their training at home, as also the training that they should receive carefully in the Sabbath schools.

Parents, in the first place, whether they do it or not, should love and re-

spect each other, and treat each other with respectful decorum and kindly regard all the time. The husband should treat his wife with the utmost courtesy and respect. The husband should never insult her, he should never speak slightly of her, but should always hold her in highest esteem in the home, in the presence of their children. We do not always do it, perhaps; some of us, perhaps, do not do it at all. But nevertheless it is true that we ought to do it. The wife, also should treat the husband with the greatest respect and courtesy. Her words to him should not be keen and cutting and sarcastic. She should not cast slurs or insinuations at him. She should not nag him. She should not try to arouse his anger or to make things unpleasant about the home. The wife should be a joy to her husband; and she should live and conduct herself at home so that the home will be the most joyous, the most blessed place on earth to her husband. This should be the condition of the husband and the wife, the father and the mother within the sacred precincts of that holy place, the home. Then it will be easy for the parents to instil into the hearts of their little children, not only love for their fathers and their mothers, not only respect and courtesy toward their parents, but love and courtesy and deference between the children at home. The little brothers will respect their little sisters. The little boys will respect one another. The little girls will respect each other, and the girls and boys will respect each other, and treat each other with that love, that deference and respect that should be observed in the home on the part of the little children. Then it will be easy for the Sunday School teacher to continue the training of the child under the hallowed influence of the Sabbath school; and the child will be tractable and easily led, because the foundation of a correct education has been laid in the heart and mind of the child at home. The teacher can then help the little children brought up under these proper influences, to render respect and

courtesy to all men and especially to the unfortunate, the aged and the infirm. If we could only bring up our children in this way at home, and this home influence be extended in the Sabbath schools as well as in the day schools, it would not be long before children would meet a cripple in the street with reverence and pity. They would express the very picture of sympathy in their faces, and their souls full of love and sympathy would go out for the unfortunate. How is it today? Too often it is the case that we see a poor half-demented person, the poor cripple, the aged and infirm, perhaps the ill-clad and uncanny passing along and the boys in the street are abusing them, throwing snow balls at them, perchance throwing stones at them, and doing anything in their power to annoy and make their miserable lives still more miserable; and this because of the want of respect, of sympathy and love that they should feel for the unfortunate.

We have too much of such conduct amongst us; there is too much of it in the world, and there is too little training of children toward respecting all men.

I believe in the example that was set by the illustrious father of our country. On one occasion, it is told of him, as he was passing along with some of his aides, dressed in his uniform as general of the armies of the United States, that he met a colored man. The colored man, most reverently and courteously took off his hat and made a low bow to the general. The general took off his hat and bowed as courteously to the colored man. His associate generals remonstrated with him. They said, "General, it is beneath your dignity to bow to a negro." General Washington turned to them and said, "Gentlemen, I cannot afford to have a negro outdo me in courtesy." So it would be well for us as Latter-day Saints, and as the children of the Latter-day Saints, and as the teachers of the children of this people, to teach courtesy and respect toward all mankind, and implant kindness in the hearts of our children to-

wards the unfortunate especially. There is too little of it. I go along the street here and I see little boys with cigarettes in their mouths; I actually see young men, just budding into manhood with nasty stinking old pipes in their mouths, or with cigars between their teeth, as they walk along the streets. I see boys walk with beautiful young ladies on the sidewalks, smoking their cigars. I think it is contemptible to see boys with cigarettes and pipes and cigars in their mouths, puffing their infamous smudge into the faces of beautiful women. It is abominable. And when I see a man, a boy especially, with a cigar or a pipe in his mouth—the pipe is the worse, it stinks worse and it is more poisonous, a great deal, than the cigar is, although I have never tried either of them very much; but when I meet a youth with these attachments, I feel that if I could be justified under any circumstances in passing anyone by with contempt, they are the fellows that I would pass with contempt. I never like to bow or take off my hat to a boy or a young man with a cigar or a cigarette in his mouth. I don't like to bow to a cigarette. I don't like to bow and pay deference to a nasty old stinking tobacco pipe. I think that is more condescending by far than to bow to a courteous gentlemanly man who is unfortunate enough to be colored with a black skin. I have seen many polished gentlemen in my life who have been unfortunate enough not to be white, that is in their skin; but in their hearts and in their manners, in their courtesy and conduct, they were far superior to many of their boasting white brothers.

Teach your children not to smoke. Persuade them not to do it. Watch and look after them, and try to teach them better, and to be courteous and kind.

May the Lord bless you, my brethren and sisters, in your most important duties as teachers in the Sabbath Schools

of the youth of Zion. May the Lord guide you by His Spirit. Remember this, that the great difference between the theology that we have been hearing of and true religion is this, that the fruits of the Spirit of God—the fruits of the spirit of true religion—are peace and love, virtue and honesty, and integrity, and fidelity to every virtue known in the law of God, while the spirit of the world is vicious. Read the fifth chapter of Galatians, and there you will discover the difference between the fruits of the Spirit of God and the fruits of the spirit of the world. That is one of the great and chief differences between "Mormonism," so called, and the theology of the world. If "Mormonism" is anything at all more than other religions, it is that it is practical, that the results of obedience to it are practical, that it makes good men better men, and that it takes even bad men and makes good ones of them. That is what "Mormonism" will do, if we will only permit it to do it, if we will bow to its mandates and adopt its precepts in our lives it will make us the sons and the daughters of God, worthy eventually, to dwell in the presence of the Almighty in the heavens. God bless us and help us to become so worthy, is my prayer, in the name of Jesus. Amen.

President Smith then added, "It is moved and seconded that we offer a sincere and hearty vote of thanks to Brother Joseph Ballantyne and the Ogden choir for the pleasure of their visit amongst us, and for the enjoyment they have given us tonight in their beautiful singing." The motion was carried unanimously.

Conference concluded by the Ogden Tabernacle choir singing "Closing Chorus," and benediction by President Francis M. Lyman.

GEORGE D. PYPER,
General Secretary.

F. E. BARKER,
Stenographer.

DESERET NEWS BOOK STORE

STATE DEPOSITORY
FOR SCHOOL BOOKS.



School Stationery, Supplies.
Kindergarten and Busy Work Materials.

Largest Stock in the State.

Lowest Wholesale Prices.

Send for Price Lists.

DESERET NEWS BUILDING,
6 Main Street, SALT LAKE CITY, UTAH

HISTORY OF CHURCH

HAVE YOU SECURED VOLS. I AND II?
VOL. III IN PRESS AND WILL SOON BE ISSUED.

PROCURE THEM AS THEY ARE ISSUED

The History of the Prophet Joseph written by himself, with introduction and notes by B. H. Roberts.

Low prices have been fixed by the First Presidency, that the work may secure the widest possible circulation.

Cloth Embossed,	-	per vol.	\$1.50	Post Paid
Half Morocco, Gilt Top,	"	2.50	"	"
Half Calf, Gilt Top,	"	2.50	"	"
Full Morocco Gilt,	"	4.00	"	"

Every Association, Sunday School, Quorum and Private Library should have it,

DESERET NEWS BOOK STORE

6 MAIN STREET,

SALT LAKE CITY, UTAH

October
1905

SEVENTY - SIXTH

Semi-Annual Conference

OF THE

Church of Jesus Christ of Latter-day Saints

Held in the Tabernacle, Salt Lake City, October 6th, 7th, and 8th,
1905, with a full Report of the Discourses.

ALSO AN ACCOUNT OF THE GENERAL CONFERENCE OF
THE DESERET SUNDAY SCHOOL UNION.

THE DESERET NEWS
1905

DESERET NEWS BOOK STORE

Leading Book Concern of the State.

Standard and Miscellaneous Books, Histories,
Biographies, Late Popular Fiction,
Etc., Etc. All of the Church
and Home Publications.

Send for Free Cata-
logue and Price
List.

DESERET NEWS BUILDING,
6 Main Street, SALT LAKE CITY, UTAH

GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Seventy-sixth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m. on Friday, October 6, 1905, President Joseph F. Smith presiding.

THE PROCEEDINGS.

There were present of the First Presidency, Joseph F. Smith, John R. Winder and Anthon H. Lund; of the Council of the Twelve Apostles, Francis M. Lyman, John Henry Smith, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George A. Smith and Charles W. Penrose; of the First Council of Seventies, Seymour B. Young, Christian D. Fjeldsted, Brigham H. Roberts, George Reynolds, J. Golden Kimball, Rulon S. Wells and Joseph W. McMurrin; of the presiding Bishopric, William B. Preston and Orrin P. Miller. There were also a large number of presidents of stakes, their counselors, presidents of missions, and other prominent men of the Priesthood.

The services were commenced by the choir and congregation singing the hymn which begins:

Come, come, ye Saints, no toil nor labor
fear,

But with joy wend your way;
Though hard to you this journey may
appear,

Grace shall be as your day.

The opening prayer was offered by Elder John T. Caine.

The choir and congregation then united in singing the hymn:

Redeemer of Israel, our only delight,
On whom for a blessing we call;
Our shadow by day, and our pillar by
night,
Our King, our Deliv'rer, our all!

PRESIDENT JOSEPH F. SMITH.

(Opening Address.)

Reasons for thanksgiving to God.—General condition of the Church highly satisfactory.—Injunction urgently repeated, "Get out of debt."—Many more missionaries needed.—"Zion is growing;" more and larger buildings needed for Church schools, etc.—The tithing accounts can be seen by tithing-payers.—Satan and his agents cannot stop the progress of God's work.

I desire to say, welcome to all the Latter-day Saints, and to our friends and the stranger within our gates, at the opening of this seventy-sixth semi-annual conference of the Church of Jesus Christ of Latter-day Saints. I am pleased to be with you, and am exceedingly grateful to the Lord for His kind mercies and preserving care that have been extended to us all during the past six months, in that we have been blessed with life, health and prosperity, and have been preserved to attend this conference in the enjoyment of so many precious gifts and blessings. I think we may consistently congratulate ourselves on the great goodness manifested toward us by Him from whom all blessings come, in pre-

serving us in the truth, putting into our hearts and continuing within us that earnest desire which we all must feel for the upbuilding of Zion, the spread of truth, the accomplishment of the purposes of the Lord, and for the establishment of righteousness in the hearts of our children, our associates and of the people of the world; and that earnest desire also which we all should feel for those who are misled and are sitting in darkness and know not the truth, that we may become instrumental in the hands of the Lord of extending to all such, as far as it may be possible, a knowledge of the Gospel which we have embraced, that they too may see the light, if they choose to do so; and if they choose not the light, but prefer to remain in darkness, that they may be left without excuse. I feel thankful every day of my life for that desire in my heart, and I would fear that the Lord was withdrawing His Spirit from me if I did not entertain that feeling, and did not have an earnest desire in my soul for good, and not for evil. I am thankful to the Lord that He gives me the desire to do good, and not evil; that He leads my thoughts in the channels of honor, virtue, uprightness, and integrity to those principles which I have espoused. And I believe that all Latter-day Saints possess that spirit and feeling in their hearts, and that they have reason to be grateful to the Lord every day of their lives that their ambitions, their hopes and their desires are for good, and not for evil. The Latter-day Saints possess the spirit of salvation, and not the spirit of destruction; the spirit of life, not the spirit of death; the spirit of peace, not of disunion; the spirit of love for their fellowbeings, not the spirit of hate. And for the enjoyment of this spirit by the saints of the Most High we all have great cause to render praise and thanksgiving to Him who has so ordered it, and who has given to us humility to receive and that measure of His Spirit which inclines our hearts to good and not to evil.

Since our last general conference, the general authorities of the Church,

I believe, have been performing their duty to the best of their ability, according to their strength and the gifts of God that they possess. They have been diligent. Not one of them has declined to respond to any call that has been made upon him. The Apostles and the Seventies have been faithful in attending to the various quarterly conferences of the Church; and from all the reports that we have heard of their labors, we are given to understand that the people have not only been satisfied with their ministrations, but the Apostles and Seventies, and the Elders who have accompanied them, have reported most satisfactorily of the condition generally of the Latter-day Saints where they have visited.

The reports that we have received from the various missions are most encouraging, with this one exception: the demand from the missionary fields for Elders to preach the Gospel to the world seems more than we can fill. The harvest is truly great, but the laborers are few. It seems impossible for us to meet the requirements that are made of us for missionaries. In this connection it may be proper for me to say that in some instances—far too many—those who have been invited to go on missions have replied that while they felt honored with the call they regretted to say that their circumstances were such that they could not see their way clear to go, as they were involved in debt. They had assumed pecuniary responsibilities that they could not discharge at that time, and they were obliged to ask for further time in order to liquidate their indebtedness and prepare themselves to go into the world to preach the Gospel.

For three years and more my text, and the text of my brethren, to the Latter-day Saints and to ourselves, has been, pay your debts; get out of debt, and then remain out of debt, by living economically, by being prudent with means, by saving up and gathering in our resources, thus preparing ourselves to meet our necessities with ready means, instead

of being inclined to go to the stores, to the implement shops, and to the various establishments, to purchase goods on credit—goods which it might be possible for us to do without, at least until we could pay down for them and get the cash price. Reports have come to us from various parts of the Church that many of our people are still being gulled by traveling agents, and persuaded to enter into obligations for wagons, for agricultural implements, for sewing machines, for stoves and heaters, and for almost every imaginable thing, giving therefor ironclad notes, at highest prices, with agreements compelling them to surrender the goods whenever they fail to pay interest and principal as specified, under which they are liable to have the goods taken from them and lose all they have paid thereon. Many of our people are unwise enough to deal with men in this way. If they would only save their means, and live so that they will have means on hand instead of being obligated to others, it would be far better for them, and there would be fewer excuses on the part of Elders who are invited to take missions, in consequence of their being involved in debt. Besides it would not cost them so much to live. We do not mind when a young man is not able to take a mission because he is building a home for his wife and is under contract for it. That is all right. We will excuse him, he is at liberty to remain until he has accomplished his home work, and when he is ready he can re-report himself as prepared to take his mission. Now, I repeat to the people present at this conference: My injunction, and the injunction of my brethren of the Presidency and of the Twelve, is, Get out of debt; pay your honest obligations, free yourselves so that you will be at liberty to perform any duty that you desire or that may be asked of you for the upbuilding of Zion and the spread of truth. We do not care what the world says with reference to our preaching the Gospel, nor with reference to the necessity of young men being asked to go out into the world to

preach the Gospel. In nine hundred and ninety-nine times out of a thousand and the young men who are asked to take missions to the nations of the earth respond cheerfully and gladly, and rejoice that they are considered worthy to go out bearing the message of life and salvation to their fellow-men. It is a privilege, it is an honor to them to be accounted worthy to bear the name of God and the message of life and salvation to the world, and no amount of ridicule, no amount of false accusations and malicious charges, will ever change their thoughts and feelings with respect to this work. They know what they are doing. And there is no coercion used in matters of this kind. It is all free will, all free grace. Never was there a man required to go on a mission to the world, or sent on a mission, who had any objection to going or who declined to go. Those who have gone out to preach the Gospel have gone willingly, cheerfully, gladly, because they have felt it was to their own advantage and a great honor.

Then I repeat, the only difficulty we have to meet now with reference to the preaching of the Gospel in the various missions in the earth is that we are unable to furnish the number and the character of the help required. We would like the young men to prepare themselves, financially and intellectually, and above all spiritually, having the testimony of the Gospel in their hearts, that when they shall be called to go upon missions they will be ready to go, so that we may be in a position to supply the Elders necessary to preach the Gospel to the world.

A large amount of means has been expended in the erection of meeting-houses in the various wards and stakes of Zion, and the Trustee-in-Trust has been called upon to furnish large sums of money to assist; and also, in many instances, to assist the people in the erection of church schoolhouses and houses of amusement. We would like all the world to know that the Church of Jesus Christ of Latter-day Saints aims not only to provide houses of

worship for its members, but it also aims to provide houses of instruction and houses of amusement as well, that the people of the Church, old and young, may have places where they can assemble in the dance, in concerts, in musical festivals, and in intellectual feasts, that they may have scope for the enjoyment of every desire of their hearts in righteousness. I will say to you that the Church has been as liberal in these matters as it was possible to be in view of the obligations that still rest upon the Trustee-in-Trust. Our Church schools are increasing, and the demand is increasing continually for means with which to keep them going, and also for the purpose of erecting additional buildings to accommodate the children. When we tell you that almost every Church school throughout the land is filled to overflowing, you may perhaps discern the growth of the people of God and the progress and advancement of our educational institutions. No sooner is one building completed than it is discovered that it is too small, and that more room is required. From time to time, therefore, we have to assist in enlarging and in providing accommodation for our children. I think that the Latter-day Saints will be able to discern in this fact a glorious truth. Zion is growing, and interest is being increased in the hearts of the people in proper education and training, to the end that our children may go to schools where the Bible is not excluded, where the Book of Mormon and the Book of Doctrine and Covenants are admitted, and where true religion may be taught as well as letters and the sciences and arts. The Trustee-in-Trust has also assisted largely in procuring mission houses in Scandinavia, in Great Britain, in the islands of the sea, and in our own land of America. We are now helping to build a place of worship and a dwelling-house at Papeete, Tahiti. We have done the same in Samoa. Assistance has also been rendered to the New Zealand mission for a similar purpose, and to Australia as well. In these island missions we are

extending aid to our people in order to give them a better standing and wider influence, that they may gain the respect they merit; for, as a rule, the people of those islands are very poor.

Since our last conference the Scandinavian mission has been divided in two, for the convenience of the people. Sweden has been organized into a mission of itself, with headquarters at Stockholm; and the Scandinavian mission now consists of Denmark and Norway.

Casting one's thoughts over all the field, we cannot come to any other conclusion than that the work of the Lord is alive, healthy and vigorous, in every land where the Gospel of the Son of God is preached by the Elders of the Church. It is spreading abroad, and the power and influence of the people is growing for good. The strangers who visit us see the contrast between the false and slanderous representations that are sent abroad with reference to the Latter-day Saints and the actual conditions existing here, and they go away agreeably disappointed, delighted with what they see and hear, and convinced that no people, perhaps, upon the earth are so much vilified as are the Latter-day Saints. I sometimes feel that I can see the hand of Providence in the work that is going on in the world; for surely it only takes an eye half open to discover the fraud and misrepresentation, the slanders and the lies that are circulated throughout the world with reference to the Latter-day Saints. If people will only come and see for themselves, if they will only take the pains to inform themselves of the truth, and compare conditions here with the false reports that are circulated, the very contrast will make the truth more forceful to their minds.

Brother Horace S. Ensign, who has presided for a number of years in the Japanese mission, has returned, and the presidency of that mission has been turned over to Brother Alma O. Taylor. A number of young men have recently been sent to that mission. The Elders that have been there have succeeded in

learning the language, as is the case in other foreign missions. Wherever the Elders of the Church go they are remarkable in acquiring speedily and thoroughly the language of the people to whom they are sent. Everywhere the Spirit of the Lord whispers to the honest in heart who are faithful, and gives to them the assurance that His hand is stretched out continually over His people; that as, in the past, He has preserved them and delivered them out of the hands of their enemies, so in the future He will continue to preserve and deliver them, and he will make the wrath of the wicked to praise Him and to accomplish the more speedily His purposes. We have every evidence to convince us that the work of the Lord is a reality, a living, active, progressive work in the earth. Let me say to you that the Latter-day Saints throughout the length and breadth of the land have faithfully and honestly, I believe, as ever they did in their lives, observed the law of tithing. I am happy to say to you that the tithes of the people have not diminished, but they have increased, notwithstanding the disasters that have occurred in some portions of the land. In some parts hailstorms have destroyed portions of the crops; in other parts there have been more or less drouth, and insects, which have cut short the crops in some degree; but this has only been to a limited extent; the most of the products of the land have been blessed and are abundant, and the majority of the people have reaped bounteous harvests, through the blessing of God upon their labors. I am happy to say this to you.

I want to say further to the Saints, that your brethren to whom you have entrusted the care and management of the finances of the Church stand ready and willing, any moment, to answer to YOU—to Latter-day Saints, to tithe-payers, to those who are in the faith of the Gospel—for our stewardship. We can give you an account of our doings to the last senine; and I defy any man on earth to point his finger to a dollar that is wilfully wasted, or stolen by the

servants of God. The tithing books are kept as accurately and as perfectly as any books kept in any bank. Every man that pays a dollar tithing gets his credit on the books; and if he wants to see that his credit is there he can go and see for himself. But we do not propose to open our books and show your accounts to every Tom, Dick and Harry in the land that never did pay any tithing. We do not propose to do that, if we can help it. But you Latter-day Saints who pay your tithes and your offerings, if you want to see for yourselves, that you may be eye and ear witnesses, the books are open to you, and you can come and examine your accounts any business day you want.

Now, we are thankful to the Lord that we are counted worthy to be taken notice of by the devil. I would fear very much for our safety if we had fallen into a condition where the devil ceased to be concerned about us. So long as the Spirit of the Lord is enjoyed by you, so long as you are living your religion and keeping the commandments of the Lord, walking uprightly before Him, I assure you that the adversary of souls will not rest easy; he will be discontented with you, will find fault with you, and he will arraign you before his bar; but that will not hurt you very much if you will only just keep on doing right. You do not need to worry in the least, the Lord will take care of you and bless you. He will also take care of His servants, and will bless them and help them to accomplish His purposes; and all the powers of darkness combined in earth and in hell cannot prevent it. They may take men's lives; they may slay and destroy, if they will; but they cannot destroy the purposes of God, nor stop the progress of His work. He has stretched forth His hand to accomplish His purposes, and the arm of flesh cannot stay it. He will cut His work short in righteousness, and will hasten His purposes in His own time. It is only necessary for us to try with our might to keep pace with the onward progress of the work of the Lord, then God

will preserve and protect us, and will prepare the way before us, that we shall live and multiply and replenish the earth and always do His will; which may God grant is my prayer in the name of Jesus. Amen.

The choir sang the anthem, "Lift up the voice in singing."

PRESIDENT JOHN R. WINDER.

Admonition to the Saints to sustain President Smith as Trustee-in-Trust.—Testimony that he is worthy of their confidence.

My brethren and sisters, my soul is filled with gratitude to my Heavenly Father for permitting me to assemble with you once more in general conference. I have rejoiced exceedingly in what we have heard from our President, and I wish to testify that every word he has spoken is true and faithful. I am here to uphold and sustain him in the position he has taken in every particular. All I want to say to you this morning, my brethren and sisters, is in relation to the Trustee-in-Trust. I say that your funds are perfectly safe in his hands, and, as he has said, not one dollar is used except where it belongs. I testify to this in your presence this morning, and that all things are well. He is doing just right; and the statement that he has made with regard to the books being open to those who have an interest, is a fact, and you can satisfy yourselves of these things. Now, let all doubts be removed from your minds, if you have any, though I do not believe the Latter-day Saints have any doubts in relation to this matter. There may be a few who have, but the true and faithful Latter-day Saints have no doubt in regard to this subject. I say to you this morning, my brethren and sisters, uphold and sustain the President as Trustee-in-Trust of the Church of Jesus Christ of Latter-day Saints, and all things will be well with you. May the Lord help us all, is my prayer in the name of Jesus. Amen.

PRESIDENT ANTHON H. LUND.

Willigress and diligence of the missionaries.—Extensive circulation of Church literature.—Difficulties in Turkey.—Success in Greece, South Africa, and Japan.—Satisfactory conditions among the gathered Saints.

I am indeed happy this morning to see this large congregation at the first session of our conference. It shows that the Latter-day Saints are alive in their religion and anxious to meet in these gatherings of the Saints. They want to be built up and refreshed in their holy faith. I was pleased to look at your faces and to note the attention with which you followed the remarks of our President and Brother Winder. Like Brother Winder, I can endorse everything the President has said. We are in a position to know that it is the truth.

I was pleased to follow the President in his sketch of the work being done abroad. We feel indeed interested in the missionary labors, and it is a pleasure to tell you how gladly our brethren respond to the calls made upon them to go upon missions. I do not remember more than one or two refusals during the last six months. The great majority have expressed themselves as honored in being called to go, and they say that they feel it is their duty to go and let the world know what they themselves have received. It is pleasant to read these letters from our young men, middle aged men, and even old men, who have been called to go out and bear their testimonies to the world.

A great deal has been done in diffusing the printed word to the world. I believe the British mission leads in this, but, take all our missions together, the number of tracts and books that have been scattered among the people has run up into millions. Our brethren are faithful in going from house to house, leaving tracts, trying to get into conversation with the people, to let them know the glorious truth that God has again spoken unto man. The Book of Mormon is sought after. The presidents of missions in the United States have printed large editions and are circulating them everywhere, selling them as cheaply as possible, that the world may become acquainted with that sacred volume, which has been given by God unto this generation. Our French edition is gone; another must be published. The Swedish edition of the Book of Mormon is out of print,

and another must be printed there. The Turkish Saints are asking that they may have this volume printed in the Turkish language. It has been translated by Brother Hintze and assistants, and we intend to have it published, and try to get it into the Ottoman empire. It is hard to get printed matter into that country, as they are afraid of books, afraid that there is something in them inimical to the government. Whenever you land at a port the custom officers are suspicious of your books, and they have them examined before they allow you to take them into the country. Hence the difficulty we will have in getting the Book of Mormon to the people there. We would print it in Constantinople and thus have it in the country, but we find that should we try to get it into the other provinces of Turkey we would have the same difficulty to pass the custom officers, whether it has the government permit stamped on it or not. They say that anyone could print that on the book, and so it is left to the custom house officers to decide. But we believe we shall yet be able to get that work into the hands of the people of that land. The work of the Lord is progressing there; still our Armenian Saints are having a hard time. It is a poor country to live in, and the Saints are not yet recognized as a religious body by the government. We have not very many Elders laboring there at present, but will try to get more. At Athens, in Greece, there are several persons inquiring about the truth. We were indeed pleased a few weeks ago to receive from them several tracts printed in Athens in the Greek language. They are "Rays of Living Light," written by Elder Penrose, and had been translated into that language. These Greeks had received copies of those tracts, and they thought them worth translating and printing, and sending out among their countrymen. They are now asking for missionaries to be sent to them to officiate in the ordinances of the Gospel. This shows that the Spirit of God is working upon the people, and that men

are seeking for the truth. We are trying to get the Gospel principles sent to every nation. Our brethren who were sent to South Africa found members of the Church who received the Gospel there many years ago, when the mission was first opened, and although they have not been visited by Elders, for many years, they have kept the faith and have tried to make others understand the truth as they have received it. Our Elders have been successful in baptizing new members, and the Church there is increasing in numbers. Brother Alma O. Taylor, president of the Japanese mission is engaged in translating the Book of Mormon. He has been wonderfully blest in learning that language. Several of the Elders with him are also able to preach in Japanese and are traveling amongst the people. Brother Ensign, who has recently returned accomplished a great work in translating hymns into the Japanese language and setting them to music, so that the Japanese can sing our hymns and feel the spirit that goes with them. They have not baptized very many, though they have had many applications for baptism, but the brethren feel that before they baptize anyone he should understand the Gospel, have faith in God and in His Son Jesus Christ, and know concerning the work that God has established upon the earth. The method of preaching the Gospel to a people that do not believe in the true God is, of course, much different from the way we preach it to those who are believers in the Bible, and in Christ as the Savior of mankind. The brethren are seeking to reach the children there, and they have a large attendance at Sunday schools. The children are delighted to hear the teachings of the Elders and to sing our hymns, and in the streets of Tokio you can often hear the little ones sing our Sunday school songs. These children go home and tell their parents what they have learned in the Mormon Sunday school, and their parents get interested themselves. I consider that the Elders there are taking the right

course to reach the hearts of the people of that nation.

It is indeed pleasing to us to see the progress that the work is making in the different parts of the earth, and I hope to see this progress accelerated and the benign influences of the Gospel be felt more and more among the people. At home, we feel that the Saints in the different Stakes are progressing in all good works. The quarterly conferences that have been held in all of the 55 Stakes have been times of rejoicing, and spiritual feasts unto all present, and we believe that the Saints are growing in grace with God.

Now, brethren and sisters, I rejoice to be with you. I rejoice to be a fellow-laborer with you in building up the Church of Christ upon the earth. This work will prosper and it will not be given to any other people. The Lord has so declared it. This people will carry it on, and the Lord will crown their efforts with success. God bless you all. Amen.

PRESIDENT FRANCIS M. LYMAN.

Gospel principles did not originate with Joseph Smith.—Joseph called of God to be a great prophet.—Gathering and Temple building.—The Church of Christ, and His disciples, always persecuted.—The Saints loyal to the nation, and to the Church.—The Church thoroughly established.

I have been very greatly interested in the remarks of our brethren, and, with the assistance of the Spirit of the Lord I shall take pleasure in talking to you for a few moments. The congregation this morning is unusually large for the first meeting, which indicates that the Saints are interested and are anxious to participate in the conference. The testimonies that we have listened to from the Presidency find an echo in our hearts. The Latter-day Saints are a peculiar people, and every individual member of the Church has the same kind of testimony that is enjoyed by the Presidency. These testimonies are not confined to any quorum or council, but every member of the Church, whether his membership is of long or of short duration, has the same abiding

spirit in his soul, and is established and fixed in his faith. For that reason there is no danger to this Church, because the members thereof enjoy the same spirit. We are one; and the doctrines so commend themselves to the judgment of honest people, that when we have tested them and realized how precious, reliable, and soul-satisfying they are, we are never inclined to depart from them so long as we are true and faithful. The principles of the Gospel have always been and will always be true. They have been revealed to us in the latter days. They have not been created in this dispensation. They have not originated with the Prophet Joseph Smith, but they have simply been brought to light and revealed to the children of men in this age. They are possessed by the Church of Jesus Christ of Latter-day Saints, the only living and true Church established among the children of men—this Church that has been brought out of obscurity into the light and brought to the attention of the peoples of the world. We have been preaching these doctrines as revealed through the Prophet Joseph, for seventy-five years. We are in the ministry, and are increasing gradually, steadily, and surely, spreading abroad and becoming more solid, substantial and reliable than ever. The work is so well settled that it cannot be disturbed, so we believe, and absolutely know, for it is the work of the Lord. The Lord has called and qualified His servants, commencing with the Prophet Joseph many years ago. He took him in hand, He gave him birth, He brought him forward, introduced him to the world, planted in his heart the doctrines of life and salvation, and early in the last century honored him with the sacred calling of an Apostle, a Prophet, Seer and Revelator, a man of God, a living minister, endowed with inspiration and revelation, a law-giver, such a man as has rarely ever been known among the children of men. I can hardly think of one who has been superior to him among the prophets and patriarchs of God. Of course, the Savior is far in

advance of all patriarchs, of all prophets, and of all men in the earth, that are, that have been, or that will be. He is at the front and is the head of all. But among the prophets of God born of women, no man has been superior to the Prophet Joseph Smith. This congregation of thousands of people know it. Hundreds of thousands of Latter-day Saints know it well. We have entered into covenant with the Lord, we have become acquainted with the doctrines and principles of the Gospel, we have demonstrated and see and know most perfectly that they are the power of God unto salvation. Hence we are not ashamed of these principles. We love them and we honor them, and through our love and devotion and faithfulness to this cause we have obtained that remarkable testimony, which makes it difficult, if not impossible, for our brethren of other denominations to convert us to their ways.

The Latter-day Saints possess the truth, and have many principles of truth in addition to what is possessed by the people of the world. Of course, we are peculiar for a number of reasons. It is our peculiarities that make us different from other Christian people. One of our peculiarities is that we gather to the land of Zion, to those sections of the country that have been selected and set apart for the gathering of the Latter-day Saints. Other religious denominations have their churches and their branches where they are successful, but they do not gather as we do. No other people, that I can think of, at present, gather together as we do. This doctrine of the gathering is one of the remarkable features of this church, established by the Prophet Joseph Smith.

We believe also in the building of Temples, and have built several. We believe it is necessary for the salvation of the people living and dead, that temples should be built to the name of the Lord and ordinances performed therein, without which men may not enter into the Celestial Kingdom of the Father. No other people, so far as I am acquainted, are building temples. They

build houses of worship, tabernacles and the like, all of which are very useful, and we build them also, but we are remarkable for the building of temples. There are doctrines and principles sacred to the hearts of the Latter-day Saints, revealed through the Prophet Joseph, which require us to make the sacrifice of gathering together, of building temples and of laboring for our kindred that are dead. The living must perform that work for themselves or forfeit the blessing, but those who have died before the knowledge of the truth was among the children of men, we believe, are entitled to salvation, especially if they would have received the truth had it been presented to them. We feel that all such are entitled to salvation, and we make the sacrifice that is necessary for their redemption and for their union throughout eternity. We believe most earnestly and thoroughly that our family relations that we enter into in this life will continue beyond the resurrection. This doctrine has been revealed to us by the Prophet of the nineteenth century. We expect that those relations so sacred to men in this life will continue in the life to come; and we have been taught to be true and faithful men, and we are such. I say to this congregation that we are true and loyal men, not only true and loyal to the Church and to the doctrines that we have received, but we are true and loyal among men, honorable as neighbors and as citizens. We love our country, we love its laws, its liberties, its institutions; we love the people of our nation, and we love to live with them, to neighbor with them, and to be friendly with them. We desire to share with them in the benefits of this nation. We desire to share with them the benefits of this city and of the states and territories in which we reside, not only in the United States, but where we have spread abroad into the neighboring commonwealths of Mexico and Canada. Wherever we settle and locate we desire to share with the people, our neighbors, the blessings that are given to mankind. We are a moral people, a sober people, a God-fearing people, who love

the Sabbath day and keep it holy. Of course, there are exceptions; but this is a rule with the Latter-day Saints. I speak of those who are faithful and true to the doctrines of the Lord Jesus and who are thoroughly established. They are not only here in Salt Lake, at headquarters, but they are in the cities and counties north, south, east and west of us. You cannot find a little branch or ward of Latter-day Saints but what they are so thoroughly settled and established that an innovator can have no influence over them, and they cannot be converted unto any other form of religion. But we are not all Latter-day Saints here, there are some of us who are fit subjects for the labors of missionaries of all denominations, whom they may make converts. We thank the Lord when they are converted, if we have been unable to convert them and to redeem them. If others can do them good, the Lord be praised; we have no fault to find. But Latter-day Saints, followers of the Prophet Joseph, walking in his footsteps and in his doctrines received from the Lord Jesus, can no more be turned from their faith than anything in the world, for they do know, they are thoroughly converted, and they are established so that they cannot be moved nor led astray.

This Church the Lord has established. He laid its foundations and has built it up. He hath taken care of it and will preserve it. You can always know just exactly where the Church of Christ is, for where it is the darts of the enemy are always directed, and particularly against the head of the Church. Was not the Savior the head and front of all offending in his life? Was not every dart of the enemy directed against the Son of God until His life was taken? And after Him, His apostles, one by one were destroyed; for at that time the people would not endure the sound doctrines of the Lord Jesus. And is it not the same today? Did He not tell His disciples that if the world hated them it hated Him also? The world loves its own; the world is friendly with its own; and if

we were of the world and believed as they do, worshiped as they do, and lived as they do, do you think they would find fault with us here? No. We believe more and we do a great deal more in the direction of the saving of mankind than any other body of Christianity, and for that reason they dislike us. Our lives offend them, not because we are wicked, but because we are not of them. They were not offended with the Savior because of his transgressions; they were not offended with His apostles because of their sins. There is no need of sentiment being aroused in regard to people who are wicked and corrupt, for the law is ready to take hold of them; and, if we transgress the law, we are subject to the law and liable to be handled by it. But as Latter-day Saints we live above the law. We observe the law and keep it sacred, that it shall not take hold of us. We are true to our cities and counties, to our state and to our nation. We are loyal, and, as I said before, we love the institutions of our country. We thank the Lord for the religious liberty that is guaranteed in the United States. We thank Him for the protection that has been given to this Church in the United States, and that we have been preserved and established so solidly that we are in no danger of being removed. The kingdom will remain with this people, and not with any other. Many have gone out from among us. Among them have been men holding great and important authority, nearly as great as there has been in the Church—even the counselors of the Prophet Joseph. He could hardly get a man that would be true to him, aside from his brother Hyrum. They fell one by one, until every counselor that he ever had departed from his side. But he was true and faithful to the end, and, like our Redeemer, he almost trod the wine-press alone. There were false brethren in those days, much more than today. Though the Church was only few in numbers at that time, false brethren were many. Now look over the Church today; can you find a Bishop, a Bishop's counselor, a presi-

dent of Stake or his counselor, or a High Councilor, can you find a President of Seventy, can you find a presiding authority in any mission of the world, or any branch of this Church, that is not true to the faith? There are individuals occasionally who show that they have received a bad spirit, by which they are led astray, but you will find that every President of a Stake and every Bishop of a Ward knows just exactly how to take care of the flock. They are trained, they are inspired, they are established, and they have the same testimony burning in their hearts that burns in the hearts of President Joseph F. Smith, his counselors and the Twelve. I wanted to draw the attention of the conference to this fact, for there are representatives here from almost every Stake and Ward in Zion. You all know that what I say is true.

When missionaries go out among the Latter-day Saints, they find that the people are so thoroughly trained and experienced in the doctrines of the Gospel that they are not easily deceived or blinded. The work is so established and so thoroughly fixed upon the earth that it will endure. You will find the Latter-day Saints just as true as their leaders; for they have the same spirit and the same testimony burning in their hearts. These Presidents of Stakes, these presidents of quorums, and these men who stand at the head of the wards and the missions at home or abroad, are filled with the same inspiration of the Lord. They know the voice of the true shepherd and they do not know the voice of strangers, and they will not follow them, but they will follow and listen to the true Shepherd. That is my testimony to you, and I thank the Lord that it burns in my heart as it does in yours. Blessed be those who are fortunate enough to maintain their standing and their fellowship in this Church, for this is the Church of Christ. It is not the Church of the Prophet Joseph, it is not the Church of any of his successors, or of those that may succeed hereafter, but,

it is the Church of Jesus Christ; He has established it, and He will preserve it among the children of men. Righteousness shall be cultivated among this people; corruption and wickedness will not be tolerated.

Speaking of the experience of the Prophet Joseph in the early days, I want to say that though there were many who turned from him, yet he had true and devoted friends, who stood by his side and sustained him to the very last; and he rolled upon their shoulders the cause of the kingdom, and they have been true to that trust. This Church has been taken care of from that time to this, and these men have walked in the footsteps of their file leaders, in the footsteps of the Prophet Joseph, and they have built upon the foundations which he laid. They have magnified the doctrines that he taught, have sent them to the world, have advocated them, lived by them, and defended them in the earth; and the fruits are seen throughout this mountain country, where the Prophet Joseph saw by vision that this people would be established. He so announced it, and was prepared himself to lead the Church into this very location if his life had not been taken; but in the Prophet Brigham he found a devout, faithful and competent successor. The Church has been established and stands today on foundations that shall never be shaken. It is true and faithful. It is the Lord's and He will take care of it, if you and I will only take care of ourselves and be sure that we are faithful and true, and that we are not deceived nor darkened in our minds.

God bless you and all Israel, our neighbors, our friends, and all that love truth, righteousness and justice, I humbly pray in the name of Jesus Christ. Amen.

The choir and congregation sang:

We thank thee, O God, for a Prophet,
To guide us in these latter days;
We thank thee for sending the Gospel,
To lighten our minds with its rays.

Benediction was pronounced by Elder Seymour B. Young.

AFTERNOON SESSION.

Conference convened at 2 p. m.

The choir and congregation sang:

How firm a foundation, ye Saints of the Lord,
Is laid for your faith in His excellent word!
What more can He say than to you He hath said—
You who unto Jesus for refuge have fled?

Prayer was offered by Elder Nathaniel Smith.

The choir sang the anthem, "From afar, gracious Lord, Thou hast gathered Thy flock."

ELDER JOHN HENRY SMITH.

The work of God cannot be overthrown.—Unselfish devotion of the ministers of the Gospel.—The rights of all mankind guarded by the Church.—Heroic character of the Church leaders.

I am pleased with the privilege of being with you in the commencement of this conference. At the April conference I had been absent in Mexico and did not reach here until the last session. One year ago I was considerably "under the weather" and did not have part with you in the conference at that time. It has been a pleasure to me this morning to hear the songs of Zion, and listen to the voices of our brethren in instructions, reporting the conditions attendant upon the labors of the elders of the church, and in the testimonies that have been borne concerning your fidelity and faith in the work that our Father has established in the world, with the promise that it should never be thrown down nor given to another people. That promise has found lodgment, I believe, in your hearts and has remained with you in the midst of many trying experiences, and will in the future remain, imparting hope and strength which shall cause you to possess the fortitude and faith necessary to fulfill the missions whereunto you have been called by the Almighty. To me, it is ever a joy to remember those memorable words, and wherever I have found myself, whether at home or abroad, whether in your companionship, under the sound of your voices, or in the association and companion-

ship of men of the world, the same joy and satisfaction has welled up in my soul as the remembrance of these words has come up in my mind. The Latter-day Saints have no cause for concern so far as the work itself is concerned. It is a heritage of the Lord. It has been sent into the world to fulfill a great purpose, and they to whom the message of glad tidings has come are under the obligation to fulfill their part to the best of their ability, based upon the requirement that he who is warned shall warn his neighbor. In this connection we remember that there are few men in this congregation but what have performed this sacred duty with fidelity and faith. Consigning their families to the mercies of the Lord, they have entered the field, in almost every land and clime, and have sought to free themselves from that responsibility which attaches to the acceptance of the Gospel, in heralding the same among their fellow creatures, that when they stand at the bar of the Great Judge and the books are opened, and they are judged out of the books from the things written therein, it will be found that in fulfillment of the sacred obligation and the discharge of this requirement, their names are registered there, and that fidelity and faith, the love of our Father and of His children, characterized their lives. To this end, the gray-haired ones who sit under the sound of my voice upon this occasion have ministered with that determination, that patriotism, and that love that only a love of the Supreme Being and an absolute belief in the sacred mission entrusted to their care could cause them to exhibit. When I look upon the faces of these mothers and these wives who are congregated here today, I remember too, that they have been in no degree less heroic, or less lacking in that abiding faith, and that undying determination in connection with the work to which they have been called along with their husbands, fathers or brothers. They also have regarded it as among the sacred heritages of the human race, and it has been their determination that while husband or father was in the field car-

rying the glad tidings of great joy to the children of men, their homes and their firesides should be guarded from the attacks of the enemy, and their children should be nurtured in the faith which is dear to themselves. And while, perchance, in some instances, these children may not have been as fully equipped in the faith as they should be, as has been intimated in the remarks of presiding brethren this morning, the responses that have been made by the younger members of the church bear witness to the heroism of their mothers, the faith of their fathers, and the honesty and integrity possessed by themselves.

My brethren and sisters, I rejoice to be numbered with a people such as you are. I rejoice to recognize the fact that you have come from many lands and climes, and that you abandoned those lands for the sake of the truth. I have pleasure in the fact that it has been my privilege, in connection with my brethren, to meet you in those lands, to bear witness of the restoration of the gospel in its fullness and purity, to declared that the Prophet of this latter-day dispensation did gaze upon the face of the Father and the Son; and we bear that witness in harmony with the declaration that went forth in a former day that an angel of the Lord should fly through the midst of heaven having the Everlasting Gospel to preach to them that dwell upon the earth, to every nation, to every kindred, to every tongue, and to every people. I have rejoiced in the faithfulness you have displayed in the fulfillment of your sacred duty in the receipt of that warning, in the carrying of these glad tidings, and in meeting the obligation in the manly and womanly way in which it has been done by the heroes and heroines who have builded these western commonwealths and have confronted the trials and tribulations incident to the establishment of homes and the upbuilding of many sections of our land. As I look upon the faces of men who are sitting before me, I see those who have sacrificed every interest in the world for the cause which to their

hearts was most dear, and I recognize that in their doing this, it was not to please President Young, it was not to please President John Taylor, it was not to please President Wilford Woodruff, it was not to please President Lorenzo Enow, it was not to please President Joseph F. Smith and his associates, but it was to satisfy their own consciences and to serve that Being who called them by the voice of His Spirit to an understanding of the truth, and had written it in their souls that the most sacred duty which mortal could discharge was to live and minister for the reclamation of the human race, to establish in them faith and an understanding of the gospel, and to minister in the temporal concerns of this life, that their fellows might possess the blessings and comforts of the present and have joy and satisfaction therein.

The gospel we have embraced is the truth. It came from the Master. It has been sent to renovate the world, to re-establish among mankind the living faith which had so largely departed from the breasts of the human family, and to bring them to a comprehension of the responsibilities they owe to the Divine Master. Nothing can stay its progress. You and I may fall by the wayside; we may lack the fortitude and faith to endure and fulfill our part; but the work itself has gone on from the day the announcement was made of the administration of heavenly beings, and it will continue in its onward march until every nation, kindred, tongue, and people throughout the universe shall hear the glad tidings of great joy and have the privilege of accepting or rejecting the same in the exercise of the agency our Father has given to them. I trust, that in the fulfillment of our duties, in the discharge of the great obligations that are ours, our hearts and minds will never waver. It can never be anticipated that this work shall be made popular with the human family at large. It can not be expected that its mission will be accomplished without opposition. It must meet adverse elements, it must overcome obstacles,

it must secure the ground step by step, without fear and without favor, honoring our heavenly Father, and maintaining the dignity of that Priesthood God has given to us—the grandest heritage that was ever given to the children of men in any day and age of the world.

I pray that the blessings of the Gospel may abound with you in the future as in the past; that, true to the obligations that are yours, in every place and in every station, among all men, no matter who or where they may be, you may know where you stand, and, knowing where you stand, you may have the faith and the fortitude to express your views and your sentiments. It has been my experience thus far in life that there is nothing in connection with this work for which any man in the world need blush. There has been no revelation given to the Prophet for which we should have the least feeling of regret or concern. There is nothing within these statute books given by our heavenly Father for which I, as one of His sons, need blush. On the contrary, I honor Him for giving the same, and purpose in the fulfillment of life's mission, if He will give me faith and fortitude so to do, to raise my voice in their defense, and to stand for the advancement and spreading of this work, as I know it came from Him. The same is true not only in regard to our membership in the Church of Jesus Christ of Latter-day Saints, but it is true in regard to our citizenship in the republic of the United States. No man of standing in this Church has ever in my presence given utterance to a word that would cause me, in any sense of the word, to be ashamed of my citizenship in this glorious land; on the contrary, the sentiment and feeling that has ever come from the lips of the men with whom it has been my privilege to mingle has been to preserve our constitutional liberties, and accord the same rights to every other man, whether he be Jew, Pagan, Christian, Mohammedan, or infidel. So long as he interferes not with the rights and liberties of other men, his liberties should

be guarded, his rights should be preserved, and he should be honored in the exercise thereof, and his rights maintained justly and properly. Standing before you with these sentiments in my heart, I trust that we will continue to maintain the highest citizenship it is possible for mortals to do; and that we shall stand for our own liberties, that we shall maintain them to the best of our ability, be subservient to every principle that is right, and concede nothing that is wrong, but stand by the truth, honoring the Lord, fulfilling our obligations, preaching the principles of righteousness to the children of men, and pointing the way of life to every man in whose company it may be our privilege to come.

I bear you my testimony to the truth of the Gospel, and the mission of Joseph Smith; to the mission of his associates that stood around him and were true to him; to the mission of Brigham Young, who was faithful, earnest, devoted and of a heroic mold, and who, had he not been of such type, would have failed in the great mission that was given to him; honoring and esteeming in his life's ministry that heroic man whose blood mingled with the prophet in Cathage jail, John Taylor; true to that humble and earnest advocate of the principles of the gospel, one of the most successful that ever preached it in the world, Wilford Woodruff; and to that upright man of the Lord, Lorenzo Snow, who presided in righteousness over this people. And I will not in any degree slacken in my allegiance and respect for the man who stands at our head today. No truer man ever breathed the breath of life. No man has ever been more willing to stand up for the principles of justice and mercy. No man has been more loyal in preaching the principles of his faith. No man is more ready today to discharge that high responsibility and fulfill every obligation. Sitting by his side are those who, commencing in their boyhood, have ministered in the interests of this work, and who have never faltered nor turned their back upon the truth in any place or station.

Such has been the character of the heroic men who laid the foundations of these commonwealths. Such is the character of the men who stand at the head of these Stakes and Wards, and of the Seventies and Elders who have carried this gospel to the nations, and also of the mothers who have guarded their hearthstones and taught their children in the principles of eternal life. I bear my witness to this work. I know that it is from the Lord, that it has come to stay, that it will continue to spread and increase in the world, and that it will become the joy of the whole earth. May God bless you with faith and fill you with understanding; may we be loyal to ourselves and to our heavenly Father, is my prayer in the name of Jesus. Amen.

A duet, composed by Prof. Evan Stephens, entitled "God Bless and Guard Our Mountain Home," was effectively rendered by George M. Cannon, Jr., and Noall S. Pratt.

ELDER RUDGER CLAWSON.

Great responsibilities on those who receive God's commandments.—The proclamation of the Gospel.—Building up of Zion.

Brethren and sisters, I have very much rejoiced in the spirit of the conference. I listened with deep interest to the testimonies of the First Presidency and the President of the Twelve at the meeting this morning. I felt that it was a most auspicious opening of our conference, and the congregation which was assembled will judge as to whether they spoke by the Spirit of God, or by some other spirit. I am sure that their words found a response in the hearts of the Latter-day Saints. We not only have with us, brethren and sisters, the living oracles, but we also have the Holy Scriptures, which embody the commandments of God to His people and to the children of men. In every age of the world when the Lord has given a commandment to men, it has always been accompanied by a heavy weight of responsibility. We have examples of this from the beginning. You remember that Moses went by instruction into the mount and communed with

the Almighty; he was gone forty days and forty nights. While there he received from the hand of God the Ten Commandments. And with these tables of stone that were intrusted to him came a very great responsibility—a double responsibility, you might say. In the first place Moses was required to deliver these commandments to the children of Israel. Now, if he had taken them to his tent, dug a hole in the earth and hidden them out of sight, he would have stood condemned before the Lord; but we learn that Moses, the law-giver, discharged his duty faithfully and well, for he brought the commandments to the children of Israel. A heavy weight of responsibility rested upon the people with reference to these commandments, as to their attitude and the manner in which they should treat them. If they failed to obey the commandments, they would be answerable to the Lord and would have to give an accounting to Him in the day of judgment. For those commandments were not only binding upon Moses, but they were binding upon the whole people; not only upon the children of Israel, but upon the entire world. Therefore, it was necessary that they should go to the world. We have another striking example in the day of the Savior when He said to His disciples: "Go ye into all the world and preach the gospel to every creature." You will observe that no exception was made, but this message was to go to every creature. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." With this commandment from the Messiah to His disciples came a heavy responsibility—a double responsibility. In the first place, they were required not to conceal this message, not to keep it back, not to hold it for themselves and for their immediate family and friends; but the message of the gospel was to go to the entire world, and if they failed to discharge that duty they were under a very serious obligation before the Lord, and they would have to account to Him for it, and perchance the blood of that generation would

have been found upon their skirts. But we learn from the Scriptures that they discharged this duty faithfully and well, as did Moses before them, for they carried the gospel in all humility and in faith and power to the world. The moment they did this a very great responsibility rested upon the children of men, as to whether they regarded the message as being divine, and whether they would accept it and be governed by the spirit thereof, and avail themselves of the opportunity and the mercy of the Lord, and thus obtain salvation; otherwise they would stand condemned before the Lord.

So it has been, brethren and sisters, in our day and time. Joseph Smith, the prophet, received revelation, not only by the personal visitation of the Father and the Son, but also in the written word. Furthermore, Joseph Smith received the authority of the apostleship and priesthood under the hands of Peter, James and John, and also under the hands of John the Baptist, by which the Melchisedek and the Aaronic priesthoods were restored to the earth. With the restoration of this authority there came to Joseph Smith a very heavy responsibility. He could not be justified for a moment in keeping the information from the world. He could not hide it away. He could not call around him his immediate family and friends and indicate to them only what the Lord had done, but he must bear the message to the whole world. Growing out of that responsibility, there has been established in the church a vast system for proselyting, which has continued to this day, running down through the years. Elders from this church have been continually sent into the field to preach the Gospel, numbering as high as two thousand at a time. I think that there is now about twelve hundred in the mission field. I leave you, brethren and sisters, to judge whether any degree of responsibility comes with the invitation of the First Presidency of this Church to your sons to go forth and proclaim the gospel message, which came first to Joseph Smith, the prophet. Mark these

words that will be found in section 84 of the book of Doctrine & Covenants. Speaking of the early Elders who were sent out to preach the gospel (and you will perceive also that the language applies to Elders of our day and time) the Lord says:

Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come. And whoso receiveth you, there I will be also, for I will go before your face: I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up.

Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money.

And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward;

And he that doeth not these things is not my disciple; by this you may know my disciples.

He that receiveth you not, go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man.

And in whatsoever village or city ye enter, do likewise.

Nevertheless, search diligently and spare not; and woe unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me.

Woe, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimonies.

In Section 75 it is said: "And it shall be more tolerable for the heathen in the day of judgment than for that house. Therefore, gird up your loins and be faithful, and ye shall overcome all things and be lifted up at the last day."

You will perceive that this invitation which comes to the young men of Israel to go forth and bear this gospel message, carries with it a heavy weight of responsibility, first with the Elders themselves, for if they reject the invitation, if they turn away from the voice of the priesthood, which is the voice of God, if they refuse to perform this obligation, it may be that the blood of this generation will be found upon their skirts. On the other hand, if they discharge this duty faithfully and well, you perceive that there is a heavy

weight of responsibility resting upon the people of the world who hear this message, though it may come to them in a humble manner, by those who may possibly be unlearned or inexperienced, and who bring it to their doors, from house to house, and, as the revelation says, from city to city. If they reject it, God will hold them to a strict accounting and, as He has said by His own voice, "it will be more tolerable for the heathen in the day of judgment than for that house or that city."

But I remind you, brethren and sisters, that this responsibility of preaching the gospel to the world is not all. It does not fully cover the ground, because there is a responsibility resting upon the Elders of Israel with reference to the building up of Zion; for, as the Lord says, every heart shall be pierced, and every ear shall hear. This message of life and salvation, too, must not only go to the strangers and to people who have never heard it in the world, but it must also go to the children of Zion, to your children and to my children. They must be taught and warned. You will remember what the Lord said to the prophet Ezekiel along this line:

Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me.

When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

That is the attitude, brethren and sisters, which the authorities of this church, the High Priests, Seventies and Elders, and the authorities of the lesser priesthood, bear toward this people: They are called to be watchmen upon the towers of Zion, and to give notice and warning, to point out the evil before it comes, and to guard the young against danger. What must we think when we learn that there are many who bear the sacred authority of the holy priesthood, who are careless and indifferent, and who fail to magnify this authority and to carry the message to the people? Will not the displeasure of the Lord be upon them? Will not this thing be required at their hands? Will they not have to give a strict account of the priesthood and power which they have received from the heavens? This responsibility has been passed from the shoulders of the Prophet Joseph Smith, and now rests down upon the Elders of Israel who have succeeded him, and who are on the scene of action. The Lord says to His servants: "Behold, how great is your calling; cleanse your hearts and your garments, lest the blood of this generation be required at your hands." I think that passage will be found in section one hundred and twelve. It is the strict injunction of the Lord.

I rejoice in the gospel, in the authority of the holy priesthood, and in the power that is manifested by this people in carrying out the great purposes of Jehovah. The work will stand, and the will of the Lord be accomplished, as we have heard it from the Presidency of the Church and those who have spoken. I testify to this, in the name of the Lord Jesus Christ. Amen.

ELDER REED SMOOT.

The young people of the Church loyal to it and to the authorities.—Futile efforts of the opponents of God's work.—Arduous labors of the First Presidency.—Trials necessary.—The Saints will be faithful, and victorious.

I desire, my brothers and sisters, to express my gratitude to my Heavenly Father for the privilege I have of standing before this immense congre-

gation of Latter-day Saints, and expressing to them, in the few moments I have at my command, some of the thoughts that have passed through my mind during this conference. I am indeed thankful for my standing in the Church of Jesus Christ of Latter-day Saints. I am indeed thankful for the position occupied today in the world's affairs by the Church and by the people; and "I am not ashamed of the Gospel of the Lord Jesus Christ, for it is the power of God unto salvation." I believe with all my soul, and with all the understanding that God has given me, that this is His work, and that it is designed to redeem the earth, to bring light unto its inhabitants, to make people better, and to make this planet a fit place for the second coming of the Lord and Master.

I have had a great deal of pleasure in visiting the different parts of our state, mingling with the people, seeing the conditions surrounding them, and noting their loyalty to the work of God. Brother John Henry Smith, in speaking of the loyalty of the gray-haired men and women before him, touched my heart. I also say that, not only are they loyal to this work, but, if I am any judge, the young people are just as loyal to the authorities and to the institutions of the Church as were our fathers in the past, and as they are today. Our brethren have been testifying to the loyalty which is manifest in our church towards the authorities, and especially towards the presidency. I feel like testifying to you, and to all, that this great work of God is in the hands of honest, upright, God-fearing men. Assaults are made upon us from all sides. Many claim that they are not assailing the "Mormon" people, nor the principles of the Gospel which they believe, but it is the leaders they are condemning and finding fault with. They are also trying to bring distrust of the authorities into the minds of the Latter-day Saints. Why are they assailing the principle of tithing? Why are they trying to make you believe that every cent paid by you, for the forwarding

of God's work upon this earth, is being handled by dishonest men and being spent, not for the work itself, but for the aggrandizement and personal benefit of men? If I had the power to reach the heart of every honest Latter-day Saint, and if I had the confidence of every soul that hears my voice, I would testify to this fact, that, as far as the tithing of the Church is concerned, not one farthing is spent wrongfully, or is diverted from the channel in which it was intended to be used. O, how natural it is for our opponents to try to advance some argument that may bring distrust into the minds of people, and cause apostasy in our midst. They think they have found a condemning argument in the collection and use of tithing, and, in calling attention to it, they rely on the appeals they make to the selfishness of the people. But the evil one today plainly sees and knows as well as, or perhaps better than, we do, that this great work of God is moving on, spreading in foreign lands, and reaching to the farthest ends of the world. It is therefore natural for his emissaries to cry "fraud, fraud." We are informed that the Church is building meeting-houses and establishing headquarters upon the islands of the sea, and in all the great countries of Europe. Respectable places of worship, and homes for presidents of missions, are also being established in some of the principal cities of our great country. The Devil sees these things going on, and he knows there must be something done to retard the work if possible, and inciting the cry of "fraud, fraud," is one way he has of attacking it. He thinks by this to bring distrust into the minds of the people; but he will fail in this just as sure as the sun will rise tomorrow morning. I believe that the Latter-day Saints, who have the Spirit of God in them, never had more confidence in a man, or set of men, than they have in the presidency of the Church today. I wish that every one could read the heart and understand the thoughts of the presidency, and all others who are trying, in their humble

way, to lead and direct the affairs of this people. I feel that if it were possible for you to do so, you would not only love them as you have in the past, but you would have for them still greater love; and the confidence you would have in them would be such that you could pray for them with all your soul, and uphold them, and ask the blessings of God upon them in the important work they are trying to accomplish in this dispensation.

Some people think, as I have heard it expressed, inspired from the source of all misrepresentation and falsehood, that the president of the Church does not work, and that he and his counselors do not give the attention they should to the work of the Lord. I wish that these men had more physical strength than they have, for I testify to you that it is strained to the utmost. I go into their office and I see almost an arm full of mail brought in several times a day. I find President Winder, eighty-three years old, reading aloud almost every letter, and, with the President of the Church, and the other counselor, attending to every little detail that is brought to their notice from all parts of this great Church. While speaking upon this subject, I feel to ask the brethren here, who hold leading positions in the Church, as well as all members in the different stakes of Zion who write letters to the presidency, if it is absolutely necessary for you to write, make the letters as short as you can, but do not write unless it is necessary. I would advise the people to first go to their Bishop, and, if possible, get from him the advice and counsel they need; if unable to get it from him, then apply to the presidency of the stake, and, if it becomes absolutely necessary to appeal to the First Presidency, make the communication just as short as possible, for those brethren are worked almost to death. I feel like asking the good people of the Church to bear this in mind when they are tempted to write long letters to the Presidency.

I have absolute confidence in the ma-

jority of the young people of the Church and in their understanding of the truth of the Gospel. Being born in the Covenant and reared among the Saints, I have absolute confidence that they are not going to be tricked or turned aside by misrepresentations. I feel that, when they stop to consider and compare things as they are today with conditions of the past, they will be led to say that, as far as they are concerned, they will be loyal and true to the fathers and mothers who gave them birth.

My brethren and sisters, I hope you will never be discouraged, and never feel that God is going to abandon this people, for He never will as long as we are prayerful and feel in our souls to do His will, according to the wisdom and light He has given us. I have thought a great deal lately of the history of the Church, and I have wondered sometimes whether our position as a people is any different today than it has been from the beginning of the Church. As I study the history of the people, I find that it is about the same as it always has been, with but few exceptions. Whenever there is a great advance, and when the evil one sees the Church progressing a little more rapidly than usual, it arouses him to greater action. I read here the word of the Lord to Joseph the Prophet, while he was in Liberty Jail, Clay County, Missouri, March, 1839. At that time prospects looked very black to him. He, the Prophet of God, was being hounded on every hand, and every kind of a charge being made against him. His heart was heavy. He was pondering how it was that these things should come to a man who was trying to serve the good Master, and while in that condition of mind the Lord gave unto him these words:

"And if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness and all the elements combine to hedge up the way; and above all, if the very

jaws of hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee experience, and shall be for thy good."

I believe with all my heart that our trials are given us for the same purpose. We are to be a tried people. We are to be thrice tried, as the Saints of old. I believe that all trials are given to us for experience, just as the Lord permitted them to be given to Joseph in the early days of the church. At this same time the Lord said to him, "Thy people shall never be turned against thee by the testimony of traitors." I say to you, President Joseph F. Smith, that the Saints in this vast congregation (and they are but representative of the communities in which they live) will never turn against thee by the testimony of traitors.

My brethren and sisters, all I care for is that we may live as God wants us to live, observing all the requirements made of us, and performing the duty that is incumbent upon us, then all will be well, as sure as He has spoken from the heavens. As I travel among the people and see the feeling of loyalty and truth existing, I feel in my soul to say, God bless the Latter-day Saints in all their interests, in their basket and in their store. God bless them with strong testimony, that they may know the voice of the true shepherd. I feel in my soul that they will know it. No matter what transpires, or who may come in our midst thinking there will be a falling away from the Church, and that they may succeed in gathering in the lost ones. I say there never was a time when the people testified with more fervency, and with a deeper feeling of love for our heavenly Father and His work, than they do at the present moment. I bear my testimony to you that this work is the work of God, and He will make it triumphant in the end; we will love it, and be loyal to it, and its interests; and we will be loyal to every institution upon the earth that has for its object the advancement of mankind. We will continue to be good citizens of

this nation; we will uphold and pray for it. We will be true men and true women to our Church, to our country, and to our God. May God bless you, I ask it in the name of Jesus Christ. Amen.

ELDER HYRUM M. SMITH.

Magnitude of the work of God.—Abundant opportunities to acquire knowledge.—Reasons for diligence and faithfulness.—Respect for local authorities.

My brothers and sisters, I greatly desire that you shall accord me the same attention you have extended to my brethren who have spoken already, and that you will assist me by your prayers, that in bearing testimony to the truth of the everlasting Gospel I may do so under the inspiration of the Spirit of the Lord. The Latter-day Saints certainly have wonderfully good times when they gather in their general conferences. They never fail to come together in the spirit of prayer and with a great desire in their hearts that the Lord will have something to say to them through His servants who shall speak; and when they come together in this spirit they never fail to receive the word of the Lord, that word which fills their souls with joy and thanksgiving, and which allays any doubt that may have found lodgment in their minds. They never fail to be built up and strengthened, and they go home after the conference is over, feeling that the Lord is with His people.

Now, the thing that is on my mind this afternoon is the greatness of the work which has been introduced into the world in this day and age through the Prophet Joseph Smith. We meet together here in vast numbers, and yet though all the Latter-day Saints were met together they would only be a hand-full compared to the multitudes of people that dwell in the earth. We have been highly favored of the Lord, in that He has sent His servants unto us with the word of truth and of revelation, and He has put it into our

hearts to receive that word and to obtain a testimony of the truth of the revelation which He has given to the world. We younger ones, the young men and the young women of Israel, who have been so highly favored as to be born in the Church, having the testimony of the truth born in us and having the seed of truth grow and develop within us, most assuredly ought to feel thankfulness to our Father in heaven for it. The whole world still lieth in darkness. "This Gospel of the Kingdom must be preached in all the world as a witness before the end shall come." The angel who introduced this Gospel came with it that it might be preached to every nation, kindred, tongue and people. And while we are doing a great deal towards the carrying of the message unto the nations of the earth, still the progress we are making, when we consider the vast amount of work that must be done, is only small, and we have only advanced a little way.

I believe all that has been said of the Latter-day Saints by our brethren who have spoken. I believe they are the children of God, and that they have the testimony of the truth burning within their souls. I believe they love the truth and desire to keep the commandments of the Lord. Yet I am constrained to believe they still need more labor among them every day than ought to be necessary. I believe that they should be firmly founded in the knowledge of the truth, by reason of the great blessings the Lord has bestowed upon them, and the great means He has placed in their way whereby they may learn of Him. They have the Holy Scriptures, the Bible, which contains the word of God; the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price; they have the Journal of Discourses; also periodicals, books and papers which are published from time to time containing the discourses and inspired words of the servants of the Lord. All these they have, and all they need do, if they have the desire, is to open the books and there read the word of the Lord. In addition to this it seems essential that

the Twelve and the Seven Presidents of the Seventies shall visit the various Stakes of Zion and spend all their time, month after month, year after year, exhorting the Saints to faithfulness, reproving them at times for wickedness and folly, laboring to keep them, as it were, to the line and from departing by degrees from their full duty. Now this is what I think ought not to be. I think that the Saints ought to know the truth as well as the servants of the Lord. They ought to be as firmly grounded in the faith. It ought to be just as impossible to move them from the truth as it is to move the men who stand at the head of the Church; and the time of the Twelve, and that of the Seventies (who labor among the members holding the Priesthood of Seventy) might be given to these hundreds of millions of people who still dwell in the world without a knowledge of the truth. I am constrained to believe that if the same amount of inspired preaching of the word of the Lord that is done among the Saints were done in the world, thousands and tens of thousands of honest souls who are now in the world might be brought to the knowledge of the true Gospel, and they might gather with the Saints and enjoy the blessings of the house of the Lord, and there labor for their own salvation and for the redemption of their dead. We ought to rely a little more than we do upon the Lord and upon the intelligence He has given us to develop the light within us, to become better informed, to be more faithful than we are, notwithstanding good testimony of our faithfulness may be borne now. My brethren and sisters, there is no reason in the world why the Saints should not keep the commandments of the Lord, there is no reason why they need fail to do their duty towards the Lord and towards their fellow men. Surely, the Lord has held out the hand of fellowship to us. Truly, He has not withheld when we have asked Him. He has fulfilled on our heads the promise that if we will ask of Him He will give freely unto us, whether it be wis-

dom, or the necessities of life, or intelligence, or knowledge, no matter what it be, if it is for our good and for the good of the children of men. He has not withheld it from us. All things, it would seem, that the Latter-day Saints could possibly desire, the Lord has given freely. We ought to be His people. We ought to hang on firmly and steadfastly to the truth. Great will be the condemnation of the Saints if they fail to remain faithful after all that the Lord has done for them. A season has just passed that has been wonderfully prosperous and bounteous to the Saints; prosperity abounds on every hand temporally, and the Spirit of the Lord is being poured out in great abundance. Prophecy, revelation and the gifts of the Holy Ghost are also enjoyed by them. All these things the Lord has done for us. Ought we not then to be true and faithful in keeping His commandments? We ought not to complain if our stake conferences come and go and we do not have in our midst one of the brethren known as the authorities of the Church. Why, my brethren and sisters, all men, who hold the holy Priesthood are authorities in the Church, and through the Deacon the Lord may speak unto the people, and give His word of praise or reproof, or bestow upon them His blessing. The Priest and the Teacher likewise. The Bishop, the High Priest, the Seventy, the President of a Stake—all of these servants of the Lord are authorities of the Church, and when you have them in your midst you may hear the word of the Lord preached, you may hear and see and feel the inspiration of the Lord. Therefore you should be content. You should not feel to complain, even though one of the Twelve, or the First Council of Seventy, or even the First Presidency, find it impossible to be with you. You should read the word of the Lord from the books, and kneeling down around the family altar, you should commune with the Lord and ask Him for wisdom, judgment and enlightenment. You should depend more upon Him and less than some of us do upon

those who constitute the authorities of the church. Then turn your hearts, my brethren and sisters, to the nations of the earth, to the kindreds, and tongues, and peoples, all of whom are the Lord's children, who are scattered throughout the length and breadth of the whole world in untold numbers, many of whom are only waiting for an opportunity to hear the word of the Good Shepherd. Pray not only for yourselves, but for them also. Pray that the door of the Gospel may be opened to them, that the servants of the Lord may be sent unto them, and that those who have this work upon their shoulders of carrying the Gospel unto all nations may be at liberty to go. Say that they may go with your blessing, and that you will endeavor to more greatly appreciate the local authorities of the church, some of whom sit round your own tables and hearthstones, and are your sons, husbands and fathers who hold the holy priesthood.

I was going to read from the Scripture, but I have almost let it go by:

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

Who, when he had found one pearl of great price, went and sold all that he had, and bought it. (Matthew 13: 44-46.)

Do we appreciate the kingdom of God in this way? Do we value it above all else? Is it more dear to us than the fruit of the field, than the treasures of the mine, than the wealth that can be gathered from all of the avocations and occupations of life? Do we value this kingdom of God even as a goodly pearl, which is beyond price? I believe we do. All else is as nothing when compared to it, and we would gladly, if need be, sell all we had to possess it and make it our own, or at least to become a member in the kingdom.

Now, my brothers and sisters, cleave unto the truth. Lay hold upon the

"iron rod," and never release that hold. Go forward steadily with your eyes set upon the tree of life until you are partakers of its fruit, which is the word of the Lord, and which above all else is most joyous to the soul of the righteous man. Be faithful all your days. Prepare yourselves to help in the work of the redemption of the human race; and do not be content to say, "In my heart is a knowledge of the truth, I know the gospel is true, and I rejoice in it," and then stop. Do not stop there. Say that and still more: "O Lord, make me an instrument in Thy hands. Make all Thy servants who have been called of Thee wonderful and powerful instruments in Thy hands, that this same gospel which lighteth my soul, and which filleth me with gladness, may be sent unto all the world, that my neighbor, my brother, Thy children, may rejoice in Thee, even with me, by being brought into Thy kingdom." May the testimony of the truth ever be with you, my brothers and sisters. May the powers of evil never be permitted to tempt you from your duty or from the path of right. The Lord will be with you, and build you up, and make you a power in the world for good; and through us, yes through us, even as through Father Abraham, because of our faithfulness in keeping the commandments of the Lord, shall the whole world be blest and be led to glorify God. This is my prayer in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

I will now present to the conference the general authorities of the Church, and also the authorities of the auxiliary organizations, with such other officers as may properly be brought before this assembly, for your vote. It is expected that every Latter-day Saint in good standing will exercise his or her prerogative to vote for or against the names that may be presented. Of course, we do not expect any who are not members of the Church in good standing to take any part in this.

GENERAL AUTHORITIES.

Joseph F. Smith, as Prophet, Seer and

Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as first counselor in the First Presidency.

Anthon H. Lund, as second counselor in the First Presidency.

Francis M. Lyman as president of the Twelve Apostles.

As members of the Quorum of Twelve Apostles—Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George A. Smith and Charles W. Penrose.

John Smith, as Presiding Patriarch of the Church.

The counselors in the First Presidency and the Twelve Apostles and the Presiding Patriarch as Prophets, Seers and Revelators.

First Seven Presidents of Seventies—Seymour B. Young, Christian D. Fjeldsted, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston as Presiding Bishop, with Robert T. Burton and Orrin P. Miller, as his first and second counselors.

Joseph F. Smith, as trustee-in-trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church historian, and general Church recorder. Andrew Jensen, Orson F. Whitney, A. Milton Musser and Brigham H. Roberts, assistant historians.

As members of the general Church board of education, Joseph F. Smith, Willard Young, Anthon H. Lund, John Nicholson, George H. Brimhall, Rudger Clawson, Joseph M. Tanner, John R. Winder and Charles W. Penrose.

Arthur Winter, secretary and treasurer to the general Church board of education.

John Nicholson as clerk of the conference.

Evan Stephens as director of the Tabernacle choir; J. J. McClellan, organist; Tracy Y. Cannon, assistant organist,

and all the members of the Tabernacle choir.

Rudger Clawson, Reed Smoot, Wm. W. Riter, Charles W. Nibley and August W. Carlson, auditing committee.

RELIEF SOCIETY.

Bathsheba W. B. Smith, president.
Annie T. Hyde, first counselor.
Ida Smoot Dusenberry, second counselor.

Emmeline B. Wells, secretary.
Clarissa S. Williams, treasurer.

Aids—Jane S. Richards, Sarah Jane Cannon, Romania B. Penrose, Susan Grant, Martha A. Cannon, Emma S. Woodruff, Juliana L. Smith, Emily S. Richards, Ellis R. Shipp, Julia P. M. Farnsworth, Elizabeth J. Stevenson, Phebe Y. Beattie, Carrie S. Thomas, Alice Merrill Horne, Annie Wells Cannon, Priscilla P. Jennings, Margaret A. Caine, Rebecca E. Little.

Missionaries—Harriet Ann Badger, Sophia T. Nuttall, Mary A. C. Lambert, Mary T. Smith, Elizabeth S. Wilcox, Hattie B. Harker, Priscilla Smith, Emma A. Empey, superintendent of Relief Society nurses.

Margaret C. Roberts, Romania B. Penrose and Ellis R. Shipp, instructors of Relief Society nurses.

Phebe Y. Beattie, secretary and treasurer of Relief Society nurses.

DESERET SUNDAY SCHOOL UNION.

Joseph F. Smith, general superintendent.

George Reynolds, first assistant general superintendent.

Joseph M. Tanner, second assistant general superintendent.

George D. Pyper, general secretary.

George Reynolds, treasurer.

Members of the Board—Joseph F. Smith, George Reynolds, Joseph M. Tanner, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, George Teasdale, Hugh J. Cannon, Andrew Kimball, John W. Taylor, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson, Anthon H. Lund, John

R. Winder, James E. Talmage, George M. Cannon, Horace Cummings, Josiah Burrows, William A. Morton, Horace S. Ensign.

William A. Morton, business manager.
Joseph F. Smith, editor Juvenile Instructor.

George Reynolds and J. M. Tanner, assistant editors.

George D. Pyper, business manager, Juvenile Instructor.

GENERAL OFFICERS OF THE YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATIONS.

Joseph F. Smith, general superintendent.

Heber J. Grant, and B. H. Roberts, assistants.

Thomas Hull, secretary and treasurer.

Evan Stephens, music director.

Horace S. Ensign, assistant music director.

Aids—Francis M. Lyman, John Henry Smith, Matthias F. Cowley, J. Golden Kimball, Junius F. Wells, Rodney C. Badger, George H. Brimhall, Edward H. Anderson, Douglas M. Todd, Thomas Hull, Nephi L. Morris, Willard Done, Le Roi C. Snow, Frank Y. Taylor, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Reed Smoot, Bryant S. Hinckley, Moses W. Taylor, B. F. Grant, Henry S. Tanner, Hyrum M. Smith, William B. Dougall, Joseph F. Smith, Jr., O. C. Beebe, Lewis T. Cannon, Philip S. Maycock, Benjamin Goddard, George Albert Smith, Thomas A. Clawson, Louis A. Kelsch, Lyman R. Martineau.

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATIONS.

Martha H. Tingey, president.

Ruth M. Fox, first counselor.

Mae Taylor Nystrom, second counselor.

Ann M. Cannon, secretary.

Agnes Campbell, assistant secretary.

Alice K. Smith, treasurer.

Maria Y. Dougall, honorary member.
Alice Calder Tuddenham, music director.

Mattie Read, organist.

Elizabeth Thomas, assistant organist.

Aids—Adella W. Eardley, Sarah Edgington, Agnes Campbell, Susa Y. Gates, Minnie J. Snow, May B. Talmage, Joan Campbell, Emma Goddard, Rose W. Bennett, Elizabeth C. McCune, Julia M. Brixen, Augusta W. Grant, Mary A. Freeze, Estelle Neff Caldwell, Nellie C. Taylor, Emily C. Adams, Mary E. Connelly, Elen Wallace.

PRIMARY ASSOCIATIONS.

Louie B. Felt, president.

Lillie T. Freeze, first counselor.

Josephine R. West, second counselor.

Mary Anderson, secretary and treasurer.

Olive D. Christensen, assistant secretary.

Vera I. Felt, recording secretary.

Margaret Hull, chorister.

Norma Fenton, Organist.

Aids—Aurelia S. Rogers, L. L. Greene Richards, Isabella S. Ross, Camilla C. Cobb, Euphemia I. Burnham, Eliza S. Bennion, Edna L. Smith, Josephine G.

Smith, Ida B. Smith, Clara W. Beebe, Edna Harker, Lillian L. Maeser, Grace Folland, Allie Howarth, Annie Wallace.

RELIGION CLASSES.

Antho H. Lund, general superintendent.

Rudger Clawson, first assistant.

J. M. Tanner, second assistant.

Joseph J. Cannon, secretary.

Members of the General Board—Antho H. Lund, Rudger Clawson, Joseph M. Tanner, Henry Peterson, Horace Cummings, Joseph W. Summerhays, Matthias F. Cowley, Hyrum M. Smith, Rulon S. Wells, Joseph W. McMurrin, Louis A. Kelsch, John H. Evans, William A. Morton, Joseph J. Cannon.

President Smith announced that the congregation had voted unanimously in favor of all the names submitted.

The choir and congregation sang the hymn beginning,

"Our God we raise to thee,
Thanks for Thy blessings free."

Benediction was pronounced by Patriarch John Smith.

SECOND DAY.

Saturday, October 7, 10 a. m.

Conference was called to order by President Smith.

The choir and congregation sang the hymn:

Come, let us anew, our journey pursue,
Roll round with the year,
And never stand still till the Master
appear.

His adorable will let us gladly fulfil,

And our talents improve,
By the patience of hope and the labor
of love.

Prayer was offered by Elder Helaman Pratt.

The choir and congregation sang the hymn:

O! ye mountains high, where the clear
blue sky

Arches over the vales of the free,
Where the pure breezes blow, and the
clear streamlets flow.

How I've longed to your bosom to flee.

ELDER GEO. ALBERT SMITH.

Why the Saints are regarded as a peculiar people.—The duty of forgiving one another.—Performance of duty increases faith.—We should not limit ourselves in good works.—The joy of eternal association with loved ones.

My brethren and sisters, I am grateful to my Heavenly Father this morning for the privilege of meeting with you in this house of worship. While I occupy this position I desire an interest in your faith and prayers, that I may be inspired by the Holy Spirit to say such things as He would have me say unto you. I have rejoiced with you in the remarks that have been made by our brethren in this conference, and it has been joy to me to see the multitude of Latter-day Saints present upon this occasion. The hymn that has just been sung is an inspiration to us who live

in these mountain vales. I believe the fervor with which it was sung is an evidence of the appreciation of the Latter-day Saints for the blessings of our Father upon them. We are called a peculiar people because, perchance, we thoroughly believe and obey the Gospel of Jesus Christ. Our peculiarity lies very largely in the fact that we believe the Old and New Testaments actually contain the word of the Lord, as far as they have been translated correctly. We also firmly believe the Book of Mormon, which the world knows comparatively little of; and add to that unwavering belief in the Doctrine and Covenants and Pearl of Great Price. We regard the teachings contained therein as revelations of our Father in heaven to His children who dwell upon this earth. It is not alone because we have faith in the books referred to that we are considered a peculiar people, but also because we confidently believe that our Father in Heaven has spoken in this day and age. In fact, we know that there is communication with the heavens. Our brethren and sisters of the world, generally, do not acknowledge that. We believe that Jehovah has the same feeling towards us, the same influence over us, that He had for and over His children who lived in this world in times that are past. If our peculiarity went to the extent that we lived by every word that proceedeth from the mouth of our Heavenly Father, then we would indeed be a blessed people. We do, to a large degree, live by the testimony that has been given to us by our Redeemer, and thus far we are a blessed people, the acknowledged children of the Lord.

There is one thing I find that we have

not yet learned completely, and it comes to my mind this morning, that is, the disposition to forgive one another our trespasses. The Lord has given us great information, has revealed His mind and will unto us, has taught us things that the world know not of, and, in accordance with the information we have received, He holds us responsible and expects us to live a higher life, a more ideal life than those who do not as fully comprehend the Gospel as we do. The spirit of forgiveness is something that the Latter-day Saints might with profit exhibit more fully among themselves. Sometimes a brother in authority has offended, in some way, one of the members of the Church, probably unknown to himself, and that child of our Father's silently continues to feel hurt, instead of doing as the Lord has commanded, going to the offending man and stating to him, in kindness, the feelings of his heart, and giving that brother an opportunity to say to him, "I am sorry I have offended you, and I desire that you shall forgive me." The result is that, in some instances, we find a resentful feeling existing that has been instigated by Satan. Now, we must get into a condition where we can forgive our brethren. In connection with this matter, I will read a few verses from the eighteenth chapter of St. Matthew, beginning with the twenty-first verse. It seems that the Apostles were with the Master upon this occasion, and Peter came to Him and said:

"Lord, how oft shall my brother sin against me, and I forgive him? till seven times?"

Jesus saith unto him, I say not unto thee, Until seven times but, Until seventy times seven."

Then the Savior gave a parable, which I will not take time to read, but it was a parable of two men. One of the men owed his lord a large amount of money, and he come to him and told him he could not pay what he owed, and asked that he might be forgiven the debt. The lord of that servant was moved with compassion, and forgave the debt. Straightway this man who had been forgiven went out and found a fellow-

servant who owed him a small amount, and he demanded his pay. The poor man was unable to meet the obligation, and he in turn asked that he might be forgiven the debt. But he was not forgiven; on the contrary he was taken and cast into prison by the one who had already been forgiven by his lord. When the other fellow-servants saw what had been done they went to the lord of this man and told him, and he was wroth and delivered the one whom he had forgiven unto torment, until he should pay all that was due. His soul was not big enough to appreciate the mercy shown him, and because of that lack of charity he lost all. At times we find little difficulties arising among us, and we forget the patience our Father in Heaven exercises towards us, and we magnify in our hearts some trivial thing that our brother or sister may have done or said concerning us. We do not always live that law which the Lord desires us to observe in regard to these matters. We forget the commandment He gave to the Apostles in the words of the prayer, wherein they were told to pray that they might be forgiven their debts even as they forgive their debtors. I feel that we have to learn a great deal in this regard. We have not complied as completely as we should with the requirements of our Heavenly Father. In the Book of Doctrine and Covenants we find a reference made to this matter of forgiveness, wherein the Lord gives a commandment; it is contained in the sixty-fourth section, and refers to us in this day. It reads as follows:

"Nevertheless he has sinned, but verily I say unto you, I, the Lord, forgive sins unto those who confess their sins before me and ask forgiveness, who have not sinned unto death.

"My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened:

"Wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin."

(The verse last read is the one I would emphasize.)

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men;

"And ye ought to say in your hearts, let God judge between me and thee, and reward thee according to thy deeds."

If our lives were such that, when we differ with our neighbor, if, instead of setting ourselves up as judges one against another, we could honestly and conscientiously appeal to our Father in Heaven and say, "Lord, judge between me and my brother; thou knowest my heart; Thou knowest I have no feeling of anger against him; help us to see alike, and give us wisdom that we may deal righteously with each other," how few differences there would be, and what joy and blessings would come to us! But, little difficulties arise from time to time which disturb the equilibrium of our daily lives, and we continue to be unhappy because we cherish an improper influence, and have not charity.

We find another reference to this matter, that has a bearing also upon another condition, in that sometimes we feel uneasy and worried when we fail to do what our Father desires of us. A man who is living in accordance with the Gospel of Jesus Christ is never in doubt about its success; but the man who neglects his duty, who fails to keep his covenants, loses the Spirit of the Lord, and he then begins to wonder what will become of Zion. Whenever you, my fellow laborers, feel there is something wrong with the Church, go into your secret places and kneel down before the Lord, examine your heart, and you will find every time that there is something in your own life that occasions doubt; the tempter is working on your mind, causing you to feel that perhaps Zion will not be victorious. Whenever you are doing your full duty, you will know, as you know that you live, that it is our Father's work, and that He will bring it off triumphant. We find in the ninety-eighth section of the Doctrine and Covenants the following reference:

"And again I say unto you, if ye observe to do whatsoever I command you, I, the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you."

This is the word of our Father in Heaven to us.

And again with reference to patience under persecution:

"Now I speak unto you concerning your families; if men will smite you, or your families, once, and ye bear it patiently and revile not against them, neither seek revenge, ye shall be rewarded;

"But if ye bear it not patiently, it shall be accounted unto you as being meted out a just measure unto you."

This also is the word of the Master unto us. If we live according to this law, we will grow in grace and strength day by day, and in favor with our Heavenly Father. Faith will increase in the hearts of our children. They will love us for the uprightness and integrity of our lives, and they will rejoice that they have been born of such parents. I say to you that this commandment is not given in an idle way; for the Lord has declared that He does not give any law indifferently, but every law is given that it may be kept and lived up to by us. We will be in this world only a short time. The youngest and strongest of us are simply preparing for the other life, and before we get into the glory of our Father and enjoy the blessings that we hope to receive through faithfulness, we will have to live the laws of patience, and exercise forgiveness toward those who trespass against us, and remove from our hearts all feelings of hatred toward them.

"And again, if your enemy shall smite you the second time, and you revile not against your enemy, and bear it patiently, your reward shall be an hundred fold.

"And again, if he shall smite you the third time, and ye bear it patiently, your reward shall be doubled unto you four fold;

"And these three testimonies shall stand against your enemy if he repent not, and shall not be blotted out."

There is a disposition on the part of

some returned Elders, and other men who hold the Priesthood, and women, who hold positions in the Church, to neglect Sacrament meetings and other important duties, and to confine their labors to some special calling. They may be officers and teachers in the Sunday school, and when they perform their Sabbath school labor, consider that sufficient; or, they may be Mutual Improvement workers, and if they discharge their obligations in that regard they consider their whole duty done. But, this is an erroneous idea. We are required to live by every word that proceedeth from the mouth of our Father in Heaven. We are expected to so conduct ourselves day by day that, if we see distress or want, or need of advice and counsel on any occasion, we should forthwith act as servants of the Lord in very deed. We find in the fifty-eighth section of the Doctrine and Covenants a reference to this matter: I desire to read it to you, because it is the word of the Lord with reference to our opportunities:

"For behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

"But he that doth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

"Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?"

I feel that we are representatives of a great people. We have met together from all the stakes and branches of the Church. We have come to be fed by the Spirit of our Master. When we go back to our homes, if there are those among us who are indifferent and careless, it is our duty to call their attention to the Scriptures and to bring them face to face with the com-

mandments of our heavenly Father. There are many young men who are indifferent and careless, but who possess some ability, and as the Lord has said in this revelation, they should not wait to be commanded, but volunteer to go forth and, in the authority of the Holy Priesthood, labor for the salvation of the souls of the children of men.

Grateful should we be, that in the fastnesses of these grand mountains, our feet have been planted; and that the Messiah has imparted to us a knowledge that the Gospel is true. Grateful should we be for a knowledge of the eternity of the marriage covenant. If in this life only had we hope, we would indeed be of all men most miserable. The assurance that our relationship here as parents and children, as husbands and wives will continue in heaven, and that this is but the beginning of a great and glorious kingdom that our Father has destined we shall inherit on the other side, fills us with hope and joy. One of the greatest evidences to me of the divinity of this work is that it teaches there is eternal life on the other side, and that there will be a reunion there of the loved ones who have known each other here. Consequently, as parents, we may well be patient and loving toward our children, for they will eternally abide with us on the other side, if we and they are faithful. The few years that we live here may be regarded as a time in which we become acquainted, but, when we mingle in the other life, we will know each other better than we have here. Grateful am I that this testimony has been given me, and for the knowledge that the Savior was indeed the Redeemer of the world. Thankful am I for the testimony that Joseph Smith was indeed a Prophet of the Lord, and that every one of those who have succeeded him, in the exalted calling of president of this Church, have been inspired by the same spirit that characterized Joseph Smith's life. I am glad to add my testimony to the integrity of Joseph F. Smith. No matter what the

world may think of him, no matter what unkind things they have said of him, I testify to you that he is, indeed, a servant of the Lord, that he stands at the head of this work, by Divine appointment, and that there is no power, either in earth or in hell, that can destroy the influence our Father has given to him. He is surrounded by men who are faithful and true, men who love the Saints better than their very lives, men who devote the energies and powers that God has given unto them to your blessing. They leave their homes and the comforts thereof, and labor constantly, not that they may be glorified, but that you and your families and all mankind may be saved and exalted. Honor and love these men, sustain them with your faith and prayers, and as you uphold them in the positions to which they have been called, so will our Father in Heaven sustain and bless and magnify you in the eyes of your families and those with whom you associate. May the peace of heaven be with us. May the ensuing meetings be a joy and blessing to every one of us, as were those of yesterday. May we have the Spirit of the Master dwelling within us, that we may forgive all men as He has commanded, forgive, not only with our lips, but in the very depths of our hearts, every trespass that may have been committed against us. If we do this through life, the blessings of the Lord will abide in our hearts and our homes, which may God grant, in the name of Jesus Christ. Amen.

ELDER FRANK Y. TAYLOR.
(President of Granite Stake.)

I desire, my brothers and sisters, to enjoy the same good spirit that has actuated the remarks of the brethren who have preceded me. I feel grateful unto my Heavenly Father that I can bear my testimony to the work of the Lord, and that we have servants and prophets of the Lord ministering to us. I have been much impressed with the remarks of Elder George A. Smith this morning on the spirit of forgiveness. I feel how necessary it is that we as Lat-

ter-day Saints should have this in our souls, not only towards those who are of our own faith, but the Savior requires that we have it towards all men. In connection with this, I bear testimony that I have been acquainted with the authorities of this Church from President Young until this day, and that I have witnessed this spirit of forgiveness in the hearts of all those prophets and leaders of the Church. They have felt to forgive their fellowmen. I was not, of course, acquainted with the Prophet Joseph Smith; but my father was intimate with him, and hundreds of times I have listened to him discourse on the merits and graces that characterized the Prophet, and I learned to love him more dearly because of the kindness of his heart and because he loved all persons, little children and all. I remember, a year or two ago, a man bearing his testimony to the kindness of the Prophet Joseph toward little ones, and it struck me as being very similar to the character of our Savior. He referred to an incident when he was a little bare-footed boy. He was traveling in to Far West, and it was inclement weather. He and several other small boys were paddling through the cold water and their feet were chilled. A man came along on horseback and he picked them up, one by one, took a large silk handkerchief out of his pocket and tried to warm their benumbed feet. It is only a little incident, but it shows the kindness of the Prophet's heart toward little ones. I remember my father speaking of the mobbings, trials and privations he endured and I being but a little boy, unable to discriminate always between right and wrong, and not having that feeling of forgiveness which the Gospel of Christ brings to the soul, my face used to blush up and I would become indignant, and felt in my heart that when I became a man I would resent the wrongs that had been perpetrated upon our fathers in establishing this work. My father used to smile at me, and pat me on the back and say, "My boy, that is not the kind of spirit that the Gospel leaves in the

hearts of mankind; as you grow older you must learn that you must forgive." This gospel of ours is designed to save, to build up, to bless and comfort; and it is not right on our part to harm any man. I have been acquainted with these brethren. I have listened to their testimonies, and I know that I have never yet listened to their voices being raised to harm or injure any man. On the other hand, their counsel and advice has been uplifting, saving, and such as would bless and comfort all who would give heed to it. I know that they have been good, clean men, and I know their advice has been good and would bless me if I would only carry it out. I honor them for this. I know that the example they have set in this community has been good, one that anybody could imitate with profit and blessing. When I think of this, I think how different it is to the spirit that has characterized some of our friends who do not have the same faith that we have. I never knew the authorities of this church to go out into the world condemning mankind, and pulling them down. On the contrary, their counsel and their lives have been examples to live up to, and that would benefit and bless mankind. I have met many people of different denominations in the world, and I have been anxious to learn concerning their faith, to find out what they possessed that might add to my faith and increase my knowledge, but I never had one of them manifest a spirit to bless me. I have had them by the score point the finger of scorn at me, and I have heard them ridicule the best men of our community, men I love with my whole heart. I have had men tell me that my father, who I knew was clean, pure and upright, was not a fit man to associate with. Figuratively, I never had one of them hand me a loaf, when I asked for it they have given me a stone. On the other hand, whenever I have gone to the authorities of this church they have given me comfort, and peace. The spirit that seeks to pull down, to destroy, and to harm mankind, is not the Spirit of the Lord

Jesus Christ. The genius of this gospel is to build up, not to destroy; it is to unite, not to dismember; it is to bring peace and good will, not to bring sorrow and distress. I testify that when I have lived this religion, and done my duty, the Spirit has brought unto me peace, comfort and blessing. As I have grown older I have learned, as my father testified to me when I was a boy, that when people live this religion and keep the commandments of the Lord they seek to build up, to bless, and to comfort mankind. When I was young it used to be quite a testimony to me, and it is today, that the religion of the world cannot be true because the followers seek to destroy the character of clean, good men, and to pull down this work of our Heavenly Father. I know that the Spirit of the Lord does not actuate men to injure or to destroy, or to pull down any people, whether in this church or any other church. The Spirit of the Lord does not actuate people to do harm, or to do ill of any kind. I take delight, brothers and sisters, in sustaining the authorities of this church, because I know they are men of God, actuated by the Spirit to bless and comfort us if we will only follow their teachings. God forbid that I should forsake them, or that my hand should be raised against them, or that I should indirectly or directly be a party to any attempt to nullify their good works and bring to naught that which they desire for the blessing and comfort of the Latter-day Saints. If we will heed their counsels we will be happy indeed, and we will be blessed and sustained by our Heavenly Father. I have no fear of the Latter-day Saints in the least about this matter, because I know those whom I come in contact with, that are living their religion, manifest unity of faith, and do sustain those who preside over them. I know that the people in the stake over which I preside sustain the authorities of this church with their whole hearts, and propose to continue to sustain them.

I do not feel that it would be wise for me to continue my remarks. I love this work, I love the authorities who

preside over us. I have a testimony of the truth of this work. As I live nearer to my heavenly Father I enjoy more of the Spirit of the Lord, I have more happiness and peace in my heart, and I feel kindly towards all mankind. May the blessings of the Lord attend you ever, I ask it in the name of Jesus Christ. Amen.

Sister Annie Shields sang beautifully a solo entitled, "With Verdure Clad."

PATRIARCH JOHN SMITH.

Testimony concerning the divine calling of the Prophet Joseph Smith.—Necessity for following the promptings of the Holy Spirit.

My brethren and sisters, it is with a feeling of pleasure, also of regret, that I stand before you on this occasion. It is a pleasure to me to be in the line of my duty. It is a pleasure to me to look at the faces of the people who are present, and to see so many gathered here to listen to the words of the Lord through His servants. It is with regret that I realize I am not what is termed a public speaker. It is seldom that my voice is heard in public, and unless you give me your faith and prayers to bring something to my mind, it will be a hard matter for me to say anything profitable to you on this occasion. I have a testimony to bear that this is the work of God, that we are His people, that Joseph was a prophet of the Lord, and that he gave unto us, through the inspiration of the Holy Spirit, the principles of life and salvation, which are now taught to the people. On many occasions I know that the Lord has been with me, and has inspired my sayings. I can bear testimony also that it is through the faith and prayers of the Saints I am here now. On two different occasions I have been physically broken down by overwork, but the faith and prayers of the Saints have prevailed, and I am here today, and, the Lord being my helper, I shall stay with you sometime yet. I bear testimony that that which we have listened to thus far through the conference is just and true. It has been spoken by the inspiration of the Holy Spirit,

and if we, as a people, will follow the instructions we have received it will be well with us. In my travels among the people of late I have noticed that they are, as a rule, striving to live their religion and do their duty. They are striving to live before our Heavenly Father in that way and manner that His blessings will attend them. As Latter-day Saints we have many duties to perform, and if we are diligent, and learn to listen to the whispering of the Good Spirit, we will not often err in judgment. All persons have a good monitor with them, and if they will live in a proper manner that monitor will direct them in the right path, and they will make no mistakes, but if they are careless and indifferent, trusting entirely to their own judgment, then they are liable to err. Speaking of the principle of forgiveness, we find that it is not so much among us as it ought to be. We should strive to live according to the old adage, "Do unto others as you would they should do unto you." If we will be guided by the True Spirit, and follow its promptings, it will be better for us. That the blessings of the Father may rest upon Israel and guide us in the true path, that when our time comes to go hence His blessings shall be with us and we shall be prepared to receive all that He has promised the faithful, is my prayer in the name of Jesus. Amen.

ELDER WILLIAM T. JACK.

(President of Cassia Stake.)

My brethren and sisters, I feel very thankful this morning for the opportunity I have, in connection with you, in attending this general conference of the church. I have rejoiced very much in the testimonies of those who have spoken in this meeting, and in the previous sessions of this conference. I have a testimony that our brethren who have addressed us have spoken the truth, because they are actuated by the spirit of truth. They are men of God, engaged in the work of salvation, and I know that their words are words of eternal life. It is an exceeding great pleasure to us, living as we

do in one of the remote stakes of Zion, to have the privilege of coming to conference to hear the words of inspiration that fall from the lips of the servants of the Lord, and listen to the sweet singing that we hear. These things cause my heart to rejoice, and I feel continually to praise the Lord and acknowledge His goodness. I desire with all my heart to be able to serve Him, to keep His commandments and to be instrumental in His hands in seeking to bring to pass righteousness among the children of men.

The Cassia stake over which I have the honor to preside, is one of the small stakes of the church, our population numbering only 3,231 souls. Of this number, we have nine hundred and forty-four children under eight years of age. I felt very pleased yesterday, while President Smith was speaking of the limited number of missionaries now abroad carrying glad tidings of salvation, that it is our good fortune to have about forty brethren from Cassia stake in the mission field, who have gone willingly, yea, gladly, in order that they may assist in accomplishing this part of the work of the Church. The Stake in which I reside is one of the new settlements of the Church. We have within our borders one of the great government projects for bringing water upon the arid lands, and through the efficiency of the servants of the government in this work much is being accomplished. Many thousands of acres of land will be brought under cultivation, and homes can be made by thousands of people. We have, at the present time, coming into that part of the State of Idaho people from nearly all parts of the United States, and I am very pleased to note that they are men and women of good principles, as a rule. They are honest, industrious, and friendly toward their neighbors. They have not come with the prejudices and animosities that our missionaries often find in the east. We are glad to extend the hand of friendship to all such people. The time will come when that part of the state will become important. We hope as citizens of that state

to assist by our efforts in helping to bring to pass this change.

Our people are an exceedingly good class. I do not believe it would be possible to go into any of the Stakes of Zion and find Latter-day Saints who are more sincerely endeavoring to live their religion than the people of the Cassia stake. As a rule they are living in peace, and I believe they possess the spirit of forgiveness. They are endeavoring through faith and prayer to continue in possession of the inspiration of the Holy Spirit, which leads and guides into all truth. In consequence of the newness of our country we are just beginning the erection of commodious meetinghouses in our wards. Wherever we see these houses, we look upon them with the thought that a part of the means used for this purpose has come to us from the Trustee-in-Trust, and when we read the newspaper agitation which is going on over the disposition of the tithes, we look at our ward meetinghouses, our Stake meetinghouse, our beautiful Academy, realizing they are monuments to the credit of the tithe payers, and to the beneficence of the authorities of this Church. I want to say, my brethren and sisters, in behalf of the saints of the Cassia stake of Zion, I believe there is not one among them who is paying tithing that is questioning as to the disposition of that fund. We know full well the men into whose hands it comes, and we know that it is handled as carefully and judiciously as any money in this world can be handled. We have implicit faith and confidence in President Joseph F. Smith, and his counselors, the Twelve Apostles, the Seven Presidents of Seventies, and in all the general authorities of this Church, because we know that they are men of God. We are endeavoring to the best of our ability to uphold their hands. It is our practice to go before the Lord and, in the earnestness of our souls, ask him to bless and preserve and magnify these brethren. I realize, as you do, that the Lord has blest them, that He has sustained

them, and that He is assisting them in the very important duties they have to perform.

We are endeavoring to assist in the building up of the Gem State. We see in our state immense possibilities. We are sustaining the officers of the government of our state. We look upon them as being exceptionally good men. We are honoring the laws of the land in which we live, both local and general. This, I may say, is a characteristic of Latter-day Saints. They have been taught from childhood to honor the flag of our country, to obey the laws of the land. This is being done, notwithstanding what may be said to the contrary by the enemies of this work. We love our country. We honor that great and good man, President Roosevelt, who stands at its head. We look upon him as a man of destiny, a man of exceptional power and ability, a man whom we believe God has raised up; and his influence is being felt in the west, in the reclamation of thousands of acres of arid lands that have been bleached in the sunshine of heaven. I say, God bless our country, its laws and its institutions, its officers and its people. I believe that the gospel has inspired within my heart greater love for this country, greater veneration for its laws, than I could possibly have felt had it not been for the influence of the gospel. I believe that the same feeling prevails, as a rule, among the Latter-day Saints. I know that our authorities are patriotic, loyal men. If there is one individual in this church that I have admired more than any other, it is President Joseph F. Smith, because I have looked upon him as a model among men. I have watched his purity of life, I have observed his nobility of character, I have noted his sacrifices in his labor for the benefit of mankind. I know there is a man standing at the head of this church at the present time whose superior cannot be found in this wide world. That is my testimony and my feelings regarding President Joseph F. Smith. These men who stand at the head of this church are men whose lives are exemplary. They are men who

are and have been willing to sacrifice for this work and for the salvation of the souls of mankind. It cannot be said of these brethren that they say to the rank and file of the church, go hither and thither into the missionary field, and they themselves remain at home; but as you know, my brethren and sisters, all of these general authorities are practical missionaries. They have been out into the world. They have marked the path and led the way. They have brought home sheaves for their hire. They have in all these respects, and in all other respects, set before the membership of this church an example they expect us to follow, and I hope we will not be unmindful of their counsels. I thought while President Smith was addressing us yesterday, how few of us have attempted in the last three years to extricate ourselves from the bonds of indebtedness: some have been inclined to go further into debt, and have reached out upon the right hand and upon the left, and today it is a question as to whether or not the Latter-day Saints are in any better condition financially than they were when this note was first sounded by the prophet of the Lord. So far as I am concerned as an individual (I do not say it boastingly), I have tried to follow the example of these brethren. I have taken their counsel in relation to debt, and I stand today an example of the benefits of following the counsel of those who are in authority over us. The Lord will bless us if we will do this, we will get out of debt and surround ourselves with the necessities and comforts of life. I suggest to the Latter-day Saints that one of the best ways to get out of debt, and to keep out, is to pay as we go. If we have not money to pay for anything, let us go without it until we get the money. We have demonstrated that in our stake in the last sixteen months. In one concern where there was a debt of some \$23,000 hanging over the institution; today it is practically out of debt, by reason of the fact that the directors adopted the system of requiring the people to pay cash for what they got. It

has enabled that institution to get out of trouble, and has lifted it up so that today it is independent. I recommend this to the Latter-day Saints, and suggest that we adopt a cash policy, and pay as we go. While doing this, let us endeavor to live our religion, attend to our prayers, do our duty, attend our meetings, and seek first the kingdom of God and His righteousness. I testify to you, as a servant of God, that all other things will be added unto us. This gospel is true, there is no doubt about that, and it will save us if we will live according to its precepts.

May the peace and blessings of the Almighty rest upon us. May the inspiration of His Holy Spirit enlighten our minds, quicken our understandings, enable us to comprehend the truth when we hear it, and cause us to be united in all the affairs of life; that we may be forgiving in our lives, and, as we read from the revelation, seek to forgive all men, not only those who are members of the church, but forgive all men, no matter who they may be. If we will do this, the Lord will in the end forgive us, and will lift us up to salvation. Peace be unto you, my brethren and sisters. May the blessings of the Almighty rest upon you, and His prosperity attend you in your homes. I ask it in the name of Jesus. Amen.

Elder John Robinson rendered a sacred solo entitled "Grant Us Thy Peace."

ELDER CHRISTIAN D. FJELDSTED.

I do not know if I shall be able to speak loud enough to be heard by this vast congregation, but I esteem it a great privilege to attend this conference, a privilege I have not had for several years. I can truly say I am enjoying the Spirit there is in this conference. The doctrines we have listened to have come from God, and the singing has been quite inspiring. Thanks be to God, we are living in a time when we have inspired men to lead us. I have been in Scandinavia for several years, and I bring kind regards and thanks from the Saints of those countries, for the liberal feelings man-

ifested both by the trustee-in-trust and by the people here generally, through whose donations we have been greatly assisted, and we now have some very good meetinghouses in those countries. The gospel is spreading, and is being preached with power. I can say, in behalf of the Elders who have been sent from home, that they are doing a good work. They are fine men. You parents whose sons are out in the field can rejoice, because they are good boys, they are doing a good work, and they are living their religion. It is a hard matter to learn a language, but even in that the Lord is blessing them wonderfully. They meet, of course, with a good deal of opposition, and finding fault with the principles of the gospel by our friends outside of the church. I have told them we have not originated this gospel, neither has Joseph Smith nor the other leaders of the church; it originated with the Lord, the Creator of the world, and if you have any complaint to make against the principles of the gospel, He is the individual for you to complain against, not Joseph Smith, nor the Latter-day Saints. The Lord has revealed this grand and glorious gospel. He appeared to Joseph Smith and introduced His Son, even the Savior of the world, who spoke to Joseph Smith concerning the gospel; and that is where the complaint should be laid if there is any. We say that the principles of the gospel are true, and are calculated to exalt mankind, to bless the people, and to bring salvation to the human family, if they will obey it. My brothers and sisters, it is for us, as Latter-day Saints, to live our religion, because this is the work of God. His servants who stand at the head of His church are leading Israel in the way of salvation. May the Lord help us that we may do our duty, live our religion, honor our Father in heaven, and keep the covenants we have entered into, is my prayer, for Christ's sake. Amen.

The choir and congregation sang the hymn:
Praise to the man who communed with
Jehovah!

Jesus anointed that Prophet and Seer,

Blessed to open the last dispensation;
Kings shall extol him and nations revere.

Benediction by Bishop William B. Preston.

AFTERNOON SESSION.

Singing by the choir and congregation:

Now let us rejoice in the day of salvation,

No longer as strangers on earth need we roam;

Good tidings are sounding to us and each nation,

And shortly the hour of redemption will come.

Prayer was offered by Patriarch Angus M. Cannon.

The choir sang the hymn:

High on the mountain top a banner is unfurled,

Ye nations now look up, it waves to all the world;

In Deseret's sweet, peaceful land,

On Zion's mount behold it stand!

ELDER CHARLES W. PENROSE.

Permanence and perpetuity of the Church.—Its growth and development.—No hiatus in its history.—Keys given to Joseph Smith not to be taken away.—Organization of First Presidency.—It is not hereditary.—The work of God will continue and abide forever.

It is a great pleasure to me to look upon this congregation. We have come here from different parts of this state and of the surrounding states and territories that we might associate as members of the Church of Jesus Christ of Latter-day Saints in general conference. I feel for one that we have been well repaid for such journeyings, as we have had to undertake in order to come here. The Spirit that has prevailed in this conference from the very beginning has been such as to give comfort and joy and confidence to the Latter-day Saints assembled, and to increase in our souls a determination that we will serve the Lord, that we will keep His commandments, that we will sustain His servants whom He has appointed to guide and direct the affairs of His Church on earth, and that we will place ourselves in such a condition that the Lord may use us for the accomplishment of His purposes, for

the upbuilding of His kingdom, for the spread of truth and righteousness, and to help prepare the way for the coming of Him whose right it is to reign over all the earth. I am sure that every person present who knows anything about the operations of the Spirit of the Lord has had a testimony in his or her heart that the Lord is with His servants, that His power attends their ministrations, and that they are really and truly engaged in the Lord's work, and 'not in the work of man alone.

A remark made by Elder John Henry Smith, I am sure was thoroughly appreciated by those who heard him, and recommended itself to my soul, and that was, that the Lord in the latter days was to establish a kingdom that should "not be given to another people," that should not be overcome of the world but should stand forever, and it was to be given "to the people of the Saints of the Most High," and they should possess it for an everlasting kingdom. Now, we understood in the beginning, when we obeyed the Gospel of Christ and became members of this Church, that this promise was in relation to the work in which we became engaged. That it was to be different from former dispensations. That while the establishment of the Church and kingdom of God in former times was such that it was temporary and was overcome by the powers of evil—the world, the flesh and the devil, this latter-day work was to continue and abide. That it should not cease, but that it was established here permanently. We applied to ourselves the remark of the Prophet Isaiah concerning the great latter-day work, that the truth which the Lord revealed to us should "not depart from us nor from our seed, nor from our seed's seed, from henceforth, even forever." We understood that while those former dispensations only lasted for a time, and then wickedness came in like a flood and spread over the earth, that the dispensation of the fulness of times which the Lord ushered in through His servant Joseph Smith, was to continue and prevail over

every power beneath the eternal heavens, to establish truth and righteousness in the earth, to overcome the powers of evil, and bring to pass the purposes of God in the establishment of His kingdom and the coming of Jesus Christ, our Lord, to reign as King of kings and Lord of lords. That while in former times the powers of the world had overcome the saints, in the latter days, in the last dispensation, the people and kingdom of God were to prevail over the kingdoms of this world and the powers of darkness, until Satan and his hosts should be bound and evil should be exterminated from the earth, and righteousness should come in, and "a king should reign in righteousness and princes should rule in judgment."

Was not this the understanding that we had in the very beginning of our career in the Church? And has not the Lord strengthened that faith in our souls by the manner in which He has caused this work to prevail and progress in the earth? When we look upon the congregations of the saints in this conference and realize the fact, repeatedly stated here, that we are only representatives of the great body of the Church located in different parts of the world, we may exclaim as one did when the telegraph line --- completed, "What hath God wrought!" He has brought us from afar; He has congregated us here in the mountains, in fulfillment of that which He predicted through the Prophet Joseph, that before the Lord should come "Zion should rejoice on the hills and should flourish in the mountains." Zion, that has brought good tidings, as the Prophet Isaiah predicted, has come up into the high mountain, and as he and Micah both predicted, the people of God have come from the nations afar off. They have gathered up into the heights of the mountains. They have come here "to learn the ways of the Lord and to walk in His paths." They are building the house of the Lord, as he foresaw it, "in the tops of the mountains."

An effort has been made for some

time past to make some of the Latter-day Saints believe that at a certain period of the Church's history there was a great hiatus, that the Church became disorganized, as it were, because Joseph the Prophet died, martyred with his brother Hyrum for the word of the Lord and the testimony of Jesus, and that because the quorum of the First Presidency was disorganized the Church was disorganized and rejected. Now, my dear brethren and sisters and friends, if that were the case, then the hopes planted in our bosoms by the power of the Spirit of God in the beginning were vain, the promises made to the Church in the start were not true. God declared that He had set up His Church upon the earth "in the last days for the last time," and that it should prevail and should not be prevailed against. The idea that the disorganization of one quorum of the holy priesthood disorganized the Church is in itself an absurdity, and might be rejected by every sensible Saint. But you know there are evil influences abroad in the earth, and different spirits have gone forth to deceive the children of men, and we who are the servants of the Lord ought to be well posted on these matters, so that we may be able to dissipate doubt and uncertainty, and explain that which may seem a little mysterious to some people who are not fully in the light, because we do not all have the same degree of faith. Certainly, I believe that the congregations that have assembled here have not the least dubiety in their minds. The spirit that has prevailed here has testified of this. The unanimity with which the servants of God who have been appointed and called to lead the people in the latter days were accepted and endorsed by the congregation, without any dissenting voice, testifies to this. But there are others who are not up to the mark, not up to the standard, and they need encouraging, and need to have things explained to them, and we should be ready to expound, explain and exhort with all long-suffering, that the faith of the saints may be confirmed, and that

they may understand things as they are.

Now, when the Lord established the Church, as you know, it was but a little thing. As one of the writers of the Book of Mormon said, "out of small things proceedeth that which is great." That has been fulfilled, so far, in the history of this Church. Yet this is only the beginning of the magnitude of the great latter-day work, which shall prevail over everything that is evil and establish the kingdom of God in all the world. When the Church was organized, only six members were present at its organization; at any rate that number took part in the legal organization of the Church, and if all those who had been baptized at that time were counted they would make a very small number. The Church gradually grew and increased. It illustrated what the Savior said in regard to the work of God. It came forth, "first the blade, and then the ear, and after that, the full corn in the ear." It is a growth, as all the works of God are, so far as we can understand. Even the worlds commenced with a nucleus, and they gradually accumulated and grew, as God ordained, until they filled the place that God had appointed. The kingdom of the latter days was to be like "the stone cut out of the mountain without hands," which was to grow and increase until it became a "great mountain and filled the whole earth." So on the 6th day of April, 1830, when the Church was formally organized, and the Prophet Joseph was accepted as the first Elder in the Church, and as a prophet, a seer and a revelator, and the people were commanded to observe all things that he brought forth by the power and Spirit of God—on that day there were not enough persons in the Church to organize it in its fulness. It was like the little blade that comes out of the ground after the seed is planted; but as the years rolled on the Church increased in numbers, and the Lord brought into use the different men and women who came into the Church, that they might be utilized for the purpose of spreading the Gospel and building

up His kingdom in the latter days. The Lord foreshadowed that at a certain time there were to be Twelve that should be ordained to hold the keys of carrying the Gospel to the uttermost parts of the earth. And so various quorums and organizations were added. They grew out of that organization that the Lord established in the beginning. The germ, the form, the potency of it was right there, but it was not developed. It took time and circumstances and people to bring it into a condition that it might be fully organized according to the mind and will of the Lord.

In the first place, the Lord gave the Prophet Joseph Smith the presidency of the Church and the keys of this latter-day work. The Lord tested and tried him, to see whether he would stand, before he conferred upon him the fulness of the power of the Holy Priesthood to build up His kingdom in its fulness. I will read a verse or two from the 28th section of the Doctrine and Covenants, which shows how the Lord led along His servant in the beginning, and that this work was to come forth by degrees. The Lord gave a commandment to Oliver Cowdery as early as September, 1830, that he was to speak by the Holy Ghost, and that he should have the revelations of the Lord for himself and to aid him in his teachings; but although he had been ordained an Apostle when the Prophet Joseph was ordained by Peter, James and John, he was not to command the man who stood at the head. The Lord said:

"And thou shalt not command him who is at thy head, and at the head of the church;

"For I have given him the keys of the mysteries, and the revelations which are sealed, until I shall appoint unto them another in his stead."

Here is the possibility set forth that if Joseph was not true and faithful in all things, another might be appointed in his stead; and Oliver was commanded not to counsel him or to attempt to command him, but to receive the word of the Lord as it came from him.

In the 35th section of the Doctrine

and Covenants—a revelation given to Joseph Smith and Sidney Rigdon—the Lord said:

"And I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead."

This revelation was given in December, 1830, and there are two or three more of the same kind, given in the very beginning of the Church, while the Prophet Joseph was, as it were, on probation before the Lord. The Lord gave him authority and put him into positions where he could be tried and tested, and He said, "If he abide not in me, another will I plant in his stead."

I will read the 2nd verse of Section 65:

"The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth until it has filled the whole earth."

Now I will read from the 43rd Section, verses 3 to 7:

"And this ye shall know assuredly that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

"But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall not have power except to appoint another in his stead;

"And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments;

"And this I give unto you that you may not be deceived, that you may know they are not of me.

"For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received and shall receive through him whom I have appointed."

There is still, you will see, the opening left that if Joseph was not true and faithful and worthy of his calling, another might be appointed in his stead. But I want you to mark this point: There was not to be another appointed in his stead if he abided in the Lord.

It was only if he transgressed and became unworthy of his calling that he should have power to appoint another. Just put that down in your minds. So if dividers declare that somebody else was appointed to take the place of the Prophet Joseph, then they announce that the Prophet did not abide in the Lord, that he transgressed, and therefore another had to be appointed in his stead.

In a revelation given to the Church September 11th, 1831, the Lord said:

"I will be merciful unto you, for I have given unto you the kingdom.

"And the keys of the mysteries of the kingdom shall not be taken from my servant Joseph Smith, Jr., through the means I have appointed, while he liveth, inasmuch as he obeyeth mine ordinances.—Doc. and Cov. Section 64, verses 4, 5.

Here the promise was made to the Prophet Joseph Smith that he should have those keys as long as he lived, if he obeyed the commandments and ordinances of the Lord.

Our testimony is that he lived and died a prophet of God, and that he sealed his testimony with his blood. The Lord promised that the keys should not be taken from him while he lived, inasmuch as he obeyed His ordinances, so when the Prophet Joseph was taken away, the keys were with him, as the Lord promised they should be, both in this world and in the world to come. I will read a verse from the 112th Section. The Lord says:

"Now, I say unto you, and what I say unto you I say unto all the Twelve, Arise and gird up your loins, take up your cross, follow me, and feed my sheep.

"Exalt not yourselves; rebel not against my servant Joseph, for verily I say unto you, I am with him and my hand shall be over him; and the keys which I have given unto him, and also to youward, shall not be taken from him till I come."

Here is the promise of the Lord, not only to the Prophet Joseph Smith, but also to the Twelve, that the keys should not be taken from the Prophet until the Lord should come; for by this time he had been tested, proved, and found worthy. As he himself said, he had been swimming in deep waters and

up stream, and he had struggled against false friends and those surrounding him who professed to be his disciples, but who spoke against him and had risen up against him. Now the Lord said to him and to the Twelve, that the keys, which had been given first of all temporarily, as it were, until he should be tested and proved, should abide with him until the Lord should come, and with the Twelve whom He had called and appointed. Therefore, rest your souls easy in this security, that the kingdom, as the Lord says, is given to His people. I might read to you a dozen passages from the Doctrine and Covenants showing that the kingdom was given to the Church, and it was to abide and continue. The Lord said "I have sent my servants out to prune my vineyard for the last time, for behold this is the eleventh hour." His servants whom he had called into the vineyard were called for the last dispensation, and, He said, the keys should not be taken from the Prophet Joseph, for he had been tested and proved and found worthy before the Lord, before the angels and before the Church. They should not be taken from him and from the Twelve (that is the promise) "until I shall come, saith the Lord." So the keys were to abide with the Church from that time henceforth, until the Lord Himself should come and reign "in Zion and Jerusalem and before His ancients gloriously." As further evidence that this work was established for the last time, the Lord says in the thirtieth verse of the same section:

"For unto you (the Twelve), and those (the First Presidency) who are appointed with you, to be your counselors and your leaders, is the power of this Priesthood given, for the last days and for the last time, in the which is the dispensation of the fulness of times."

Here is the promise of the Lord to His servant Joseph and the Twelve that were with him, that the keys were given unto them, and they were to hold them and exercise them, and they were given in the power of this Priesthood for the last time, in the last days, and

for the dispensation of the fulness of times.

Now, as the Church progressed, the Lord, as I before remarked, added organizations and quorums, until the Church became perfectly established. The ear came forth in its beauty and glory. The little blade had measurably disappeared. "Mormonism," as I have said, is a growth. It is not the same today as it was yesterday; for it is growing, just like the flower that puts forth its leaves and its buds, and then its blossoms. It is the same plant, but it is continually changing, according to conditions and its environment and the necessity to develop itself in its beauty and glory. So also it is in the Church. Why, we have hardly attained the full corn in the ear yet. Every man read the 107th and the 124th Sections of the Doctrine and Covenants from beginning to end. If you do not have the book, buy one; and if you cannot buy one, borrow one. In the 107th Section the Lord reveals to the Church His Holy Priesthood—two Priesthoods, the Melchisedek and the Aaronic, which are one in reality, but divided into two branches. He says:

"Of necessity there are presidents, or presiding offices growing out of, or appointed of or from among those who are ordained to the several offices in these two priesthoods.

"Of the Melchisedek Priesthood three Presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the church, form a quorum of the Presidency of the church."

Does the Lord say there that some man is to appoint his brother, or his uncle, or his son, to preside over the Church? No. "Three presiding High Priests, chosen by the body," upheld and sustained by the vote and faith and fellowship of the Church, form the First Presidency. That is how the Presidency of the Church of Jesus Christ was established, by the revelation and commandment of God. That is how it has continued from that time until the present. When the Prophet Joseph was taken he had remained faithful and true, and he had

the keys of the latter-day dispensation, and he has them today. And if you think that he has departed from this people, if you think that his influence and power are withdrawn from the brethren here whom God has appointed to preside over us in the Church, you are sadly mistaken. The spirit and power of Joseph are in this Church and with this Presidency. Joseph the Prophet, although he has gone from our midst, holds the keys of the last dispensation, and will hold them till the Lord comes. But there were others appointed to act in his stead, in the place he occupied in the flesh, and he still holds his priesthood and power and authority and the keys of the dispensation behind the veil. He is doing a far greater work there than he could accomplish in the flesh. He has a wider sphere of labor, and more power and influence, now that the infirmities of the flesh are gone. He is clothed with the power of the holy priesthood, and the keys thereof abide with him. And he is with this people, for "the powers of this priesthood are inseparably connected with the powers behind the veil;" and they, united together, will prevail over every power and influence that may be brought against them.

When the Prophet Joseph was taken, and the quorum of the First Presidency was thus dissolved, it devolved upon the Twelve. Read this Section and you will find that the Lord gave to the Twelve authority to hold the keys, equal with the First Presidency—that is, when the First Presidency was dissolved. The quorum of the Twelve came next, and they had power to set in order all the other offices in the Church. That is part of their duty, as the Lord has commanded in this section. Therefore, the Twelve came up, with Brigham Young at their head, the Lord having designated him by revelation to be the President of the Twelve, as you has commanded in this section. There—Doctrine and Covenants. God gave Hyrum to be the man to hold the keys of the patriarchal blessings over the whole Church; but He gave Joseph Smith to preside over the Church, the whole Church—over Hyrum as well as

the rest. He also gave him his counselors. Then He gave the Twelve, and He put Brigham Young at the head of the Twelve. God knew what was coming, and He so ordered things that Brigham stood at the head of the Twelve; and when the Prophet Joseph, and the Prophet Hyrum, the Patriarch, were taken, the Twelve came up in their place, as the Lord had ordained. Satan then had twelve to overcome instead of three. Furthermore, you will find in the same revelation, in Section 107, that even if the Twelve should all be taken away, then there are Seventy to come up. It puts one in mind of the Irishman's wall. He built it five feet high and eight feet thick, and when they asked him the reason, he said that if the wind came and blowed it over it would be higher than it was before.

Now, as to this Church—the Church of Jesus Christ of Latter-day Saints—the Lord laid its foundations broad and deep and high. He made it impregnable. Why? Because He had ordained in the beginning that it should be perpetual, that it should not be overcome, that it should not be left to another people, that the keys of the priesthood should continue and abide until Christ should come and reign over the earth. So the Lord ordained, in the order of the priesthood, that when the First Presidency was dissolved, the Twelve should succeed, having all the keys, power and authority to regulate the Church and to organize the quorums. Thus it was that President Young and the Twelve conducted the affairs of the Church for some time. There was a majority of the Twelve who stood faithful, who were ready to do their duty, and the Lord says that "a majority may form a quorum" when it is impossible to have them all together. The vacant places were filled up in the quorum; and when the proper time came, President Young, who was a Presiding High Priest (so are all the Twelve—God's High Priests—a presiding traveling High Council), and his two counselors, were upheld and sustained by the vote and faith and fellowship of the Church, and formed the

Presidency of the Church, in the way God had appointed.

So it has been from that time to the present, my brethren and sisters. Whenever a vacancy has occurred, it has been filled. For the power of growth is in the Church. The power to regulate all its affairs is in the Church. The power to purge out all that is evil is in the Church. We need no outside pressure, or counsel, or instruction. All that is necessary is right within the Church. As we were told by Brother Lyman, it is a living thing, a living organism, quickened by the power of the Holy Spirit, and it is the word of the Lord that is proclaimed through its leaders. And so we have had the quorum of the First Presidency organized according to the will and commandment of God from that day to the present. I testify to you, before the Lord, that the truth which God has given to this Church shall continue and abide, that the keys of the holy priesthood sent down out of heaven in the last days for the last time, "will not be taken away again from the earth; that as the priesthood of Aaron will remain "until the sons of Levi do offer unto the Lord an offering in righteousness," so the keys of the Melchisedek Priesthood shall remain and abide until Christ, who is the great High Priest shall come and stand at our head, and be our King.

I know that this truth abides in the hearts of the people; but we ought not to allow any of our friends who are not strong in the testimony to be led astray by anything that may come along to lessen their faith and to weaken them. Let us be one. We have been one in these valleys. There never was a better spirit in the Church since I have known it, and I have been a minister in it for nearly 55 years. I know that the Spirit of God is with this people, and I have never enjoyed it better than I have during this conference. The Spirit of the living God has been present and inspired the utterances of those who have spoken, and they have found a place in the hearts of the people. The Saints have rejoiced. Why? Because the Lord is

with us. My brethren and sisters, this is His work, not the work of man, and He will cause it to prevail. How absurd it would be for the Lord, after He had established His Church on foundations of perpetuity, to allow it to lapse, to remain dormant for a number of years, when the very keys that He had given that the Church might be perpetuated were still held by the Twelve and the brethren associated with them. The idea that the Lord would allow the Church to go to sleep and into darkness when He had declared it should stand forever, would be folly. But the Lord has been with His people and with His servants. Do we not know that the Lord was with Brother Brigham when he led the Saints out of trouble and bondage in the east, across the great plains, and planted the Church in these mountain valleys, and prepared the way for the building up of the great community and the Zion which the Prophet Joseph foresaw, for he talked about it and appointed men to go and prospect the land, that "the Saints might become a great people in the midst of the Rocky Mountains," that Zion might flourish upon the hills.

The Church is still growing. The ear is still growing, and the full corn in the ear will be seen when Christ shall come. We have all the keys and powers necessary for that, right in the Church. Its organization is complete, with a Presidency, with Apostles, Seventies, High Priests, Elders, Priests, Teachers and Deacons, with the auxiliary societies which the Lord has inspired His servants to establish, both for the brethren and the sisters, that the women as well as the men might have something to do in building up this great latter day work. It is beautiful, it is glorious, it is perfect; for it has come from the hands of the Almighty. We are imperfect, we are feeble, we are not all fully carrying out that which God has placed upon us; but we will try, will we not? to do our duty. Let every man learn his duty in the Priesthood. Let every woman learn her duty in the organiza-

tions of the Church. Let us all perform our duties as members of the Church, meet together often, partake of the sacrament, remember our prayers, teach our children the principles of the Gospel of Christ and plant in their hearts that faith which has given us so much joy, satisfaction and contentment, and the work of the Lord shall go onward and shall prevail; the truth shall be carried to every nation, kindred, tongue and people, the honest in heart shall rejoice among the nations, the poor among men shall rejoice in the Holy One of Israel, the Lord will bring to shame the mocker and the scornful, the wisdom of this world shall come to naught and the understanding of the prudent shall be hid, but the honest and upright of heart shall rejoice in the Lord, the truth shall prevail, and the kingdom of our God shall come and His will be done on the earth as it is done in heaven, when "the meek inherit the earth and the wicked are cut off forever." God help us to be faithful and true, in the name of Jesus Christ. Amen.

"One Hundred Years," a quartet composed by Prof. Stephens, to commemorate the one hundredth anniversary of the Prophet's birth, was rendered by Lottie Owen, Mabel Cooper, George D. Pyper and Horace S. Ensign.

ELDER BRIGHAM H. ROBERTS.

Of necessity the subjects that are considered at our conferences are varied and numerous, in consequence of the work of the Lord being so extensive and consisting of both temporal and spiritual things. The Spirit of the Lord moves upon His servants to address themselves to the various interests in which the Church is concerned; and I have taken pleasure in noting that all the interests and all the departments of work in the Church generally receive that word that is seasonable to each before the conference is concluded.

Much has been said during this conference concerning the opposition that is waged against the work of God, and by the remarks made I have been reminded of a saying current in France to the effect that for a man guilty of

crime two courses only lie before him: one is confession, the other is suicide; and they add, "suicide is confession." So with those who feel disposed to attack this work. They may attack the administration of it, or they may attack its fundamental doctrines and seek to disprove it altogether; and in either event the attempt will end in failure as surely as confession or suicide ends in one result. To attack the administration of the work of the Lord under our present circumstances, in this year of grace 1905, is vain; for the testimony of all who have spoken and the testimony in the hearts of the Saints of God bear witness that there never was a time in the history of the church when individual liberty was more respected than now, and when the necessarily great administrative power in the presiding officer was exercised in more moderation. So that to my mind those who assail the administration of this work proclaim their own unwisdom and fret out only their own folly. To attack the Church in its fundamental doctrines is useless; for they are invulnerable, and not to be overthrown by the efforts of the ungodly to disprove their truth. Therefore, if these people who interest themselves in our concerns will take a word of advice, I would suggest, in the language of one of old, that they would best let this work alone; for if it be of man, it will come to naught of itself; and if it be of God, they cannot do aught against it, and possibly they may find themselves fighting against God.

The Apostle Paul, in his epistle to the Ephesians, told them that the Lord had revealed to him that in the dispensation of the fulness of times God would gather together in one all things in Christ, both things which are in heaven and things which are in earth, even in Him. I do not know that I quote this scripture for the purpose of having it foreshadow at all the line of thought that I would like to follow; but I believe it is profitable to remember in these great assemblies of the Church that we are living in that dispensation of the fulness of times, in which God

has promised to gather together in one all things in Christ, both in heaven and in earth.

Accepting the doctrine as true that we are living and operating in that dispensation, and that to the Prophet Joseph Smith was accorded the supreme honor of introducing that last dispensation—that dispensation which should culminate in the redemption of the earth and in the salvation of men; recognizing the truth, as pointed out in the remarks of Elder Penrose, that this institution of the kingdom is not to be left to other people, but is to grow and increase in the earth until it should fill the whole earth and the kingdoms of this world become the kingdoms of our God and His Christ—after admitting these premises, for anyone to suppose that after that glorious dispensation had made but a few steps forward in the unfolding of its greatness it was suddenly halted to wait for someone to grow from childhood to manhood, is of all follies the most supreme. I call your attention for a few moments to the very palpable evidences that may be seen and read of all men that there has been no halting in this work, no cessation in its growth and development, from the days of the Prophet Joseph until the present time. And I base my remarks upon the facts in the case; upon the word of God and His promise unto His people, given at a time when the fortunes of the Church were sunk to the lowest point in its history—I refer to the promise given to the Saints of God in 1834, in the month of February, when some twelve hundred of them had been exiled from Jackson County and were bivouacked on the Missouri bottoms, in most helpless circumstances. In that dark hour the voice of the Lord came to His Prophet and spoke these words:

“Verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour unto the counsel which I, the Lord their God, shall give unto them.

Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour,

And by hearkening to observe all the

words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the saints, to possess it for ever and ever.”

That was the promise of the Lord given unto the saints; and I say that the repeated triumphs of the Church over their enemies, notwithstanding the trials through which the Church has passed, the conditions that prevail in these 55 stakes of Zion represented in this conference, are the proof positive that God has vindicated His promise, so far as increasing the number of the Saints is concerned and multiplying the stakes of Zion; and the number and condition of the Saints in these stakes is evidence that they have, largely at least, lived in harmony with the conditions named in the revelation upon which they were to have success over God's enemies. It is true, of course, that a few years after this revelation was given the Saints were again driven from their possessions in the state of Missouri; but mark this difference between the first expulsion that took place in our history—the expulsion from Jackson county—and the expulsion from Missouri five years later; 1,200 were driven from Jackson county in 1833, but when the Church was moved from Missouri 12,000 or 15,000 people were exiled. The work of God then certainly had not ceased to grow. It was the turning over of Elder Penrose's wall, so built as to be higher when turned over than before. The proclamation of the Gospel had been fruitful, and thousands had been brought unto a knowledge of the truth between the two expulsions. It is true also, that a few years later another exodus was forced upon the people. Expatriation took place, and our fathers were compelled to leave the beautiful city upon the banks of the Mississippi and come into this desert, mountain waste. But this time when they moved the Church they moved something over 20,000! And then, if such a thing were to be thought possible that we must again move, they would have to move something like 300,000 people from

these mountains! So that in the matter of numbers, at least, there has been no retrogression in this work. It has steadily increased. The testimony of the Elders of Israel has been accompanied by the witness of God. It has appealed to the honest in heart, and in nearly all the nations of the earth there has been found a response. The gathering has continued until behold, the Saints have their feet made fast in these valleys of the Rocky mountains, where, in fulfillment of the prediction of the Prophet Joseph himself, the Latter-day Saints have become a great and a powerful people.

In the matter of preaching the Gospel the work has not slackened. We have been true to that missionary spirit impressed upon the people who received the Gospel in the commencement. The history of the Church is unique in this, it seems to me, that every time our fortunes have fallen lowest we have turned to the preaching of the Gospel as a means of relief, and through the proclamation of it have found renewed strength and added increased vigor to the work of God. You remember, do you not, the first foreign mission that was conceived and executed in the Church? In those dark days, when clouds of spiritual darkness settled upon Kirtland, and men whom the Prophet had trusted fell upon the right and upon the left and were filled with bitterness and hatred towards him—you remember how the Spirit whispered to him that some new move must be made for the salvation of the Church, and he was prompted by the Spirit to send word to Heber C. Kimball that the voice of the Spirit of the Lord indicated that he must carry the Gospel message to a foreign land; and it was done; for Heber C. Kimball opened the work in England. Then, after [the exodus from Missouri, before the Saints were yet settled permanently in Commerce, while the bulk of the Church was living in wagons, tents and other temporary homes, behold, a mission for the Twelve, to go abroad and proclaim the Gospel! Leaving their families in

utmost poverty, many of them in sickness, and the Twelve themselves sick, they drew to themselves the spiritual strength of this work and went forth as messengers of life and salvation. Again, true to this spirit characteristic of the Church when it was presided over by the Prophet Joseph, when the pioneers landed in this valley and began to settle this city and the surrounding country, before there had been any great development of material resources, the Twelve are again called out of this desert land, not only to preach the Gospel in England, but in France, Germany, Italy and Scandinavia. Thus this spirit of proclaiming those truths that God has deposited with the Church was characteristic of the Church when it settled in these mountains. These missions were appointed unto the especial witnesses of the Lord Jesus Christ—to the Twelve Apostles. Lorenzo Snow went to Italy, John Taylor to Germany and France, Erastus Snow to Scandinavia; and from all these lands sons and daughters of God have been brought into the fold of Christ.

A week or two ago I attended a service held in this city, in which the Church of Christ was arraigned for having by its conduct so prejudiced the world that they would not listen to the message that we had to deliver, and in solemn tones we were warned that somebody was responsible for that condition of things. Oh, how my heart swelled with joy when he who uttered those words and that warning was present at the opening session of this conference and listened to the report of the President of the Church concerning the missionary work carried on in all lands by the Elders of the Church; that the harvest was so great and the laborers so few, that although we had nearly fifteen hundred Elders in the field—and keep about that number out from year to year—yet this host of the servants of God were not able to meet the demands that are made for the proclamation of the Gospel. It seems to me that we are in a pretty good condition to meet all the respon-

sibility that we may be warned about concerning this matter.

Take it in the matter of publishing to the world the American volume of scripture, the Book of Mormon—one of the incidents, we may say, with which this great work commenced in the earth. Who is it that has published that work in some ten or twelve different languages; and to as many or more nations? It is the Church of Jesus Christ of Latter-day Saints. And the end is not yet; for we heard the explanation of President Anthon H. Lund, wherein he told us in this conference that still more translations of this work were in contemplation, in the Turkish and other languages. So that we have been steadily employed in giving to the world this new volume of God's word. Our hands have not been slackened with reference to sending abroad the word of God as it was known to the Nephites upon this continent, thus fulfilling the decree of God that the inhabitants of the earth should not only have the testimony of the Jews, but that they should have the testimony of the Nephites also, and through them they should learn that Jesus is the Christ. I say the Church has been most faithful in publishing the word of God to the inhabitants of the earth.

Another item. During the last few months of the Prophet's earthly career, the one subject which rested upon his mind more than any other was the subject of the salvation for the dead, the building of the Nauvoo Temple, the erection of a baptismal font and a house in which the keys of the holy Priesthood might be given to the servants of the Lord, where they might receive their conversations, as described in one of the later revelations to the Prophet, wherein they might receive that spiritual instruction that should better equip them for the work of the ministry which God had laid upon them. This was the burden of his discourses, this the burden of his letters written to the Church from his place of exile, while being compelled to hide from the officers of the law under the false accusa-

tion of having transgressed the law—parenthetically: the Prophet Joseph was as frequently in that condition, aye, more frequently than any of the brethren have been since. But this temple work was the one thing that seemed to press most heavily upon him just previous to his death. Have this people been true to that spirit of temple building and temple work? Let this monument of granite to the east of us, a collective discourse in stone by the Latter-day Saints, bear witness to the world that we have been true to that part of the work which was of such importance in the mind of the Prophet. Let the stone temple in St. George bear a similar testimony. Let the splendid temple in Sanpete county be another witness; and the one at Logan in the north, let it also testify to the same fact. Bring forth the records of those temples, and let the millions of baptisms for the dead answer whether this people have been true to the mission, in the redemption of the dead, which God has placed upon the Church. Let the records of sealings of husbands to wives, wives to husbands, children to parents and parents to children—let the hundreds of thousands of ministrations of this kind bear witness to the faithfulness of the people of God to this doctrine advanced by our Prophet in the last days. I say that the blending together, or, if you will, in the language of Paul, the gathering together of all things in earth as well as of things in heaven; the uniting together of the past with the present, of the fathers with the children, is one of the most stupendous facts connected with this great work of the Lord in the last days. Do you not remember that this doctrine, which is now so gloriously developed among us, was a matter of early concern to the Prophet Joseph? This work was foreshadowed in the very first interview the Prophet had with Moroni, for he quoted the words of Malachi, though a little different from what they are in the Bible, to the effect that the Lord would soon reveal the Priesthood by the hand of Elijah, and the hearts of the children

shall be turned to the fathers, and the hearts of the fathers to the children. If it were not so, he said, all would be consumed at the Lord's coming. After that, step by step, line upon line, precept upon precept, this doctrine was delivered, until it has borne fruit in the manner that I have indicated to you by the administration of the ordinances of the Priesthood, wherein the power of godliness is made manifest, and without which ordinances of the Priesthood, we are informed, the power of God is not made manifest.

So that we have been carrying out the projected work of the Prophet Joseph Smith in this respect.

One other thing I desire to call your attention to. The President, in his opening remarks, rejoiced that we were taking a course that at least displeased the devil, or his advocates. I remember in this connection a saying of President Young's. He said, You may feel pretty safe as long as the devil takes exception to what you are doing, for he is not disposed to approve of righteousness, or to complain if through unrighteousness you play into his hands. Now then, it may be a miserable sort of evidence to refer to in connection with a theme so glorious as this, and yet I cannot quite resist the temptation to let him furnish a little evidence; and I do it in this way: Has not the same bitterness and hatred that characterized the Church under the presidency of the Prophet Joseph Smith, the same determination to destroy the Church, followed the Church led to the mountains by the Twelve Apostles under President Brigham Young? Has not the same spirit characterized their ministrations among the inhabitants of the earth? Surely you know the Saints had no rest in the days of the Prophet Joseph. His life was a continual scene of conflict and contest with the powers of darkness, who sought to destroy him and also the work which God had ordained that he should bring forth. At every turn we have been confronted with the self-same enemy. From the fact that that enemy recognized the Church of Christ

in these mountains we may gather some evidence that this is the continued work of God. It was not the Elders of any of the so-called dissenting factions that have met mobbings and whippings in various countries of the world; it was not any of their representatives that were shot down in the State of Georgia, or the State of Tennessee. No; they were representatives of the Church of Christ in these mountains—the men who held the Priesthood—divine authority—and stood for the truth, and the fulness thereof.

But I do not know that we ought to concern ourselves too much about these matters, though it makes one rather rejoice to see the work of God grow and flourish, notwithstanding all the opposition that is aroused against it; to see stakes multiplied, missions increased, and the people grow in grace and in the knowledge of the truth, despite the efforts of the adversary. You will pardon me, I hope, for glorifying a little in the failure of our enemies, as well as rejoicing a great deal in the success of the work of God.

I do not know whether I can make a thought I have in mind clear to you or not, but I am going to try. It has only passed through my mind a few times, and I do not know whether I have it well digested. As I pointed out in the commencement, we are living in the dispensation of the fulness of times, in the which would be gathered together in one all things in heaven and in earth. Repeatedly the brethren have borne testimony that this work, in pursuance of the promises of God, should not be left to other people. It is not going to fail. In past dispensations there has been a seeming triumph for the powers of darkness, and I have often wondered how Paul could possibly continue to labor with such energy when he had such clear conceptions, by the spirit of prophecy, that the time would come when an evil power would arise, which should exalt himself above all that is called God, sitting in the temple of God, and showing himself that he was God—that is, usurping God's authority and ruling men with a rod of

iron. Paul had the clearest conceptions. It seems to me, that the time would not be long before clouds of spiritual darkness would rest down upon the people. And so, in dispensations preceding that of the meridian of time, one after another they seem to have failed of permanently maintaining themselves in the earth. But now at last we have the sure word of God that His work shall be established no more to be destroyed nor given to another people. What I want to call your attention to is, that this idea is in harmony with the age in which we live. Our civilization has taken on a promise of permanency, the like of which did not characterize the civilizations of former days. The great Greek civilization was overthrown to a great extent by the success of the Roman arms. True, in time it reasserted itself, and by their civilization the Greeks are generally conceded to have subdued Rome. Rome in turn declined, and finally fell under the repeated assaults and waves of immigration of barbarous tribes from beyond the Danube, from the far north and northeast. This was the fate of the western division of the Roman empire. Later, in the fifteenth century, this was the fate also of the eastern division; for the terrible Seljuk Turks repeated the success over the eastern empire, that the German tribes won over the western. So the whole Roman civilization was crushed. And through all the ages civilizations have gone down and others have arisen in their place. But today the civilization of this age seems to have based on better foundations. Judge it by human wisdom, at least, one would say that we had arrived at a state of preservation of all light, truth and knowledge that has been confided into the human consciousness through the intellectual efforts of those who devote themselves to thought, science and philosophy. There exists nowhere on the face of the round globe the barbarous tribes

that can possibly overwhelm the knowledge and the civilization of the present age. And I believe that this permanency in civilization, the prospect of preservation of the light and truth that have been given unto the children of men, ought to be and necessarily will be accompanied by spiritual truth, spiritual philosophy, a true and permanent religion, that shall move side by side with this permanent civilization until it brings to pass the redemption of the children of men. So that this dispensation of the Gospel is in harmony with all other things with which we are surrounded. It promises permanency of civilization, and the preservation of all the knowledge that has been developed through the experience and researches of men as well as through the revelations of truth to the Prophet Joseph Smith. But I would say to those who pride themselves upon their attainments in science—and from the magnitude of their achievements I do not deny that they have a right to feel a little proud; I would say to those who glory in the philosophy that they have developed—and they too may well be proud of their achievements—I say unto them, scientists and philosophers alike, You are but lamely limping along far in the rear of the far-flung thought line of what God revealed through His servants the prophets. I will not have time to develop that thought; but I rejoice in the prospective triumph of the truth. We are going to win. We will not fail as a community, as an organization. Individuals, through human weakness and inclination to evil, may offend the Spirit of God and fall, as individuals; but as the throne of God stands sure so stands sure the foundations of this work and the structure that God is rearing upon it. That is my testimony in the name of Jesus. Amen.

The choir and congregation sang "The Doxology."

Benediction by Elder J. Golden Kimball.

THIRD DAY.

Sunday, Oct. 8, 10 a. m.

The choir sang the hymn beginning:

Come, dearest Lord, descend and dwell,
By faith and love, in every breast;
Then shall we know, and taste and feel,
The joys that cannot be expressed.

Prayer was offered by Bishop Orrin P. Miller.

The choir sang the anthem, "Rouse
oh ye mortals, the dawn is near."

ELDER RULON S. WELLS.

My brethren and sisters, I rise before you this morning in response to a call from President Smith, and I can assure you that it is with a feeling of great timidity, and unless our Father shall come to my support I feel wholly unequal to the task that has been assigned to me. I feel now, as I have always felt, deep interest in the great work of our Father in heaven, which He has instituted for the salvation of His children here upon the earth, and a testimony of its divine truth burns in my heart at this very moment. To me the meetings of this conference have been in very deed spiritual feasts. The Spirit of the Lord has been poured out abundantly upon His servants who have addressed the congregations, and I feel that the people themselves entertain the same view that I have expressed. Indeed the gathering of the people this morning is a sufficient guarantee of this truth, and I rejoice that even this great Tabernacle is not sufficient to hold the Latter-day Saints who have come up hither to hear the word of the Lord, insomuch that it has become necessary, notwithstanding the fact that the elements have been somewhat threatening, to hold an overflow meeting in order to accommodate the people who have come in such great numbers

to hear His holy word. It speaks well for the faith and for the interest that the Latter-day Saints have in the work of the Lord.

It has been said, during this conference, that the Latter-day Saints are a peculiar people, and sometimes I have wondered in what did this peculiarity consist. Wherever we go we find that we are somewhat different from the rest of mankind, so much so that we are pointed out and observed. In fact, we might say we are the observed of all observers when we go out into the world. Many times people have accosted me and spoken in reference to our missionaries. When I was in the missionary field they have said to me, "Your men are different from ours; they seem to be a different class of people." Why is it? Is it not the effect that the Gospel of Jesus Christ is producing among the Latter-day Saints? In our own community we do not realize the great change that has taken place in us since we have become identified with this peculiar religion. If we are living in harmony with the teachings of the Gospel it will have the effect to make those peculiarities still more pronounced. There is an influence that goes with the Gospel of Jesus Christ that is felt among the people of the world with whom we associate. I do not wish to convey the idea that we have so far advanced and become so perfect that we claim to be holier than the rest of mankind, but I do wish to convey the idea that there has been an effect wrought upon this community as a direct result of our religion. It has opened the eyes of our understanding. It has caused us to look at life from an entirely different aspect. We have been enlightened by the power of the

Holy Ghost that was conferred upon us when we entered into covenant with the Lord. The peculiarity that is more prominent with us than all others is the spirit of love. The spirit of the Gospel is the spirit of love, and there have been exhibitions of that love in the whole career of the Latter-day Saints.

In pursuance of this quality which so distinguishes us from other peoples in the world, our young men leave their fathers and their mothers, their wives and children, and go out into the world without remuneration to proclaim the glad message of great joy. Oh! what a wonderful manifestation of love towards their fellow men. Where in all the world can such a thing be found, other than among the Latter-day Saints? There may be isolated instances of great devotion on the part of men who are sincere and honest in their motives, but where upon the face of the whole earth will you find a whole community who are willing to make this sacrifice because of the love which they hold toward their fellowmen? The spirit of this work, the spirit that impels these young men to go out into the world, distinguishes them wherever they go and manifests itself in the spirit of love. You do not hear of the missionaries of the Church of Jesus Christ of Latter-day Saints being full of hatred and venom and seeking whom they can destroy; you do not find them laying traps, or disseminating falsehood, or doing that which will bring their opponents into discomfort. No; you will find them laboring for the salvation of the souls of the children of men. You will find them going from door to door, holding forth upon the corners of the streets, and encountering all kinds of opposition. You will find them proclaiming the fact that God has spoken from heaven and restored to earth His everlasting Gospel. You will find them traveling without purse and without scrip, oftentimes going hungry and submitting to great indignities and privations. These are not acts of men filled with the spirit of hate, but they are impelled by the spirit of love, a spirit to

benefit and bless their fellowmen. There is a spirit of peace that accompanies them in their ministrations; there is an influence, which they carry with them that they themselves seem to be unconscious of. They do not realize the great force and influence that is with them when they go out into the world. The influence that impels the Latter-day Saints, as I said before, is the spirit of the Gospel, which is the spirit of love. God is love, and if we possess His Holy Spirit it will manifest itself in acts of love. I do not know how I can more specifically illustrate the feeling that is possessed in such measure by the Latter-day Saints. Nevertheless, I will say this, that the man who is in possession of the Spirit of the Lord carries with him an influence that is a strange thing in the world, and it will cause those who come in contact with him to recognize the fact that he is different from the majority of mankind.

In the 121st section of the book of Doctrine and Covenants you will find these words:

45. Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distill upon thy soul as the dews from Heaven.

46. The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever.

In these words you find a corroboration of that which I have said. If the Latter-day Saints will allow their hearts to go out in sympathy and love for their fellowmen, and especially for the household of faith, their faith will grow stronger day by day, they will increase in the knowledge of God, and their confidence shall wax strong in His presence, and this doctrine of the Priesthood shall distill upon their souls as the dews from Heaven. Their whole being will be lit up by the power of the Spirit of God, and this power will make itself felt among the people of the

world. This is the great advantage we have received in yielding obedience to the Gospel. It is in this regard that we are different from the rest of mankind. That is not saying there are not millions of good people upon the face of the earth who desire to do the will of the Lord. But I would say to such that if they will also accept the truth as it has been revealed from Heaven, the same power, the same gifts and the same influence, will distinguish them from the rest of mankind. It is the marvelous power of the Holy Spirit; the doctrine of the Priesthood distilling upon the souls of those who allow their hearts to go out in sympathy and love toward their fellowmen, and who manifest that love in going out into the world to proclaim the truth as it has been revealed from Heaven. It is the same love that imbued the Savior of the world when He gave His life for the salvation of men. Greater love than this hath no man, that he will lay down his life for his friends. It is that love that impelled the Prophet Joseph Smith to lay down his life and to go as a lamb to the slaughter. It is that love that impels the servants of the Lord in this day to take their lives in their hands and go into the world, which is so full of hatred and prejudice against the work of the Lord. Those whom we find in the world rising up against the Latter-day Saints, what justification can they find in that? What spirit is it that imbues the men and women who disseminate falsehood and misstatements, which have the result of arousing prejudice and hatred toward the Latter-day Saints? What spirit is it that impels men and women to raise their voices against men whom they know to be honorable and men of virtue and integrity, for the purpose of blackening their characters, and making them appear in the eyes of the world men of the vilest character?

Contrast this spirit with the spirit that animates our missionaries. It seems to be the heritage of the Saints

to be hated of the world, and to have all manner of evil spoken against them falsely. It was so in the case of the Savior Himself. It was so with other Prophets and holy men who have spoken under the inspiration of the Spirit of God. It is that which has helped to distinguish them in the different periods of the world's history. They have always stood out prominent among the inhabitants of the earth, and their names have been had for good and for evil in all the world. The name of the Savior Himself was had for good and evil. The prophets of God have been despised and hated and stoned to death. They have been spoken of both good and evil. The Latter-day Saints in this day and age of the world, are no exception. They are spoken evil of by those who possess an evil spirit, and they are spoken well of by those who are honest in heart.

Having said this much regarding the peculiarities of our people, let us, my brethren and sisters, continue to be a peculiar people. Let our influence be felt wherever we go. Let it be said of us that we are indeed a peculiar people, in this, that the love of God abounds in our hearts, and that we seek to build one another up, not to tear down. When we come in contact with the world let them feel that we have no spirit of hatred toward them, no spirit to tear them down, but that in the depths of our hearts we desire to save their souls and to do them good. I know that this Gospel is the Gospel of Jesus Christ, the power of God unto salvation; that through the instrumentality of the Prophet Joseph Smith it has been restored to earth, never again to be taken away and never again to be thrown down; that those whom God has chosen to stand at the head of His people today are inspired of Him and possess the spirit of their calling. God help all to attain this testimony for themselves, and may we uphold and sustain His servants with all our hearts, is my prayer through Jesus Christ, Amen.

ELDER GERMAN E. ELLSWORTH.

(President of Northern States Mission).

My brothers and sisters, there is a desire in my breast that our Father will bless me with His Spirit the few moments I stand before you to testify of His goodness unto me, and unto the Elders I am privileged to labor with in the Northern States mission. Though my knees tremble under the task of speaking to you, my heart rejoices in the privilege of visiting this conference, and hearing the testimonies of my brethren who have been called upon to speak. I rejoice in their testimonies because it warms my soul, and makes me feel that God has been good to me in giving me also a testimony of His Gospel, and testifying to my soul that His Son Jesus Christ is the Savior of the world. I know that for the past six months our Father in heaven has fulfilled His promises upon the heads of the Elders laboring in the Northern States mission, and that they have been inspired in the performance of their duties. Many of them, during the past few months, look as brown as though they had been working in the harvest fields at home. I rejoice in the Gospel of Jesus Christ, and in the progress of the work in the mission where we are laboring. Our cry to the Presidency of the Church has been, as I understand is the case with presidents of other missions, that we have too few Elders to answer the calls of the people who desire to hear from us. From the northern to the southern part of our mission, we have calls from the people for tracts and books, and for visits from the Elders, so much so that during the last six months we have been compelled to ask the Saints to stand alone, to look to God, to read the Book of Mormon, and Doctrine and Covenants, to go to their Father in heaven for wisdom, and permit the Elders to go out among the strangers who have not had the privilege of hearing the gospel. The efforts of the Elders this summer have been blessed, and for the past four months, we have had an average of about fifty baptisms per month; and we have dis-

tributed 125,000 tracts, half of which are pamphlets, consisting of thirty-two pages. The Elders have sold hundreds of Books of Mormon in the last two months. Some of the big book stores in our part of the country have kindly consented to put our books upon sale along with others. We appreciate this kindly interest, it is a change from what has been in the past, for heretofore our books, if they have been in stores at all, have had a place among the shelfworn and second-hand stock.

There is one incident that has occurred in the Northern States mission which I believe all Latter-day Saints will be interested in, that is the conference that was held in Nauvoo last Saturday and Sunday. If I may be permitted I will relate the circumstances under which the conference was held there. About one month ago the president of the Northern Illinois conference was looking for a suitable place to hold a conference, and, having done missionary work for the past year in Hancock county, and had been blessed by a number of baptisms, and having heard it remarked that the "Reorganized church" people were contemplating holding conference in Nauvoo, he decided to hold the conference there, if possible, for he understood that they had postponed their's for one year, because conditions were not favorable. When he wrote to us about this, we requested the Southern Illinois Elders to join the northern Elders in holding conference there on the 30th of September, and the 1st of October. In accordance with that appointment, forty-eight Elders and twenty Saints gathered at Nauvoo on the 29th of September. The people residing here untriedly opened their homes and welcomed what they termed the constructionist division of the Latter-day Saints. They said that, if the people of Nauvoo had not driven the Latter-day Saints, that beautiful location would now be one of the greatest cities in the United States. They remarked that the people who were driven out of Nauvoo had gone into a desert and had made it a desirable place, and they have not imagination enough to conceive of what would have been done

in Nauvoo, had the Saints stayed in that goodly country. Some of the Saints and Elders from the Central States mission, hearing of our conference, visited us, as also some from the Southern States. The Spirit of the Lord was upon every Elder who bore witness to the truthfulness of the gospel, and the hearts of the people rejoiced. We had more houses offered for our accommodation than we could occupy. Eight Elders had the privilege of rooming in President Brigham Young's old home; four, I think, in Heber C. Kimball's house; and eight or ten in the Nauvoo Mansion House. We held our fast meeting in the Riverside or Nauvoo house. The Spirit of the Lord was upon those who bore witness in that meeting, and all present were much affected. We had the pleasure of having Brother Lorin Farr with us, who formerly lived in that city, and who filled a mission to the Eastern States under the call of the Prophet Joseph Smith. The Nauvoo people were anxious to have him visit them and talk of old times. Some said they had been praying for years that the Latter-day Saints, the people who had made a desert to blossom as the rose, would come back, and help them build up that city, which is now sixty years behind the times. The residents in the Nauvoo House moved into that place four months ago. They had never met any of the elders before, but the Spirit of the Lord came upon them, and we heard that, the day after conference, that family, with others, were baptized in the Mississippi river.

I rejoice that the spirit in that country, once the home of the Latter-day Saints, has changed, and the people there deplore the fact that wicked men drove out people who were gifted with the power to build up a country, and who had within their souls a desire to beautify this earth. The mayor told us we would be always welcome. The man who owns the hall that faces east on the temple block said that we could have the use of that hall from this time forth. Heretofore we have had to hold our meetings on the streets. Our Sunday afternoon and Sunday evening

meetings were attended by about five hundred people, and they expressed themselves sorry when the meetings closed, for, they said, they had never witnessed anything like it since they lived in that city. The comment was made that, if fifty elders and a few saints could make them feel that good, what would ten thousand, or twenty thousand Latter-day Saints do for them? The spirit manifested in Nauvoo is also exhibited in other parts of Illinois, with the exception that a few people are still fighting the truth. The honest people, the farmers, the working people, those who earn their bread by industry, seem to desire the truth, and though they may be blinded, and feel that in fighting the Latter-day Saints they are engaged in a good cause, yet when they meet our elders and come in contact with their influence, they admire their devotion and respect the sacrifice they make in proclaiming the gospel. People of honest purpose cannot withstand the influence of the men who are out preaching the gospel, young men from eighteen to twenty-four years of age, who go hungry and footsore, who pray by the roadside that they may find the honest in heart, who stop from time to time and hold meetings, laboring faithfully until their souls and their bodies are weary. These young men, filled with the Spirit of God, plead on their knees for God to bless the people; and they call them to repentance in a voice that would almost soften the heart of a stone. These young men, after they have notified the people of a little town that they are going to hold a meeting, and have labored all day with that end in view, are filled with the Spirit of God when the meeting is held, and the people bless them, take them home, buy their books, and invite them to come again. I know of no one better prepared to preach to the people, and to plead with them to follow Christ, than these young men are after a hard day's work of this kind. I rejoice in the work they are doing. I rejoice in the faithfulness of the Latter-day Saints. I rejoice in the spirit of this conference, and in the spirit of

the Saints wherever I go. May God bless them; may He help all of us to fulfill the calling whereunto we have been called, that we may dedicate our all to the service of the Master, that we may spread the truth, to the end that all the world may feel as we do, and rejoice in the name of the Lord for the Gospel that He has restored in our day. And though our knees tremble, may our hearts rejoice in bearing this witness to the inhabitants of the earth, that when we come up in the morning of the resurrection our Master may say "Well done," and the honest in heart of the earth rise up and bless us for our labors and for the time we spent in bringing them to a knowledge of the truth. May the sacrifice and the devotion of the Latter-day Saints draw to them the honest in heart of the earth, is my prayer, in the name of Jesus Christ. Amen.

Elder Horace S. Ensign sang feelingly "The Lord's Prayer."

ELDER ANTHONY W. IVINS.

(President of Juarez Stake.)

I desire, my brethren and sisters, to preface the brief remarks that I am about to make by reading a few paragraphs from the Book of Mormon. Six hundred years before the birth of our Savior, the Lord called His servant Lehi to come out from Jerusalem, with his family, to a land which the Lord promised to lead him to, and to give to him and to his descendants after him for an everlasting inheritance. He outlined to this man in vision the future of his posterity and of the world throughout its generations, until a time should come in the dispensation of the fullness of times when truth should triumph over error, and when God's kingdom should be established in the earth. In order that this vision might be made clearer, plainer, and more comprehensible, the Lord sent his angel to explain and enlarge upon it to Nephi, the son of Lehi. Among other things, he saw that after the descendants of this man should dwindle in unbelief, a great church should be established in the earth, a church which

he called the mother of abominations, a church which should worship gold and silver, satin and fine-twined linen; and he saw that this church should dominate the entire earth. Then he saw the establishment of another church, which he called the church of the Lamb of God; and it is just a few paragraphs relating to this epoch that I desire to read—the period of time, my brethren and sisters, in which we live, and in whose events we are actual participants:

"And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among the nations, kindreds, tongues, and people.

"And it came to pass that I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless, I beheld the church of the lamb, who were the saints of God, were also upon the face of the earth; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw."

Now, my brethren and sisters, the thing to which I wish to call your attention is this: At the time the Book of Mormon was published to the world, the church of the Lamb of God did not exist. It had not come into being in its organized form. Now, think back for a little more than seventy-five years, and let us ask ourselves whether or not the words of the Lord that He gave to Nephi more than two thousand years ago are not verified. I have always rejoiced in the fact that the Latter-day Saints are a people who live in the present. Their faith is not founded upon that which is past, although they delight to understand the past, because in contemplating it they can in a degree judge of the future. They are not a people whose hopes are founded altogether upon something that is yet future; but they are a people who live in the present. They are fulfillers of prophecy. They are a people who are enacting their part in the great work of the redemption of the human race, outlined by the ancient prophets of God. What is the condition

of the Church today? I have been led to contemplate this question, because of the report which was made here by the President of the Church at the opening of the conference. The Latter-day Saints are firmly established in Canada; their possessions extend into Oregon; they are in Montana, in Idaho, in Wyoming, in California, in Arizona, in Colorado, in Utah, in New Mexico. They have gone over the wall, and are in the republic of Mexico, still further south. Not only are their possessions to be found in this district of country to which I have referred, but you may find them also in the States of the Union, in the countries of Europe, and upon the islands of the sea. The Saints of God are acquiring possessions in these countries, few it is true, if they were not few, it would not be in accordance with the written word of God.

I am very pleased to report to you the condition of your brethren and sisters in the Juarez Stake of Zion. They are in a foreign country, a country which offers very few natural inducements to men and women who reside in the United States, a country with very little public land, a country where every inch that we have acquired we have had to do so by continuous effort. Nevertheless, there are, according to our statistics, 3,751 Latter-day Saints in that land. They are scattered over a large area. They are poor people, but industrious, God-fearing, and economical. They are exceedingly liberal with the limited means which the Lord has given them. This is illustrated in the fact that about 40 of them have come up to attend this conference, and I am certain that, taking a very conservative estimate, these people will have spent \$5000 in making this trip before they return to their homes. These three thousand and odd Latter-day Saints paid \$50,000 in tithing last year, which amounts to about \$13.50 for every soul in the stake, including men, women, and children. But a man said to me last night, that is Mexican money, is it not? Yes, that is Mexican money, and a Mexican dollar counts with us just as much as an American dollar counts to you,

until we get over the line, and they are cut in two, and call it fifty cents; but the Mexican laboring man receives no more for his work, the teamster or the freighter receives no more for his work in Mexico than he does in the United States, and at the same time we pay about three times as much for everything we consume as you do here. I said this to a broker who was down there once, and he said he didn't believe it. I simply called attention to the fact that the sugar we use to sweeten our food and preserve our fruits costs us from \$15 to \$17 a sack, against five or six dollars you pay here; the fruit jars we put our fruit in cost us thirty-five cents a quart jar, as against eight or ten cents you pay here; the salt we put in our food costs us five or six cents a pound, I suppose you get it for about half a cent; the flour we eat costs us from six to nine dollars per hundred as against about two and a half dollars you pay here. So I could go on indefinitely, and am certain that the average of prices we pay for that which we consume in Mexico is three times as much as it is in the United States. Notwithstanding these conditions, my brethren and sisters, we are building up thrifty and prosperous settlements. The very best rural towns of their age and size that I have ever seen are in Mexico. You will see there more good brick houses that would be creditable to any community, than in any other towns of their age or size I have ever visited. We are in a country where men can work three hundred and sixty-five days in the year. We are never idle. Men wear out their lives with hard labor.

The Mexican mission and those who have been converted to the Gospel among the native population are not included in the enumeration to which I have referred. There are several hundred people who are converts to the Church in and around the city of Mexico. They are Indians. There are about eight millions of pure blooded Indians in the republic of Mexico, and probably two millions of other people in whom the

Indian blood largely predominates, while there are two or three millions of people who are foreigners. Wherever we have gone among this pure blooded people with the Gospel, they have been ready to receive it. Our greatest effort is to keep them out until the time comes when we feel prepared to take care of them. They are a good people, devoted and God-fearing, that is, those who have embraced the truth. While their skins are dark, they are a thinking people, and understand the principles of the Gospel, and are capable of discussing them with any people that I have ever come in contact with. They are people of the covenant.

The very fact that these Indians are beginning to receive the truth is of great importance to us. Have you ever stopped to contemplate, have you ever reflected upon the fact that Christ himself said to their fathers:

"Verily, I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place [referring to the fulfillment of the promises made to the seed of that people and to the restoration of the Jews]: * * * and behold this is the thing which I will give unto you for a sign:

"For verily I say unto you, that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, shall be made known unto the Gentiles, that they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them;

"Verily, verily, I say unto you, when these things shall be made known unto them of the Father, and shall come of the Father, from them unto you;

* * *

"When these works, and the works which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief because of iniquity;

* * *

"And when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel."

That time has come, my brethren and

sisters. The works of the Church are translated into the Spanish language. These millions of people who are south of us, and who are direct descendants of father Lehi, heirs of the promises made to him and to his descendants, are beginning to come to a knowledge of the truth of the Gospel. It seems to me that a great responsibility rests upon us regarding them. We are indebted to them for the Book of Mormon, which contains the fullness of the everlasting Gospel, and which is the greatest living prophecy that stands before the world today. We are told that if a man prophecy and the things which he declares come to pass, we may know by that that he is a prophet; and I say that if the Book of Mormon stood alone as an evidence of the divine authenticity of the mission of the Prophet Joseph Smith, it is sufficient to establish the fact that he was called of God. It has unlocked the door by which we are able to read the past. It declares to us the present, and it forecasts to us the future, by which we know that the triumph of the work of the Lord is sure. It stands, as brother Roberts has said, as a new witness for God before the nations of the earth. The fact burned into my soul in my youth that not one word of prophecy which is contained in this book will fall to the ground unfulfilled. If this is the case, we know that the destiny of this Church is very closely allied with the destiny of these dark-skinned people south of us. We cannot avoid the responsibility. We must carry the Gospel to them. They must be redeemed, they must come into the fold of Christ, they must be numbered with those who are already members of His Church before the redemption of Zion comes, and before the center stake of Zion shall be built up. Read the prophecies for yourselves, and judge whether or not I am correct in making this assertion.

My brethren and sisters, we in Mexico are laboring, as you are, in humility and in faith for the establishment of God's kingdom in the earth. We believe that it will be established, that

His purposes will be accomplished, and that despite the efforts of men or devils to stay the progress of this work, it will triumph, and Christ will come and reign in power and dominion with His Saints upon the earth. May the Lord help us to keep the covenants that we have entered into, to be true to each other, to be true to the Lord, increase our faith, our hope, our charity, our good works, and by so doing others may be led to glorify the name of our Father in heaven, and be brought into His fold. God bless you, my brethren and sisters, through Jesus Christ. Amen.

ELDER JOSEPH E. ROBINSON.

(President of California Mission.)

My brethren and sisters, my heart is lifted up in praise and thanksgiving when I hear the testimony of my brethren in relation to the growth and advance that the Church of Christ is making in the earth. With Balaam of old, I feel to say, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lignaloes which the Lord hath planted, and as cedar trees beside the waters. Blessed is he that blesseth thee, and cursed is he that curseth thee."

The mission that I have the honor of representing is not so large as some other missions in the United States; but I believe it has as varied interests as any of them. Varied as is the state of California in its flora and fauna, so is it socially and religiously. Mt. Shasta at the north end of the state is nearly three miles above the sea. It is crowned with glaciers of everlasting ice. The only plant life near the snow line is the lichen and the moss. Then we have in the Imperial valley, at the south end of the state, 300 feet below sea level, the palms and oranges and dates of the warmer countries. Just as varied as is the growth of vegetation, and the character of animal life between these two extremes of altitude, are the religious beliefs of that people. Someone has said that there are 1,440

odd "somebodies" in the United States and 80,000,000 of "nobodies," and that California has one-third or more of these "somebodies." Though I have been there a few years, I have not come to know much about the "somebodies;" but I have learned that the "somebodies" and "nobodies" that are there have a great many different ideas of religion. During the last summer it was my privilege to attend some lectures that were delivered before the Venice Assembly—a society resort near Los Angeles. I came away from those gatherings with a fixed and firm determination to preach Christ and Him crucified whenever opportunity offered; for I found there that the men who stood up as social reformers, as ecclesiastical leaders, as philosophers of all the ologies and isms of the day, seem to have lost sight of the fact that Jesus is the very Son of God. Many of them mouthed the same sentiment as Lyman Abbot had expressed, wherein he said, "My God is an ever-present energy, manifesting itself in all the activities of human life and in all the workings of nature. I believe," said he, "in a God that is in all things, and through all things, and of all things"—pantheistic wholly in its nature. I heard one of the most eminent clergymen offer a prayer just before the great Baba Bhareta delivered his address upon the mission of the old world to the new—the mission of the Buddhists of the eastern world to the Christians of the western world; and in his prayer he said something like this: "O Thou Great and Infinite One, from whom we emanate, and from whence all things come, who is of all things and through all things and by all things, let Thy Spirit rest down upon these Thy children this day, that whether the message be from Moses or Job, of Christ or of Bhudda, or of Krishna, that all shall know that it emanates from Thee, the Fount of Love alone." I heard some of them say, in speaking of the Master, that although He was one of the greatest leaders, ethically and morally, that the world has ever produced, that He was en-

dowed with miraculous gifts, that He was the greatest Prophet the world has ever known, yet they could not regard him as the Son of God as do orthodox Christians. Two weeks ago today, in Los Angeles, one of our little Sunday school boys, a non-"Mormon," asked why they did not make a picture of God. He said, "I have seen pictures of angels and pictures of Jesus Christ, but why don't they make a picture of God?" It brought to my mind the addresses I had heard in the Venice assembly. It was brought to my mind again yesterday, by the editorial in the *Deseret News* in relation to what Joseph Hamilton had said at Wilson, New York, to the effect that God is a Spirit, and at the same time he tried hard to make it out that He is a personal being as well, stating that He could at His pleasure assume a personal form.

In California, Christian Science has a great following. In fact, the religious atmosphere of that great state is abnormal. Those who are religious seem to be abnormally so. They have built up an ethereal sphere, through perverted imagination or fancy, that is wholly untenable to the matter-of-fact man. Christian Science friends and followers in that State have fructified to that extent that there are many branches of Home Love, of Faith Healing, and of Faith Cure; and it is their hope, so I have been told by some of their leaders, that it will not be long before they shall live and never taste of death, through their knowledge of Christian Science. But these people deny Jesus as the Christ, the Son of God.

It is a fruitful land also for Spiritualism. Many men and women there study what they call the occult sciences. They have gathered from all over the world. This class of people, too, deny that Jesus is the Son of God.

We have there also headquarters of theosophy, with a temple of Isis, established for the very purpose of resurrecting the old theosophy of Egypt. They, too, deny that Jesus is the Christ, the Son of God.

Then there is the Unitarian church,

which has a large following. In fact, this assembly that I have been speaking of was conducted and presided over by a Unitarian, although he and his followers do not call themselves Unitarians, but they are nevertheless. They believe in one God—Love—an essence, a force; and they accept Jesus Christ, not as the Son of God, but as the expression of Love in human form.

This has made it difficult for us to proselyte after the manner of the Apostles of old, and to use the Scriptures; for they have to be converted first of all to the thought that the Bible may be the word of God, before they will listen to the scriptural passages we can quote to prove the divinity of Jesus.

In addition to those I have mentioned, there are many who are called independent Christians. They claim, with the late Secretary John Hay, that they cannot find within the narrow creed of any of the orthodox churches a pure and full expression of their ideas of religion. Among this class of people we have greater freedom and are able to do the most good, because their minds are healthy, and they have not the vain imaginations that others have. They listen to our testimonies, encourage us, and give us the hand of fellowship. In some of their organizations we are privileged to speak, and in others we do the praying, while in others we have done the singing, and conducted burial services over their dead, because they do not attend to these things themselves; their organizations are merely for the cultivation of social virtues, and for beneficent purposes.

Not a great while ago (I believe I mentioned it here once, but it will not hurt to tell it again), a Catholic priest came to me, and after he was assured that I was the representative of our people—for he had expected to see someone with a long, white beard, venerable and dignified in appearance—he disclosed to me his identity as a Catholic priest, and told me that he had come to the conclusion that no man could live a correct life in celibacy. He had heard of the wondrous growth and

progress of our people, their institutions, and their social economy, and he desired to cast his lot with us, that he might have a home and a family of his own. "But," said he, "there is one crucial point I want to be satisfied upon before I can accept your Gospel—do you believe that Jesus is the Christ, the Son of God?" When I answered, "Verily we do," he remarked, "Well, I expect we are all in a measure the sons and daughters of God, but do you believe that He is any different from the rest of us, because I cannot think that he is more than the natural son of Joseph or some other man."

To my mind, it is just such doctrines as those put forth by Joseph Hamilton and Lyman Abbott that are responsible for much of the infidelity in the world today and of the indifference towards religion. Men feel, so they express it, that they can see as far into the future as any other man. They do not care, they say, for a religion that deals with the dead past alone, and that has dead forms; they want something that is alive, that is tangible, that appeals to their material minds as well as to their emotions, and that can offer them something to do—something that is reasonable and tangible.

Such are the questions that we are confronted with in that land. Therefore, we have to learn something besides the Scripture, and be enabled to bring forth strong reasons upon these matters before we can satisfy them that we have a religion that is better than other churches of the land have—something that within the very genius of it answers the demands of men's souls, that is soul-uplifting, and that brings to men the benediction that always accompanies the truth.

I note that Mr. Hamilton speaks of the fact that God created man in His own image, male and female; that He spoke to Adam in the Garden of Eden, that He reported to the council in heaven that Adam and Eve had become like unto them, knowing good from evil; that afterwards He visited Abram; that He ate and drank with

him on the plains of Mamre, and, after the custom of the country, had his feet bathed; that He told Abram that He had come down to see if the reports in relation to Sodom and Gomorrah were correct; that afterwards He wrestled with Jacob, and that Jacob constrained Him, in fact, would not let Him go until He had blessed him; that He changed the name of Jacob at that time to Israel, because, He said, you have prevailed with the Lord, and Jacob rejoiced, because, said he, I have seen the Lord face to face and still live. He quotes the fact, too, that God spoke, to Moses face to face, as one man speaketh to another, and not in vision nor in dark sentences; that God rebuked Miriam and Aaron for their jealousy and reminded them that He spoke to Moses as one man speaks to another, mouth to mouth. He cites the fact also that Stephen beheld the Christ, after the resurrection, sitting upon the right hand of the Father, clothed with the glory that He had prayed for before the dread night of Gethsemane, when He asked that the Father should restore unto Him all the glory that He had with Him before the world was; the fact, too, that Jesus, the Christ, was born of woman, as we are, and that He grew up as a child, like other children. If we credit the writings of the early fathers, we learn that He used to fashion animals, birds, etc., of clay; that in His father's workshop He learned to fashion the yoke for the cattle, and make tools, and build after the manner of that day. We learn that afterwards, when John had become converted because of the Holy Ghost descending upon Him in the sign of a dove, the same bore witness to His Apostles that He was the Lamb of God, who taketh away the sins of the world; yet this same Jesus suffered hunger and thirst, and the adversary strove to tempt Him and lead Him astray from the path of righteousness because of His hunger, fatigue and thirst.

We understand that He went to Nazareth, the home of His youth, and took up the Scriptures as was His wont up-

on the Sabbath day to teach them. Clad with newer and greater authority, having come into the fulness of manhood and privileged, under the law, to take up the ministry, He taught as one having authority, and they resented it and cast Him out, saying, "Is He not Joseph the carpenter's son, and have we not His brothers and sisters with us till this very day?" How sad the words of the Master as He turns from them—"a prophet is not without honor, save in his own country and among his own people." They know how He was mocked by the Pharisees and the Sadducees, when, fatigued and ill with privation and with the wondrous labors he performed, they cried unto him, Physician, heal thyself. They watch Him through His course of life. They can read of it as do we. How He wept over the death of Lazarus; how He seemed as a man among men, aside from His miraculous powers of healing and divination. At the same time He promised that those who believed on Him should do the works which He did, and greater works, and that the same signs should follow the true believer unto the end of the world. We know, too, that the early Apostles did raise the dead to life, performed miracles, cast out evil spirits, opened the eyes of the blind, unstopped the ears of the deaf, and caused the lame to leap like the hart. They read of the Master as He went to Golgotha, breaking down like a weak man under the heavy cross. They read how He died as a man dies. Notwithstanding all these things they feel that He was no more than man. They lose sight of the fact that He was a perfect man, enjoying the full capabilities of man; and that because of His parentage He had more than manhood, that He had power inherent within Himself to break the bands of death and take his body up again. It is after the resurrection that we note the greatest difference. He appears before His disciples in the self-same body, showing the prints of the nails in His hands and feet, and the mark of the spear-thrust in His side, and asks the doubting one to come and test Him, for

a spirit had not flesh and bones as He had. We see Him then partaking of food with His disciples and laboring with them for 40 days. We then read of His ascension into heaven in the same bodily form that He had while sojourning among the children of men; and angels testified to those sons of Galilee that as He ascended into heaven, in the same manner He should also descend. John says, "Beloved, when He comes we shall be like Him, and we shall see Him as He is"—not as the vain imaginations of men would make Him, but as the express image of His Father's person, in the likeness of His Father.

It seems to me that if men would study these things as they are written, and not spiritualize them, they could not help but admit the fact that we are in the image of our Father; that as He is the father of our spirits He is also the Father of Jesus, the Christ. And more, that He was the Father of Jesus, the Christ, in the flesh, the only begotten in the flesh. And so I repeat, I have felt constrained to preach more strenuously "Jesus Christ and Him crucified," and the personality of our Father, and the fact that we are indeed His children, and that we are commanded to become perfect like Him, and we may become like Him if we follow in the way which the Master hath marked out. I believe that the greatest revelation given in these the last days was the vision of Joseph the Prophet when he saw God the Father and the Son, and made statement of the fact that man is in the image of Deity. This revelation abolishes completely the theory of the men I have quoted, and annuls the Athanasian creed, which obtains in the Roman Catholic and Episcopal faiths, and is printed in their creeds even unto this day. I believe if men would study more of Jesus, the Christ, they would come near to knowing who our Father is and what He is like. Then they might accept Jesus as the Only Begotten of the Father, and turn to Him, and love and follow Him, and rejoice in the prerogatives of the everlasting gospel.

This is why we are striving to preach to the people the divinity of Jesus, because of their disbelief in the Son of God. I pray, my brethren and sisters, that in our lives we shall emulate the example of the Lord Jesus Christ; for then we may become joint heirs with Him to the power and the prerogatives of our Father. When men have been told these things, it has uplifted their hearts, and their minds have been exalted with the concept that the Latter-day Saints have of Jesus, the Christ. Many men have told me that they have had a new incentive to live aright, a deeper hope and a deeper faith had been implanted in their hearts because of the testimony of the Elders in relation to the personality of God the Father, and that Jesus is indeed His Son.

God bless you, my brothers and sisters. Pray for us in the mission field, as we pray for you. We have the right to expect a great deal of you, that as we are looked upon as representatives of our people, that you at home shall do your part well; that all we say in our pride and love for you shall be maintained and upheld; that you will prove you are the people of God, that our mission in the world is the uplifting of humanity, and that in the due time of the Lord we shall succeed in it; which God grant, is my prayer in the name of Jesus, the Christ. Amen.

The anthem "How beautiful upon the mountains" was sung by the choir, and the solo parts were rendered by Sister Lizzie T. Edward and Elder John Robinson.

Benediction by Elder Charles F. Middleton.

The Tabernacle was excessively crowded, and, soon after the morning meeting commenced, it was announced that an overflow meeting would be held in the Assembly hall.

OVERFLOW MEETING.

An overflow session was held in the Assembly hall, commencing at 10:30 a. m. The presiding officer was Elder Rudger Clawson, and Prof. Charles J. Thomas conducted the singing, assisted by the Temple choir.

The choir and congregation sang the hymn:

Now let us rejoice in the day of salvation,
No longer as strangers on earth need we roam;
Good tidings are sounding to us and each nation,
And shortly the hour of redemption will come.

ELDER BENJAMIN F. GODDARD.

My brethren and sisters, I esteem it a privilege to meet with you in general conference and participate in the spirit that prevails amongst us. It is indeed gratifying to thus meet together, that we may renew our acquaintance with friends residing in different parts of our state and the surrounding states, and that we may also listen to the instructions given unto us by our beloved leaders, and indicate unto them in general conference that we sustain them with our faith and prayers, with uplifted hands before God. I realize that our brethren, who are with us today, need the support and strength that can be given unto them by the united faith and prayers and manifestations of good-will from the Saints assembled in general conference. I rejoice in thus meeting together, but presume probably, that it may be more interesting to refer particularly to the work that I am most closely associated with, upon the Temple block. We instituted, in 1902, the Bureau of Information. As probably very few of the Saints realize the method of our work, or what is being accomplished in this part of the Lord's vineyard, I will say that during the past year we have entertained upon the Temple block the strangers that have come from various parts of the world, numbering over 175,000; and we have had ample opportunities of distributing to them our literature, explaining our work, the organization of the Church and the labors we are performing for the salvation of the children of men. Probably in no part of the world have we an opportunity of portraying so forcibly some of these principles as we have here upon this block, for, as we pass round with our stranger friends, and visit these buildings, and explain to them some of the distinctive features

thereof, there is scarcely one moment without an opportunity of introducing something pertaining to our history or the principles of the Gospel. If we come into the Assembly Hall and explain to them why this building was erected, and its seating capacity, many of them at once observe a difference between our seating arrangement and that which is usually found in modern churches. "And, why is this?" Of course, the explanation is promptly given, that our seats are all alike for rich and poor, for strangers as well as our own members, that seats are free, that there are no collections made, no donations received. And what does it lead to, think you? Why, the question at once being asked, "How, then do you support your Church?" Immediately we have an opportunity to explain the tithing system of the Church, which contrasts so favorably with the financial systems that prevail generally in the world. Astonishment is often expressed, and portrayed upon the countenances of our visitors, when they learn how freely and cheerfully our brethren and sisters pay their tithing, in order that we may not only erect places of worship, and Temples for the salvation of the dead, but that we may be able to sustain the poor and help our brethren in times of distress. As we continue our conversation, sometimes that painting over the organ here attracts their attention, and they wonder if it is not some mysterious symbol associated with those rites that they have heard so much of in connection with the "Mormon" Church. And what does it lead to? The fact that when our pioneer fathers came here they gave to this region, that was then a desert, the name of Deseret. "Ah! what means it?" Not desert, as they sometimes imagine, but that it is a Book of Mormon term, meaning the honey-bee; and hence we attract attention to the industrious features of the "Mormon" people, and how they have been asked to emulate the bee, the bee-hive being adopted as our territorial, and since, as our state, emblem. By their industry they have de-

veloped the resources of this state; and by so doing have made Utah admired far and wide because of the industrious character of its people. "Ah! but there is something else there," they say; "what means that all-seeing eye?" And then comes the explanation that when we were driven out of the East, to the abode of the Indian, to this desert region, that we recognized that God's eye had been upon us and that He had preserved and favored our fathers and mothers, that His watchful care had been over them, and that He had blessed and guided them; that President Young, inspired of Him, had been able to lead the people into the land that God had chosen for their dwelling place in these mountain valleys. And thus, as you will observe, while we pass through the block we have ample opportunities for introducing not only points connected with the character of the people, but some of the principles of the Gospel and the history of the Church. If we pass into the Tabernacle, again our visitors are astonished at the demonstrations that are made there. When our dear friend, brother Thomas comes up and drops the pin on the stand rail, that they may hear it at the extreme end of the gallery, they are astonished at the marvelous acoustic properties of the building. This leads to a statement of the fact that the Tabernacle was designed and erected under the direction of President Brigham Young, whom we recognize as a Prophet of God. As we view also the arrangement of our stands, the question often is asked, "What means these three pulpits? Why not have one pulpit, as we have in our churches?" This leads to an explanation of the organization of the Church, the Melchisedek Priesthood and the Aaronic Priesthood, how they operate, why they are thus given unto us, and the special workings of the various officers of the Melchisedek Priesthood, the High Priests, Seventies, Elders, and the officers of the Aaronic Priesthood, the work that each has to perform in connection with the Saints of God, thus giving ample opportunity for explaining

the various callings of the Priesthood and showing how perfect the organization of the church of God is, as revealed to the Prophet Joseph Smith. And then, as we come beneath the shadow of our beautiful Temple, and we are asked the meaning of that figure upon the center tower at the east end of the Temple, cannot my brethren and sisters comprehend how glad we are to explain to our visiting friends that Moroni has come to the earth, bringing the everlasting Gospel, revealing unto the Prophet Joseph Smith the hiding place of the records from which we have received the Book of Mormon. How by the information contained in that record, we are able to teach the fulness of the Gospel; and how the Lord has revealed Himself in our day, the Father and the Son having appeared unto the Prophet. The Angel Moroni also having appeared unto the Prophet, the prophecy of John the Revelator has thus been verified, that "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth," and so on; this prophecy having been literally fulfilled in our day.

I do not know how closely my brethren and sisters, who come from a distance, examine that beautiful structure. As I gaze upon it day after day and month after month I learn new lessons. I am grateful unto God for the revelations of His will given unto the Prophet Joseph Smith.

Scarcely a month passes without some new thought developing in connection therewith. The three east towers representing the Melchisedek Priesthood, or the presiding officers thereof, the three west towers representing the Aaronic Priesthood. And there are other symbols. There is scarcely a day passes but we come to the west end of the Temple and many of our friends, perceiving there those seven stars, the Dipper, as they call it, Ursa Major, ask "What meaneth it? Why do you have them upon that tower facing westward?" We simply explain to them, as that constellation in the heavens is always pointing unto the north star, so

this Temple points unto God, and indicates to the Saints that therein they may learn more perfectly how to walk in the way of the Lord, and how to gain an exaltation in His presence. And then, "why do you have so many stars over the windows? Why a star over every window? Why that symbol of the sun over the upper stories? Why those symbols of the moon, a half-moon, a full moon, a quarter moon?" And what does it lead to, think you? To a description of the Temple more fully. Those are signs indicating our abode here and how we have come to fill our probation upon this earth and perfect ourselves that we may regain an exaltation in the presence of our God, "And how?" by obeying the laws that God has revealed. And then comes the thought that in the great future we are aspiring unto glories that God has prepared for the faithful. And we thus teach, that, as "there is a glory of the sun, a glory of the moon, a glory of the stars, and as one star differeth from another in glory, so also is the resurrection of the dead." And thus we go on, and we have ample opportunity of showing how God has revealed His mind and will, until we lead up to that grandest of all themes, the salvation of the dead; the redemption of those who have passed away, and how, in that great Temple, as well as in others, we are able to officiate for our ancestry by being baptized for them, believing that in the spirit world the Gospel also is preached unto them that are dead that they might be judged according to men in the flesh. As we have our experiences increased, day by day, we are able to lift up our hearts to God in thankfulness that He has given unto us, through the Prophet Joseph Smith, these heavenly principles; and we are prouder than ever of the Church to which we belong, and of the brethren who are called to lead and guide us as a people.

I thank God that He has given unto me a testimony of this work, that I verily know that God has restored the Gospel to the earth; that the Prophet Joseph Smith was inspired of Him and that through him we have not only re-

ceived the Church itself with all its gifts powers and blessings and revelations for the guidance thereof, but we have received living testimonies in our hearts, and we know that all the gifts, powers and blessings pertaining to the Gospel of Christ are with us today, for the power of God is made manifest in our families. Our children are growing up to realize that God is with us as a people, that He sanctifies the ministrations of the Elders and that the power of God is amongst this people.

I pray that God will bless us, that He will enable us to withstand the weaknesses of the flesh, the temptations that assail us, that we may prove valiant for the truth; and that we may assist to the utmost of our ability in building up the Church of God and sustain by our faith and prayers, by our lives, by our words, by our works, those who are called to lead and guide us in this age; and may God bless us continually. Unto this end I ask in the name of Jesus. Amen.

ELDER JOSEPH A. M'RAE,

(President of Colorado Mission.)

I rejoice, my brethren and sisters, with you this morning in the opportunity we have of meeting together under such favorable circumstances. I recall a conversation I had in the Bureau of Information, some few months ago, with a gentleman who claimed that this Church was on the decline, that it was not growing. I thought of this man as I came into this building, after having left the Tabernacle yonder and seen the thousands of people who are gathered there to hear the voices of the servants of the Lord, and I thought if that man could have been there, and then come over to this building, and then could have realized that this is only a small representation of our great Church, probably he would change his mind. I know that the Church is growing; that it is increasing, and spreading abroad, and it is having influence among the peoples of the world. My missionary work has called me in a little different line from that of the

former speaker. Brother Goddard has been telling us of the work that is being accomplished among strangers visiting the Temple block, while the work which I have to perform is in the mission field abroad, in the states lying adjacent to this state. The demands for more Elders cannot be supplied. We need many more men in the mission field, energetic men, efficient men, men of experience. I feel that those who have been on missions before should prepare themselves for other missions in the near future, for there is a great work to be accomplished before the end comes. It seems to me, when I view the signs of the times and read the reports in the newspapers, that the time is near at hand when mission work must be hastened, because the time for the Gospel to be preached unto all people is drawing near to a close; therefore the number of workers must be greatly increased. I have been almost on the point of writing to the Presidency to ascertain how long we are going to continue work in the Colorado mission, for the Elders are returning home, and new ones are not being sent to fill vacancies in the mission field. I remember a remark made in a little editorial article in one of the magazines Brother Rich publishes in the south, and I thought it was very appropriate. He said in that: "We had three Elders come this month," and then followed by quoting: "Only three grains of corn, mother, only three grains of corn, to keep the little life I have till the coming of the morn." I thought this truly appropriate to the present condition of mission work. There are requests being sent to us from various parts of the mission today, soliciting us to send Elders to the people who make these requests to explain to them the Gospel, and we cannot comply; we simply do not have them to send.

I have been greatly pleased by the work that has been accomplished by our young ladies sent into the mission field. They have been able to enter the homes of people that the Elders could not gain access to. They have

been able to accomplish much in explaining the Gospel unto the people, and in teaching the women and children, where the Elders could not get a hearing. Therefore I feel that they have done a great and good work, and the end is not yet; in fact it has only begun. They go into the world and teach the people the religion of the Saints, from the womens' standpoint; and they tell the people of the world how the women of Utah live, and how they feel, and the people seem to appreciate it better because women teach it to them. We have heard it stated, "we like to hear what the women have to say about the 'Mormon' question." Our sisters have manifested that they can go into the world and preach the Gospel, and show that the women here are not bound and down-trodden, as the world think and represent them to be.

This work is growing and increasing. It seems that my mind is centered upon that fact, for it is being made evident more and more in the field and at home. Again I say, we need more men of experience to proclaim the Gospel of peace unto the people. I often think that I would like to take a trip through various parts of Zion, and select a few men and induce the Presidency of the Church to call them into the field. At present I am in the office myself, doing the necessary bookkeeping work of the office, for the reason that we can not spare an efficient man to perform that labor, as all are needed in the mission field. So, we are handicapped in performing the duties devolving upon us in the missionary field. Brother Goddard has been telling us of the opportunities and enjoyment they have in the performance of their duties on the Temple block. A few months ago I spent a few hours in the building over there, the Bureau of Information, and I don't think that I ever spent a few hours more profitably than I did on that occasion, explaining the Gospel to the people; I did not act as a guide but entertained the people who came in there until the guides who could take them out arrived. I enjoyed the ex-

perience very much. I believe Brother Goddard would be thankful if he could have a few more who are able and competent to entertain the people come and labor in explaining the Gospel to those who visit them and wish to have "Mormonism" explained. They come here sometimes for the purpose of finding fault, and scoffing at the Latter-day Saints, and these guides explain the Gospel unto them, and many go away pleased and benefitted. We have been performing a somewhat similar labor in Manitou, Colorado. There we have met thousands of people in the summer resorts, and we have done the best we could to enlighten them in regard to our principles. During the past summer we have distributed twenty to twenty-five thousand pamphlets that teach the articles of our faith, explain the organization of the Church, and give some idea of what we are doing. Although it has proved to be a financial burden, yet I think it has been a success in presenting the Gospel to many people. I believe that many who have heard the Elders there during the last year will ask for more information. The pamphlets and books that have gone out from Manitou this year will increase interest, and people will come to learn further of us concerning our doctrines.

A gentleman came into my house last Thursday; we have been acquainted with him a long time. He has opposed us, but he has done it in a gentle manner, and from a Bible standpoint. He is a Bible student, and I have thought he has been a minister, he is so well versed in the Scripture. He has recently been reading the life of the Prophet Joseph Smith, and he said to me, "I never thought that your people were so ill-treated as they have been. I did not think we lived in a nation that would treat anybody as your people have been treated. Why, to read of the way they have been driven, mobbed and persecuted, makes my blood boil to think of it; I am ashamed of that part of the history of this nation, and of such doings as those; my heart bleeds for what your people have suffered." When he was speaking to me, the tears

ran down his cheeks. I took him into our little chapel, and showed him there the stand where we have two American flags draped, and in the center of those two flags the picture of George Washington, and I showed him that we reverence our flag. He turned to me and said, "I think you reverence this flag too much," I said, "It was not the flag that persecuted this people; it was not the Constitution that oppressed us, but it was the men who stood at the head of the mobs, and they are the men whom God will hold responsible in the life to come. They will have to account for the things that they have done in the flesh. We respect that flag, and we will do our utmost to maintain the freedom that has been guaranteed unto us and all other people under that flag."

This Gospel, my brethren and sisters, is true. It is the power of God unto salvation unto all who believe and obey it. It is making inroads among the thinking classes of all nations, and they are beginning to take notice of us. I heard one of the Apostles prophecy that all nations would yet come to us to learn various arts and sciences of peace, and the science of civil government. They would come to us to learn how to govern the nations. The things that Brother Goddard has been telling us this morning have brought these thoughts to my mind vividly. The organization of the people, the organization of the Church, has been established by divine wisdom. It is complete in every detail; and, as we heard yesterday, if three men are taken away twelve men immediately take their place, and it is an impossibility to destroy this great work. It is an impossibility to frustrate the designs of the Almighty. When any man or woman stands in the way, and undertakes to thwart the efforts that are being put forth to proclaim this Gospel unto the people, God will bring their efforts to naught. He will frustrate them. Shame will be brought upon their own heads.

This is the work of the Lord, and He will prosper it. May God bless and help

us to appreciate it, is my prayer in the name of Jesus. Amen.

ELDER ANDREW JENSON.

I desire to read a few verses of Scripture, found in First Corinthians, second chapter, commencing at the first verse. It is a saying of Paul to the church in Corinth:

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and power, that your faith should not stand in the wisdom of men, but in the power of God."

Yesterday afternoon we listened to very interesting discourses from brothers Penrose and Roberts in regard to the great latter-day work; and strong testimonies have been borne throughout the entire conference. The brethren have been led apparently to testify of the goodness of God toward His people, and also of the faithfulness and good character of the men who stand at the head of the Church of Jesus Christ of Latter-day Saints. Men have endeavored to entice people away from this Church, by saying that the Lord has rejected it, and there are some who have been weak in the faith, and who are weak at the present time, that can perhaps be influenced by these men who rise against those whom the Lord has appointed. But I desire to draw your attention to these words which I have read on this occasion, not that I intend to make it a text, yet I wish to express a thought in connection with them.

When Christ sent out His Apostles in ancient days, He sent fishermen, not the Rabbis of the Jewish people, but men who were numbered among the rank and file of the Jewish people, fishermen from the sea of Galilee, publicans and sinners. The Lord chose

them to be His messengers. In reading the history about these men, how they went forth after Christ had been crucified and had risen from the dead, we stand face to face with that which we find in these words of Paul. These men did not go forth in their own strength, but the power of God was with them. In going forth to testify to that which they had seen and heard they were not permitted to do so until they were endowed by the power of God from on high. Do you not remember how they were told to tarry in Jerusalem and not open their mouths in regard to who Jesus of Nazareth was until the Holy Ghost should come upon them, not until then were they permitted to testify of that which they knew. We follow with great interest the labors of these men, and note how strong they were. We find them commencing their labors on the day of Pentecost; these fishermen were able to speak the word of God in power and great demonstration to the multitude assembled upon that occasion. We follow them, I say, and discover that even Paul, who was, as we have learned, an educated man as compared with the others, yet he did not desire to know anything, or did not claim to know anything, except Jesus Christ and him crucified, and so he came not with enticing speech to Corinth, but he came with the power of God.

I desire to draw your attention to this fact, my brethren and sisters, that that has also been the history of this dispensation in which we are called upon to take part. Joseph Smith, the Prophet, was a farmer, unlearned, like the disciples of old, but in the power of God in the strength of his Master, and that was the secret of his success and the influence he had over his fellow men. We find that after he passed away the Church grew, and another was appointed in his stead as President of this Church. Now come some of our friends from the outside and say, he had fallen away, he was rejected, Brigham Young was not the inspired man that Joseph Smith had been.

Let us not enter into a long discus-

sion, but let us see what it was that Brigham Young accomplished in the world, as compared with the great work commenced by the Prophet Joseph. Joseph was a mighty man, and was the means of sending the Gospel to some sections of the United States, to Canada and also to Great Britain; and in his day, also, the first foreign mission was opened, that is to a people who speak other than the English language. It was left for the days of Brigham Young to demonstrate the great powers of the Church in a missionary way. Very soon after President Brigham Young came to the front, the gospel as revealed to the Prophet Joseph was not confined to the Anglo-Saxon race of people who speak the English language on both sides of the Atlantic ocean, but was sent over to continental Europe, and there for the first time it was heard among the people dwelling in that land. It is an easy matter for us to understand that to preach the gospel to a foreign nation, or people who speak foreign languages, is not a very easy task. Sometimes we think the missionaries who are called to the various parts of this country or Great Britain have an easy time as compared with those who go abroad and have to learn new languages. Some of us who have passed through it know what it means to acquire a knowledge of a new language and speak to people in a foreign tongue. In foreign countries they have little knowledge of our country and its institutions, and do not love the flag and the institutions of this country as we do. And when these messengers went from this country and testified of angels having visited the earth, and of God's revealing Himself and sending His Son to teach the children of men, they found that men were inclined to say, "That is American humbug just like the rest we have heard coming from America!" It was no easy task for the first Elders who went to France, who went to Italy, and who went to the Scandinavian countries, to make those people believe that there was anything real in the message they

had come across the water to bring to the people. Let me tell you now, if those men had gone forth as ordinary men do, if they had not been backed by the spirit of inspiration, the Spirit of God, they never could have opened the doors in those lands. The people would not have received them, but would have rejected their testimony, because it was so contrary to anything they had been led to expect or believe. But the fact is that these men went abroad with a double power. The facts are that the Lord did not reject His Church, or withdraw His power, but He increased His power. In the days of Brigham Young the Gospel was sent abroad not only to English speaking people, but to people who speak many other different languages, and the blessings of the Gospel followed in those lands, just on the same principle as they followed in Tennessee or in Kentucky or in New York or Boston, or any place where the first Elders of the Church preached the Gospel. And this is a great testimony to us if we reflect upon it.

Just a word in regard to the opposition. You will remember that when the first Church, the Church established by Christ and His Apostles, that when men went into unbelief and the people ceased to keep the commandments, the Lord withdrew His blessings from that Church, and the first excuse they had to make was something to satisfy the people as to why the gifts and blessings of the Gospel had ceased. There was no such outpouring of the Spirit of God upon men in the second century as in the first. And so they invented this story for the purpose of pacifying the people: These things, the gifts and blessings of the Gospel, have ceased because they are no longer necessary. Very much later, when such men as John Wesley glanced out upon the past, he said, that is not the reason. There is another reason, it was, he said, because Christians had turned heathen again, that is the true reason why the blessings and gifts of the Gospel ceased among the children of men. Now, my brethren and sisters, if the true church of Christ in this age

had been rejected of God, the first thing we would have had to find an excuse for would be why the blessings and gifts of the Gospel had ceased, why there was no demonstration of the power of God as there was in the beginning. The fact that these things have continued in the Church, the fact that they have increased in the Church, the fact that there have been abundant witnessings raised up in this land as well as in every land where the Gospel has been sent, has been and ought to be in and of itself one of the grandest proofs we can have in regard to the divinity of this church and the perpetuity of it.

I feel to bear my testimony to the inspiration of these men. I know that God is with this people, and that the power of God is with His servants, not only as we see it demonstrated here at this conference, but as we go abroad in the different missions. We have heard from one mission here today, and we may hear from more. We will find that the testimony of the truth has followed, that wherever the Elders go the power of God is with them. They may not be learned men, that is, there are not so many that are learned among our people as among some other people, but the power of God is with them, the demonstration of the Holy Spirit goes with them wherever they go, and paves the way before them, and causes them to have success in regard to making converts.

I testify to you, my brethren and sisters, that I know the Church of Jesus Christ of Latter-day Saints, as it is now existing in the midst of the earth, is directed by the power of God, and that the Lord has not ceased to strive with His people, that the Lord does not withhold His power or His gifts or His blessings from those who desire to keep His commandments and who walk in the paths of righteousness. So far as our leaders are concerned, I wish we could sustain President Joseph F. Smith not only as Trustee-in-Trust in a general way, but I wish from the bottom of my heart that we could sustain him also as President of the United Order,

that he should direct among this people more of the material things that we need in the world. I think that it is proper and right that we should build up Zion, temporally as well as spiritually. We find sometimes that our missionaries, when they return from abroad and our emigrants when they come to us from foreign lands, cannot find employment when they come to Zion. We feel as if we are not strong enough financially. We are here to build up a sample community, a commonwealth that partakes of a temporal as well as spiritual nature. In these mountains we have been permitted to dwell in peace for a number of years, and it is the only place, up to that time, upon God's footstool where the Latter-day Saints have ever found a resting place. And I will say, if we have confidence in our leaders, if there is an accusation against them as to temporal affairs, I would prefer that our financial affairs be directed by them even more than they are at the present time, that we might prosper in temporal as well as in spiritual matters, that Zion may grow and prosper, that we may be a community that will be respected in all parts of the world. May God bless you, I ask in the name of Jesus Christ. Amen.

ELDER BEN E. RICH.

(President of Southern States Mission.)

My brethren and sisters, it is not intended that this Church shall be merely one of a Gospel of spiritual salvation, but it is intended that it shall be the Gospel of temporal salvation as well. It is the duty of the Melchisedek Priesthood to look after the spiritual affairs of this Church, and it is the duty of the Aaronic Priesthood of this Church to look after the temporal affairs; and I hope the day will never come when this people will object to the Church dealing in temporal affairs. Just the moment that spirit takes possession of you, then you are in a very bad position. Just as soon as an individual finds fault, and begins to fight against the authorities of this Church, then he is on the road to

apostasy, and he had better turn around and retrace his steps, or that disease will take hold of him, sooner or later. You know sometimes it takes a long while for an individual to apostatize. He travels on that train day and night, sometimes for years, until he finally lands at the station. I heard an individual say in this city that he had been an apostate for 15 years before he knew it.

The future would look very black to me if I did not have a knowledge that what the world calls "Mormonism" is indeed God's divine truth; that when it was set up upon the earth, it was with a promise from the Almighty that it never more would be thrown down. If you will examine the wording of the Prophet Daniel, you will see it intimated there that the work of the Lord has been upon the earth many times and been thrown down, and the Lord knew that it would be thrown down. But, in interpreting that dream of Nebuchadnezzar's, Daniel said that the little stone that the king saw cut out of the mountain without hands, represented the kingdom that God was going to set up upon the earth in the latter-days, never more to be thrown down or given to another people. Just as he saw that little stone grow and increase in strength and size until it became a great mountain and filled the whole earth, so it was the intention that the kingdom organized by the Great God in the last days would never grow less, but would continue to grow larger until it filled the whole earth with the righteousness of God.

I know there are individuals who claim that it was thrown down, became disorganized, and the little stone crumbled, went into decay, for about 16 years. When an individual makes a statement of that kind, he verily says that God Almighty has been defeated by the Devil, that His words were not true, that when it came upon the earth in the last days it would stand forever, but that the Almighty has been defeated by the adversary.

We have a Temple here, and I was thinking, when Brother Goddard was

speaking, do we as a people firmly believe in all that that Temple stands for, the work for which it is designed? If I could make my voice reach every wealthy man there is in the Church, I would say to them, do you believe that the work can be done in that house for which it was built, for the dead? Do you believe that on the other side of the veil missionaries are preaching the Gospel to the spirits in prison, and that a work must be done for them here, that the living must do vicarious work for the dead? You endow colleges, and different institutions, but I would like to see some of the wealthy men of this Church endow that Temple with a portion of the means God has given to them, that when they stand on the other side of the veil, and enter the missionary fields in the spirit world, they can say they were not stingy with the means the Almighty had given to them, but that a portion of it had been left to furnish food for those who officiate in the Temple, doing work for the dead who are on the other side. I don't know that I have read the will of a single rich man yet who has thought of that, but I believe he has not been in the spirit world 15 minutes before he would see the necessity of it, and he would feel like saying, "O God, let me go back a few hours to earth again, let me go back and tell my brethren of the necessity for leaving some of these means, that food may be provided for those who must labor all one day to do the Temple work for one individual in the spirit world." I believe if a wealthy man went into the spirit world after following this advice, he would meet with hearty handshakes from those in the other world, because he had made it possible that a work might be done in the Temple, that the dead might be robed with the powers of the Priesthood on the other side of the veil, and clothed with the authority that has been given and bestowed upon those who received the truth while upon the earth.

I may be very pronounced in these matters, but I know that it is right, there is no question about it. If you

give all that you have to the Church, and all that you ever expect to have in this world, and leave it for work for the dead in the Temple, you would still be in debt to the Church, for what the Church has done for you. I feel that I can never pay the debt of gratitude I owe the Church for what it has done for me.

When I was listening to Brother McRae speaking of the necessity for more workers in the missionary field, I wished that every one of you was called upon a mission. We need you. I want you to listen to a few statistics. A few years ago, in the Southern States, we had 560 missionaries. In the state of Kentucky alone we had 117, now we have only seven pairs of Elders in three conferences of that state today to keep alive the seed that was planted by the 117 Elders. In the great state of Tennessee we have eleven pairs of Elders. In the state of Florida we have eight pairs. In the state of Georgia we have ten pairs, and in the state of Mississippi we have six pairs. In the state of North Carolina we have eight pairs. Ohio, with six millions of people, has only five pairs of Elders. And that is the way it goes. We could place all the Elders that we have in the Southern States in any one state in that mission. We have got 8,600 Saints in that mission, and on account of not having Elders enough to visit them when they move, and find their whereabouts, we have lost track of about 1,500 or 2,000 of them. Once in a while letters come from some of them, saying they have not seen an Elder for 15 to 18 months. And now I want to say, God will hold you responsible if you do not magnify the Priesthood, and make yourself an ecclesiastical warrior to go into the world and preach the Gospel of Christ wherever you have an opportunity.

We have many things to contend with in the missionary field. Our Elders are met upon the right hand and upon the left by all kinds of arguments. A great deal has been said about those who oppose us in the so-called re-organized church. There are Elders of

that church in the world today claiming they are not antagonistic to any denomination in the United States excepting the Utah Mormons. They want to be in harmony with the rest of the world. They follow in the footsteps of our Elders, and, when they cease speaking, these representatives of the apostate organization will stand up and say to the people, "These men are Brighamites; no doubt they all have got more wives than one; they are representatives of the organization that was responsible for the Mountain Meadow Massacre, and they believe in blood-atonement." That is the kind of doctrines they lay before the people of the world, following our missionaries. That is the kind of sentiments that prevail in their breasts. Then they come to one who has just been baptized, and say, "Do you know, brother, do you know, sister, what takes place there in Utah. If any tithing is paid, it goes for the support of these men who are living in abomination, and whisky is carried into their houses by the bucket-full." That is the kind of argument. If any of the Elders of the Reorganized church don't believe this statement, I can back it up with evidence; and if they do not resent it, then they are responsible.

I know I am looked upon as very radical. In fact, it is said that brother Golden Kimball and myself swear once in a while. I think that if Jesus would come here He would express His opinion of some people in almost similar language to that used sometimes by Brother Golden Kimball.

Once Israel was united, and then God delivered the law to Moses. But the time came when their Prophets went to sleep, and the people became disunited. Eventually they severed asunder, under the headings of Pharisees, Sadducees, and Essenes. Then Jesus came with a revelation from God to them, and offered them the Gospel fruit, and prayed that they might be one even as the Father and He were one. After a little while the early Christian band allowed their Prophets to go to sleep, and down in the ages they became severed and eventually were known as

Methodists, Presbyterians, Episcopalians, Catholics, and the Lord only knows what else. Then, in the nineteenth century, God once more gave light from heaven. Once more the Gospel fruit was offered to mankind. Again it was opposed by the leaders of religious organizations, as it was opposed by the leaders of other religious organizations when Jesus brought it first.

Now then if you will not consider Jesus too radical and too harsh, I will read to you what He said about this when He was here; then you have got my opinion of just what He would say if He came to the earth again. Here it is in the 23rd chapter of Matthew:

"Then spake Jesus to the multitude and to His disciples, saying: The Scribes and the Pharisees sit in Moses' seat; all, therefore, whatsoever they bid you observe, that observe and do, but do not yet after their works, for they say and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be ye not called Rabbi, for one is your master, even Christ; and all ye are brethren. . . . But woe unto you, scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites, for ye devour widows' houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites, for ye compass sea and land to make one proselyte, and when he is made ye make him two-fold more the child of hell than yourselves. Woe unto you, ye blind guides which say, whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind, for whether is greater, the gold or the temple that sanctifieth the gold? And whosoever shall swear by the altar it is nothing; but whosoever shall swear by the gift that is upon it he is guilty. Ye fools and blind, for whether is greater, the gift or the altar that sanctifieth the

gift? Whosoever therefore shall swear by the altar, sweareth by it and by all things thereon, and whosoever shall swear by the temple, sweareth by it and by him that dwelleth therein. And he that shall swear by heaven sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, scribes and Pharisees, hypocrites, for ye pay tithe of mint and anise and Cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone. Ye blind guides which strain at a gnat and swallow a camel. Woe unto ye, scribes and Pharisees, hypocrites, for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites, for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites, because ye build the tombs of the prophets and garnish the sepulchres of the righteous, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold I send unto you prophets, and wise men, and scribes; and some of them ye shall scourge in your synagogues and persecute them from city to city, that upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar."

Now I want to say to you, my brethren and sisters, that among those who stand at the head of the churches of the world there are many good, kind, conscientious gentlemen; but I will say further, that I firmly believe that those who lead the tirade of abuse against this people, and still occupy prominent seats in modern synagogues, are of the same class spoken of by Jesus of Nazareth; and if He were to come back again and speak to a congregation He would deliver the same sermon He delivered when He was here before.

If you don't know that this work comes from God, ask, and the information will be given you. Ask in faith, and then you will know. I testify, that the Gospel of Jesus Christ has been restored to the earth, in fulfillment of prophecy, and I testify to it in the name of Jesus. Amen.

The choir and congregation sang the hymn, "How firm a foundation," etc.

Benediction by Elder William Budge.

SECOND OVERFLOW MEETING.

In the Assembly Hall at 2 p. m.

Elder Rudger Clawson presiding.

The Temple choir, and congregation, sang the hymn, "Redeemer of Israel."

Elder Samuel A. Woolley offered the opening prayer.

The choir sang the hymn, "Love Everlasting."

ELDER THOMAS E. BASSETT.

(President of Fremont Stake.)

My heart is filled with joy, my dear brethren and sisters, at witnessing the wonderful success, the very large attendance and the most excellent spirit that has prevailed at this conference. Never, in my experience in this church, have I felt that the subjects treated upon have been more timely than they have been at the meetings of this conference. Seeing the very large attendance assures me forcibly that the evil speaking and comments derogatory to the character of our leaders, that are being indulged in by our opponents, are beneficial, bringing this people together, and demonstrating to the whole world that we are true to each other. We do not fully realize the love and affection that is down deep in the hearts of this people, toward each other and toward our leaders, until we are attacked. Then are manifested those ties of affection and love that bind our hearts together, and make us one in Christ Jesus, more than family ties. I thank my Heavenly Father for this feeling that we have in our hearts toward each other and toward our leaders, the kind and generous feeling that we enjoy when we are in the discharge of our duties. I appreciate that as much as any other blessing I have ever enjoyed. There is no joy that can come to the human heart, there is no blessing that is more appreciated, no feeling more

pleasant than the love that characterizes every true Latter-day Saint. Our Savior said that the first great commandment was, "Thou shalt love the Lord, thy God, with all thy heart, with all thy might, mind and strength; and the second commandment is like unto it, Thou shalt love thy neighbor as thyself. Upon these two great commandments hang all the law and the prophets." I have often been impressed with the fact that it would be extremely easy for us to perform every duty that is required of us, as Latter-day Saints, if we really possessed that love to the extent that we should. Of all the duties of the Gospel, all the requirements that are made of us, whether it be to contribute our mites for the support of the poor, for the erection of meetinghouses, or institutions of learning for our young people, for the sending of missionaries abroad to the nations of the earth to preach the Gospel, or whether it be the sacrifice of our homes and all that we possess on earth—all these things would be cheerfully given did we but love the Lord, our God, with all our mind, might and strength and our neighbor as ourselves. There would be little need of admonishing the people to attend to their prayers; and little need of admonishing them to pay their tithes and offerings, and attend their meetings and to do other things that are incumbent upon Latter-day Saints.

The burden of the instructions during this conference has been to the Latter-day Saints to banish from our hearts all feelings of animosity, bitterness, hate and enmity that we may entertain toward any one. If we do not forgive our brother his trespasses there remains in us the greater sin. The object of the Gospel is to build up, to benefit, to strengthen and to bless and comfort the human family. That is our mission, we are here to do good, we are here to build up, we are here to extend a helping hand to any brother or sister who is oppressed, to reach out the hand of kindness to each other, to be forgiving.

We are all full of weaknesses, faults of mortality, there are none of us that

are perfect. There is not one within the sound of my voice this afternoon that has not transgressed to a greater or less extent during his life. When we are inclined to find fault with our brother or sister, let us investigate our own soul and it is probable we will then find more fault with ourselves than we can with our brethren and sisters.

Another admonition of the prophet of the Lord to this people for several years has been to get out of debt. These two points, as they have impressed me during this conference, have been sufficient to repay me for the time and means I have spent in coming something more than 200 miles to attend this conference. I sincerely hope that these two great principles, the importance of the Latter-day Saints loving each other, being true to each other, standing shoulder to shoulder, extending the hand of kindness to each other, and the other great principle that has been advocated, to get out of debt—I sincerely trust that these two great topics, may burn down deep into the heart of every person who has attended this conference.

It was a source of regret to listen to the statement of one of our brethren yesterday who rather questioned whether the Latter-day Saints were any more out of debt today than they were when the Prophet Joseph F. Smith gave this counsel two or three years ago. If we have not profited by this admonition, the responsibility rests upon our shoulders, for it has certainly come to us in no unmistakable terms, as being the mind and will of our Heavenly Father. If we continue to remain in that condition, without lifting the obligations that are resting upon our shoulders, we shall have to stand the consequences. The day may come that the people will be urgently required to pay their obligations to those that they are in debt to, and perhaps have their homes and farms sold in consequence. It would be a fearful thing, brothers and sisters, to contemplate that, in the face of this good and wholesome counsel coming from men whom we revere as inspired of our Heavenly Father.

I hope that we will feel the importance of this, my brothers and sisters. Latter-day Saints should not be obligated to the people of the world. Our Heavenly Father has said to Israel that they should be lenders and not borrowers. Every good and perfect blessing that can come to mortal man is the right of every Latter-day Saint to enjoy. All the wealth and riches of this earth, and all other blessings that our Heavenly Father has vouchsafed, the Latter-day Saints are entitled to through faithfulness. I do not know of any greater trouble or vexation that can come to the human heart than to be burdened with a load of debt. To be thoroughly miserable a man needs only to obligate himself, to become involved in debt. If we want to be happy let us extricate ourselves from this bondage. Let us be a free people, as our Heavenly Father has designed that we should be. He has established us here, in the midst of these rocky mountains, for a wise and glorious purpose, in fulfilment of utterances of the prophets made many hundreds of years ago. He designs to make us a great people. Let us be true to each other, and true to our file leaders, which I feel sure we will be. We will be true to our brethren who are called to lead us. We know they are men of God; we know they are humble, and that they do not seek to aggrandize themselves at the expense of their fellows, notwithstanding all the hard things that are said against them by those who are seeking to tear them down.

I bear testimony to you that I know this is the work of God; I know that our Heavenly Father has a watchful eye over this people, and all we need to do is to remain true to the covenants we have made with Him, and He will sustain us. May God be with you, and bless you, my brothers and sisters. May love abound in your homes, at your firesides, in your gatherings; may the peace of heaven be with us all, I ask in the name of Jesus. Amen.

ELDER OLEEN L. STOHL,

(President of Boxelder Stake.)

My brothers and sisters, I most humbly desire that what I shall say to you this afternoon may be directed by the Spirit of the Lord. I have very much rejoiced in being permitted to attend this general conference of the Church; and, beginning with the first meeting and continuing to the present time, I have felt that it was never my privilege to attend a conference of the Church, where I experienced a greater outpouring of the power of God than I have done in this. We frequently hear it stated by our brethren and sisters who attend these conferences that the last conference is always the best. I believe we can testify to that truthfully, in the case of this conference; and I believe further, that this is just as it should be. If the Latter-day Saints are living their religion, as God has required of us that we should, we will be entitled to increased outpourings of His Spirit; consequently each conference we attend will appear to be the best. I have thought that I never witnessed more enthusiasm, nor did I ever notice a more hearty vote for the authorities of our Church than that which was manifest in sustaining them at the conference meeting on last Friday afternoon. It was gratifying to me to see that, when our file leaders are attacked, the rank and file of the Latter-day Saints are ready to resent those attacks by showing to their leaders their loyal support for them. They also must feel gratified in seeing the loyalty, and enthusiasm with which the Latter-day Saints have come to this conference and taken part in its proceedings. I am thankful that I can say that I was born in the Church of Jesus Christ of Latter-day Saints, that I was born here in the valleys of the mountains. Under the direction of my parents, it has been my privilege to attend the conferences and meetings which have been held in the locality where I have lived. I have had great interest in reflecting over my past life, and my experiences in connection with this Church, and in considering

that which I have heard come from our leaders. It was my privilege to listen to President Brigham Young instruct the Latter-day Saints, and, though I was only a boy, I remember very distinctly a number of the discourses I heard him deliver, and the counsel I heard him give to the Latter-day Saints. Since that time I have heard all of the leaders of the Church, the presidents of the Church, and the Apostles that were associated with them, instruct the Latter-day Saints. I say to you, my brothers and sisters, that during my entire lifetime and experience, I never heard one of those brethren enunciate a doctrine unto the people that was in any degree degrading, or that, in any respect, would tend to lower the manhood or womanhood of any son or daughter of God. On the other hand, I testify to you, sincerely, that everything I have heard them teach, the principles they have brought before the people, the counsels they have given, have been of a nature to uplift the sons and daughters of God, if they would live in accordance with them. I feel to say, thank God for the men who have stood at the head of this Church, for the leaders whom He has raised up to direct this people. I do not know that there is any greater evidence of the divinity of their work than that which we see at the present time. There never was a time in the history of the Church when it was stronger than it is today; and I believe there never was a time in the Church when we experienced more of the power of God in it than we do today.

I am pleased to say to you that, in the stake where I have the honor to preside, I have never seen a time when the presidency and the High Council of that stake were more united, or more anxious to perform their duties than they are today, anxious to labor among the people, anxious to do their duty and direct in the affairs of that part of the Lord's vineyard. I have been well pleased in noticing, during the recent month or two, the great interest manifest in the opening of our Young Ladies' Mutual Improvement

associations. We have never before seen such devotedness and zeal manifest as we have observed during the opening of this season's work. We hope and expect, to see the same earnestness in relation to the young men's M. I. associations when they begin their work, and so also with the quorums of the Priesthood. Now, this all shows to me that there is faith among the Latter-day Saints, they are not dead, they are not waning from their first love of the Gospel, but that it still burns in their hearts, and they are desirous and anxious to do all that lies in their power to perform their duty in building up the kingdom of God. How is it that we occupy this position today, that we are stronger than we ever were before? I bear my testimony that it is because God has raised up great and good men as our leaders, who have been inspired by His Spirit to lead and direct the Latter-day Saints in the way that they should go, and because of our obedience to their teachings and instructions, we have attained the growth and strength that we now witness and enjoy in the Church.

How inconsistent it is, my brothers and sisters, for our enemies to say to the body of the Church, "You are all right, you people are all right; those who are wrong are the leaders of the Church. It is that body of men we are after, that we desire to pull down, because they have transgressed; but you are going in the right path, everything is well with you; the leaders are the ones that have stepped to one side." How ridiculous and inconsistent it is for anybody to make that kind of statement. We are what we are today, as the body of the Church, because we have accepted the counsels and teachings of our leaders; and, if we had only lived closer to their councils and teachings, as a Church, we would have been much stronger today even than we are. I say to you that if we will continue in the future to abide by their counsels we will become a strong and mighty people. I am thankful for the testimony I have in relation to the divinity of this work, and for the standing I have in the Church of Christ

today; and I feel that this is something every Latter-day Saint must appreciate. We certainly must admit that the Church has been a great blessing to us and that through our allegiance to that Church, and affiliation with it, we have received many great and wonderful blessings. We know that those who are living their religion today in this Church, and who are endeavoring to keep the commandments of God, are not the disgruntled ones, they are not the ones who are complaining about the authorities of the Church. We find that those who are making complaints, and expressing dissatisfaction are those who have not kept the counsels and admonitions of God that have come to the people through our leaders. Nor are they the ones who have lived in accordance with the Gospel as it has been made known to us.

We know, those of us who have obeyed the doctrine, that great blessings come to us through obedience to the law of tithing. In connection with this I say it is not they who pay their tithes who are complaining today in relation to the principle of tithing. It is not they who are fearful as to the handling of their tithing, or as to whether it is properly distributed or not. You will find, upon investigation, that those who are finding fault, who are making these complaints, are those who fail to pay their tithes. I believe this principle is attacked because our enemies think they can have more influence with some of the weak members of the Church. They have an idea that if you attack or touch the pocket of a man, you can appeal to him by virtue of that supposed fact and may thus succeed in turning him away from the church, and get him to refuse to lend his support. Those who have tested this principle, who have proven this doctrine, will not be influenced by that sophistry. That kind of argument will not appeal to them, because they have proven the doctrine for themselves; they know that it is true, and that blessings are poured out in obedience to that principle, as God has promised that they would be. They are blessed, not only in a spiritual way, but

they are also blessed temporally. They are satisfied and contented, and acknowledge to their Father that they have been built up spiritually and temporally through obedience to that law; not only by the observance of that law but every other law pertaining to the Gospel of Jesus Christ as we have accepted it. If we will thus prove the doctrine, brethren and sisters, put it to the test, we will never apostatize from the Church. They who apostatize and leave the Church are they who have failed to prove the doctrine, and who have not got faith in it. We may increase our faith by putting these principles into daily practice, thus testing them, and finding out for ourselves whether they are true or not. I testify to you, that my experience, short as it has been in the Church, is this, that whenever I have obeyed a principle of the gospel and put it to the test, I have never had any doubt in my mind in relation to the divinity of that principle. These principles are divine, and eternal, and if you practice them in humility, in accordance with the spirit of the Gospel, you will have a testimony of the divinity of the work.

As I said before I thank God for the Church of Jesus Christ of Latter-day Saints. I thank God that I am permitted to live in the day and dispensation of the world when He raised up a prophet, and when He and His Son came to earth, and visited and did commune with that boy, and counseled and instructed him, and continued to instruct him until the result was the complete organization of the Church. I thank God for this, my brethren and sisters, and for the testimony I have that I know this is the work of God. Let us progress, let us be faithful, upright and God-fearing in that which we have to do. Let us serve the Lord. Let us uphold one another and the authorities who preside over us. I feel that when a man attacks the President of this Church he attacks me. I feel that when President Joseph F. Smith is vilified and belittled by those who are our enemies, I also am attacked and belittled, and they are trying to besmirch my character, for the reason that I am in-

strumental, as one of the members of the Church, in helping to support and sustain President Joseph F. Smith in his position. And I feel that when he is attacked, it is my duty, and it is your duty—or when any of his brethren are attacked, who stand close to him—it is our duty, as supporters, who have held up our hands to sustain them in positions they occupy, to lift up our voices in their defense. May the peace and blessings of heaven continue to abide with us, as Latter-day Saints; may we have strength to perform our duties; if we will do so there never will be a time in the Church but what greater blessings and greater things than we have yet experienced will be poured out upon us. And that this blessing may follow in our behalf I ask in the name of Jesus. Amen.

The choir sang, "Speak to My Soul."

ELDER NEPHI L. MORRIS,

(President of Salt Lake Stake.)

At the conclusion of each meeting of this conference I have felt in my heart a deep sense of gratitude to our Heavenly Father for the personal assurance he has given me of His presence with the Saints in this great conference. I don't know that the Church ever saw more splendid exhibitions of unity, perfect harmony of feeling, a more magnificent display of priestly influence than that which has been exhibited during this conference. The days of small things are past. The Kingdom of God shall not again be reduced to anything like its infancy; year by year we see it moving onward, increasing in strength and power, increasing in intelligence and in the virtues of the Gospel, until it has become a light unto the world placed upon a hill top, and it cannot be hid. No matter what circumstances may surround the Church, no matter what attitude the world may maintain toward it, no matter how devoutly some work for its destruction, all the world must admit that "Mormonism" is moving steadily onward in the face of the opposition of the world.

I rejoice in this exhibition of power and progressiveness, because the work

of God is dear to me, and is, in fact, the dearest thing I know. There is nothing on earth which has from me such reverence, such an abiding confidence, as this latter-day work.

I can easily conceive of institutions of the earth going to pieces, of nations falling, of races being annihilated or absorbed by greater nations. But it is not within the scope of my mentality to conceive of the destruction and annihilation of the work of God. Where that conviction or that feeling comes from, I leave you to judge. Whether it be from a steady growth of faith, from tradition or parental teachings, I am not, perhaps, prepared to say definitely. But there appears to me to be nothing on earth so strong, and so abiding, and so certain of triumph as the work of God. This too in the face of all the predictions that are made to the contrary.

The remarks of Elder Stohl regarding the compliment which is paid by our friends, the enemy, to the Latter-day Saints as a people, wherein they say, "we have nothing against you Mormon people; in fact you are a very good people; you are industrious, you are honorable; you are, indeed, a good people; but your leaders are bad!" What a silly piece of sophistry this is. "Your leaders are bad, but you are good." Do you pluck grapes from thistles? Where do these leaders come from, are they not the fruit and the product of the people? When we desire to install one in any quorum to preside, do we go outside of the Church to find him? Invariably they are taken from the rank and file of the priesthood, from the people, and they are the fruit, the outgrowth of the people. What gives me great encouragement is that the people and the leaders are one, and that the people are like the leaders; if the leaders are corrupt and bad, then so are the people. If the people are good, then so are the leaders, they are the same kith and kin. The same spirit characterizes them that characterizes the people as a whole. What finer compliment could be paid to men than to say, that the great body of in-

dustrious, honest people known as the Latter-day Saints have unlimited confidence in their leaders? This is the compliment which the opposition pay to the leaders, when they say they are bad, for the people, four hundred thousand strong, represented by leading men from every ward and quorum in Zion, assemble and lift their hands, 10,000 strong, to support those leaders whom the world say are corrupt. I wonder if as much could be said of the leaders of the opposition, if there are people who have confidence in them to trust their tithes, and if necessary their lives, in the hands of those leaders? From my personal acquaintanceship with some of these men, I doubt if anybody on earth has confidence in them; I know I have not. I have traveled with them, corresponded with them, conversed with them, and have had business associations with some of them for years, but I have absolutely no confidence in them, and I know whereof I speak. Among us things are altogether different. It is the most inconsistent proposition I ever heard made that a people have bad leaders when those leaders are taken from and out of the people. Now to a stranger, and perhaps to some of our old members, these compliments which we pay to ourselves may be a little offensive. I admit we might go to the extreme in defending ourselves, but we must not forget, my brethren and sisters, that we are put on the defensive. The war which is waged against the Latter-day Saints compels them to speak in their own defense, or they stand condemned in silence; and since it is their right to speak no one can object to their speaking if they wish to. We do not look upon our leaders as being without blemish and perfect. We know they have weaknesses, and for their weaknesses we have sympathy and charity, because like weaknesses exist in us. If the leaders and the people were perfect there would be no use for the Gospel, so far as we are concerned, for the Gospel is the power of God unto perfection, or salvation. It is a means

to an end, and it has imperfect beings to deal with, and that is why we have the Gospel to correct our evils and improve our lives. We do not admit, however, that the leaders of our people, or that the people themselves, are in the slightest degree below the average of Christian morality and discipleship. I was thinking while the brethren were speaking of a familiar passage found in the Gospel according to St. Matthew. They are a few of the sentences which fell from the Savior's lips while delivering His great sermon on the mount. Let me read three verses:

"Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you."

"Blessed are ye when men revile you, and persecute you." Have we not been taught throughout this conference, and throughout our lives for that matter, the principles of forgiveness and charity and loving kindness? If the world did not persecute us and revile us we would have nothing to forgive, and we would suffer a great loss if we had no one to offend or oppose us. "Blessed are ye when men persecute you," because you then may exercise the highest virtues in the human soul, the virtues of forgiveness and charity. Our blessed Savior, the man of sorrows, came to earth to teach us how to live that we might live more abundantly, that life might be made large and beautiful in its nature, that it might be progressive in its course; and His life above all other lives teaches us the sublime principle of forgiveness. He, however, was not always meek and submissive. Not always did he seem to allow evil and sin and iniquity to pass by unrebuked. Sometimes His soul was stirred to indignation, and in nobility, yea sublimity of character did he denounce

the hypocrite, and all who loved iniquity and unrighteousness, calling them hypocrites who garnished the sepulchres and so on, made the external look clean and white and beautiful, but within they were full of dead men's bones, and their hearts were corrupt and their inner lives unholy. They were not what they seemed or professed to be. But as we reach the climax in His sublime career, I fancy He almost needed this quality of denunciation and rebuke, and in the Garden of Gethsemane, on Golgotha's hill, He opened not His mouth but to utter the sublime words which made Him very God, "Father, forgive them, they know not what they do." This is no doubt the highest ideal ever given to the world, and every true disciple of Christ must strive to attain to that beautiful holy type of discipleship, to forgive when offended, to be longsuffering and charitable, not only with offending brothers, but with the enemies who avow their wrath and hatred for you. Then in this light, for a moment, contemplate the unique position which the Latter-day Saints occupy in this world. Where is there such a people, who have an opportunity of forgiving and blessing those who revile and who would persecute. There is only one thing upon which the Christian world are united, and that is in persecuting and denouncing the Latter-day Saints. The love of God has been unable to unite the Christian world for two thousand years, but the hate of the work of Christ has at last united them. Now, this is rather strange doctrine, but that is how it appears to a Latter-day Saint, and we claim the right to speak as we feel, so long as we respect other people in the same capacity.

I am reminded of an incident, or rather of a few remarks made by President Smith not many months ago, during the recent tirade of slander, of which he has been the extreme object. He came into a convention of Sunday school workers, was weary and exhausted from his day's toil, but was asked to speak to the convention, and

during his address he gave expression to these thoughts, these feelings, rather: "To answer our enemies in the same angry spirit with which they attack us, would be to take the poison of the adder into our own hearts, and thereby debase ourselves to their level. It is better for us to say, 'Father, forgive them for they know not what they do.' But," he added, "I know that they do know what they are doing." Now, President Smith (since we are not in his presence, we may speak freely of him, for among the other virtues which he possesses is the virtue of modesty, and in his presence I should not feel free to speak of him in this light); knowing him to some degree at least as I do, I thought I saw in such an expression as this a splendid triumph in his character, for he is not a man like our friends cut in alabaster; he is a man whose blood is warm within, filled with impulses, passions, strong in intent in his nature, and after he had endured the most furious assault which had been made, carried on for months together, he could arise in public and speak with such meekness of spirit, I thought what a splendid victory he has gained over himself. How blessed is he in being able to say, "Father, forgive them, they know not what they do," and he would not debase himself to answer back in the same angry spirit which characterized the assault made upon him. And then, as this is his experience, so it is the experience of every Latter-day Saint, for we are one, and we all have similar splendid opportunities of exhibiting these true marks of discipleship, forgiveness and charity.

There is still another phase of this opposition which is developing quite a philosophy among us, the philosophy concerning opposition, for the Book of Mormon has told us that there must be opposition in all things. We begin to appreciate the benefits of opposition. We now see that the curse that seeming curse, which was pronounced upon Father Adam and Mother Eve, was a blessing in disguise, and today the disguise is removed and we see it plain-

ly. The Lord, when He cast Adam and Eve out of the Garden of Eden, told them to subdue the earth and conquer it, and have dominion. That was no curse. That was the greatest blessing which ever came to the human race, when He told them to get to work, to conquer and subdue the earth. He showed them the pathway to dominion, to sovereignty, to power. What a splendid journey mankind has traveled from that day to this! How the earth is his, and serves his purpose; how the beasts of the field and all the creatures of the earth are a service to man, because he has conquered the earth and made it his. So down through all the vicissitudes of human life, opposition, resistance has been a cause of development in men of powers and faculties which they would not have known had it not been for this opposition. Does not the eagle dash his beak harshly on a rock before the Igneuman comes; but with the fight he takes on new life, increased powers are developed, and he is made stronger and heroic for the vicissitudes through which he has passed. In national life the same principle holds. Where will you go for your ideals as American citizens, to which particular period will you appeal for the highest types of American citizenship, for the finest samples of patriotism? You will not go to the long period of prosperity. You will go back to the dark days, to the crisis in national history to a Nathan Hale, or an Ethan Allen, who, when being led to the scaffold and asked if he had anything to say, his words were, "My only regret is that I have but one life to give to my country." You will go back to Washington who, with his sons at Valley Forge, faced the thrills and difficulties of adverse wintry elements, scantily clad, foraging for food, but forced his way to victorious deliverance. You will go back to the critical period of Lincoln for another ideal. And so we must always go to the dark hour, the day of adversity, to discover our real strength, and see the development of the highest principles and virtues within us. And

with us as a people does not the same principle hold? Since we have endured the hardships of expulsion from Missouri and Illinois we could be no more paralyzed or frightened by such things, because the work of God has triumphed over these things, and grown stronger withal. In fact, I believe we may lay down as a fundamental principle in human experience, one which history will bear out satisfactorily, that men seldom do great things voluntarily, that the greatest achievements in the world have come out of necessity. Men do things because they have to; at least that has been our experience. Locally, what has been our history in this respect. We have spoken of the increased number, the increase of territory which is occupied by our people. We speak with pleasure and pride of the vast expanse of territory occupied by the Saints of God. We point to Mexico on the south and to Canada on the north, and the splendid stretch of land between that is more or less within the domain of Mormonism. How did we happen to acquire our foothold and standing in Mexico? Not because we wanted to, but because we were compelled to, because things were uncomfortable in Utah, and we had to go to Mexico. How did we discover and acquire our foothold and promising commonwealths and prosperity in the Gem state on the north? Not because we wanted to go to Idaho, but because under peculiar existing circumstances we had to go to Idaho, and the same thing may be said of Canada as well. So that opposition and necessity have brought to us the greatest blessings we know; and if we ever move from here, in part or in whole, (I don't see how that will be) history suggests that we thereby might move another step forward because it will be conformable for us to do it. So that we have nothing to fear in opposition, but we need to rejoice and be exceeding glad because of the blessings which come to us by reason thereof.

I am reminded of the words of the Prophet Joseph, which let me read in conclusion, because they are a source of encouragement to me, and they will be

to all Latter-day Saints; and if he who had passed through the trying ordeals that he experienced, if he could speak this way, surely we, seventy years later with all the splendid achievements passed before us, we may also echo his words. Said he:

"No unhallowed hand can stop the work from progressing. Persecution may rage, mobs may combine, armies may assemble, calumny may vent her venom, but the truth will go forth, nobly, boldly and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished and the great Jehovah shall say the work is done." Amen.

ELDER J. GOLDEN KIMBALL.

Arising to speak to you at this time puts me in mind of a story I read not long ago. It was during the late war, when some soldiers were around a camp fire, trying to keep themselves from freezing to death, a preacher came along to hold services. He looked around among the soldiers, and said, "I will take for my text Chilblains." So he instructed the soldiers what to do, which was to put soft soap in their shoes, place them on their feet and wait till their feet were healed, and then he would talk to them about the Lord the next time he came. You can't talk to people when they are uneasy, not if you are like I am. You can't preach to people when they want to go home. Now if any of you want to go, please go, and the rest of us will stay till we get through.

I am not going to announce any blood and thunder doctrine to you today. I have not been radical for four long months, not since I had appendicitis. I came very nearly being operated upon. I thought I was going to die for a few hours. People said to me, "Why, brother Kimball, you needn't be afraid, you'll get justice." "Well," I said, "that is what I am afraid of." Well now, the Latter-day Saints need not get frightened; they will get justice. You have been fed on

rich diet during this conference, and now I will give you a little coarse food to help you out.

I am not exercised about the triumph of this work. I am not lying awake nights any more, wondering how the Lord is going to do it. Notwithstanding the fact that I am laboring in the Church, I don't know what the Lord wants in all things, if I did I would be willing to try and carry it out. The Lord's ways are not as man's ways, and He does things so differently from the way we want to do them that many of us are oftentimes surprised, and it requires constant faith to stay in this Church. I believe it is the hardest church to stay in that there is on earth, because you have always got to keep exercising faith. I remember hearing of a man that apostatized from the Church, and he was asked what was the matter. He said, "Well I have got tired of exercising faith." That is true. Some people that called themselves Latter-day Saints would have destroyed this Church long ago if they had had the power, but they couldn't do it. I will tell you something, brethren: Don't get too much exercised about the outside people. I feel a good deal, I think, like my father did one time when he was praying. You know he was rather peculiar, and prayed in his own way. He was praying about some one, and he stopped in his prayer and laughed very heartily, and then said, "O Lord, forgive me, it makes me laugh to pray about some men." Now it makes me laugh sometimes when I think about the puny efforts of men to destroy this work, how feeble they are, and how utterly they do fail. They can't hurt the work; it is absolutely impossible. I thank the Lord I have a testimony that this is the Joseph Smith Church, the Church of Jesus Christ of Latter-day Saints. I love the authorities of the Church; I tell you, though, the poorest way in the world to show that you love them is to be always talking about it. I will tell you how to prove you love the authorities of the Church; help them by working for the Church of Je-

sus Christ of Latter-day Saints. Work like Elder Ben E. Rich and others, who have been in the missionary field for seven years without any possible hope of remuneration as far as earthly things are concerned. All they get is blessings. That is the way to manifest love for this work. The Lord told my father, when He sent him off to preach the Gospel: "Trouble not thyself about thy family, for they are in my hands, and I will see that they have fathers and mothers, brethren and sisters and friends, and they shall not want for food or raiment, if you will preach my Gospel." Now if any of you love this work devotedly, go out in the world and preach it, there are many millions of people that have never heard the Gospel.

I don't think we need spend very much time troubling over our enemies, and I don't believe in sticking pins in them. Take no more notice of them than you would of a fice dog. One time, in the south, it was my companion's turn to ask for entertainment, and he stood on a platform nearly as high as my head, and knocked on the door; just then one of those little fice dogs bounded out the doorway, ran right between my companion's legs and landed on top of my head. That is the only time I ever was frightened by a fice dog, and I never have been frightened since.

I say, we need not be anxious about the triumph of this work; we need not be so exercised about it that we will lay awake nights. But I tell you, every man and woman in this church should be exercised and anxious about the salvation of the souls of the children of men, and about the preaching of this Gospel. Look at our Savior, think of the anxiety He had for the souls of men. Just think of the sleepless nights He must have spent. I can not be converted to the idea that the Savior sweat great drops of blood because they were going to crucify Him. But, He so loved the souls of the children of men, and His sorrow was so great for them that He sweat great drops of blood. Now you

need to get a little bit anxious, and go home and get a little healthful exercise, and not sleep too much; lie awake a little and think about this work. Now, I am not exercised about the sectarian ministers. I wish they would take a little fatherly advice from me, but they won't do it. But I wish they would take my advice, and stop making false charges against the Church authorities. Why don't they adopt the plan of the "Mormon" Church. Our Elders in California, in the Southern States, in the Eastern States, and all over the world, follow the instructions of the Prophet Joseph, a command in fact, that they should not tear down other churches. I confess I deserved a good licking quite a number of times in the south, it is so easy to tear down, and it is so difficult to build up. See what it has cost this Church; see the number of lives that have been lost in preaching the Gospel. See the hundreds of Elders that have been broken down in their constitutions, absolutely and utterly, in the Southern States. O, how I pity some of those Elders in the South, their blood is poisoned by malaria that nothing but the power of God will ever heal them. Why, you don't realize what it costs to build up this Church.

I am proud of this work. I am proud of the authorities, and God being my helper, I will show my integrity to them, by following their instructions, and when they want me to go to work, to work I'll go.

Now, brethren, the Lord bless you. You shouldn't get yourselves tied up by debt. Of these Seventies 8,000 men. I am sorry there is not more than one out of a hundred that is prepared to go on a mission, because of debt, or infirmities. When a man claims that he would lay down his life for this work, that he would place all that he has and all that the Lord has given him on the altar, and you invite him to go on a mission, you sometimes find him full of sorrow, and trouble and in debt. It is the most inconsistent thing in the world.

Now, brethren, the Seventies are not

all that way; among them are a lot of aged men, too old to go on missions, it is not wise they should. These old men ought to be ordained High Priests, and allowed to labor at home. And then there are a lot of physically disabled Seventies, good faithful men; but they are not suited for missionary work, they also ought to be ordained High Priests. And I pray God that we may in time have an army of Seventies like the soldiers of the government of the United States, young, able-bodied, qualified to go to the south and to the north and all over the world. We ought to have an army of men prepared to go out and preach the Gospel, so that these brethren, presidents of missions, can have efficient and capable men to assist them.

I believe there was a time in the history of this church when it was necessary to send all kinds of men! God magnified them, and made them marvelous; but I tell you He does not look upon ignorance now with any degree of allowance. There is no need of our Priesthood being ignorant; there is no need of our Priesthood going out as the fishermen went out. They ought to go out well equipped and fitted for the work of the Lord as special witnesses of Christ. I know what the Lord wants in this respect, just as well as if He gave me a direct revelation. When missionaries are wanted they should be found in the Seventies quorums instead of any other. The Lord bless you. Amen.

The choir rendered the anthem, "Jubilate."

Benediction by Elder T. A. Clawson.

OUTDOOR MEETING.

Hundreds who were unable to obtain admission to the Tabernacle or Assembly hall, congregated in front of the Bureau of Information building, and an outdoor meeting was held there. Elder Benjamin F. Goddard presided.

The congregation sang, "High on the mountain top." Elder Louis A. Kelsch offered prayer, after which the great throng joined in the hymn, "Now let us rejoice."

Elder J. G. McQuarrie, president of the Eastern States mission, was the first speaker introduced. He dwelt on the subject of "True Liberty," and showed by striking illustrations from both ancient and modern history that those whose ambitions led them to the worship of false gods were slaves to their unworthy ambitions. That the truest, safest, and only true liberty comes from obeying God's eternal laws. Those who acquire wealth and political power are never contented with it. The Gospel alone gives that peace of mind and contentedness, which Saints of God enjoy. We should seek first the kingdom of heaven and trust to the Lord to add the promised blessings.

President Nephi Pratt of the Northwestern States mission spoke on the restoration of the Gospel, and showed that there is but one Gospel, and that it is essentially and eternally unchangeable; hence the Gospel today must be the same as that which the Master established. He compared the principles taught by the former day Saints with those enunciated by Latter-day Saints showing them to be the same. Also the organization of the primitive Church with that of Christ's church today was emphasized as to their similarity. Even the mode of preaching the Gospel is identical with that of early days, and the same bitterness towards the true followers of the lowly Nazarene is ever unchanged. The Gospel has been restored by an angel to Joseph Smith in fulfillment of ancient prophecy.

President William H. Smart of the Wasatch stake spoke of the good work accomplished by the Bureau of Information. He told of a conversation he had with a broad-minded and intelligent tourist. The stranger had heard ridiculous and misleading reports about Utah and the "Mormons" but found them to be false and was happily astonished at the wonderful works accomplished by the pioneers, and the splendid showing made by the Latter-day Saints in an educational and moral line. President Smart rejoiced that the "Mormons" are becoming better known and consequently better liked.

ed as a people. He bore a strong testimony that the Gospel has been restored in its originality with all its gifts and blessings. That the mission of the people of God is to declare the Gospel to all the world, to bring peace and love in place of strife and hatred, and to bless humanity both in temporal and spiritual ways.

John W. Rigdon, son of Sidney Rigdon, was the closing speaker. He told of being baptized in 1839 by the Patriarch Hyrum Smith, while the Prophet Joseph and his father stood on the banks of the Mississippi river, and beheld the ceremony. On account of his father going to Washington with the Prophet to present their grievances to the president of the United States, and not returning for a year, his confirmation had never taken place, and he did not become a member of the Church until one year ago, when he was baptized in New York.

He said it had been claimed that Joseph Smith being an unlearned man, could not have written the Book of Mormon, but that his father was the real author of that book. Elder Rigdon denied most emphatically that his father had written that sacred volume.

After many years of practice as an attorney and without the slightest idea of ever becoming a "Mormon" he questioned his aged father, who was then nigh unto death concerning the coming forth of the Book of Mormon. His father was emphatic in his claim that Joseph Smith was a Prophet of God, that an angel had delivered to the boy Prophet the Book of Mormon plates, and that, notwithstanding he felt he had been ill-treated by some Church leaders, he knew, nevertheless, that the work they represented was in very deed the Gospel of Christ.

The speaker said that his father was present at the meeting held immediately after the death of the Prophet, and that Brigham Young was the chosen successor of the martyred president.

The congregation sang, "Our God, we raise to Thee, Thanks for Thy Blessings Free," after which the meeting adjourned with benediction by Elder J. H. Felt.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.

The choir sang the hymn:
O my Father, Thou that dwellest
In the high and glorious place!
When shall I regain Thy presence,
And again behold Thy face?

Prayer was offered by Elder Charles D. Evans.

A new hymn by Prof. Evan Stephens, entitled "True to the Faith," was rendered by the choir.

ELDER JOSEPH W. M'MURRIN.

I esteem it a very great privilege, my brethren and sisters, to be with you in this gathering this afternoon, and I also feel it a privilege to speak a few words here by way of testimony in behalf of the wonderful work in which we are engaged. I have felt during the meetings of this conference much as the brethren who have addressed you have felt. All seem to have had a spirit of joy and thanksgiving for the light of the glorious Gospel, and all have been filled with a desire to bear testimony to the truth of the great work which the Lord has established. I believe that the Latter-day Saints who have assembled together during this conference have felt in very deed, as suggested in the words of the opening prayer this afternoon, to glorify the Lord of heaven. There has been no spirit manifested that would indicate in the slightest degree that there was any lack of faith in the hearts of the brethren, or any lack of confidence as to the outcome of the work that our Father has established upon the earth. I do not suppose that any of those who have spoken understand in detail how God's work is to be wrought out, or how it is to be made victorious, and overcome the opposition with which it will have to contend. We only know that the Lord of heaven has spoken; that He has revealed the authority of the Holy Priesthood; that He has made promises in connection with the powers of the Priesthood, and decreed the ultimate triumph of the work which He has introduced. It certainly is a very great thing to be blessed with this spirit of confidence, and to

feel in one's soul that the work will be successful. As one of the speakers closed his remarks this morning, a brother patted the knee of his associate and said, "We are going to win out." He felt so impressed by the remarks that were made by Brother Ellsworth regarding the spirit manifested by the people of the city of Nauvoo—people who had once looked with contempt upon the Latter-day Saints and entirely misunderstood their motives, now were beginning to change their opinion, and to feel that there was a something about them that was most commendable and desirable.

When we look back over the history of the people for the past 75 years we discover there has been a steady and wonderful growth. We realize that the promises that have been made, through the voice of inspiration and revelation, concerning the growth and development of the work of the Lord, have all been verified as far as we have advanced in our history. If some of the aged men and women who had part in this great work in the early days were to give their testimony, I imagine that that testimony would be to the effect that the condition of the Latter-day Saints at the present time was beyond what they anticipated in the inception of the work. In those days the lives of the leaders of the people were constantly sought. They were hounded from place to place, their homes were broken up time after time, and they were compelled to be almost constantly upon the move, seeking new locations where they might establish themselves. I very much doubt if those heroes and heroines of the past ever saw, while looking into the future, the mighty growth and strength of the people as we see it today. Surely the promises of the Lord have been marvelously fulfilled, and the efforts of those who have so strenuously sought the destruction of the Latter-day Saints have been brought to naught in a most wonderful way. Our course has been an upward course. We have been constantly advancing. In spite of the

misrepresentations so widely circulated regarding us, there are many thousands of people who are beginning to be acquainted with the Latter-day Saints. Many of those who journey through our country, and who come in contact with the people in their homes, go away impressed with the feeling that there is a power, a strength, a goodness, and a virtue, connected with the work of the Latter-day Saints that they little dreamed of. It is my faith that this growth will still continue, and that the promises made by our Father in heaven will be accomplished. I take a great deal of comfort in reading some of these promises, and I would like to read to this great congregation a few words of revelation given in the early days of the Church. It has been written in the Old Scriptures that where there is no vision the people perish. When the Lord does not reveal His will to the inhabitants of the earth they are in a perishing condition.

Our Father in heaven, because of the love He has for His creatures, has manifested His will in all ages of the world, and has spoken to the prophets. The testimony of the Holy Scriptures is, "Surely the Lord God will do nothing, but He revealeth His secrets to His servants the prophets." When we have a promise of this character, that has been given by the inspiration of the Holy Ghost, we can understand and know that the great and marvelous work, spoken of by all the prophets, will not be accomplished without the Lord revealing to the prophets of the latter times, what He intends to do. Our Father has always raised up men and filled them with the power of the Holy Ghost, that they might communicate His will to the people. As God in times past has looked in compassion upon mankind, and has raised up men who were filled with the Holy Ghost to deliver His words, so in these latter times He has manifested the same manner of love for His children here below, and He has declared:

"Wherefore I the Lord, knowing the calamity which should come upon the

inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spoke unto him from heaven and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world, and all this that it might be fulfilled, which was written by the prophets.

"The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh.

"But that every man might speak in the name of God the Lord, even the Savior of the world;

"That faith also might increase in the earth;

"That mine everlasting covenant might be established;

"That the fullness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers."

The reason the Lord called upon Joseph Smith was that all the children of men, the great and mighty as well as the humble, might have the truth of the everlasting Gospel proclaimed unto them, that through hearing the Gospel, through repenting of their sins and turning to the Lord of heaven, they might escape the judgments and calamities that are coming upon the inhabitants of the earth. The mission of the Prophet Joseph Smith and his fellow laborers is a mission of peace, glad tidings of good things, the preaching of the Gospel of the Redeemer of the world. There is no spirit in connection with the preaching of this gospel that will do injury to any man that lives. The Lord has said:

"And again, the Elders, priests and teachers of this Church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel;

"And they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit;

"And the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit, ye shall not teach."

The commandment that was given in the very beginning was that the Gospel should be preached by those who

were called and authorized, as it is contained in the Bible and in the Book of Mormon; and the men who were authorized to preach the Gospel and to call men to repentance have been commanded by the Lord that if they do not have the Spirit they shall not preach. It is evident from this great concourse of people, and the great gathering in the Assembly Hall, and the hundreds of thousands of Latter-day Saints who are not able to come unto this conference, that the Spirit of the living God has been upon those who have been crying repentance among the nations of the earth. It is also apparent that that same spirit has taken possession of the men and women who have hearkened to the testimonies of those who have been chosen and commissioned of the Lord to cry repentance. A more stupenduous testimony concerning the power given to the Prophet Joseph Smith, and the Spirit of the Lord resting upon him and upon those who have been commissioned from that day to the present, could not be imagined than is witnessed in this great Tabernacle this afternoon, and witnessed still more wonderfully in these mountain valleys from Canada to Mexico. God has taken possession of the hearts of the people in every land. He has drawn them together by the power of the Holy Ghost, and He has revealed unto them the truth of the everlasting gospel. Men in the world imagine that we are not free, that we are priest-ridden; but the truth is that by the power of the Holy Spirit men have been drawn from the east and from the west, from the north, and from the south, to this land of Zion. They have come here thirsting for the word of God, thirsting for information concerning the purposes of the Almighty, and their souls have been filled, they have been established in the truth, and they cannot be moved. This is impressed upon us by this gathering. It is still more evident from the mighty gathering of the Saints from the nations of the world. The predictions made by the prophets are surely be-

ing fulfilled when they declared that it should come to pass in the last days that the mountain of the Lord's house should be established in the top of the mountains and many people should say: "Let us go up to the house of the God of Jacob, that we may learn more fully of His ways and walk more perfectly in His paths." If the prophets have written by the power of the Holy Ghost and their words are to be fulfilled, then there must transpire in the latter times just what has taken place since the commencement of the preaching of the Gospel introduced in this dispensation by the Prophet Joseph Smith. Who is there in all the religious world to-day who believes in the fulfillment of these predictions of the prophets? Who is there calling the attention of the people to these great prophecies pertaining to the latter times? As far as I know, we are the only people who seem to understand these predictions, and the only ones who are laboring to accomplish them. We are the only people who are possessed of that power and spirit that was to characterize God's work in the last dispensation. It was to be a marvelous work and a wonder. Surely this work has been a marvel; in the eyes of the world it is a marvel today. We can rejoice when we look into the future and read of God's promise relating thereto. This is the promise:

"And the warning shall be unto all people, by the mouths of my disciples whom I have chosen in these last days; and they shall go forth, and none shall stay them; for I, the Lord, have commanded them."

If this be a revelation from the Almighty, there is no power that can stay the preaching of the everlasting gospel, or that can prevent God's servants from delivering the message that has been committed to the earth; not because of the might of the preachers of "Mormonism," not because of the strength of the Latter-day Saints, but because the God of Abraham, Isaac and Jacob has decreed that this warning voice shall be carried to all the inhabitants of the earth, and that none shall have

the power to stay it. We believe in the power of our Father in heaven. We believe His arm is not shortened. We believe that He can accomplish His decrees. And while we do not know what means He will use in the accomplishment of His purposes, we do know within our souls that this promise will be verified, that this Gospel will be preached in all the world, and that the hearts of honest men and women, and the hearts of wicked men and women as well, will be pricked by the power of God, their feelings softened, and they will be turned from darkness and error to the Lord of heaven, and from all the points of the compass, as has been the case in the past, so in the future, the Israel of God will be gathered, and His mighty purposes will be accomplished. Well may our great choir sing, and well may the preachers cry out. "Rouse, O ye mortals, and hearken to the message of truth." May God help us to bear our responsibility well and faithfully, is my prayer through Jesus Christ. Amen.

The choir sang the anthem, "The Restoration," sister Judith Anderson rendering the solo part.

Patriarch S. W. Richards.

My brethren, sisters and friends, quite unexpected to me prior to coming into this meeting, I have been requested to say a few words to you on some matters touching my history and experience with the Prophet Joseph Smith. I am thankful that I can say I was quite intimate with him while he was living upon the earth. There is a little experience I had with him that perhaps no other person living today could relate. In the winter of 1843-4, about six months prior to the death of the Prophet Joseph Smith, a messenger was sent to me from Nauvoo to ask me if I would be one of a company of pioneers to explore the Rocky Mountains and to find a place for the Church to go to. That request came from the Prophet Joseph Smith. At the time I thought it a little strange that I should be called upon for a mission of this kind, as I

was but a young man, in my teens; but my acquaintance up to that time with the Prophet Joseph was such that I could not say no. I replied, Yes; I will do anything that the Prophet Joseph wants me to do, that is in my power to do. Consequently I gave my name in to be one of a company of twenty-four young men, who were selected to travel and explore the Rocky Mountains and find a place for the Church to go to, because the persecution was getting so strong then in Nauvoo that the Prophet Joseph foresaw that the Church would have to leave, retire from the civilized world, and go into the mountains. This was then a wild country.

I am reminded that when I was in Europe, in the early fifties, it was reported to the British government that I was emigrating many people from Great Britain into a wild country, where they were liable to perish, and it was thought that this emigration ought to be stopped. Because of this I was ordered to appear in London and give an account of what I was doing. I was then presiding over the British mission, and emigrated many people to this country. I responded to this call, and spent about five hours before a committee of 16 members of Parliament, telling them what I was doing. I had been to this valley myself and knew what it was. I told them that I was sending people to a country where they could own a farm and be as independent in their living as the lords and peers were there. I satisfied them, and they all shook hands with me at the end of our interview and wished me well, and I was invited by a number of them to come again to London and spend some time with them. I speak of this to show that the feeling of the people at that time was that this was a wild country, and we were coming here to perish.

It was the purpose of the Prophet Joseph to come here and locate with his people. He organized this company and held weekly meetings with them for several weeks in Nauvoo, and when he had them sufficiently instructed, as

he thought, to properly understand what was to be the character of their mission and fit-out, he went across the river and made a start to go toward the mountains. It was his intention to go to the mountains with us, as a company of pioneers. But he was followed by those that did not like the idea of his leaving, and while they were pleading with him to return, he told them, "If I go back, I go as a lamb to the slaughter." Nevertheless, they determined he should return, and he went back to Nauvoo. From there he went to Carthage, and we all know the history of what followed.

Suffice it to say, I attended four meetings of this company, and at one of them, which was in charge of Hyrum Smith, and three or four of the Twelve were also present, it was said that Joseph the Prophet had remarked that he wanted young men for that mission who could go upon the mountains and talk with God face to face, as Moses did upon Mount Sinai. When I heard that statement, I felt in my soul that I was not the one to go; and just before the meeting closed I got up out of my seat for the purpose of going to Brother Hyrum Smith and telling him I was not the one to go, for I did not feel that I could meet the conditions, but as I got up there was a voice came to me, and I heard it distinctly as from one standing by my side, saying, "Stop; rest awhile." I took my seat again, and instead of telling the Prophet Hyrum that I did not feel I could go, I went home, and before retiring I knelt by my bedside and prayed to my heavenly Father. If I ever prayed in earnest, it was then, that I might know before morning whether I was a suitable one to go on that expedition, under the terms specified. The idea of going into the mountains and talking with God face to face, as Moses did upon Mount Sinai, was more than I, as a boy, could think of encountering.

No one perhaps need wonder that I should shrink from such a consideration. I retired to my bed and remained there about four hours, and during that four hours I got the answer to my pray-

er, and when I awoke I was prepared to go upon that journey and do just as the Prophet wanted me to do. During that four hours I saw all that I expect to see if I should live a thousand years. Someone came to me and told me where to go, and I performed that journey that night while I lay upon my bed. I came to this valley first. I don't know how I got here, but I went down through these valleys and into Southern California. It had been stated that possibly we might have to go that far. When I came here I had to pass four sentinels, and in passing them I gave a countersign, which I got direct from heaven at the time it was needed. I passed them all, and went on down into Southern California. Then I was prompted to go farther, and I went into the northern part of Mexico. I returned from there to Jackson County, Missouri, and there I stayed and helped build the temple. I saw that temple thoroughly completed; in fact, I labored upon it until it was completed. When this was done, the vision continued, and I went and laid down my body in the ground, and my spirit left this tabernacle. Then I traversed this continent from end to end. I saw the Garden of Eden as it was in the beginning and as it will be restored again. It was a land filled with verdure and vegetation, and with all manner of fruits, on which man was living. I saw it filled with cities, towns and villages, and people happy, living under the administration of divine providence. It was a Garden of Eden in very deed.

Now, all this I saw while I was sleeping, and it was so impressed upon me that it can never be forgotten. I saw that this was the result of the Latter-day Saints coming to these valleys of the mountains and following the direction that the Prophet Joseph indicated. I could tell a long story about this matter if I had the time to do it, but it is not best that I should. I wish, however, to make the statement distinctly, that this coming to the mountains of the Saints of God and establishing themselves here was under the special direction of the Prophet Joseph

Smith. Although there are those who say to the contrary, this is my testimony. The Prophet Joseph Smith had all this planned, and if he had been allowed to have had his way, I believe he might have been with us even today. He would certainly have gone with that company to these mountains and have located the people. I was one of that company, and I think I have the names of the rest. However, the conditions became so severe at Nauvoo that the people had to pick up and leave in a body, before there was time for this company to make the proposed exploration. The Prophet Joseph and his brother Hyrum were martyred in Carthage, and the mob would not let the people remain in Nauvoo.

These are the facts in regard to this matter, and I am proud and thankful that I know of these things, and am glad that the Saints are building up these valleys of the mountains as I saw them built up in vision. If the people of God will only go on and keep His commandments, the time will come when this whole land will be filled with towns, cities and villages, and the earth will bring forth all that is necessary for the support and sustenance of the people thereof. Amen.

A quartet selection, "One Hundred Years," was sung by Lottie Owen, Mabel Cooper, George D. Pyper and Horace S. Ensign. This is a composition by Prof. Evan Stephens in commemoration of the birth of the Prophet Joseph Smith, and was splendidly rendered by these well known singers.

RISHOP ORSON F. WHITNEY.

The honor of addressing a general conference of the Church of Jesus Christ of Latter-day Saints is one that I very much appreciate; though I feel somewhat strange in responding to the call that has been made upon me, realizing as I do that these are occasions when the people of God assemble for the purpose of listening to their leaders, and that it is more a time for exhortation and testimony than for doctrinal discourses. Where the time is so limited, and the speakers are so

GENERAL CONFERENCE.

many, it is not to be expected that the privilege can be extended very far. Therefore it is not one that I have anticipated; at least I did not anticipate it until notified by President Smith that he intended to call me. And this is only one of many courtesies, many acts of kindness and consideration that I have received at his hands.

The main reason, I presume, why he has asked me to speak, is because I happen to represent, in a way, one of the general institutions of the Church. Since the opening of the year 1899 I have been connected with the Church historian's office. While I have not been asked to make any report, I will say that that institution, during the period of which I am qualified to speak, has kept pace with the general progress of the Church. It is not my purpose to draw any invidious comparisons between the present and the past. There is no need to do so. We all understand that the Lord's work is progressive, and that it was intended to be. It is no reflection upon the past to say that the present overtops it, that we are in advance today as a people over any former period in our history. When I express the belief that the Church of God, now presided over by President Joseph F. Smith, is in a better condition, spiritually and temporally, than ever before, I do not cast any reflection upon the Prophet Joseph Smith, who founded the Church, nor upon President Brigham Young, his worthy and lawful successor, nor upon any of the servants of God who have in turn presided over this great latter-day work. It is simply a recognition of the general principle of progress, that is inherent in the work of God, and is among the things predestined. So, also, when I say that the Historian's office is in a better condition than it has ever been, I do not cast any reflection upon the faithful services of former historians. But it gives me pleasure to testify to the wisdom, ability and energy manifested by President Anthon H. Lund, the present historian. He has watched over the institution with all the care and anxiety of a father for his favorite child. He

has given it what time he could spare from his duties, as one of the First Presidency. He has come early and remained late, and has put in more hours of willing and cheerful toil than any of his subordinates. I attribute much of the present good condition of the office to him and to those who have directed his labors.

I wish I could say all that is in my heart to say. I wish I could utter the thoughts that arise in me as I gaze upon this great congregation. I see men and women from the north, from the south, from the east, and from the west, assembled here for the purpose of being instructed, counseled, strengthened and renewed, that they may go forth from this conference with the spirit of it upon them and within them, to carry the same to the remotest parts of the Church. While contemplating the scene I have mentally compared this multitude to the waters of the ocean, that are taken up into the clouds and sprinkled over the earth, to moisten and refresh the dry places; rivulets becoming streams, streams flowing into rivers, and the waters, through the rivers, finding their way back to the ocean. Why do they continually thus return? Why this eternal round of renewal and progression? It is because it is necessary, in the processes of nature, in the great plan of God, that it should be so, that these waters, which become stagnant and turbid by remaining too long upon the surface of the earth, may be cleansed, revived, and sent forth again over the face of the globe, to make it bloom with verdure and blossom with beauty. As often as they are scattered, they are gathered again, to pass through the bosom of the "self-purifying, unpolluted sea."

It seems to me that we can learn something from this lesson, written by the God of nature in the great book of nature. The Latter-day Saints are gathered together periodically in general conference. "My people shall meet together often," the Lord says, to partake of the sacrament, to receive instruction, to be reminded of their du-

ties as Saints, and to have their spiritual strength renewed. When the call goes forth from the First Presidency, "Come to the general conference," it is the duty of the Saints not only in Utah, but also in Idaho, Arizona, in Canada, in Mexico, and throughout the intervening region, to lay aside their everyday labors, and come, as many as possibly can, to these gatherings of God's people, where the stagnant waters of their souls may be purified and set in motion, where they may receive new strength, new energy, and go hence to moisten with the Spirit they here imbibe the dry and barren places; to stir up the people of God, rouse the indifferent, reform the erring, and bless all with whom they come in contact, by imparting to them the good things they have here obtained. "Freely ye have received, freely give."

What has been the purpose of the scattering and the gathering of the House of Israel? What is the significance of sending into the world a chosen race of spirits, called upon earth the children of Abraham, Isaac, and Jacob, but known to us to have been the children of God before Abraham was born? They were chosen in the heavens, before they came in the flesh, and were sent forth from the presence of God with a mission. We who call ourselves Latter-day Saints are a branch of the house of Israel, gathered out from among the Gentiles; we are a portion of that martyred nation, chosen of God and sent upon earth to suffer and endure for His sake and for the sake of all mankind; to bear the oracles of God, and be His representatives in the midst of the human race. Read what Moses says in the eighth verse of the 32nd chapter of Deuteronomy, if you doubt that Israel had an existence before the earthly days of Father Abraham. The passage runs as follows: "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." This was before

the birth of Abraham. The Lord had nations upon the earth before that time, and he set their bounds according to the number of the children of Israel. What does this mean, if not that Israel was a pre-existent race, ordained before the world was to perform the great and important mission that has rested upon them all down the ages, and a portion of which is now being performed by the Latter-day Saints, the gathered children of Ephraim.

If this be true of the whole house of Israel, how much more true of those mighty ones who have risen in the midst of the people of God, who have been called to be His prophets and apostles, His spiritual ministers to mankind? If it be true of the Latter-day Saints as a body, how much more true of those whom we sustain as our leaders? What should be our conduct towards them? I know what the Prophet Joseph said: "Brethren, in all your kickings and flounderings, see to it that you do not betray the servants of God; there is no sin that can be compared to it." "Touch not mine anointed, do my prophets no harm," 'is the warning word of the Lord that has come down through the centuries. A great lesson is taught, one that all men would do well to heed, in the Savior's description of the last judgment:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall He sit upon the throne of his glory:

"And before him shall be gathered all nations: and he shall separate them, one from another, as a shepherd divideth his sheep from the goats:

And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungered and ye gave me meat; I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an

hungered, and fed thee? or thirsty, and gave thee drink?

"When saw we thee a stranger, and took thee in? or naked, and clothed thee?"

"Or when saw we thee sick, or in prison, and came unto thee?"

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

"For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

"I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

"Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?"

"Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

"And these shall go away into everlasting punishment; but the righteous into life eternal"—Matthew 25: 31-46.

I learn from these solemn words that God will judge the world by this standard: "How have you treated my servants?" I say it to the friends of these men who sit upon this stand, and I say it to their foes: How will you stand the issue when this test is applied, Inasmuch as ye did it, or did it not, unto these my servants, ye did it, or did it not, unto me?

I bear my testimony that these are indeed the servants of God. I do not need to laud the virtues of President Joseph F. Smith; that has been well done already. But I can say Amen to all that has been said. He knows what I think of him. He knows that I love and honor him and he knows too, I trust, that I do not love and honor him simply because he has been good and kind to me. I love and honor him because God loves and honors him. I hold it to be my duty to sustain any man whom God has chosen to fill any position in His Church, whether that man loves me or loves me not. That has nothing to do with the principle involved. I must be loyal, independently

of anyone's feelings toward me. Doctor Bernhisel was a great friend of the Prophet Joseph. He lived with him in the Mansion House at Nauvoo, and whenever the Prophet came into the dining room, if the doctor was there first, he would arise and remain standing until the Prophet had taken his seat. Joseph asked him why he did this, for he sometimes felt embarrassed by it. The answer was immortal: "Brother Joseph, I love to honor the man whom God has honored." That is the principle upon which we should love these men who stand at our head—because God has honored them, and they are His servants. It does not matter whether they love us or not (though I believe they do); they are the Lord's servants, and it is our duty to stand by them, to defend them, and to lay down our lives for them if necessary.

I have a testimony that President Joseph F. Smith is the right man in the right place; and this not because he is the nephew of the Prophet Joseph Smith, or the son of the martyred Hyrum Smith. It is in his own right that he presides over this people. He is God's man, and has been chosen upon his own merits to hold this exalted position. That is my conviction; and the same with regard to his Counselors, and the Twelve Apostles, and all the leaders of the Church. No mistakes are ever made in the selection of such men. When the servants of God, filled with the Holy Ghost, nominate a man, and the Holy Ghost in the hearts of the people testifies that that is the choice of God, it is His choice. It is impossible for a mistake to be made. Every man that has been called to preside over this Church, or to stand among the leaders thereof, has been pointed out by the finger of God. There was no possibility of a mistake, for the Spirit of Truth does not lie. These men come to the earth with the mission upon them to be prophets, apostles, ministers of life and salvation. They were chosen before the world was to hold these positions; and they were eligible for these offices; it does not matter what their names are here.

I believe with all my heart that when men are chosen to be servants of God, it is because of their own worth and integrity, and not because of their names and connections. I remember hearing a brother say that he thought his promotion in the Church was due to the fact that his father, or grandfather, who had passed behind the veil, had exerted an influence for him there. That may be, but I do not believe it was the main reason. The teachings of the Prophet Alma, in the Book of Mormon, give the real reason why men are chosen to bear the Holy Priesthood. They were ordained, he says, to these sacred offices and callings, by the Lord God, "that thereby the people might know in what manner to look forward to his Son for redemption. And this is the manner after which they were ordained: being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they, having chosen good, and exercising exceeding great faith, are called with a holy calling." That, I believe, is the principle upon which these men were chosen. They came into the world with the ordination of God upon their heads; and there are others who have been ordained in like manner, High Priests after the Order of Melchisedek, though it may never be theirs to sit among the leaders of Israel. But they are numbered with those whose mission it is to follow the Lamb wheresoever He goeth, and they are here to help prepare the way before the glorious coming of the Son of God.

It is said that without the Melchisedek Priesthood no man can look upon the face of God and live. And yet, Joseph Smith, when a boy of fourteen years, gazed upon the Father and the Son, and it was nine years before he held the Priesthood in the flesh. I once asked President Lorenzo Snow concerning this matter: "Why is it, if a man without the Melchisedek Priesthood cannot look upon God's face and live, that Joseph Smith could see the Father and the Son, and live, when he held no

priesthood at all?" President Snow replied: "Joseph did hold the priesthood; he came with it into the world." I believed it before he said it, but I wanted him to say it first. Joseph Smith, as much as any Prophet that ever lived, was ordained a prophet before he came into this mortal life. He held the Melchisedek Priesthood in the spirit, when he came here, or he could never have received what he did from God. And these men who have followed in his footsteps are spirits of the same class. The Prophet Joseph declared that every man who has a calling to minister to the inhabitants of this earth, was ordained to that very purpose before the world was.

Then I ask you again, brethren and sisters, can you afford to treat lightly these men, these representatives of God, these ambassadors from the courts of heaven? And I say to those who are attacking them and assailing them, In what plight will you stand, at the day of judgment, when it is said unto you, Inasmuch as ye did it unto the least of these, my servants, ye did it unto me? Amen.

PRESIDENT JOSEPH F. SMITH.

(Closing Address.)

Love, goodwill, and devotion manifest by the people.—Blessings pronounced upon all the faithful, Priesthood and Saints.—Words of blessing, commendation, and encouragement for the singers, their leader, the organist, etc.—The Apostles, Patriarch, and veteran workers for Zion blessed.—Earnest prayer for mercy upon his slanderers and enemies of the Church.—Appeal to the Saints to be living witnesses, that "Mormonism" is God's work.

I desire, very briefly, as the time is already spent, on behalf of myself and my counselors, and also on behalf of the Quorum of the Apostles, the Presiding Patriarch, the Presiding Bishopric and others of the general authorities of the Church represented at this conference, to offer to you, ye men and women of Israel, our most sincere thanks and gratitude, both to you and to our Father in heaven, for your prompt, faithful and numerous attendance at this conference, for the splendid spirit you have manifested, for the

union that has characterized all our assemblies, for the love and goodwill shown by all who have met here in the name of the Lord; and I say, in the name of the Lord, be ye blessed, in your basket and in your store, in your outgoing and in your incoming, in the labor of your hands and in the labor of your minds, and in your prayers and your devotion to the cause of Zion. May the Spirit and power and light of the living God shine upon you, and move you to acts of righteousness, of truth, of union, or strength and of power in the Priesthood of God which you hold, and which blessings have been pronounced upon you in sacred places by those who had the keys and authority to bless on earth and you will be blessed in heaven, to bind on earth and it will be bound in heaven, and to loose on earth and it will be loosed in heaven. God bless you. These mighty men who sit before this stand, clothed with power from Almighty God, they are not self-called. They have not been chosen by man. They have not chosen themselves. But they have been called by the power of the Almighty to stand in high places in the Church of Jesus Christ of Latter-day Saints, as Presidents, as fathers to the people, as counselors, as judges, and as leaders, walking in the way that the people of God should follow them into all truth and into the possession of greater light, greater power and wisdom and understanding. God bless you, my brethren. And while you stand united, as you have stood in the past, and as you have manifested your union here during this conference, so God will magnify you before your flocks and in the midst of your people, and will increase your power and your strength to do good and to accomplish His purposes, until you shall be satisfied with your labors and have exceeding great joy therein; and your people will rise up and call you blessed, they will pray for you and sustain you by their faith and good works. Let us go home strengthened, built up, encouraged, and more determined than ever before to serve God and Him obey. No matter what the

world thinks or anybody says, let us do our duty; and in the language of Joshua let us say, "as for me and my house, we will serve God." Let this be the sentiment of every heart represented at this vast conference.

In behalf of you who are assembled here, my brethren and sisters, I desire to extend thanks and gratitude to Evan Stephens—a man gifted of God, talented in music, in poetry and in song, and above and beyond all that, a man gifted with humility and with faith in the Gospel of Jesus Christ; who is not only diligent in his labors here with this great choir, but who is faithful in his soul to the cause of Zion. He bears testimony to the truth in song and praise. I want to say, in behalf of this vast assembly, Brother Evan Stephens, God bless you and keep you long in the service in which you are engaged for the people of God and for the cause of Zion, and in behalf of this great choir. And then, in behalf of this congregation, too, I extend our appreciation and our gratitude to Brother John J. McClellan, and his assistants. We thank God that He has given us boys and girls, born and reared in our midst, that possess talent equal to that possessed by any men or women born in the world. We will not admit that they are second to any. I thank God also, in your behalf, for this choir, who have devoted hours, days, weeks and months, aye, and years, in the service of the people; who have won a name that is enviable, not only among the Latter-day Saints and the people of Utah, but a name that has extended beyond our borders to the uttermost parts of the earth. God bless you [speaking to the choir], you men and boys of Israel and you daughters of Zion. Peace be unto you. May your voices ever ring clear and true in the songs of praise and thanksgiving unto God for His mercies and kindnesses unto His people. The Lord preserve you. Be not discouraged easily. Attend to your duty, follow your file leaders, be united, and seek to make melody in the worship of Almighty God, who has given to you your pre-

cious voices and has put it into your hearts to labor in the capacity of a choir for the benefit of Zion. The Lord bless you, and He will bless you; and in the name of Israel's God, as a servant of the Lord, I bless you.

Again, in my own behalf, and in behalf of my counselors, President Winder and President Lund, I want to thank these my fellow-servants in the Apostleship. They are true men. They are honest men. They are God's servants, and I know it. I am intimate with them, I live with them, I labor with them, and I know their hearts and their works. Their lives are open unto me, and unto the living God; they are true men, and I bless them. God bless these my brethren. They are true to the Father, and I know that so long as they are true to Him they will be true to all the interests of His people, and true to His servants, and no power can turn them from God's cause.

God bless and preserve my brother, the Presiding Patriarch of the Church. May the Lord lend unto Him the enlightening, invigorating power of the Holy Ghost, that in his administrations as a Patriarch to the people he may speak the truth, and only the truth, and that his words may be words of soberness and knowledge, words of comfort and consolation to those on whom he lays his hands, that they may go away from his administration blessed in very deed.

I want to bless some of my veteran friends who are here. I say, God bless you, brethren. You and I have grown grey in the cause of Zion. You have ever been on the frontiers of danger, as protectors of the rights of the people and as protectors of the servants of the Lord from those who would injure and do them harm. I say, God bless you, and He will bless you, and I bless you in the name of Israel's God.

Let the Lord God have mercy upon those that seek to nurt the cause of Zion. O God, pity the misguided, the erring, the foolish, the unwise. Put Thy Spirit in their hearts, turn them from the error of their ways and from

their follies, and bring them back into the way of righteousness and into Thy favor. I ask mercy for my enemies--those that lie about me and slander me, and that speak all manner of evil against me falsely. In return, I beseech God my Heavenly Father to have mercy upon them; for those who do it not knowing what they are doing are only misguided, and those who are doing it with their eyes open certainly need, most of all, the mercy, compassion and pity of God. May God pity them. May He have mercy upon them. I would not harm a hair of their head, for all I am worth in the world. I would not throw a block in their way to prosperity. No; and I beseech my brethren that they keep hands off the enemies of our people and those who are paving their own road to destruction and will not repent, who are sinning with their eyes open, who know that they are transgressing the laws of God and villifying and lying against the servants of the Lord. Have mercy upon them. Do not touch them; for that is just what they would like. Let them alone. Let them go. Give them the liberty of speech they want. Let them tell their own story, and write their own doom. We can afford it. They do not hurt us, and if it affords them any amusement, I am sure they are welcome to it.

I feel like blessing the quorums of the Priesthood, every one of them, from the High Priests to the Deacons. I pray God, my Heavenly Father to remember them in their organizations, to help them, that they may magnify the Priesthood they hold and do the will of the Father; that the Seventies may be minute men, instant in season and out of season, ready and willing to respond to the calls that are made upon them to go and preach the Gospel to the world. Gather in from the Elders quorums those who have proven themselves worthy and who have gained experience, and make Seventies of them, so that the quorum of the Seventies may be replenished; and the aged ones, whose physical condition will not permit them any longer to do missionary

duty in the world, let them be ordained High Priests and Patriarchs, to bless the people and to minister at home. Gather in the strong, the vigorous, the young, the able-bodied, who have the spirit of the Gospel in their hearts, to fill up the ranks of the Seventies, that we may have ministers to preach the Gospel to the world. They are needed. We cannot now meet the demand.

I feel like blessing the auxiliary organizations, which are so powerful in wielding influences for good among the youth of Zion. May the Lord bless them, one and all, and make them to continue to be useful in their callings, that they may be able to magnify them in honor before God in all the world. Peace be unto those that preside in all these organizations, that they may be equal to the duties that devolve upon them.

God bless you all. May peace abound with you. Let this assembly of His people come up as a witness unto God and unto the world that "Mormonism" is a living, moving entity; that it is not dead nor sleeping, but that it is alive and awake, growing and advancing in the land; and let the world know it. Amen.

The choir sang the anthem, "When Thou Comest to the Judgment," Sister Lizzie T. Edward rendering the solo parts beautifully.

Benediction was pronounced by President John R. Winder.

The conference adjourned for six months.

The stenographic report of these proceedings was taken by Elders Arthur Winter and F. E. Barker.

JOHN NICHOLSON,
Clerk of Conference.

DESERET SUNDAY SCHOOL UNION

Its Semi-Annual Conference, Held in the Tabernacle,
Sunday Evening, October 8, 1905.

The conference of the Deseret Sunday School Union was called to order by General Superintendent Joseph F. Smith, at 7:30 p. m.

Present: of the general superintendency, President Joseph F. Smith, George Reynolds and Joseph M. Tanner; of the members of the board, Elders Joseph W. Summerhays, Levi W. Richards, Seymour B. Young, John M. Mills, John F. Bennett, James E. Talmage, George M. Cannon, Horace Cummings, Josiah Burrows, George D. Pyper. William A. Morton and Horace S. Ensign.

The congregation filled the Tabernacle to its capacity. The singing during the evening was done by the entire congregation led by Elder George D. Pyper. The opening hymn was "Gather round the Standard Bearer."

Prayer was offered by Apostle John Henry Smith.

Singing. "If there's Sunshine in your Heart."

Secretary Geo. D. Pyper called the roll of Stakes and Missions, showing all the Stakes represented except Uintah, Wayne and Parowan. Nine missions were also represented.

Assistant Superintendent George Reynolds stated that at these conferences the General Superintendency wish to hear reports, a few on each occasion, from the various stakes and missions; and called upon Elder Horace S. Ensign, late president of the Japanese mission, to give the meeting an idea of the condition of the Sunday schools in that land.

ELDER HORACE S. ENSIGN.

My brethren and sisters, I am indeed greatly surprised in being called to occupy this position tonight. I rejoice, however, in being present to associate with you in this Sunday School conference. It has been more than four years since I enjoyed this privilege, and I assure you that I appreciate it.

Two years ago the 29th of last November, the first Sunday school of the Church of Jesus Christ of Latter-day Saints was organized in Tokio, Japan. Previous to that time the Elders had been laboring among the adults, endeavoring to teach them the plan of life and salvation as it has come to us in this day and dispensation. As you are all aware, we were compelled to labor among those who know not God, and who have no conception of the mission of our Lord Jesus Christ. We found that our labors were not altogether a success among the adults of Japan. We discovered that they had bowed so long before graven images that they had become absorbed in the superstitions of Buddha and Shinto, and the pure light of the Gospel had but little effect upon them. Realizing these conditions, the Elders laboring in Japan made it a matter of fasting and prayer before the Lord, imploring Him to give them light and inspiration with regard to the dissemination of the Gospel in that foreign land. The inspiration of the Lord unto His servants was, that we should organize Sunday Schools, that we should invite the children to come to our home and to the

homes where the Elders were residing, that we might teach them in their early lives the plan of salvation, teach them the beautiful story of the life of Christ, and of the restoration of the Gospel in this day and dispensation.

It pleases me to be able to say that God has magnified His servants in their work with the children. At our first Sunday school in the city of Tokio we had more than 90 children present. Many of them came out of mere curiosity; some of them because they were sent by their parents; and I am happy to say that many of them have continued to come, and have learned much with regard to the mission of the Lord Jesus. Immediately surrounding our headquarters, we found many families in which were a number of children, and from those families we have received the greatest support in our Sabbath school. We realized that it would be impossible for us to entertain the children by telling them over and over again the life and mission of Christ, so we found it necessary to begin the translation of our Sunday school hymns and to set music to the translations. This, too, was an inspiration from our Heavenly Father, and it has proved very effectual. In the Yotsuya district of Tokio, where the Latter-day Saints' headquarters is located, we hear almost every day our Sunday school songs being sung in the street by our Sunday School children.

The children love to come to our headquarters to be taught the songs which have been arranged for them, and we find in going to their homes that their parents are happy indeed that the Latter-day Saints have organized a Sunday school in their midst.

And thus it is that one of the greatest joys that the children have is to attend their Sunday school, every Sabbath morning and be taught the stories with regard to the life and mission of Jesus Christ. Not only do they love to hear these stories, not only do they enjoy relating them as best they can to their parents, but they do take delight in singing our songs. And you, my brethren and sisters, would rejoice

could you hear their little voices raised in singing the songs of Zion as they have been translated into the Japanese tongue. At headquarters we have a large swing, and the little children come there to play, and as they swing through the air we hear them singing our little Sunday school songs, and they do sing them with spirit, just as our children sing them here at home. And we know that much good will be the result of our work with the children.

The Japanese themselves are not of a spiritual nature. They are materialists. We have discovered in talking with them, that if we can show them where they can benefit themselves materially by accepting the Gospel they will listen with interest to our story; but when they learn that the only benefit derived from the acceptance of the Gospel is a spiritual blessing, then they have but little to say, and manifest but little interest in that which we endeavor to teach them. But we do have faith in the youth of Japan, and I feel sure that our efforts with the children will eventually result in good, that we shall see many in the land of Japan strong and stalwart in the faith, who have been taught the Gospel in the Sabbath schools.

My brethren and sisters, the Elders in Japan are doing grand work, especially among the children. I received a letter a short time ago from the Elders laboring there now. Two Elders had gone into a new district, and as soon as they found quarters, they went among the people and invited them to send their children to the home where the Elders were living. They did so. The last report that I heard was that they were having now an attendance of 83 children at their Sabbath school every Sunday morning, and the Elders have been instructed to organize Sunday schools in all parts of Japan where they are laboring; to let this be their first thought, because we feel that we shall be able to impress the young minds, while we find that it is almost an impossibility to impress the minds of the older people.

I rejoice exceedingly in having the privilege of being with you tonight, and

I rejoice in being associated with you in the Sabbath school, I sincerely pray that God will bless the officers of the Sabbath school, that He will bless the teachers who are teaching the youth of Zion. And I ask you to remember the Elders away in Japan endeavoring to teach that people the Gospel of life and salvation. God is remembering them and sustaining them, and I know it is in accordance with your faith and your prayers. The Elders have been wonderfully blessed in acquiring the language. Most of them speak it fluently, and it has been through the grace of God unto them. The natives tell us that our Elders, who have been there only a little more than four years, speak with greater freedom and greater fluency than missionaries of other denominations and others who have been there for 20 years. So you see that they are enjoying the gifts of the Gospel, and that God is sustaining them in their work there.

May God bless us in our work, I ask in the name of Jesus Christ. Amen.

ELDER SAMUEL E. WOOLLEY.

My brethren and sisters, I rejoice to-night to meet in this capacity and to report the Sabbath Schools of the Hawaiian Mission. According to our report we lead in Sabbath School work in the Missions outside of Zion. We have more engaged and more schools than any other Mission on the earth. We have sixty-five schools, organized with superintendents, with their assistants, secretaries and treasurers, together with their aids; and we have over 2,700 members of the Sabbath Schools. The children of that land rejoice in singing the songs of Zion, and the most of them sing in the English tongue, and we feel that the Sunday School work is growing in that land, and we are proud that we stand in the lead. It is true the gospel has been preached in that land for fifty-five years, and Sunday Schools have been organized for many, many years, but the work is growing there. And the Sunday Schools send greetings to the Sunday Schools in Zion and especially

to the General Superintendent, even President Joseph F. Smith, for the people look upon him as their father, he having labored among them so many years. The work in the Mission is prospering and we are adding to the Church each year. We now have upwards of 7,000 souls, and, as I said, we are still gathering into the fold, and we feel that we have not laborers enough for the harvest. We are now a part of the United States, and we feel quite at home. We used to think that the Sandwich Islands were almost out of the world, but today we hear, twice a day, all the important events of the globe, as we are now connected by cable. The work of the Lord is growing and increasing in that land and we rejoice in it. We rejoice in the Sabbath School work, especially, for we are trying to teach the young people as well as the older ones (for we have many aged ones who belong to the schools) the principles of the gospel, the plan of life and salvation; and I pray that the blessings of the Lord may be upon that nation, upon the Sunday Schools on those islands, together with all other lands wheresoever the gospel is being preached. May the Lord help us who are engaged in this work, both at home and abroad, that we may be true to the covenants that we have made with our Father and with one another, and that the Sunday Schools may grow and increase, is my prayer in the name of Jesus. Amen.

ELDER WILLIAM HANSON.

We have nineteen Sabbath Schools in the Summit Stake of Zion, scattered along the banks of the Weber and Provo Rivers. We have an enrollment of about 2,300, 250 officers and teachers, that we think are about as good as any of the children of the Lord engaged in the Sabbath School work. We have nearly completed holding our local ward Sunday School conferences. At each of these conferences we take an opportunity to meet with the local officers and the teachers of the respective schools and to question them as to how they are living, if they are living in

harmony with the requirements that were made of them when they accepted the office of Sunday School workers. In almost every instance we have been very glad to learn that nearly every hand is raised, and nearly every voice is prepared to say that they keep the Word of Wisdom, they all pay their tithes, are observing the Sabbath day and are living up to the requirements that have been asked of them by our worthy Stake President and his associates. We have the assistance of many other associations in our Stake. We are probably more closely connected than almost any other Stake. We all meet once a month in what is known as our auxiliary meetings. At these meetings the parents meet with every association, and their children can also join and meet at one place in the Stake, where they can all go to their different departments and there be instructed along the lines that have been laid out for them.

We have very good Sunday Schools as a whole, and we are very pleased with them. We often have to drive quite a distance, sometimes thirty or thirty-seven miles, to be in attendance at the 9:45 prayer meeting. This is quite a task, as most of us are engaged in business at home, and cannot leave before Sunday morning. There are only one or two schools that we can visit by the railroad, most of it has to be done by team, and we travel on an average of between five and six hundred miles each month in our Stake visits.

I desire to say that the young people in the Summit Stake of Zion are doing, I believe, the very best that they can. We have all classes. We have a very healthy Sunday School in Park City, a mining camp; and in that school especially there is great energy manifested in trying to get the visiting brethren who come into that camp interested in the Sabbath School, until now it has become so popular that the building is scarcely able to hold them.

I pray God to add His blessings to our work, in the name of Jesus. Amen.

The congregation then sang, "Hope of Israel."

ELDER GEORGE M. CANNON.

My brethren and sisters, I desire that while I speak to you I may be guided by the Spirit of the Lord in that which I say. I have ever had in my heart a desire to not say anything at any time that would be contrary to the Spirit of the Lord; and I have no desire to speak sentiments that are not pleasing unto our Heavenly Father; nor do I desire to give voice to any sentiment in which I myself do not sincerely believe. I feel that one of the greatest duties that we have as Sunday school workers is to let our lives be of such a character that our deeds and our acts will speak more loudly than our words. I am an emphatic believer in the fact that we cannot teach by word if our actions do not conform to that which we preach. I believe that Sunday school teachers and officers should set such an example before their pupils that they will not be ashamed of their lives—that they will not be ashamed to have their children know that which they have done.

I remember a few years ago attending a missionary farewell, and the occasion was that of the departure of the first son of a man upon a mission. He was not the brother's oldest son, but he was the first son to be called upon a mission; and his father, speaking to that assembly, said: "My son will probably go into my old missionary field; he will visit the people whom I visited twenty years ago, but I feel in my heart I have no fear that wherever he goes he will find anything that will cause the blush of shame to come to his cheek. I am not afraid to have him go to the people whom I have visited. I am not afraid to have him tread in the paths in which I walked, and I am satisfied that there he will find that I have left behind me a record of which I need not be ashamed."

I thought this was a glorious testimony; and I feel, in my own heart, that if every one of us could say the same to our sons and daughters that we are not ashamed to have them go into the fields in which we have walked, meet the people among whom we labored, and listen to their testimony of that

which we did—if we could live in such a way that we could say this to them. and say it truthfully, we need not be afraid to go back into the presence of our Eternal Father. Little children are keen observers of that which we do, and while they may not say, with a great writer, they feel the sentiment which he expressed when he said, "How can I hear your words when your deeds speak a different language?"

In my visits among the people, I have occasionally found some who have been disturbed a little by the comments of those who are not favorable to the work of the Lord, and have occasionally found some who were a little bit afraid that the Latter-day Saints are failing to an extent in their mission. I want to say to all such, that you are the ones who should be careful, that you may not be led astray by that which the enemies of the truth are seeking to circulate concerning our people. You know that we are told that if we saw the truth about our leaders, that we are simply seeking to flatter them, that we are seeking to build ourselves up in their estimation. In my own heart I have the utmost contempt for a man who, in order to build himself up, will flatter any other individual. While I feel they are worthy only of contempt, because they themselves are of such a caliber that they will not amount to much, yet while I feel that this is true, there is another thing that is equally true, and which other people should remember, and that is, that there are those who wilfully bear false witness against their neighbors, who wilfully disseminate doctrines which they know to be untrue.

We find that in any conflict that takes place, the shafts of the enemy are directed at the leaders of any great cause. Those who follow are of comparatively small importance, and the aim of the enemy is always to cripple those who lead. It is their aim, if possible, to weaken the confidence of their followers in them; and that is the aim of the opposers of the work of God today. They seek to lead away the people and weaken their confidence in

those whom God has placed at their head, but I am glad to know that their efforts in this respect signally fail. I am glad to know that they cannot take from the people of God the confidence which they have in those whom God has placed to lead them; and I feel that one thing we should do, as parents and as teachers and officers of the Sabbath school, is to teach our little children to pray for all those who are engaged in the work of the Lord.

I have no fear in my heart of a child being led away who is taught in his infancy to pray for the missionaries, that they may be able to reach the honest in heart, and that they may be preserved and brought home in safety and in purity, and who is also taught to pray for those who are placed in authority in our midst, for the Bishop in the ward, for his father and his mother, for the presiding authorities; and I am satisfied that those who are taught in this way will grow up with the Spirit of the Lord in their hearts, and that they cannot be led astray by that which the enemy may say about us.

I have a testimony in my own heart of the truth of the Gospel, and it has been my fortune to know many of those who presided over us as Presidents of the Church of Jesus Christ of Latter-day Saints. As a boy I knew President Brigham Young, but only as a child would know one whom he would see upon the stand. But as I grew older I was brought into close contact with those who succeeded President Brigham Young. I was a teacher upon the block upon which President John Taylor lived, and visited him in that capacity in his home. I was closely connected in various capacities with President Wilford Woodruff, and I also knew President Lorenzo Snow, and also his successor, President Joseph F. Smith. And I bear my testimony to the youth of Zion that I know that all these men have had the Spirit of God resting upon them, and they have been actuated by the same spirit; that they have sought to carry on the work of God in the same way. Each of these men, perhaps, had his special gifts,

his special qualification for the work that was needed at the time that he presided over the Church. But I testify to the youth of Zion that their purpose has been alike; and I know that the purpose of those who lead us today is not different from the purpose of those who presided before them.

I know that all of them have been men who sought to teach their children to earn that which they used, and to support themselves by their own efforts. I bear this testimony to you, my brethren and sisters, and I feel that as Sunday school workers it is our duty to teach the youth of Zion the truth concerning these matters, that they may not be led astray by the foolishness of men and by that which is said by those who are wilfully seeking to cast reflections upon the work of God. We find that today they bear testimony to a certain extent to that which was good in the past, but we should find that if they had lived in the past they would have fought those who led the work of God then as they fight those who lead the work of God now. It is not the individual they are fighting, but the Lord through His living oracles. They seem to exemplify that which our Savior said when He declared that they stoned the living prophets, while they garnished the sepulchres of the dead.

I know the work in which we are engaged is the work of the Lord. I know, also, that there are among our opponents thousands who are honest in their convictions, and who oppose the work of the Lord because of a lack of understanding, and because they do not know the purpose of the Gospel of the Lord Jesus Christ. But I also know that there are among them men who simply oppose the work of God because they could not have their own way, and because they could not do that which they had a desire to do, and could not get the support of the leaders of the Church in that respect; and I know that they would not be now opposing us if it were not for the fact that they have not been able to influ-

ence those who preside today to do that which they desire to have done.

I pray that the spirit of truth may be in our hearts, that the spirit of love may exist with us, that we may be sustained in that which we do, and that we may be found at all times willing to honor and sustain those who do right, and that we may not let our selfishness at any time lead us to such an extent that we shall be blind to the truths of the Gospel. If any be so foolish as to leave the cause, it will simply be their own loss, not the loss of the work of the Lord, because this work will not be taken from this people nor given to another people, but it will be carried on to a successful conclusion. And may we ourselves be faithful to the end, I ask in the name of Jesus. Amen.

ASSISTANT SUPERINTENDENT
JOSEPH M. TANNER.

This has certainly been a great conference, the greatest in the history of the Church; and those who have been present have undoubtedly been impressed by the spirit of the times and of the work of God in this dispensation. We are here tonight, if possible, to focus upon the Sabbath school work the spirit that has characterized this conference, and the question naturally arises. What shall we take home with us as a guide to help us in our efforts in instructing the youth of Israel? Of late my mind has been impressed by the thought that perhaps many of the fathers and mothers among the Latter-day Saints were misconceiving the work of the Sabbath school, and I fear that in some instances there has arisen a belief that our children get all the instruction they need in religion in the Sunday school, and that the parents are excused from that duty in the home. Perhaps many have an idea that the Sunday school teachers are trained for the work. They believe that these young teachers who have perchance been schooled for years in our Church educational institutions, know more about the Gospel than they, the

fathers and mothers, know; and that, in consequence of what the Sabbath school and other auxiliary organizations, of the Church are doing, they may be excused if they fail to teach religion to their children in the home. I want to say to you, my brethren and sisters, that no organization in the Church can take the place of the home. Not one can be substituted for the home. There is something about religious teaching in the home that is not paralleled elsewhere. There is something in religious teaching in the home that has such force and such conviction to the minds of our young people that it ought never to be neglected. In the first place, in the home can be found the greatest love. There is nothing like the love of a father and mother, and there is no quality in teaching like the quality of love, and nothing makes its impress upon the heart of childhood like the affection and the devotion of father and mother. And so, when we rob our children of religious teachings in the home, we deprive them of that love and that affection that helps them to be devoted to the cause of God; and there is no place in the world where our heavenly Father is such a reality to childhood as He is in the home. The children see Him there as they see Him nowhere else. They comprehend Him in the home as they cannot comprehend Him in the Sabbath school or in any other organization of the Church, and hence the importance of home religious training. Let me, therefore, admonish you, my brethren and sisters, not to imagine for a moment that the Sabbath school is a substitute of the home in the matter of the religious training of our children. And again, there is something about the authority of the home that comes to the hearts of the young people. They recognize power in the authority of father and mother, that is akin to the authority of God, the Eternal Father. Somehow or other, children feel that they must be obedient to their parents, next to the obedience and allegiance which they owe to God. Indeed, they

feel that they cannot be loyal and give their allegiance to one without giving it to the other, and so that authority comes into the love of our children, and I say to you tonight that the two fundamental principles in inculcating religion in the lives of our children are love and authority. And they are stronger in the home than they are elsewhere. We should, therefore, admonish our teachers to do all that they can to encourage the parents to help them in the work of the Sabbath school. I care not how humble a home may be, I care not how little the father and the mother may know about theology, how little they may be familiar with the history of the Church, how untrained they are in the Bible, I care not what their natural or theological qualifications may be, you cannot take their place away from them in the matter of the religious training of their children. And so parents should not feel that because they are not learned in theology that they ought not to teach their children religion. They should not only bear their testimony to their children, they should not only admonish them, but they should use their own experience to impress upon the minds of the youth of Israel the purpose and aim of the Lord in this day and age. I have not infrequently heard parents say that they are leaving the instruction of their children to their teachers in the Sabbath school and other organizations, and that they are relieved of that labor. Now the Sabbath school does not relieve the parents. It should encourage them. The work of the Sabbath school should cause the parents to keep pace with their children in the matter of reading the Scriptures; and in every way the Sabbath school has a tendency to support the home, just as the home has to support the Sabbath school.

Now, I would like to ask you, my brethren and sisters, what are you to take home as the result of this conference? What is your understanding of the spirit of this occasion? What does it mean to you tonight, as you reflect upon what

has passed during the last three days that this people have been assembled within the walls of this building? Many of you will remember, some years ago, twenty or twenty-five, that an effort was made to win our children away from the faith. Missionary schools were established in our midst, and it was frequently said abroad that there was a prospect of winning the children of the Latter-day Saints from the religion of their fathers. And when we found that the faith of our children was to be attacked, when we discovered an attempt to make an inroad upon their religion, upon their allegiance and their loyalty to the faith of their parents, we set to with all our heart to counteract that influence. We were more diligent in our organizations. We sought out our children. Church schools were established. The songs of Zion were sung in the home and in the Sabbath School; and you know what the result of all that effort has been. It has been a system of education among our young people that I don't think has a parallel among all the sects of the world. I don't believe there is a denomination in all the world today that is giving that devotion, that energy and that attention to the education of their children that the Latter-day Saints are giving. Perhaps we needed a scare; perhaps we needed a warning. But the threat, the fight that was made against the faith of our children, led us to that energy we are now displaying, and it is beautiful to see this great army of Sabbath School workers doing all in their power to inculcate faith, the faith of our Lord Jesus Christ, in the hearts of the youth of Zion.

Now we have come to another peculiar period in the history of our Church, when the respect for the leading authority is attacked, when an effort is being made to undermine him whom we sustain as the mouthpiece of God. And what will the result be? We need not be prophets when we predict that in every home and in every Sabbath School there will from this time forward be a renewed effort to inculcate in the hearts of our children that allegiance which

we owe to the leaders of Zion, to the Prophet and the mouthpiece of God in this dispensation. For I want to say to you, my brethren and sisters, that once that authority is undermined, once you permit the youth of Israel to question God's purpose in calling some one of His children to preside over the destinies of modern Israel, and you have weakened every authority in the Church; and if it were possible to destroy our loyalty to that authority it would not be long before our respect for every other authority in the Church would crumble. What would become of the authority of a Stake President? It would crumble away. What would become of the authority of a Bishop? It would crumble away. What of the authority of the home? It would be undermined. Hence our effort to support the authority of God is a question of the protection of our homes, the protection of our societies, of our wards, of our stakes, and all the authority that exists throughout the Church. Men are badly mistaken when they think it is merely an action of personal agitation, when they think that we are endeavoring to exalt some individual to prominence. That is not it. It is a question of principle, and he who stands at the head of the Church understands the matter. If it were a mere personal agitation he would be embarrassed as much as any man in the world could be embarrassed. And so the lesson of this conference, I think, will be, a renewed effort among the teachers of our Sabbath Schools to inculcate love and respect for the authority of God here upon the earth; and it will grow. And then think of what the results will be! Suppose that the Lord had something precious to give us through His Prophet; suppose He had something by which a reformation was to be worked in our midst, and it was to be done through the voice of God, through His mouthpiece. If we are indifferent to that authority, if we are mistaken about that authority, if we are not sensitive to that authority, pray tell me, how we should receive these new revelations? Tell me how we should comprehend the purposes of God, how we should under-

stand the spirit of these times? So that with us it is a matter of self-preservation. It is a matter of our individual testimony. It is a matter of protection and safety to our homes. It is simple enough to see why we should be loyal and why we cannot be otherwise if we would maintain our position, the position of our standing in the Church, and the position of our homes in the midst of Zion. Well now, perhaps we needed this. I have wondered whether the Latter-day Saints had grown somewhat indifferent to the authority of God. I have wondered in contemplating the present situation, whether or not this trouble has not arisen in consequence of the very needs of the people of God, that they might be stirred up, that they might be enlightened as to their duties, and place themselves in a position where they will be in touch with the light and communication of Heaven. It is true that the lesson is a hard one. It is true that it is severe, and it may appear to us that it is severest upon those who need it least. Did you ever think what these personal sacrifices in these times, mean? They mean a blessing to Israel. They are for Israel; they are not for individuals, not for single persons. And so I say we should be thankful to God that we are stirred up in a manner that will do most to make us attentive to our duties, make us attentive to the authority of God. And so I believe that the authority of God will grow from this conference henceforth, that it will be respected, and that by reason of these conditions the authority of the Bishop, of the President of the Stake, of every man in the Church carrying responsibilities to God, will be stronger than ever before; and we shall respond in the Sabbath Schools throughout the world to the spirit of this conference, and we shall be the recipients of that divine benediction that fell from the lips of our President upon the conference in its closing hour. I suppose it will never be forgotten in Zion, and the Sabbath School teachers will tell it to their pupils, that it will be a lesson to us all, and that Israel will be better by reason

of the spirit that has characterized this conference.

God bless you, my fellow workers. May the peace of Heaven be upon you. This work is a grand one. We love it. We know it is true, and we desire to be faithful in all things before God and His servants, and be in the line of our duty and respect the authority that He has given us, because it is of Him. And in respecting that authority, we are honoring God and our position in His Church, and showing the gratitude which we feel to Him that He has given us these blessings. And may the peace of God be upon the Sabbath School workers everywhere, I ask it in the name of Jesus Christ. Amen.

Elder Horace S. Ensign then sang, "Kind words are sweet tones of the heart," the congregation joining in the chorus.

ELDER JAMES E. TALMAGE.

At every gathering of this kind, at each succeeding Sunday school conference, I am the more deeply impressed with a sense or a realization of the genuine greatness of the organization here represented. I refer not only to its colossal proportions as to membership, its hosts of officers, teachers, and pupils, but more particularly to the power and influence exercised by this great army, and to the good effect thereof, inevitably manifest throughout the Church and beyond its numbers.

This is one of the biggest Sunday schools known to me by experience or through report; and when we consider the fact that the thousands here present constitute but a small part of the big Sunday school, our wonder and grateful pleasure must surely increase.

With great joy have I watched the growth and development of this organization; and I feel assured, not only through the testimony of the Gospel, which is mine as a gift from God, but also by the ordinary exercise of the faculties of observation and reasoning that the spirit of life is in this Sunday school organization.

There is no perfunctory service represented by this assembly; our work

is not done by rote; we manifest no spiritless service in the Lord's cause, but instead a living interest in His Church and in the Sunday school organization as part thereof.

I wish that those who have made it their business to malign and defame the Latter-day Saints, those who are afraid of our strength and yet endeavor to make it appear that ours is a dying cause, were here tonight.

This is a magnificent organization, splendidly officered. To declare that such an army as that now marshaled under our Sunday school banners, is directed by officers whose purpose is sinister and corrupt, is to speak foolishness and to invite ridicule. There is unity in this great organization, and this fact is proof of unity among those who lead and direct.

It is to our Sunday school officers particularly I speak for the few minutes allotted to me on the program of the evening. One reason why we respect our leaders is this—they respect themselves. In general there is no false humility among them, neither is there false pride. A man who is sustained in any office or position by the uplifted hands of the hosts of Israel must feel himself worthy of respect if he would win respect. When you find a ward Sunday school whose superintendent does not realize the dignity of his calling, you have found a school that is weak. A stake superintendent who does not feel honored by the office he holds, who has no righteous pride in the authority conferred upon him—a humble pride that inspires obedience and yet renders his words and acts authoritative—such a man is a man out of place.

I am not enthusiastic or eager to sustain men who won't sustain themselves. The officers of our Sunday school organization are trying to sustain themselves; are seeking to discharge with honor the duties of their high calling. And the result appears in the ever-increasing efficiency of our Sunday school system. Such reports as those to which we have listened tonight—reports from the stakes near

home, and others from distant continents and from the isles of the seas, must be an inspiration to us all.

Our success should make further improvement easier. We are not yet perfect in plan or in execution. In the course of regular appointment and assigned duty I have visited some wards and stakes wherein I have found convincing evidence that the officers, though they do well, ought to do much better. Some of them are found wanting in true regard for and in proper estimation of themselves and their office; they should develop within themselves a little more of that righteous pride that goes hand in hand with true humility.

When a man is chosen, sustained by vote, and ordained or set apart authoritatively to any office in the Church, let him be zealous for—jealous of—the power and prerogatives belonging to that office; let him seek to discharge the same in the fear of the living God. Let him become neither servile nor indifferent; the authority vested in him he cannot of his own action pass on to another; it is his to exercise, but not his to give away. The special illustration I have in mind is that shown by a custom followed in many of our wards and stakes, a habit that is spreading and fast becoming common. I refer to the mistake of regarding counselors and assistants in presiding quorums as being equal in authority with the officer to whose aid they have been called; and the resulting practice of a strict rotation in the active duties of conducting the exercises in Sunday schools and other gatherings. Each of the three, the principal as well as his counselors or assistants, has his place and his duty. Yet some of our superintendents, presumably in a spirit of kindness and through a desire to honor their associates, virtually vacate their place of presidency and temporarily permit the first or the second assistant to assume full authority, and this without due cause or excuse. I don't believe in this custom and rule of rotation, fixed and binding, as to the duties of presiding officer. There are wards in

which exists a general understanding, a rule of action, in fact, regarded as having practically the force of a law, that on one Sunday the superintendent shall actively perform the duties of a presiding officer; and that on the next Sunday he must give way to the first assistant, whose turn it is to preside, and on the next Sabbath the second assistant is in power. Thus, once a month the superintendent himself appears in his place, when he ought to be there every Sunday. I attended a ward Sunday school conference not long ago, and found the superintendent officiating as the door-keeper. Now, it is a good thing to have some officer near the entrance to welcome those who come; but the superintendent has other duties to perform. On this occasion I asked an explanation from the superintendent. He said, "It is the second assistant's day today." Though it was conference day, the chief officer could not officiate; it was the second assistant's turn; he was the man of the hour, and the superintendent was down at the door. I ventured to say to him, "Please go up and take your place, let the people see you, let them know who you are."

This instance is no isolated case. I have in mind another ward, where I found the first assistant really presiding, to all appearances never consulting the superintendent. Some few irregularities appeared, and I took the superintendent aside for a confidential consultation after dismissal. He desired to make no complaint, but he admitted that it had become quite the habit with his assistants to introduce innovations on the days of their respective turns in conducting the school, on which occasions the superintendent was practically out of office. Now, I believe that counselors and assistants in our various organizations have their place; but they are not the principals in the quorum. Two assistant superintendents don't make one superintendent, any more than two counselors multiplied together would constitute a Bishop.

In a gathering such as this it is not

my prerogative, to speak of other organizations than the Sunday schools, but I shall venture to make a comparison; and if I express incorrect views I have full confidence that those whom I have lifted my hand in solemn promise to sustain in their exalted positions, will see to it that you do not go away with false doctrine uncorrected.

I have observed that in many wards a similar practice is followed, in ward affairs generally. The Bishop conducts the services at one ward meeting, and at the next meeting the first counselor appears as the man in power; then the second counselor takes his turn. That may be right if the Bishop wishes to call upon one of them at any time to actively discharge the duties of making announcements, and so forth, in the meetings; but when the Bishop is present, the Bishop presides, if I understand the order of the Church; and if he be there no one else can in fact preside in that ward gathering. I don't understand that the President of a Stake can sit as one of the congregation simply and let one of his counselors take charge in the strict sense of the term. The authority of presiding is not placed upon us as a coat to put on—to be taken off at pleasure and put on the shoulders of another. The Priesthood cannot be so laid aside.

I would admonish the superintendents to remember that they are superintendents. Strive to secure in full measure the spirit of your calling, then you won't ignore your assistants and cause them to feel out of place. You will give them every opportunity to magnify their calling. You will be guided by their advice, suggestions and counsel, for they are counselors unto you, and have a right to suggest and advise, just as the counselors to a Bishop in a ward have a right to expect that the spirit of counsel shall rest upon them. If the superintendent of a Sabbath School be absent and the first assistant is there actually presiding, he exercises for the time the powers of the superintendency; and he ought to follow the course of his superior officer and avoid introducing changes in procedure. Indeed if

unusual circumstances arise that day, he will make it a point to take time to consult the superintendent as well as his associate assistant; and so a counselor should consult his Bishop. Where the counselor or the assistant is trying to get ahead of his chief, the spirit of the Lord is restrained and does not operate in a free and untrammelled way.

Our presiding quorums, by direction of the Lord, usually consist of three members. There is a presiding officer and there are two others who in turn represent him in his absence, and who are ever ready to help him, standing, if they have the spirit of their office with them, like Aaron and Hur on either side of Moses to hold up his hands and support him in his work, not to pull him down or push him back that they may take his place. On a recent visit to one of the missions of the Church beyond the organized stakes, I found that that same rules of rotation was regarded as having the force of law in the Sunday school. If it so happens the first or second assistant's turn came on a day of special importance, such as the occasion of a conference, the superintendent was really superceded. He had simply to step aside, and give his assistant the full control of affairs.

I believe that we should seek to discharge the duties of our place with humble pride, and with proper dignity. When I go into a Sunday school, I want to see the superintendent in his place. I have to inquire around sometimes to find who he is, and then have to search around to find where he is.

Nevertheless, whenever he deems it wise and proper whenever by any consultation or agreement with his counselors or assistants, it is decided that one of the assistants shall actively represent the superintendent on any day, all well and good. Do that as often as you like, my brethren, the superintendents; only don't think that you have to follow the course as a rigid rule, or that at any time you may temporarily relinquish the responsibilities of your office.

I said that our Sunday schools are splendidly officered. So is the Church

as a whole, or it never would have been able to survive the assaults that have been made upon it. I have no fears even when I consider the evil schemes laid by the enemy against us; for I know what kind of officers we have.

From the President of the Church down, we have men who, in general, are discharging their duties pleasingly, acceptably, and efficiently before the Lord; and as I realize what our leaders have to stand and withstand in this day, my heart is full of prayer for them, and I wish it were possible for me to do something in the way of helping them, something more than I seem able to do.

The remark has been made here tonight that each succeeding president of the Church has been the man of the time, qualified for just those particular experiences of the Church at the time. I add my testimony to the truth of that statement; I know that this Church has been and is being led by men of God, men who are able to commune with the powers above and bring great forces into action. As I think that of them, one by one, I think of our living Prophet, Seer and Revelator to the Church, who stands at the head. I thought as I sat here tonight of Goldsmith's splendid simile, which slightly changed, is strictly applicable to our living prophet:

"Like some proud cliff that lifts its noble form,
Swells from the vale and midway leaves the storm;
Though round his brow the rolling clouds are spread,
Eternal sunshine rests upon his head."

We have men who rise above the clouds, even as the peaks of yon majestic range sun crowned through winds and clouds begirt them lower down.

Let us try to rise above the storms of petty trouble. Though I know that there are some weaklings amongst us, who will be influenced by the misrepresentations that are made, I know also that this organization is charged with

guarding them, watching them, doing all that can be done to prevent them from following in the path of the traitor, watching over them till they are able to realize for themselves what a despicable thing it is to be a traitor. I have confidence in my people. True, there are a few amongst us who have bowed the knee to Baal, but the great army of Israel is in readiness to take the field whenever the word shall come. They are sending forth their power, in faith and prayer, for the support of those who are charged more especially with the direction of affairs, be it the affairs of the Church as a whole, of a stake or of a ward, or of a Sunday school or any other organization.

Brethren and sisters, the funeral of the Sunday school cause has been unavoidably postponed. (Laughter.) We have been invited, again and again, to attend the obsequies of the Church, for its burial has been repeatedly announced. I never had much interest in that kind of an invitation; for I know that there is a spirit of virility, of life, of strength, of God-given power, in the organization which you represent, in those who preside over it, and throughout the Church of the living God.

There is strength in Israel. The "Hope of Israel," of whom we have been singing, may well be called Israel's certainty. Amen.

ASSISTANT SUPERINTENDENT REYNOLDS

then announced that Brother Ensign would sing a sample of the Japanese Sunday school hymns.

Elder H. S. Ensign said:

My brethren and sisters, I would rejoice if you could join with me in singing this song. However, you do know it very well, that is, in English. I will sing one verse of our Sunday school song, "Love at Home." In translating this into Japanese we found it impossible to use the music as we have it in our Sunday school song book, and it has been necessary for us to write new music for our translation as it is in

Japanese. I will now sing the first verse.

Brother Ensign then sang in the Japanese language a stanza of "Love at Home."

GENERAL SUPERINTENDENT, PRESIDENT JOSEPH F. SMITH.

We have now been assembled here for about two hours, and I feel that it would be improper for us to prolong our meeting.

I would like, however, to add my testimony to all the testimonies that have been borne this evening, but more particularly to endorse and emphasize the remarks made by Dr. Talmage in relation to the duty of presiding officers. Of course we should follow in our Mutual Improvement associations and in our quorum capacities, and in every way where we have organizations in the Church, auxiliary or otherwise, the pattern, as nearly as we can, that the Lord has given us. A Bishop is the presiding officer of his ward, and where the Bishop is in the ward, his counselors and those who are members of his ward are subject to his presidency. He cannot yield it up. He cannot give it to another; or, if he does, he violates one of the sacred principles of the government of the priesthood. He may direct his counselors, the first or the second, to do his will, to carry out his wishes, to execute his desires, or his commands; but in so doing the counselor does not act as the Bishop, but he acts under the direction of the presiding authority. He does not act independently of the Bishop, but subordinate to the Bishop, and is subject entirely to the Bishop's direction. This principle prevails, or should prevail, in the Sunday school organization of the Church. We can commission and appoint; that is, those who preside, can call upon their aids for assistance, they can direct them to accomplish labors, but in every instance when they do, it is by and with and under the consent of the presiding authority, and by his advice, but not independently. Our missions have not always been organized strictly according to the pattern that the

Lord has given. In a great many instances the presiding Elder has been the sole presiding officer of the mission.

But in recent years, in many instances, it has been deemed wise, not only to have a presiding Elder in the mission, but also assistants to the president, or counselors, that they may render him such assistance and counsel as he may need. In all these things the presiding officer is the head, should be regarded in his place, and his place should be held sacred in the minds of his associates. And no man possessing a correct understanding of the spirit of the Gospel and of the authority and law of the holy priesthood will attempt for a moment to run before his file leader or to do anything—assume to do anything that is not strictly in harmony with his wish and the authority that belongs to him. The moment a man in subordinate position begins to usurp the authority of his file leader, that moment he is out of his place, and proves by his conduct that he does not comprehend his duty, that he is not acting in the line of his calling, and is a dangerous character. He will set bad examples, he will mislead, he will lead others into error having fallen into error himself; indeed, he is in error the moment he acts contrary to and independent of the direction of his presiding officer; and if he continues in that course he will go astray entirely, and those who follow him will follow him astray. I endorse what Brother Talmage has said. We all understand that principle, I think, and I would like to see my brethren and sisters who are connected with the Sunday school work observe it strictly, but in the true spirit; not with any kind of stiff formality or set ways, but in the true spirit of presidency, lovingly subject to divine authority, the authority that God has instituted, that we may emulate, the example of the Son Himself, who came to earth, and while He possessed majestic power to heal the sick, to restore sight to the blind, hearing to the deaf and bring the dead to life, and to accomplish wonderful things, walking upon the waves, stilling the storms, casting out devils, and multi-

plying the loaves and fishes, by which he fed the multitudes of people, yet in accomplishing all this he declared, over and over again, this great principle, that He came not to do His own will but the will of Him that sent Him, recognizing in every feature of His message and ministry in the world that God was at the head, and that He did nothing of Himself, but only that which the Father sent Him to do. Thus He was acting under the authority of His president or file leader—of Him who sent Him and commissioned Him to accomplish the work He was sent to do. Let us follow that spirit and example, and adopt that principle, in our lives, then we shall never have presiding Elders and officers in the Church at loggerheads with each other, contending with each other, and at cross purposes. They will always be one. They will see eye to eye, they will understand better the principles of divine government, the principles of the Gospel and the promptings of the Holy Spirit.

When I came into the house this evening and saw the multitudes of people here, I felt in my heart what a testimony this is to the Lord of the integrity of this people, of you, my brethren and sisters, who are connected with the Sunday school work, and of our fathers and mothers that are here with us tonight. What a witness, what evidence, what a testimony to the Lord of your integrity to and love for the Church. You have not come here out of mere curiosity. I believe you have come here in the line of duty, you are here because you are engaged in the work of the Lord, that you have a deep interest in it, and not because there is some curious attraction to draw you here. I congratulate you and the Church of Jesus Christ of Latter-day Saints on the manifestation of union, love and devotion to duty that is evinced here tonight by the presence of this vast multitude of people. I thank you for your presence, for the interest that you have taken in this work, and may God bless you and continue to preserve your lives, your faith and your love for the truth, from this time,

henceforth and forever, which is my prayer, in the name of Jesus. Amen.

ASSISTANT SUPT. GEORGE REYNOLDS.

I take the liberty as the treasurer of the union to ask the superintendents and all the officers to remember nickel day. I ask you to attend to this matter promptly and faithfully, and let the local treasurers be prompt in sending the money collected to the stake treasurer, and that those officers in turn, forward

the proper amounts to the general treasurer, at the earliest possible date. We ask but one donation in the year, and its value is much increased by early remittance.

Singing, by the congregation, "A Parting Hymn."

Benediction by Elder Joseph W. Summerhays.

GEORGE D. PYPER,
General Secretary.

F. E. BARKER,
Stenographer.



DESERET NEWS BOOK STORE

STATE DEPOSITORY
FOR SCHOOL BOOKS.



School Stationery, Supplies.
Kindergarten and Busy Work Materials.

Largest Stock in the State.

Lowest Wholesale Prices.

Send for Price Lists.

DESERET NEWS BUILDING,

6 Main Street,

SALT LAKE CITY, UTAH

HISTORY OF CHURCH

HAVE YOU SECURED VOLS. I AND II?
VOLUME III IS NOW READY.

Procure Them as They are Issued.



The History of the Prophet Joseph, written by himself, with introduction and notes by B. H. Roberts.

Low prices have been fixed by the First Presidency, that the work may secure the widest possible circulation.

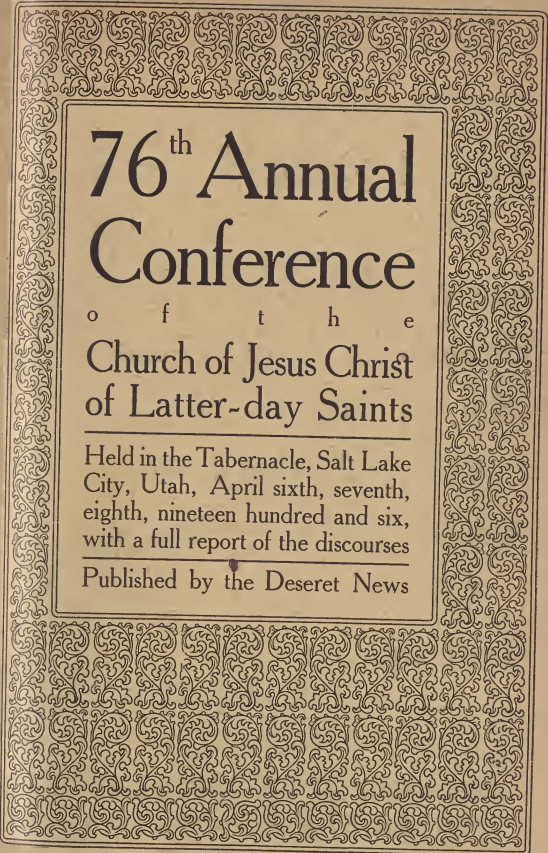
Cloth Embossed,	-	per vol.	\$1.50	Post Paid
Half Morocco, Gilt Top,	"	2.50	"	
Half Calf, Gilt Top,	"	2.50	"	
Full Morocco Gilt,,	"	4.00	"	

Every Association, Sunday School, Quorum and Private Library should have it.

DESERET NEWS BOOK STORE,

6 MAIN STREET,

SALT LAKE CITY, UTAH



76th Annual Conference

o f t h e

Church of Jesus Christ
of Latter-day Saints

Held in the Tabernacle, Salt Lake
City, Utah, April sixth, seventh,
eighth, nineteen hundred and six,
with a full report of the discourses

Published by the Deseret News

¶ The DESERET NEWS BOOK STORE is the leading book concern of the State.

¶ Full line of standard and miscellaneous Books, Histories, Biographies, Late Popular Fiction, etc. etc.

¶ All of the church and home publications.

¶ Send for free catalogue and price list.

¶ Number **S-I-X** Main Street, Salt Lake City, Utah Deseret News Building

GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Seventy-Sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m. on Friday, April 6, 1906, President Joseph F. Smith presiding.

THE PROCEEDINGS.

There were present of the First Presidency, Joseph F. Smith, John R. Winder and Anthon H. Lund; of the Council of the Twelve Apostles, Francis M. Lyman, John Henry Smith, Rudger Clawson, Hyrum M. Smith, George A. Smith and Charles W. Penrose; Presiding Patriarch John Smith; of the First Council of Seventies, Seymour B. Young, Brigham H. Roberts, George Reynolds, J. Golden Kimball, Rulon S. Wells and Joseph W. McMurrin; of the Presiding Bishopric, William B. Preston and Orrin P. Miller. There were also a large number of presidents of stakes, their counselors, presidents of missions, and other prominent men of the Priesthood.

The services were commenced by the choir and congregation singing the hymn which begins:

Our God, we raise to thee
Thanks for thy blessings free
We here enjoy
In this far western land,
A true and chosen band,
Led hither by thy hand,
Would sing for joy.

The opening prayer was offered by Elder Joseph E. Taylor.

The choir sang the hymn beginning,
High on the mountain top

A banner is unfurled,
Ye nations now look up,
It waves to all the world.

PRESIDENT JOSEPH F. SMITH. (Opening address.)

Prosperity general among the Saints.—Harmony and faithfulness characterize the Quorums of Priesthood, and auxiliary organizations.—Duties defined, and efficiency to be increased.—Mechanical and Agricultural training in Church schools.—Striking example of the advantages of technical education in farming.—1906 the "banner year" for tithing contributions.—Books open for inspection of tithepayers.—Object and purpose of the Church organization.—Wickedness will not be tolerated.

I feel very grateful for the privilege of again meeting with you at one of our general conferences, it being the seventy-sixth anniversary of the organization of the Church, and am pleased to see the number in attendance this morning. I sincerely hope that the Spirit of the Lord may dwell in our hearts throughout this conference, that at the conclusion we may feel that our coming together has not been in vain, but that much good has been accomplished and the requirements of the law of the Church fulfilled. We are grateful to the Lord for this beautiful morning, and I trust that we may be blessed with good weather, as well as with a rich outpouring of the Spirit of God, throughout the conference.

It is six months since we last assembled in general conference, and many interesting things have transpired since then. Prosperity seems

to have crowned the efforts of the Latter-day Saints throughout the land; and I do not say this boastingly at all, but in the very depths of humility and gratitude. I believe that the spirit of devotion to the cause of Zion has prevailed in the Church during the last six months as much as if not more than ever before in its history. I believe that, speaking in a general way, we have been as united as ever before; and were it not that some might think we were boasting, I would venture to say that in my judgment the Priesthood and the people as a whole have never been more united than we are today.

I can assure you, my brethren and sisters, that, so far as my knowledge extends, the Presidency of the Church are united, and the spirit of love and confidence possesses our souls. The Lord has blessed us abundantly with health and with a reasonable outpouring of His Spirit. We have endeavored to meet the obligations that have devolved upon us, to the best of our ability and to the utmost of the strength and wisdom the Lord has given us. We have not shrunk from any duty. We have sought to meet every requirement made of us as best we could, and we have reasonable assurance that so far the Lord has been pleased with our efforts and has accepted our labors. We desire to continue in the labor required at our hands, so long as the Lord shall desire it; and I believe my counselors feel just as I do when I say that whenever the Father is satisfied with our services, we shall bow humbly and gratefully to His will.

With reference to the brethren of the Twelve, with whom we meet from week to week, and often from day to day, in council, I have to say that those of them who have been with us are united together and in full harmony with us. I believe that the brethren of the Twelve who have been at their posts, performing their duty, stand solid for the advancement of the kingdom of God, and are united in their views and labors for the up-

building of Zion. There are circumstances connected with these matters which are not altogether pleasant, and which are fraught, in some respects, with very serious consequences. But I have no hesitancy in recommending to you, brethren of the Priesthood and members of the Church, those members of the Council of the Apostles who have kept within the spirit of their calling, who have sought to magnify the same, and who have been instant in season and out of season in the performance of the duties that have devolved upon them. They are worthy of the confidence of the Latter-day Saints, are valiant in their testimony for the truth, are earnest and vigilant in their watchcare over the interests of Zion submitted to them, and have labored diligently in the mission field, at home and abroad, as much as opportunity has afforded.

With reference to the brethren of the Presiding Council of Seventy, I desire to express my commendation of them. They have always been on hand, ready to respond to every call made upon them, so far as their health and other important duties would permit. It is understood generally that Brother B. H. Roberts, one of the presidents, is engaged on the History of the Church, and is connected in this labor with the Historian's office. A large proportion of his time is required in this duty. Nevertheless he has responded to the calls that have been made upon him, dropping his work and going out to visit the conferences whenever required. The same may be said with reference to the other members of the Council. Brother George Reynolds another member, is a man much encumbered with duties in connection with the missionary work, the calling of Elders for missions, the keeping of their records, and also the labor of the Sunday school, and other matters associated with the President's office. He is a man who labors from morning till night, early and late, and is most faithful and diligent in the performance of his duty. Moreover, he is most capable, being blessed of the Lord abund-

GENERAL CONFERENCE

antly in the calling to which he is assigned. I mention these two brethren for the reason that they are occupied in clerical work to a great extent, and are therefore not at liberty so much as the others to visit the conferences and labor in the ministry.

I am sorry to say that all the Presiding Bishopric of the Church are not in the enjoyment of perfect health, but they are united, diligent and faithful in the discharge of their duties, and their integrity is unquestioned. With the assistance they have in their office, which is most capable and efficient, the duties and responsibilities of their office are well and faithfully performed. I regret to say that Bishop Burton's health is very poor at present, but I understand he is improving, and I trust he will soon be himself again.

I would like to say a few words in regard to the various quorums of the Priesthood in the Church—the High Priests, the Seventies, the Elders, and the lesser Priesthood. The aim of those in charge of these quorums has been to awaken within the hearts of those who compose them a livelier interest in their work; and I believe it may be said in all candor and consistency that there never has been a time when the various quorums of the Priesthood were more interested in their work, more alive to their duties, looking more directly to their legitimate calling, and paying more attention to the responsibilities that devolve upon them, than they are today. The Presidents of the Stakes are taking up the work of the quorums, especially of the lesser Priesthood, and they are endeavoring to arouse the members of the Priesthood to a realization of the great responsibilities that devolve upon them by reason of the Priesthood they hold and their connection with the quorums thereof. We expect to see the day, if we live long enough (and if some of us do not live long enough to see it, there are others who will), when every council of the Priesthood in the Church of Jesus Christ of Latter-day Saints will understand its duty, will assume its own responsibility, will magnify its

calling, and fill its place in the Church, to the uttermost, according to the intelligence and ability possessed by it. When that day shall come, there will not be so much necessity for work that is now being done by the auxiliary organizations, because it will be done by the regular quorums of the Priesthood. The Lord designed and comprehended it from the beginning, and He has made provision in the Church whereby every need may be met and satisfied through the regular organizations of the Priesthood. It has truly been said that the Church is perfectly organized. The only trouble is that these organizations are not fully alive to the obligations that rest upon them. When they become thoroughly awakened to the requirements made of them, they will fulfill their duties more faithfully, and the work of the Lord will be all the stronger and more powerful and influential in the world.

A word or two in relation to the Relief society. This is an organization that was established by the Prophet Joseph Smith. It is, therefore, the oldest auxiliary organization of the Church and it is of the first importance. It has not only to deal with the necessities of the poor, the sick and the needy, but a part of its duty—and the larger part, too—is to look after the spiritual welfare and salvation of the mothers and daughters of Zion; to see that none is neglected, but that all are guarded against misfortune, calamity, the powers of darkness, and the evils that threaten them in the world. It is the duty of the Relief Societies to look after the spiritual welfare of themselves and of all the female members of the Church. It is their duty to collect means from those who have in abundance, and distribute it wisely unto those in need. It is a part of their duty to see that there are those capable of being nurses as well as teachers and exemplars in Zion, and that they have an opportunity to become thoroughly prepared for this great labor and responsibility. I have heard of a disposition on the part of some of our sisters to become a law

unto themselves in relation to these things. I would like to say that it is expected of the Relief Society, especially the general authorities of that great organization, that they will have a watchcare over all the organizations among the women of Zion. They stand at the head of all such; they ought to stand at the head, and they should magnify their calling, and see to it that error is not permitted to creep in, that cabals are not formed, that secret combinations may not get a foothold, to mislead the sisters. They should see to it that the other organizations of women in the Church correspond and are in harmony with their organization. Why should this be? In order that the women of Zion may be united, that their interests may be in common, and not conflicting or segregated, and that the purpose of this organization may be realized and the organization itself be effective for good in every part of the Church throughout the world, wherever the Gospel is preached. We realize that it is impossible for men or women possessing physical weaknesses on account of age or infirmities, to meet every requirement; but we expect that every man and woman entrusted with responsibility in the Church will do their duty to the utmost of their ability. That we look for; that we pray for; for that we labor to the best of the ability and strength we possess.

When I arose this morning I did not design to occupy much time, but I would like to say something in relation to other organizations; and if I do not touch upon all of them, no one need feel slighted, for I feel that the eyes of the Lord and of His servants are over all these organizations. We are cognizant of their existence; we know somewhat of their labors and of the responsibilities that rest upon them; we are not blind to their efforts, nor to the good they are accomplishing. I want to say a few words concerning our Sunday school organization. I do not think any one will claim that at any previous time in the Church the Sunday school organization

was any more perfect or efficient than it is today. Do you think so, Brother Reynolds? (addressing him). [Brother Reynolds: "No, sir; I do not."] I believe that those who are connected with this work and familiar with what is being accomplished by it will be unanimous in the claim I make that never before, since the Sunday schools were organized in the days of our early settlement here, has this organization been so perfect and efficient as it is today. The brethren of the Sunday School Union Board meet every week, and they are interested in their work. Some of the members live at a distance and cannot attend, but most of those who are within reach attend their council meetings every week, where matters connected with the Sunday schools are thoroughly considered and weighed, and conclusions are reached, after much careful deliberation and thought, in relation to the work that is sought to be accomplished in the Sunday schools. I feel thankful to my Father in heaven that we have so many efficient, capable workers in our Sunday schools, who are diligent in the performance of their duty, who wield such a wholesome influence over the minds of the pupils, and whose examples are such as to make them worthy of all commendation. I desire to commend to the Church of Jesus Christ of Latter-day Saints the laborers in the Sunday schools, and I trust that the parents will sustain them in their callings, strengthen their hands, by encouraging their children to attend the schools on the Sabbath day and to show deference and respect for their teachers.

Our Young Men's Mutual Improvement Associations are in as good care and keeping as could be expected. This is an organization which only continues a portion of the year. During the busy season, when young men are required on the farms, these associations suspended for a time; but the work is carried on all through the winter season, from October to April, when the youth of Zion are able to attend to their duties in these organizations. I desire to

say that our best missionaries are called from these Mutual Improvement Associations. The young men that make the most efficient missionaries are those who have been faithful in these organizations. It is true we have missionary classes in our Church schools, where the young men who have not paid much attention to religious matters and are not well read in the scriptures, may go for a short season and receive instruction. But this work is only temporary compared with the work of the Mutual Improvement Association. It is altogether too brief, and those who attend these classes are generally pushed for time, in a hurry to get home and go to work again, and can scarcely stay long enough to finish the course. Therefore, I repeat that our best and most effective workers in the mission field are those that have given most attention to the Mutual Improvement work at home. So that it is doing good.

The Young Ladies' Mutual Improvement Associations are also prosperous and doing a glorious work. Yet for both of these organizations the field is broad, and the laborers are indeed few. But they are doing the best they can under the circumstances, I believe, and I have only words of commendation for them.

Our Primary Associations are also efficient and doing much good among the little children, and I commend their labor and organization, and exhort them to diligence in the performance of their duty and economy in the use of the means that comes into their hands, as I do the Relief Society. I say to all these organizations that it is expected of them that in all their dealings they will operate on business principles, strictly upon honor, so that it may never be necessary to cover a single track they make, but that every step they take may be above board and open to the scrutiny of all who may be interested. It is expected that they will make reports from time to time, as required, both of their financial and their ecclesiastical work.

We have a number of Church schools

established in Zion. I have not taken the pains to post myself as to the exact number, but I believe there are about 17. The Brigham Young University in Provo, the Latter-day Saints' University in this city, and the Brigham Young College in Logan, are institutions of which the whole Church has reason to be proud. The Trustees-in-Trust, by and with the advice of the First Presidency and the Council of Apostles, has given as liberally as possible, consistent with other obligations, for the maintenance of our Church schools. We have sought to encourage in our Church schools the establishment of departments of mechanic arts and manual training; and so far as I know, everything possible is being done, at least in the principal schools, for the training of our youth, not only in the regular mechanic arts, but also in the art of agriculture. An agricultural course has recently been started in the Brigham Young University, and one of our most proficient scientists has been called to take charge of the class. I am happy to say that some of our oldest farmers are delighted with the information they have obtained by attending this class. I heard a brother who had been farming for many years, say that he had always been under the impression that when a man could not do anything else, all he had to do was to turn his attention to the plow and cultivate the soil, for anybody could make a farmer, but he had found out since attending his class that it required intelligence and intelligent application to be a good farmer, as well as to be a good artisan. In connection with this I may state a circumstance that came under my own observation years ago. A certain brother had lived upon his farm for some fourteen or fifteen years. He had cultivated it every year the best he could, but it had become so impoverished that he could not make a living off it any longer, and he became so disgusted with the country, especially with his farm, that he concluded, if he could only trade the farm off for a team and

wagon that would take him out of the country, he would be glad to go. By and by his man came along, and he sold his farm for a team and wagon, in which he put his wife and children and moved to some other country. The purchaser took possession of this worn-out farm, and within three years, by intelligent operation, he was able to gather from that farm forty bushels of wheat to the acre, and other products in proportion. The nutriment of the soil had been exhausted, and it needed resuscitation; so he went to work, gave it the nourishment it required, and reaped a bountiful harvest as a result of his wisdom. There are too many of our farmers who think it does not need any skill to be a farmer; but this good brother in Provo to whom I alluded found it did. So we are teaching agriculture in our schools, as well as the mechanic arts. The Brigham Young College is putting up a building now wherein are to be taught all sorts of industries; where our youth will be able to learn carpentry, blacksmithing, domestic arts, and other things that will be useful to them. Yet we find it a drag to induce anybody that is possessed of means to contribute very largely to it. Some of our wealthiest men felt they were doing their utmost when they donated perhaps a hundred dollars towards a building that will cost eight or ten thousand dollars, if not more. I mention this for the reason that in my opinion the Church schools are laying the foundation for great usefulness among the people of God, and they should be sustained by the people and by the Church. The Church is sustaining them, and as we acquire more means and become more free from obligations which have been resting upon the Church for years, we will be more freehanded to administer to the needs of our Church schools, as well as other requirements of that nature.

The Religion Class work is an adjunct to the Church schools. It is under the direction of President Anthon H. Lund and his associates, and it

is a necessary and most interesting adjunct to our auxiliary organizations. It was established to assist in the proper training and education of our children, and I commend it to the presiding authorities throughout the Church, and bespeak for it their kind attention, encouragement and assistance, so far as it lies in their power. Let us take care of these things, for they nurture and strengthen our children in the right direction, and there is nothing more important. It is extreme folly for any people to send thousands of missionaries out into the world to preach the Gospel to the nations, and neglect their own children at home. I think our very first interest should be to look after our children, and see that they have every advantage necessary to bring them up in the way they should go, that when they get old they may not depart from it.

I want to say to the Latter-day Saints that the year 1905 has been the banner year for the tithings of the people. You can put that down in your memorandum books, and remember it. Never in the history of the Church of Jesus Christ of Latter-day Saints have the people contributed as much tithing as they did in 1905. And yet they have not done anything more than their duty; in fact, there are a great many Latter-day Saints that have not done their duty, as the books will show.

In this connection I may say that a most thorough and searching auditation of the books of the Trustee-in-Trust, the books of the Presiding Bishopric, and the books of the Deseret News Company, has been made by the auditors that were appointed and sustained at our last conference. Before the conclusion of this conference we will read you their report, and I believe you will be perfectly satisfied with it. The man that complains about not knowing what is done with the tithing, in ninety-nine cases out of a hundred is the man who has no credit on the books of the Church for paying tithing. We do not care to exhibit the books of the Church to

such carpers and to that class of people. But there is not a tithepayer in the Church that cannot go to the Presiding Bishop's Office, or to the office of the Trustee-in-Trust, if he desires, and find his account, and see to it that every dollar he has given to the Lord for tithing is credited to him. Then, if he wants to be more searching as a tithepayer and find out what is done with the tithing, we will set before him the whole thing, and if he has any good counsel to give us we will take it from him. But we will not—because we do not have to, and it is not the business of the world to require it—open our books to the world, unless we wish to. We are not ashamed of them. We are not afraid for them to be inspected. They are honest and straight; and there is not a man in the world that will look at them, but will say so, if he is honest himself.

I do not know but I have trespassed upon your time, but there are other things that pass through my mind. We are contributing means for the purchase and maintenance of mission houses in the world; and today we have more headquarters belonging to the Church in Great Britain, in Scandinavia, in the United States and in the islands of the sea, where our Elders may rendezvous and find a resting place in time of sickness or distress, and where they may meet for counsel, than ever before. When I say that I do not boast at all; I simply give it to you for information and as a statement of fact.

So we may say that notwithstanding the opposition, the bitterness, the hatred, the falsehoods, the slanders and the misrepresentations with which the public press has been filled for years concerning the Latter-day Saints and the authorities of the Church, there never was a time when the Church prospered more than it is doing today; and I do not know but we ought to be thankful that the Lord lets our enemies expose themselves as they do.

The Lord bless you. I see before me the leaders of the Church, the presiding

spirits, in the capacity of Presidents of Stakes, Counselors to Presidents of Stakes, High Councilors, Bishops and their counselors, and those who are engaged in our educational institutions and in other responsible positions in the Church. I honor you all. I love you for your integrity to the cause of Zion. It is the kingdom of God or nothing, so far as I am concerned. I cut no figure personally in this work, and I am nothing except in the humble effort to do my duty as the Lord gives me the ability to do it. But it is the kingdom of God. What I mean by the kingdom of God is the organization of the Church of Jesus Christ of Latter-day Saints, of which Jesus Christ is the king and the head; not as an organization in any wise menacing or jeopardizing the liberties or rights of the people throughout the world, but as an organization calculated to lift up and ameliorate the condition of mankind; to make bad men good, if it is possible for them to repent of their sins, and to make good men better. That is the object and purpose of the Church, that is what it is accomplishing in the world. And it is very strict in regard to these matters. Drunkards, whoremongers, liars, thieves, those that betray the confidence of their fellowmen, those who are unworthy of credence, unworthy of love and confidence—all such, when their character becomes known, are disfellowshipped from the Church, and are not permitted to have a standing in it, if we know it. It is true that there are none of us but have our imperfections and shortcomings. Perfection dwells not with mortal man. We all have our weaknesses. But when a man abandons the truth, virtue, his love for the Gospel and for the people of God, and becomes an open, avowed enemy, it becomes the duty of the Church, and the Church would be recreant to its duty if it did not sever him from communion, cut him off, and let him go where he pleases. We would do wrong if we hung on to and tried to nurture such evil creatures in our midst, no matter what the relationship

may be that exists between us and them. Therefore, I say again, the Church of Jesus Christ stands for virtue, honor, truth, purity of life, and good will to all mankind. It stands for God the Eternal Father, and for Jesus Christ, whom the Father sent into the world, and whom to know is life eternal. This is what the Church stands for, and it cannot tolerate abomination crime and wickedness on the part of those who may claim to have some connection with it. We must sever ourselves from them, and let them go. Not that we want to hurt them. We do not want to hurt anybody. We never have, and we do not intend to, hurt anybody. But we do not intend to be hurt by those who are seeking our destruction, if we can help it. It is our right to protect ourselves.

Now, God bless you. May peace abide in your souls, and the love of truth abound in you. May virtue garnish all your ways. May you live uprightly and honestly before the Lord, keep the faith, and be valiant in the testimony of Jesus Christ; for he that is valiant will receive his reward. God bless you, is my prayer in the name of Jesus. Amen.

The choir sang the anthem, "Let the mountains shout for joy."

UNIVERSITY TRUSTEES.

President Smith explained that according to the deed of the Brigham Young University, the trustees of that institution shall be presented every three years to be sustained at the general conference. He therefore presented the following names for the vote of the Saints:

Joseph F. Smith, David John, Wilson H. Dusenberry, Susa Y. Gates, Reed Smoot, John Henry Smith, Lafayette Holbrook, Stephen L. Chipman, Jesse Knight, Oscar B. Young, Jonathan S. Page, Jr., Richard W. Young. The vote was unanimous.

PRESIDENT JOHN R. WINDER.

Testimony concerning the truth of President Smith's statements.—Gratifying increase of interest in Temple work.—The Lord will bless the faithful.

I feel very thankful this morning to have the privilege of meeting once more with you in general conference. I have listened with much pleasure to the statements made by our President in relation to the condition of the Church of Jesus Christ of Latter-day Saints. I have no doubt that you also have listened with the same degree of interest. I rejoice exceedingly that I can bear testimony to the truth of what he has said, in all particulars. I am very thankful that the Lord has been so kind and generous to me as to extend my years until the present time, and I pray and hope that the remainder of my days may be spent in assisting to build up His Church upon the earth.

I remember that in the last sermon preached by the Prophet Joseph Smith, he laid particular stress upon the duties and obligations of the Latter-day Saints in relation to the redemption of their dead. I rejoice to know that the disposition and feeling of the Latter-day Saints in this direction is improving, and that the number attending to this work in the temples is increasing all the time. A little item that has appeared in the statistics we have received is of much interest to me, namely, that during the past year there has been a very decided increase in the number of marriages in the temples. We are much gratified to know that our young people are looking towards the temples of God as the proper places for the performance of the marriage ceremony. We hope they will continue to do so, and that there will be a still greater increase in this direction during the present year. I look upon the payment of tithing, and the desire of the people to perform temple ordinances and work for the redemption of their dead, as good indications of the faithful condition of the Saints.

I am thankful, my brothers and sisters, for this opportunity to bear testimony to what has been said. I do

not feel to occupy your time, but I desire to express my thanks and gratitude to God for every blessing He has bestowed upon His people. I am satisfied that if we continue to prosecute our labors as faithfully as we have done in the past the Lord will continue to bless us, and will multiply us upon the earth. May God bless you, my brethren and sisters. Many of you have traveled long distances to come up here to spend a short time in conference. May you be abundantly repaid for all that you have done in this direction.

God bless you, and all pertaining unto you, and may your substance, and everything that is needful for your welfare, be multiplied and increased, in my prayer in the name of Jesus Christ. Amen.

PRESIDENT ANTHON H. LUND.

The ethics of "Mormonism".—Pursuit of worldly affairs quenches love of Gospel.—Essentiality of religious, intellectual, and manual education.—Advantages of Church school instruction.—Gratifying progress of the Church at home and abroad.

When President Smith in his closing remarks told us what the Church of Jesus Christ of Latter-day Saints stands for, I thought of these words, given in an early revelation:

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence, ask, and ye shall receive; knock and it shall be opened unto you."

This passage contains the ethics of Mormonism, and is what the Church stands for. I believe that we, the Latter-day Saints, are remembering these virtues, and that faith is increasing in our midst. It would be well for us all to examine ourselves and see if our faith is increasing, or if we are getting indifferent and our faith decreasing. We should do this thoroughly; let our criticism of self be severe so that we may see ourselves in the true light. Many who received the Gospel abroad, in thinking over the past, are led to say: "How sweet was the word of God as it came to us

through the servants of the Lord." But since coming here they have become so absorbed in business and worldly pursuits that they seem to have forgotten the object of their gathering with the Saints. To such I will say, Stop, and try to regain that first love of the Gospel which, even now, gives you so much pleasure in recalling. A friend, whom I remember from my childhood, said a short time ago: "You may not think that I am very staunch in the faith when you see how little I do in a Church way, but I wish to say that, when I think of those early days, when I joined the Church, it warms my heart, and I feel thankful that I have a knowledge of the truth." Here is one who has let the present absorb all his energies, and he has become seemingly indifferent to the requirements of the Gospel. This should not be the case with any of us. We should remember and do the duties required of us as Saints.

We should remember our fellowmen, and that we owe the duty of making them acquainted with the faith God has given us. There are many living right in our midst who do not know what we believe. Many of us are willing to go to the ends of the earth to proclaim the glad tidings of a restored Gospel, but do not think of our neighbors who live in the same street with us, and who know nothing about our religion except that which they read in newspapers inimical to us. We should be ready to bear our testimony to them, and above all let our good works so shine that they may know we are endeavoring to be the children of God.

We should cultivate the virtues mentioned in the passage I have read. We are there encouraged to seek knowledge. The President has given us a statement of the different organizations in the Church, and has told us their aim and purpose. The object of the quorums of the Priesthood, and the auxiliary organizations, is that their members may acquire knowledge, and self improvement. If we are called an ignorant people, we

want to make it manifest to the world that the charge is not true, but that we are obeying the commands of the Lord, seeking knowledge ourselves and are imparting this also to our children. I feel proud of what the Latter-day Saints are doing for their children in regard to education; they are alive to the necessity of having them thoroughly instructed. We do not want the mind trained alone, but also the hands. We desire that the education we give our children shall be most useful to them. The object of giving them a good education should not be alone for the purpose that they may be able to gain a living without manual labor. It is true that we need many teachers; we need many men and women in other professions also, and they must devote their time to fit and prepare themselves for such positions; but all our children cannot expect to enter the professions. There are, however, many vocations open to all, and a skilled hand will always find work. Presidents Smith and Winder are much in favor of giving our children thorough manual training. We should teach them to regard labor as ennobling, and not to look down upon the farmer or the tradesman as engaged in occupations beneath the professional man, for the one is as noble as the other. The professions may require more study, but those having attainments in these directions should not look down upon those who are skilled in the trades. Professions and handicrafts, should go hand in hand.

We desire our children to get a good, solid education, both secular and spiritual. We would like our people to sustain the Church schools and let their children spend some time in them—a year, two years, four years if they can afford it—so that they may have opportunity to study theology. We have excellent school all over the state, and the people should make the best use of them; and when the children get through the grades let them attend our Church schools. The Church has advanced a great deal of money to sus-

tain these institutions, in order that our boys and girls may attend them and become grounded in the faith. Our faith is valued so highly by us that we want them to appreciate it also, and it is gratifying to see that when they receive religious instructions in these schools they love it. To some it may be irksome, but there are few who complain of theological study in the school. It is for religious training especially that Church schools have been established. If a student wants to take only the secular branches of education, with theology eliminated, he can get all he wants at the state institutions; but he must attend the Church schools if he wishes religious instruction. We would encourage our people to give this due thought. We cannot overestimate the value of giving our children an opportunity to study under teachers who will teach them the way of life and salvation. Of course, a great many cannot attend the Church schools. We would like such to have a chance to obtain religious instruction, and for this purpose religion classes have been established. I was thankful that the President brought them to our notice. I hope that all of us will try to make these religion classes do as much good as possible to our children.

I rejoice, brethren and sisters, in seeing the progress that the work of the Lord is making, both at home and abroad. At home I see that the quorums of the Priesthood are awakening to their duties, and that in many of the Stakes the Presidents and their counselors, the Bishops and their counselors, are taking an active part in making the quorum meetings interesting unto the members. The quorums are indeed like schools, in them the duties of the Priesthood can and should be taught, so that every one, from the Deacon to the High Priest, may learn his duty, and not be ignorant of what pertains to the office assigned him. Abroad the work is progressing. Among the Greeks the Gospel has been sounded, pamphlets have been printed, and a few people have

been baptized. In all the countries of Europe there are Latter-day Saints, excepting Spain and Portugal, though there are not many in Southern Europe. I hope that the time may soon come when the Gospel door shall be opened in these nations, and that the light may shine upon those who still sit in darkness. Our missions in the United States are prospering. The Southern States mission is reaching out even to the islands in the ocean, and I hope they will succeed in planting the Gospel there. From everywhere we receive good reports concerning the Saints, and the missionaries feel encouraged, though baptisms are not as numerous as they would like. Nevertheless, when the time comes and the Lord shall work upon the hearts of the people, we may see many Pentecosts in different lands. In regard to the printed word, I may say that the Book of Mormon is being printed in the Turkish language; and Brother Alma O. Taylor, in Japan, is nearing the completion of the translation of the Book of Mormon in that difficult language. We are trying to do what we can to bear the responsibility that rests upon us, namely that the Gospel be preached unto all nations. God bless you all. Amen.

The choir and congregation united in singing the hymn.

Redeemer of Israel, our only delight,
On whom for a blessing we call;
Our shadow by day, and our pillar by night,
Our King, our Deliv'rer, our all!

Benediction was pronounced by Elder David H. Cannon, and conference was adjourned till 2 p. m.

AFTERNOON SESSION.

Conference convened at 2 p. m.

The choir and congregation sang the hymn beginning,

Now let us rejoice in the day of salvation,
No longer as strangers on earth need we roam;
Good tidings are sounding to us and each nation,

And shortly the hour of redemption will come.

Prayer was offered by Elder William McLachlan.

The choir and congregation sang,

Praise to the man who communed with Jehovah!
Jesus anointed that Prophet and Seer;
Blessed to open the last dispensation,
Kings shall extol him and nations revere.

ELDER SEYMOUR B. YOUNG.

My beloved brethren and sisters, I can hardly express to you the gratitude I feel for the privilege of attending this great conference, looking over this large congregation of Latter-day Saints, and witnessing the feeling of unity of purpose that has brought you together. The Latter-day Saints are increasing. The work of the Lord is spreading abroad, and we are witnesses that there is remarkable evidence of this fact today. I rejoice when I hear such a report as we listened to this morning from the President of the Church, concerning the union of the Saints and their endeavors to do the will of the Father and keep His commandments.

Seventy-six years ago today the Church was organized, and beside the six persons who were the charter members of the organization, there were very few who belonged to the Church at that time, hence we conclude that the work has greatly increased, and the truth continues to spread abroad over many lands and among many people. The Lord is fulfilling His prediction to the Prophet Joseph, that He would bring to pass "a marvelous work and a wonder." I have a perfect knowledge of the fact that the Church has disseminated among the children of men principles of truth, righteousness and love, and not principles of hate. It is love of the Gospel that has prompted so many people to receive the message which was brought unto them by the followers of the Prophet, who was the means, under our Savior, of intro-

ducing this great work in the earth. Soon after the return of Zion's Camp in the fall of 1834 (in the spring of 1835), the first Twelve Apostles in this dispensation were chosen and ordained. Two full quorums of Seventy were also organized, and from those two quorums the number has increased until now we have in the Church upwards of 9,000 Seventies, and 148 quorums organized, with still others in prospect. We have very great occasion to rejoice, my brethren and sisters, because of the prosperity of the Saints in every part of the land, and the prosperity of our missions in the different nations of the earth. We have at this time nearly 2,000 Elders in the field proclaiming the Gospel, devoting their best energies to spreading the truth, offering their time and means, and the best talents they possess, even risking their lives if necessary to fulfill the missions assigned them.

After the martyrdom of the Prophet Joseph Smith, the presidency of the Church devolved upon the quorum of the Apostles, and President Brigham Young stood at their head as captain and file leader, to carry out the plans that had been designated by the Prophet Joseph. There were many hundreds, perhaps thousands, present at the meeting held in the grove near the Temple at Nauvoo, in August, 1844, when President Young was recognized by miraculous manifestation as the leader of the Church, and they have testified it was evident that the mantle of Joseph the Prophet fell upon him. I was looking over the record a few days ago, and tried to ascertain how many of that number are still living who can bear witness to that remarkable event. I had a letter recently from Brothers Horace and John R. Murdoch of Beaver, who testify that they were eyewitnesses to the wonderful transformation and power manifested through President Brigham Young on that occasion. Of the many hundreds who witnessed that event you can almost count upon your 10 fingers the number that are still living.

When we came to this Rocky Mountain region it was practically an un-

known land. It was designated on the maps of our country as the Great American Desert, and this valley was almost the central portion of it; a country where no white man lived, and which even Indians shunned. But the Lord's blessing rested upon this land and upon the people. Brigham Young, at a very early date in the settlement of the country, began to devise means to improve the conditions of the people in every way possible, to increase their chances of living and prospering in this desert region. The Lord abundantly blessed the labors of the people, and from that little hand-full in the desert, communities have grown and spread throughout all this region of the Rocky Mountains. This fulfills a prediction of the Prophet Joseph Smith, made in 1842, when he prophesied that the Saints would continue to be driven and persecuted, and that they would finally leave their homes and journey to the west; many would lay down their lives by the wayside, and some would lose faith, but many of the Saints would arrive in the Rocky Mountains and there become a great and mighty people. We are witnesses today of the literal fulfillment of this prophecy.

In the beginning of our history here, President Brigham Young established manufactories of clothing, of leather, of boots and shoes and other articles. Home industry was a frequent theme of his counsel and admonition to the Saints in the hope that they might adopt it, and thereby become an independent people. A woolen factory was established in Boxelder county, one in Weber county, two in Salt Lake county, one in Washington county, near St. George, and finally a larger one in Provo. All of these institutions were, within my memory, prosperous and advancing in usefulness, and making wealth by reason of the patronage given to them by the Latter-day Saints. But by degrees we have displayed less loyalty to these institutions, and the industries have decreased, until the last of these beneficial institutions has become a thing of the past. I refer to the closing down of the factory at Provo, through lack of patronage. I

speak of this, my brethren and sisters, in order to refer your minds to past history, and to call your attention to the fact that had these institutions been supported in the spirit in which they were established under the direction of President Young, they would have been sources of wealth and of help to us today and great benefit to all the people in this region. Z. C. M. I. also is an institution that was established under President Young's counsel and management, and it has gone forward to a wonderful degree of prosperity, because it has had the loyal support of the people, and I trust it will continue to have it.

We are certainly blessed of the Lord today; we have been blessed every day and every hour since we obeyed the Gospel, and entered into covenant with Him, provided we have kept that covenant. When I look over the statistical reports of our missionaries laboring in every land of the globe where they have been sent I rejoice exceedingly. The missions already established are growing in importance, the Seventies and the Elders are going out and unstintedly giving the best powers of their manhood to develop this cause, to proclaim the truth, and to scatter the seeds of the Gospel for the redemption of the human family far and wide in the nations of the earth.

I testify to you today that Jesus is the Christ, and that Joseph Smith was His Prophet, and will ever be the President and leader of this dispensation. I testify that our President today, and those who are associated with him are the men our Father has chosen to lead us and to guide the destinies of Israel at the present time, to push forward the work with strong hands and mighty power. That the blessing of the Lord and the Spirit of His presence may rest upon this conference throughout, is my prayer in the name of Jesus. Amen.

ELDER BRIGHAM H. ROBERTS.

Among the things important for the Saints of God to understand, among the things important for the world to understand respecting the Lat-

ter-day Saints, is the relationship that we sustain to the religious world; and I do not know that there is anything to which I could devote the few minutes at my disposal to better advantage than pointing out that relationship, if I can obtain, through your faith and mine, the liberty that comes from the possession of the Spirit of the Lord.

The first revelation that the Lord gave to the Prophet Joseph Smith had a bearing upon this subject. You remember that the Prophet went to the Lord to ascertain which of all the sects of religion was His church, desiring, of course, to unite himself with that church which the Lord would designate as His. In reply to that question the Lord, in substance, said that they were all wrong; that He did not acknowledge them as His church; and told the Prophet he must join none of them, but promised that in due time He would use the Prophet as His instrument in the establishment of His Church in the earth. Because of this great revelation, by which the errors of ages were swept aside and the ground cleared for the re-establishment of the Church of Christ among men, it has placed us in a way in an attitude of antagonism to the religious world. We have been resisted to some extent because of this attitude of antagonism; and it is quite possible that we ourselves have not understood the true relationship in which we stand to the religious world, by more or less of misapprehension respecting this great revelation. I rejoice in the plainness and emphasis of this revelation, because from it I am made to realize that there is a very important reason for the existence of the work with which we are identified. I am glad to know that "Mormonism" did not come into existence because its founders chanced to disagree with prevailing notions about the form or object of baptism; that it did not come into existence through a disagreement as to the character of the government of the Church. From the revelation referred to I learn that "Mormonism" came into existence because there was an absolute necessity

for a new dispensation of the Gospel, a re-establishment of the Church of Christ among men. The Gospel had been corrupted; its ordinances had been changed; its laws transgressed, its truths so far lost to the children of men that it rendered this new dispensation of the Gospel of Christ—mis-called “Mormonism”—necessary. I say that I rejoice in the fact that “Mormonism” came into the world, and exists in the world today, because the world stood in sore need of it. But does this re-establishment of the Church of Christ, this new dispensation of the Gospel, which we have received, make our relationship to the children of men one of unfriendliness? I answer, No. On the contrary our relationship to men is one of absolute friendship and anxiety to do the world good. We ought to understand that. We do understand it. And it is important that the world should understand it, that they may come to regard us in our true light, as friends of humanity, and not enemies.

If you will look through some of the revelations given in the early history of the Church, you will find that from time to time the Lord was under the necessity of correcting the ideas of the brethren respecting their attitude towards religious world. The Lord said to Martin Harris, by way of correction:

“Thou shalt declare glad tidings, yea, publish it upon the mountains, and upon every high place, and among every people that thou shalt be permitted to see. And thou shalt do it with all humility, trusting in me, reviling not against revilers. And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of sin by baptism and by fire, yea, even the Holy Ghost.”

The Prophet also from time to time found it necessary to correct the Elders of the Church in respect of their attacking other churches. At Kirtland, in 1836, when many of the Elders were upon the eve of taking their departure for their fields of labor he instructed them as follows:

“While waiting [for the Sacrament] I made the following remarks: The time that we were required to tarry in Kirtland to be endowed would be full-

filled in a few days, and then the Elders would go forth, and each stand for himself . . . to go in all meekness, in sobriety, and preach Christ and Him crucified; not to contend with others on account of their faith or systems of religion, but pursue a steady course. This I delivered by way of commandment; and all who observe it not, will pull down persecution upon their heads, while those who do, shall always be filled with the Holy Ghost; this I pronounced as a prophesy.” (History of the Church, vol. II, p. 431.)

In other words, because the Lord has opened the heavens and has given a new dispensation of the Gospel, it does not follow that His servants or His people are to be contentious; that they are to make war upon other people for holding different views respecting religion. Hence this caution to the Elders of the Church that they should not contend against other churches, make war upon their tenets, or revile even the revilers. At an earlier date still, the Lord had said to Oliver Cowdery and David Whitmer:

“If you have not faith, hope and Charity, you can do nothing. Contend against no church, save it be the church of the devil. Take upon you the name of Christ, and speak the truth in soberness.” (Dec. & Cov. Sec. 18, 19-21.)

“The church of the devil” here alluded to I understand to mean not any particular church among men, or any one sect of religion, but something larger than that—something worldwide—something that includes within its boundaries all evil wherever it may be found; as well in schools of philosophy as in Christian sects; as well in systems of ethics as in systems of religion—something that includes the whole empire of Satan—what I shall call “The Kingdom of Evil.”

This descriptive phrase, “the church of the devil,” is also used in the Book of Mormon; and while in attendance at a conference in one of the border stakes of Zion, a question was propounded to me in relation to its meaning. The passage occurs in the writings of the first Nephi. An angel of the Lord is represented as saying to Nephi, “Behold, there are save two

churches only: the one is the church of the Lamb of God, and the other is the church of the devil." The question submitted to me was, "Is the Catholic church the church here referred to—the church of the devil?" "Well," said I, in answer, "I would not like to take that position, because it would leave me with a lot of churches on my hands that I might not then be able to classify." So far as the Catholic church is concerned, I believe that there is just as much truth, nay, personally I believe it has retained even more truth than other divisions of so-called Christendom; and there is just as much virtue, and I am sure there is more strength in the Roman Catholic church than there is in Protestant Christendom.

I would not like, therefore, to designate the Catholic church as the church of the devil. Neither would I like to designate any one or all of the various divisions and subdivisions of Protestant Christendom combined as such church; nor the Greek Catholic church; nor the Buddhist sects; nor the followers of Confucius; nor the followers of Mohammed; nor would I like to designate even the societies formed by deists and atheists as constituting the church of the devil. The Book of Mormon text ought to be read in connection with its context—with the chapter that precedes it and the remaining portions of the chapter in which it is found—then, I think, those who study it in that manner will be forced to the conclusion that the Prophet here has in mind no particular church, no particular division of Christendom, but he has in mind, as just stated, the whole empire of Satan; and perhaps the thought of the passage would be more nearly expressed if we use the term "the kingdom of evil" as constituting the church of the devil.

I understand the injunction to Oliver Cowdery to "contend against no church, save it be the church of the devil," to mean that he shall contend against evil, against untruth, against all combinations of wicked men. They constitute the church of the devil, the kingdom of evil, a federation of un-

righteousness; and the servants of God have a right to contend against that which is evil, let it appear where it will, in Catholic or in Protestant Christendom, among the philosophical societies of deists and atheists, and even within the Church of Christ, if, unhappily, it should make its appearance there. But, let it be understood, we are not brought necessarily into antagonism with the various sects of Christianity as such. So far as they have retained fragments of Christian truth—and each of them has some measure of truth—that far they are acceptable unto the Lord; and it would be poor policy for us to contend against them without discrimination. Wherever we find truth, whether it exists in complete form or only in fragments, we recognize that truth as part of that sacred whole of which the Church of Jesus Christ is the custodian; and I repeat that our relationship to the religious world is not one that calls for the denunciation of sectarian churches as composing the church of the devil. All that makes for untruth, for unrighteousness constitutes the kingdom of evil—the church of the devil. All that makes for truth, for righteousness, is of God; it constitutes the kingdom of righteousness—the empire of Jehovah; and, in a certain sense at least, constitutes the Church of Christ. With the latter—the kingdom of righteousness—we have no warfare. On the contrary both the spirit of the Lord's commandments to His servants and the dictates of right reason would suggest that we seek to enlarge this kingdom of righteousness both by recognizing such truths as it possesses and seeking the friendship and co-operation of the righteous men and women who constitute its membership.

Running parallel with these thoughts, I may be pardoned if I call your attention to a remark I made in one of these general conferences some time ago, to the effect that when misrepresentations are made of us, or our faith, or when persecution arises against us, it must not embitter our minds, or make us feel hateful toward our fellowmen, or lead us to regard the whole world as

our enemies. We must keep the sweetness of our own disposition. The language of the Savior wherein He says, "Marvel not if the world hate you: it hated me before it hated you, if you were of the world, the world would love its own," etc., I contended then and believe now that the truth of that declaration will be more plainly seen if we read it in this way: "Marvel not if the worldly hate you." If the ungodly, if those who make and love a lie—if such classes as this hate you, marvel not; for they were the classes that hated the Christ and the light and truth that He brought into the world, because their deeds were evil, and His light and truth were a reproof to their evil ways. And as we say concerning the "kingdom of evil," so we say with reference to those who hate the truth and make war upon the righteous, they are not of any one class, or confined to any one sect or division of the religious world, but, unhappily, are found here and there among all classes of people, among all Christian sects, among all religions and sects of philosophy. We ought to rightly divide, not only the word of truth, but the wicked and the ungodly from those who in common with us are seeking to know God and to keep His commandments. And there are millions who are hungering and thirsting for that knowledge; and we from time to time shall find them and lead them into God's temple of truth, where they shall be satisfied at the feast that the Lord is preparing for all those who hunger and thirst after righteousness.

The purpose of the Lord in instituting His Church in the earth is very beautifully set forth in one of the revelations in the Doctrine and Covenants, as follows:

(I discover that I do not readily find the passage, and so I pass it for the moment.) The thought that I desire to express and leave with you, however, is this, that as in the matter of physical warfare so also in the matter of theological contention, I believe it is proper for the Latter-day Saints to renounce war and proclaim peace; not

to take such a course as would excite the antagonism of the world, but seeking rather such ground-work of truth as may be held in common between them and ourselves; for the Lord has brought forth His work in the last days, not for the purpose of subtracting from such truth as men may possess, but to add to that truth, to increase it, to enlarge it, until at the last God, through the agencies He has appointed, shall gather together in one system all truth.

The passage I was looking for is kindly handed to me, and is as follows:

"If this generation harden not their hearts, I will establish my Church among them.

"Now I do not say this to destroy my Church, but I say this to build up my Church.

"Therefore, whosoever belongeth to my Church need not fear, for such shall inherit the kingdom of heaven.

"But it is they who do not fear me, neither keep my commandments, but build up churches unto themselves to get gain, yea, and all those that do wickedly and build up the kingdom of the devil; yea, verily, verily, I say unto you, that it is they that I will disturb, and cause to tremble and shake to the center."

I read this in confirmation of the word I spoke, saying that the purpose of God in the introduction of the Dispensation of the Fulness of Times was not to destroy any truth that existed in the world, but to add to that truth, to increase it, and to draw together all truth and develop it into a beautiful system in which men may rest contented, knowing God and their relationship to Him, knowing of the future and their relation unto it.

We should present our message to the world in the spirit of peace, charity and longsuffering; and avoid contention; for as our Book of Mormon tells us, he that hath the spirit of contention is not of God. I would the world could understand the unselfishness of our motives in presenting the Gospel of Jesus Christ to them; if they could only know that our only desire was that they should come to a knowledge of the great principles of

truth that are so comforting to us, that we desire their repentance and acceptance of the fulness of the truth, only that they might find favor with God, and share in our hopes of that eternal life, which God, who cannot lie, promised before the world was—If our fellowmen could be made to understand that this was our only purpose, it seems to me that many of the barriers that now separate us from our fellowmen would be broken down, and we would be able to reach the hearts of the people. I believe that as time passes and we become wiser in the methods of work we adopt, we will do that more and more, causing yet, not only hundreds of thousands but millions of our Father's children to partake of those great blessings that the Gospel has brought to us. To make known these truths and to make the children of men participate in the blessings that we ourselves enjoy, we yearly send hundreds of our Elders to the various nations of the earth. They sacrifice the fond associations of home, the society of wives and children, parents and friends; they sacrifice professional advantages and business opportunities; and sometimes sacrifice health and even life itself to proclaim to the world the truth which God has made known to us—enduring the world's reproach and contumely, because the world does not understand them nor their message; and there is still need, of the prayer on our part, "Father, forgive them, they know not what they do." For the benefit of those who have passed away from the earth without a knowledge of the great truths and saving power of the Gospel of Christ, we rear costly temples, whose spires pierce the skies of our beloved Utah; and within them at great sacrifice of time and means the saints of God assemble to apply the principles of the everlasting Gospel to those who have passed away without the privilege of accepting them while upon the earth. A more completely unselfish work than this does not exist among men. On every hand the work of God bears the stamp of unselfishness upon it. Our Book of Mormon says: "The laborers in Zion shall labor

for Zion; for if they labor for money, they shall perish." So through all the communications of God to His people shines the glorious principle of absolute unselfishness. Not only is it to be found in the words of our books, but a like testimony is written in the works of the Latter-day Saints—in their actions. Everywhere unselfishness abounds in the Church of Christ, both in theory and practice. Now, if we can only get the people of the world to understand this fact of unselfishness—this very genius of Mormonism—if they could be made to know that Mormonism is here to do good, to raise mankind from the low levels on which they walk to the higher plains where God would have them walk, that they might have sweet fellowship with God, much of our difficulty in preaching the gospel would disappear. That the Lord may hasten the day when the world shall know the Saints and the work of God better, is my prayer in the name of Jesus. Amen.

The choir sang the anthem, "Lift up the voice in singing."

ELDER J. GOLDEN KIMBALL.

In the few minutes I occupy I desire to talk about the Lord's army. You know the Lord has an army, "Soldiers of the cross," just as the United States has a regular standing army. The Church of Latter-day Saints has an army of soldiers numbering, approximately, 8,000. They are minute men, so-called. It is their duty to preach the Gospel, continuously, among the children of men. They belong to the regular army of the Church; they are not volunteers; and whenever called by divine authority, to go to the nations of the earth, they are expected to be ready and prepared to go. This army of the Lord's soldiers go out and battle against the kingdom of evil, which Brother Roberts has been talking about. Now, my experience has taught me that the kingdom of evil is not going to lie down quietly while we are kicking it. You will generally find that enemy quite ready for a fight.

Whenever these witnesses are moved upon by the Spirit of the Lord to testify that Jesus is the Christ, and Joseph Smith is a Prophet of God, then trouble begins; they need not attack the religions of other churches. I promise every Elder who is called by divine authority to preach the Gospel, if he will testify to those truths he will have all the trouble he can stand. Furthermore, the Elders must now have a little money while traveling else their enemies will make it very uncomfortable for them. I am informed that laws have been passed in cities of the Southern States, where thousands of our Elders formerly traveled without purse or scrip, so that if any of them are now found in cities asking for entertainment, they are placed in prison. I believe that some of our Elders might do good in prison, as the Lord sometimes manifests His power in behalf of imprisoned Elders, and strengthens their testimonies.

I am very much interested in this army of the Lord, and in order to preface my remarks I will read some statements made at our last conference. Following is a quotation from the closing address delivered by President Joseph F. Smith, Oct. 8, 1905.

"I feel like blessing the quorums of the Priesthood, every one of them, from the High Priests to the Deacons. I pray God, my Heavenly Father, to remember them in their organizations, to help them, that they may magnify the Priesthood they hold and do the will of the Father; that the Seventies may be minute men, instant in season and out of season, ready and willing to respond to the calls that are made upon them to go and preach the Gospel to the world. Gather in from the Elders quorums those who have proven themselves worthy and who have gained experience, and make Seventies of them, so that the quorums of the Seventies may be replenished; and the aged ones, whose physical condition will not permit them any longer to do missionary duty in the world, let them be ordained High Priests and Patriarchs, to bless the people and to minister at home. Gather in the strong, the vigorous, the young, the able-bodied who have the spirit of the Gospel in their hearts, to fill the ranks of the Seventies, that we may have ministers to preach the Gospel to the

world. They are needed. We cannot now meet the demand."

That is the word of the Lord to the Seventies, and to the Presidents of Stakes, and Bishops of wards. We should search among our young people carefully and advance the worthy ones in the Priesthood, so that we can replenish the Seventies' quorums with good, able-bodied men who are willing to perform the arduous labors connected with preaching the Gospel. This labor is difficult; it is hard upon the Seventies and Elders, for they are sent into all the climates of the earth. They go to the islands of the sea, to malarial districts, or to high altitudes, and unless they are strong and able-bodied, they break down physically. To illustrate, if you send an Elder to Australia, at a cost perhaps of \$120, and he is sick with rheumatism or other ailments, and has to return home, all that money is expended and very little accomplished. I think President Smith has told me, personally, that to send men out in the missionary field who are broken down physically, demoralizes the mission. It certainly is a great misfortune to break down physically while on a mission. If you send out a sick Elder with a companion who is healthy, strong and able-bodied, the healthy man is hindered from performing his labors because of the sickness of his partner. If there are easy places the sick Elders have to be sent there, so I think it is sometimes a misfortune to be healthy if you have to go to all the hard places. I say all hail to the aged Seventies who have been faithful, who have labored 70 years perhaps, as Brother Homer Duncan did. He was one of the oldest presidents of Seventy in the Church; he was senior president of the Third quorum for a great many years. He died lately over 90 years old; and he wanted to die a Seventy; there was nothing that could change his mind regarding that matter.

It seems to me that some of the aged Seventies have a wrong conception regarding their change of appointment to High Priests, so that they can labor

at home, sleep in their own beds, and be cared for by their families. This is the place for men who are aged, and who have been faithful and diligent witnesses of the Lord. It is not good for them to be out in the world, exposed as our Elders have to be. I am deeply interested in that matter, and desire you to give it consideration. The Seventies are under the direction of the Twelve Apostles, who, when they need assistance in preaching the Gospel, should find such help in the Seventies quorums, instead of any others, according to the revelation of the Lord Jesus Christ. But the difficulty is that many of these "soldiers of the cross" are aged, physically disabled, crippled, and therefore unable to go out and perform this labor, and it would not be wisdom to call them. So we need young and healthy men.

I desire to say further that we need a little more discipline, and more attention to the interests of our Seventies. There are seven Presidents over each of those quorums in the Church, and there are now 148 quorums; but there is a difficulty that I think needs to be looked after. The Sunday school numbers about 100,000 in its membership. The Young Men's Mutual Improvement Association about 25,000. These organizations have strong General Boards, and there has been a wonderful labor performed by them. As President Smith stated this morning, it cannot be expressed in a few words what the Sunday Schools, the Mutual Improvement Associations and other auxiliary organizations have accomplished. They have been encouraged, held together, pushed and crowded to their fullest capacity by their energetic and capable officers. The Priesthood quorums should be foremost in this Church, but some of the members have become mentally lazy, and have acted as if they expected their organizations to keep together without effort. The auxiliaries have been urged forward with great enthusiasm, everywhere, from Canada to Mexico, these organizations are to the front. The Priesthood quorums are apparently weary in well doing, and the officers and mem-

bers seem to think that their organizations can run themselves. They have become lax in their work, and let loose their hold. While the auxiliary organizations have taken the right of way, the Priesthood quorums stand by looking on awe-struck at the great phalanx of young people who are rushing ahead. So the auxiliary organizations are going away up the hill and we, the Priesthood quorums, stand down in the valley and look on. Perhaps you don't like that picture, you men of the Priesthood quorums, but I tell you there is a lot of truth in it.

You owe first allegiance to your quorums and quorum meetings, for there is where you get your authority and power. Why is it that we are different from other men in the world? It is not because we have greater knowledge and information, but because we hold the Priesthood. Why is it that you fathers and mothers permit your 18-year-old boys to go to South Africa, Australia, Germany, or other nations of the earth, notwithstanding you are afraid to trust them out in this city after dark? It is because they hold the Priesthood. Our beardless boys are able to defend the Church of Jesus Christ, and preach the Gospel. They hold divine authority, and under their administration the repentant believer is baptized, receives the remission of sins, and the Holy Ghost is conferred by the laying on of hands. The arm of the Lord is not shortened. These boys are sent out in His service and He has told them to think not of the morrow, of what they shall eat, or what they shall drink, or wherewithal they shall be clothed, for He is amply able to take care of them. There is no great number of men in this Church so carefully looked after, and their lives so well preserved, as are the Elders who preach the Gospel in the world. I am in favor of the Priesthood quorums taking their proper places, and if they do not do it, they ought to be ashamed of themselves, for they have the power and intelligence, and they hold the authority. It puts me in mind of a story, the only one I can think of just now to fit the condi-

tion. It may not be just suitable, but I will tell it anyhow:

A negro had a mule which balked, and he could not get it to move; so he went into a drug store and asked the druggist if he had anything that he thought would start the mule. The druggist came out and injected something in the region of the ribs of the mule, and immediately thereafter the negro saw a streak of dust and the animal flying over the hill. He went back to the druggist and said, "How much is it? "Twenty-five cents." "Well," said he, "Just put fifty cents worth in me, so I can catch the mule." (Laughter.)

ELDER RULON S. WELLS.

In his opening remarks this morning, President Smith stated what it was that the Church of Jesus Christ of Latter-day Saints stood for. It was for virtue, for honesty, for all that is good and holy and right. It was this idea that inspired the Apostle James when he said, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." It was no doubt the same thought that inspired the words that "faith without works is dead."

In looking over this great congregation and seeing so many of our Father's children, my mind is led to contemplate the great human family; not only those who dwell upon the earth today, but all who have ever trod this planet. When our first parents came to this earth they partook of the fruit of the tree of knowledge, and thereby learned to discriminate between good and evil. From that day until the present, all mankind have come in contact with the good and with the evil. Every man and woman will appreciate what I say when I call attention to the fact that this warfare between good and evil is known to every one of them. It is a battle that we all must fight. With that knowledge of good and evil we are also in possession of what is known as

free agency. We can choose the good and reject the evil, or we can choose the evil and reject the good. But to every one of us will come the momentous question, Which shall we choose? and we shall be called upon to decide. So that when the statement is made that the Church of Christ stands for the good, it seems to me that that describes our religion. The purpose of our Father in heaven in revealing the Gospel of Jesus Christ was that He might convert the people of the world to eschew evil and to follow the good. It was that we might be cleansed and purified from the evil with which we all come in contact. Sin is in the world, and all humanity to some extent has partaken of it. Therefore it became necessary that a plan should be devised whereby we might be redeemed and saved from the consequences of sin. The two influences mentioned are abroad in the land. One is striving with the children of men to save their souls. It is the Spirit of the Lord, that divine essence which issues forth from the Father and the Son, and is within the reach of every one of us. If we harken to that "still small voice" of the Spirit of God, it will lead us in the way of good. It will help us to fight the battles of life, and finally lead us to salvation. It will result in making us good men and women, and prompt us to do good to all. It will make itself manifest in noble deeds, in righteous lives; it will elevate us, and fit and qualify us to be indeed the children of God. If, on the other hand, we hearken to the evil one, it will lead us downward. It will result in the doing of evil deeds; will lead us down to degradation, and destroy our souls.

I do not need to advance any argument in proof of this. It is something that might be called an axiom. It is a self-evident truth, and is known to all mankind. The grand purpose then is that we might be cleansed from sin. Faith in the Lord Jesus Christ is the first principle of life and salvation. The Gospel has been revealed to mankind in order to enable us to resist the powers of evil. It has been called the pow-

er of God unto salvation. A plan of redemption was necessary. There are many people who say, "Oh, if I lead a moral, upright life, that is all that is necessary." Supposing we grant that for the sake of the argument, the all-important thing is that we shall be cleansed. It is, however, impossible for us to please God unless we believe that He is, and that He is a rewarder of them that diligently seek Him. If our lives are going to result in righteous deeds, it will be because we seek after the Lord; in other words, seek after that good influence He sends abroad: there is no other way to pursue in order to be influenced for right. The moment we reject that power and influence we are on the other side and listening to the evil one, who is seeking to destroy the souls of the children of men. Therefore, faith is necessary for our salvation. Faith is necessary for the cleansing of mankind from sin. There would be no motive power, nothing to impel us to righteousness, without faith in God. There would be nothing to cause us to fight the evil, if it were not for faith in God. That very faith will lead us to turn from evil. If we have faith in Him, we must believe that He is good; and if we would please Him and cleanse ourselves, we also must be good. And that implies an abandoning, a forsaking, a turning away from sin.

Repentance is a law that has been revealed for the salvation of mankind, and without that there is no salvation. No man can be cleansed from sin unless he repents and turns from sin. That is a self evident truth. It is also true that in order to be truly clean we must atone in some way or make good for the past. And what can mankind do for that? Here we stand in the position of utter helplessness. What man can forgive himself? What man can obtain salvation or be cleansed from sin, if perchance he has been guilty all his life of that which is sinful in the sight of God? Man is totally helpless. And we ought to conceive the fact that forgiveness is essential to our sal-

vation, yet man in and of himself cannot obtain that forgiveness. We may repent of our evil ways and turn unto the Lord; we may have faith in Him; but there still remains something that we are powerless to overcome—the responsibility for the evil that we have done. This can only come by that power from on high. Some people have thought there was a conflict between the Apostle James and the Apostle Paul, but I do not regard it as any conflict. James said that faith without works was dead, while Paul wrote that by grace we are saved, and that not of ourselves, not of works, lest any man should boast. My brethren and sisters, the grace of God is necessary for your salvation and for the cleansing from sin which we all need. He so loved the world that He sent His Only Begotten Son, that whosoever should believe on Him should not perish, but have everlasting life. And forgiveness can come from Him, and from Him alone. Although He introduced an ordinance in His Church whereby we may obtain forgiveness, the main thing is that Jesus came and His blood was spilt that we might be forgiven of our transgressions, and thereby be cleansed. We are told that if we walk in the light as He is in the light, then shall we have fellowship one with another, and the blood of Jesus Christ will cleanse us from all sin. Without that there would be no cleansing. And the way that can be done must be by our Father in heaven, through His divine authority. It can only be accomplished by Him personally ministering unto us, or by some of His constituted authority upon the earth, having the right to officiate in His name, and thereby bring unto us remission of sins so that we may be cleansed every whit, and that our bodies may be made fit for the reception of the Holy Ghost, to be conferred by that same authority, through the laying on of hands.

That, my brethren and sisters, is the Gospel of Jesus Christ, and I pray that we may all appreciate it and live in

accordance with its principles, through
Jesus Christ. Amen.

The choir and congregation sang the
hymn commencing,

Guide us, O thou great Jehovah,
Saints unto the promised land;

We are weak, but thou art able,
Hold us with thy powerful hand.

Benediction was pronounced by Elder Andrew Jenson, and conference was adjourned to Saturday morning at 10 o'clock.

SECOND DAY.

Saturday, April 7, 10 a. m.

Conference was called to order by President Smith.

The choir and congregation sang the hymn:

How firm a foundation, ye Saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say than to you he hath said—
You who unto Jesus for refuge have fled?

Prayer was offered by Elder C. F. Middleton.

The choir sang the hymn beginning,

All hail the glorious day,
By prophets long foretold,
When with harmonious lay
The sheep of Israel's fold
On Zion's hill his praise proclaim,
And shout hosanna to his name.

ELDER GEORGE REYNOLDS.

My brethren and sisters, it affords me very great pleasure to meet with you in this conference, to see the vast number present, and to feel the goodly influence which prevails. In standing before you this morning I may refer to the missionary labors of the Church. At the present time a large number of Elders are being called for this important work, and I may say that in all my lengthy experience I have never known the call for missionaries to be answered so willingly and so readily as is the present one. I presume at least one hundred and fifty missionaries will leave our borders during this month, and in the months immediately following the number will be almost as large, and names from the Presidents of Stakes and Bishops still continue to reach the President's office. I believe I am justified in saying that the brethren whose names have been

suggested show better preparation for that labor than I have ever known. There is, however, one thing that disheartens me, just a little, that is, the number of young men called who admit that they have not been keeping the Word of Wisdom. While they say they will have no difficulty hereafter in observing this law of God, they acknowledge that in the past they have not done so. This is regrettable, because it shows the tendency there is among us to neglect those requirements of the Lord which entail a daily sacrifice of our personal desires. We often express a willingness to lay our all upon the altar of sacrifice, and at the same time these matters which in the minds of some appear to be of minor importance are forgotten or slighted; they are not considered of sufficient importance for us to live up to every day of our lives. I know that in our hearts we are ready to meet the requirements that the Lord makes of us. Some of the answers received by the First Presidency are quite pathetic. The writers, though expressing the difficulties by which they are environed, say they will be ready, and that they will report at the time mentioned to fulfill the requirement of the Lord, whatever may be the circumstances under which they are placed. No doubt, our Church schools have had considerable influence in bringing about this result, and the missionary classes established in our academies are no small factor in increasing the desire of the brethren to perform missionary labor, and in preparing them therefor. We have had quite a large attendance at the missionary classes in the districts that are remote from headquarters, but for some reason, this year, the Church schools nearest to Salt Lake City, have not had the full attendance in the missionary classes

that they have had in former years. The schools in the north—in Rexburg, in Preston, and other places, have had large classes of missionary students. The effect of these classes is quite pronounced and has much to do with the present ready responses to missionary calls. You are aware no doubt, from reports that have been made by the presidents of missions at the last few conferences, that they have not been supplied with the number of men they desired. They could not indeed answer all the calls that were made upon them by strangers, nor even visit all the members of the Church in their missions as frequently as was desirable, and the consequence has been that some have fallen into the background through the want of that attention which is necessary in all places where our people are established. I am hopeful that this difficulty will be remedied and that the arrival of so many new brethren will also increase the vitality and develop the labors of the brethren in these various missions.

Referring to a cause nearly akin to the missionary work, that of the Sunday schools, I desire to say a few words. President Smith asked me if I did not think the Sabbath schools were in a better condition today than they had ever been, and I answered him to the effect that I so believed that I had never known the time when taken all in all, the schools were doing better work than they are now. Our schools are increasing in number; and that in regard to punctuality, the good order maintained, and the methods adopted for instructing the children I believe we are growing and growing in the right direction, each year. Above all, I believe that the children in the schools are obtaining a better knowledge of the Gospel, and that they are not losing in the spirit and faith of the principles of eternal life. I have always regarded, and do today, that the first thing most important in connection with our Sunday schools, and indeed with all the other auxiliary organizations of the Church, is to make

Latter-day Saints of our children, to develop within them a faith that shall grow with increasing years, an understanding faith, a faith that, while it appeals to the heart, will also appeal to the head, and be able to give a reason for the hope that is within; not a blind obedience, as it is sometimes called, but a comprehensive understanding of the revelations of God and the work that He is performing in this generation. Many of our children are wonderfully blest in this direction. They have a strong and abiding faith. God has, by His Holy Spirit, given it to them. They also have an understanding of the history of the Church and the reasons for the faith that they possess, and are able to talk in a sensible manner in regard to the principles of the Church. They are able to tell why God has revealed His mind and will in these days, and why the kingdom of God is being built up, and the reason of the opposition which Satan and those under his control upon the earth are using to overthrow this work. Many of them also realize that the reasons given by our opponents for their opposition to the work of God in which we are engaged are not the real reasons. They realize the reason is that in our midst is to be found the Priesthood of the true and living God. It is that which the emissaries of Satan are fighting, it is that which they fear, because they know as long as God's Priesthood is organized upon the earth the purposes of the evil one cannot be accomplished, nor can they continue unproved in the lives that so many of them are inclined to lead. As was said by President Smith yesterday, the Gospel stands for righteousness, for purity, for truth, for everything that is good and desirable, and within the pale of the Church is to be found everything necessary for the happiness of man here upon the earth, and for his eternal salvation hereafter. There is no need of Latter-day Saints going outside of the Church for any good thing, for it can all be found in that which God has given to us. His plan is perfect and embraces all things that men

should desire to receive and attain to; and when men go outside of the Church of Jesus Christ for anything that they believe will benefit them, it shows that they have a narrow, a limited and a contracted idea of the Gospel, and do not rightly understand its principles nor its efficacy for salvation day by day and forever. We were told many, many years ago by President Young, that outside of the Gospel there were but three things—death, hell and the grave. None of us want either of those things. We desire to live, and to live forever, with the gift of eternal lives granted unto us. Our desires are to so live in this probation, that when that which is perfect is come we shall inherit it, and we shall eventually become, through the atonement of our Lord Jesus Christ, like unto Him. As Christ said, "Be ye perfect, even as I and my Father in heaven are perfect."

My brethren and sisters, I do not think that my voice is adapted to this Tabernacle; possibly many of you cannot hear me; so I will not occupy your time any longer, but pray God to bless you, and to bless all that is done and said at this conference; and may much good and unity in the midst of the Saints result from our coming together at this time. I ask it through Jesus our Redeemer. Amen.

ELDER JOSEPH W. McMURRIN.

I trust, my brethren and sisters, that during the few moments I stand before you I may be blessed with the Spirit of the Lord, and speak such words to this congregation as the Lord would have me speak. I have rejoiced very greatly in the instructions imparted by the brethren during this conference, and I feel in my soul that those who have stood before us and borne testimony to the truth of the great work in which we are engaged, have been directed in their words by the Spirit of the Lord. As a people, we are very strong believers in the inspiration of the Holy Spirit, and that man is not able of himself, by the wisdom which he possesses naturally, to instruct the people concerning the purposes of the Lord.

That instruction can only be given to the convincing of the people, and to the building up of the faith and knowledge of the Saints, by the power of the Holy Ghost. In listening to the remarks that have been made by Elder George Reynolds, in relation to the missionaries, some thoughts passed through my mind concerning them. It falls to my lot in connection with my brethren to meet companies of missionaries very frequently in the annex of the Salt Lake Temple, where they are usually set apart for their missionary labors, and I have observed, as others of the brethren have, that nearly all the Elders that go into the world to preach the Gospel are young men, and very largely men without missionary experience—young men who are going out from their homes for the first time to exercise the authority of the Holy Priesthood in calling men to repentance. I have often felt that it would be a very great advantage to missionary work throughout the world if the brethren who are called upon from time to time to suggest missionaries could mix up with these young men, who labor so zealously and faithfully in the preaching of the Gospel, a few men who have already had missionary experience.

Since the commencement of this work there have been thousands of men who have operated in the nations of the earth in the labors of the ministry, and today, in the communities of the Later-day Saints, there are a large number of men who in years gone by have labored successfully and through experience have become competent in missionary work. I fear that when the brethren look for missionaries, they feel that men who have already been abroad should not be again appointed to these labors, if there are other men who have not had this opportunity. But I believe it would be a very great advantage to the young men, and a help to the mission presidents, and a benefit to the people of the world, if the young men could be blessed with the companionship and assistance of some of the brethren who

have formerly had missionary experience. Therefore, I suggest to the Stake Presidents and Bishops that it would be a proper thing to seek for some experienced missionaries, that those who are without experience may have the advantage of their companionship, that they may receive the encouragement and strength which would naturally come from the help of those who are well established in the faith of the Everlasting Gospel. During the past twenty-five years a great change has taken place with our missionaries so far as the age of the men who are sent to preach the Gospel is concerned. I remember that during my first mission nearly all of my companions were men of experience, and I suppose that was the condition of all the missions. It was the condition, as far as I was acquainted, with all the conferences throughout Great Britain. Here and there a few young men were operating as missionaries, but the great bulk of the Elders were men who had had experience, who had been well trained in the principles of the Gospel, and who were established firmly in the faith. I look back today and thank the Lord that it fell to my lot to have companionship of that character, to be associated with men who related to me circumstances in connection with their experience in the work of the Lord that tended to strengthen my faith, and to give me courage, and hope. There is abundant room today for this class of missionaries. At the present time they are nearly all boys in years; there is only now and then a man who has had the experience to which I have referred. Notwithstanding this, however, these young men possess the authority of the Holy Priesthood; they have gone out by the appointment of our Father in heaven, through the inspiration of the Holy Spirit, and it is a wonderful work that has been accomplished. It will be wonderful in the future; for, as in the past, God will take the weak things of the world to confound the things that are great and mighty. I am, however,

firmly convinced that if an experienced and accomplished missionary, could go out with every half dozen young men, great good would flow from such a combination, both to the youthful missionaries and to the work of the Lord abroad.

One of the brethren yesterday in his remarks intimated that he was glad that "Mormonism" had not been established as a result of any disagreement among men concerning any other principle of revealed religion. It was established by divine appointment and revelation. When the brother made the remark to which I refer I remembered a few years ago, in visiting a great Catholic church in the Old World, picking up a tract written by a Catholic, and the statement upon the cover was "Why I Am a Catholic." In that little tract there was a paragraph which read somewhat to this effect: "When Martin Luther, and Calvin, and Henry VIII commenced their mad career in what you Protestants term the 'glorious reformation,' the true religion was then in the world, or it was not. If it was, they committed grievous crimes in making new religions to oppose it. If it was not, they were powerless to create it. It takes a Christ, not a Luther, to create a Christianity, on either supposition therefore, Protestantism is not the true religion of Jesus Christ." I was greatly impressed with the reading of these words. It certainly takes an immortal being, it takes the very source of religion, to create religion. No man, or combination of men, have the intelligence or authority to create that Gospel which is the power of God unto salvation. I thought how glorious is the foundation upon which "Mormonism" is built; and well might we sing, as we have this morning, "How firm a foundation, ye saints of the Lord, is laid for your faith in His excellent word." No division, contention, or quarreling brought into existence the glorious principles we have espoused. Joseph Smith approached our Father in heaven for information concerning his soul's salvation, and I have never come in contact with any person

opposed to "Mormonism" who could find any fault with the statement that Joseph Smith approached our Father in heaven and pleaded with him for information concerning the Gospel of His Son. What better source could he have gone to than the source of light? When he could not decide for himself where to go to find rest for his soul and the means of salvation, what greater power could he approach than his Father in heaven? In doing so he was in strict accord with the commandment of that Father, and in harmony also with the teachings of inspired prophets and apostles. Joseph Smith went to the only source that could lead him in the right path. If the truth was not upon the earth he approached the only power that could reveal and restore that glorious truth. That is the foundation upon which "Mormonism" rests—the foundation of the appearing of the Father and the Son to the Prophet Joseph Smith. We need no better foundation. We need look to no other source of power for the means of salvation. And this marvelous revelation to which Joseph Smith bears record, and to which we bear record, has come in fulfillment of the promises made through the mouths of all the prophets, and through the promise of the Redeemer Himself, for He predicted that before His second coming the same Gospel should again be proclaimed as a sign of that event. My brethren and sisters, this Gospel has not come to us in the enticing words of man's wisdom, but in the power and demonstration of the Holy Ghost. We have not been persuaded by the logic of man to receive the truth, but we have been persuaded by the convincing power of the Holy Spirit. No wonder men do not succeed who proselyte in our midst. We cannot be turned from the wheat of the word of God, to the chaff that comes from the wisdom of man. We have received that form of doctrine which is the power of God unto salvation, as taught by the Redeemer, and we can be assured and happy in the knowledge that we have set our hands

to the plow, and that we have laid hold of the "iron rod." We need not be moved by the clamor of those who oppose the truth, but we can feel that we have received that which the Lord intended us to have, and that we are in the same position as the apostles of old when the Savior asked them, after a number had forsaken him, "Will ye also forsake me?" Their answer was "Where shall we go, for Thou hast the words of eternal life?" Where can we go to find peace, and comfort, and hope, if we turn from the truth? Nowhere. Think of it, and be faithful and true to that which we have espoused. I joyfully bear my testimony, in connection with my brethren, to the truth of this marvelous work. It is the power of God. It is not a delusion, it is not a myth. It is the work foretold by the Prophets, and it will prevail. God help us to do our part and to be true, steadfast, loyal and faithful to His work, and to our covenants with our Father in heaven and with each other, is my prayer through Jesus Christ. Amen.

PATRIARCH JOHN SMITH.

Reminiscence of missionary call and experience.—Necessity for preparation to go on missions.—Good and evil monitors always present.—Learn to distinguish influences, and follow the good.

My brethren and sisters, it is truly a surprise to me to be called to address you on this occasion, but I have listened attentively to that which we have heard so far during this Conference, and can bear you my testimony that what has been said has been true and guided by the inspiration of the Holy Spirit. While Brother McMurrin was speaking in regard to missionaries, my mind reverted to the time when I was called on a mission. I had been in poor health for about a year, and was called to go to Scandinavia. My financial circumstances were very low, I had no means with which to purchase transportation, etc., and there was no railroad here at that time to travel on,

so I saddled my horse, mounted it, and started on my mission to Scandinavia without purse or scrip. On the road I sold my horse for a little money, and I met some friends who further assisted me. I left here on the seventeenth of May and arrived in Copenhagen on the twelfth of September, safe and sound.

But that is not the point exactly which occurred to my mind. Speaking of the young Elders who are called upon missions, I desire to say that it is necessary for them to inform their minds while at home. They should attend the Mutual Improvement Associations, study the Scriptures and the Church works, that they may be prepared for missionary labor when they go to their fields. On my arrival I began to think, What are you here for? Why have you left your home and traveled this distance? The answer came to me, To preach the Gospel and enlighten those who are in darkness, to assist in gathering scattered Israel, and the honest in heart from among the wicked. The next question I asked myself was, What will you say to them? What are the principles of the Gospel? In less than an hour I had asked myself a hundred questions and could not answer one of them. So I began to study. Once in a while I turned to the man who was presiding, and asked him certain questions, which he answered without hesitation. Says I, "Is that the correct answer to that question?" "Yes," said he. Well, I knew it as well as he did, when I came to think of it. A great many of our missionaries are not entirely ignorant of the principles of the Gospel, but they do not give them proper thought. They do not study the different questions and the proper answers, in order that they may be prepared to meet the opposition of the world and speak intelligently to those whom they are called upon to address. It has been my practice for years to advise young men to study, to inform their minds, and be prepared for the ministry when the call comes.

Often in my official duties, when peo-

ple come to me for their blessings, especially young men who are called upon missions, I admonish them to learn to listen to the whisperings of the good Spirit and be guided by it; to seek the Father for the gift of discernment, that they may not be deceived by the evil one, for we understand that when we would do good evil is present with us. It is necessary that we should learn to recognize the whisperings of the Holy Spirit, that we may understand the difference between it and the evil one. In my labors, I have often had the two spirits to contend with, and this has taught me to listen, so that when a question is asked I may, through prophetic vision, understand the proper answer. Often when I have asked questions under these circumstances I have heard distinctly, it may be said, two voices, and they are so near alike that it is a hard matter to distinguish between them unless you are acquainted and have learned to be guided by the proper spirit. I contend that every Latter-day Saint has a Monitor within him, and if he conducts himself in such a manner that he himself is truly satisfied with his labors, then he may feel assured the Lord is apt to be satisfied. We can never do wrong unless we are admonished that it is wrong. Before we take a wrong step or do something that we should not do, that Monitor will chide us and will give us a chance to reflect if we will accept the opportunity. There is, therefore, no reason why the Latter-day Saints should do wrong, if they will only be guided by the whisperings of God and the Spirit.

I don't feel like talking longer. I ask God our heavenly Father to let His blessings rest upon us all, to guide us in the true path, to open the eyes of our understanding, that we may see aright, that we may comprehend the will of the Father, and have fortitude to press forward filling our missions and accomplishing the work assigned us. That the blessings of the Lord may rest upon all Israel, is my prayer in the name of Jesus. Amen.

ELDER RUDGER CLAWSON.

The leaders in the Church at home necessarily men of business, as well as counselors in spiritual affairs.—In the building up of Zion, temporal matters must receive great attention.—Joseph Smith and Brigham Young notable examples of temporal and spiritual inspiration.—Z. C. M. I. and the sugar industry tangible evidences of the benefit of following the advice of the Church leaders.

Brethren and sisters, I desire, the few moments that I may occupy, to be guided by the Spirit of the Lord in my remarks, that I may be inspired to say something that shall be edifying to those who are present. This is a very large congregation. We have representatives here this morning, I presume, from all the stakes of Zion, 55 in number, and representatives from many of the missions of the world, of which there are 21. We have representatives also from a great number of the 600 or 700 wards of the Church. There are before us a good many of the presidencies of the stakes of Zion, and I would like to say a word in relation to these leading men. They are very practical men, well acquainted with the affairs of life; men of experience, and understanding, occupied in various avocations; men who are called to be spiritual and temporal leaders of the people; men who should be and no doubt are, able by their experience, to give counsel and to direct. Among them are farmers, stockmen, contractors and builders, masons, carpenters, blacksmiths, merchants, lawyers, educators, literary men—and all of them preachers of the Gospel. They are so situated that they must provide for their families and educate their children, and of necessity they have adopted these various callings, either as professional men, tradesmen or mechanics. This is all very well and good, and proper, we think. They do not give their entire time to the Church because they are not situated so they can. I presume there is enough work in the Church to take their entire time, if they could give it, but they cannot give it, and it may be that the Lord does not design at present that they should do so. For this reason they

must be practical men, acquainted with the affairs of life and be prepared to give counsel when it is sought.

Now, brethren and sisters, there is a spiritual side to the Gospel, and there is a temporal side, and it is difficult to find a dividing line. I do not know that there is any dividing line, if so, I have never been quite able to discover it. I suppose we may say firstly spiritual and secondly temporal, and then again, perhaps, firstly temporal and secondly spiritual; for the last shall be first and the first shall be last. These men, by their experience, are qualified to be spiritual leaders of the people, to expound the Scriptures and teach them the way of life; and their experience also qualifies them to be temporal leaders of the people, and to give them counsel in matters pertaining to their temporal interests. We have colonizers among these presidents of stakes—men who can blaze the way in the wilderness and subdue the soil, and in part subdue the elements also; who can build up the country and successfully establish the Saints, by the wisdom of their counsel, in these new countries. There is one president of a stake (I do not know but he reported the fact at one of our conferences) who took hold of a business enterprise that was something like \$20,000 in debt. It was given into the charge of this president of a stake, this spiritual leader of Latter-day Saints, and inside of two or three years, by his wisdom, experience, and ability, the enterprise was pulled out of debt. The customers were invited to come and trade on a cash basis; the counsel went from that president to his people to do their business on that line, pay as they went along, and the result was as stated. I take it, brethren and sisters, that such is a part of the Gospel, at least it seems so to me. I hope every president of a Stake, and Counselor, and High Councilor, are teaching this doctrine to the Latter-day Saints, and encouraging them to get out of debt and keep out. That is a part of the word of the Lord to the Latter-day Saints. This practical man has given us a splendid illus-

tration of this; and if he was able, by the skill and ability which God had given him, to pull that business out of its embarrassment, surely he was in a position to give counsel to others in the same direction. This is only one case. These other Presidents of Stakes who sit before us, with their Counselors, are also leading, practical men. They are not one-sided, not narrow-minded, they are not men of only one idea, but they have comprehensive views of life. So it seems necessary, in the providence of God, that these men should engage in the affairs of life, and be practical.

It is much the same with the missionaries whom we are sending out into the world. Some of them, it is true, are very youthful, some unmarried; but many of them are men of experience in temporal as well as in spiritual affairs. Our missionaries are not trained theologians, they have no diplomas from theological seminaries; but they are picked up just as we find them. They are taken from the workshop, the store, the farm, the schoolroom, the office, from the various avocations of life, wherever the Lord selects them, and they are sent abroad to preach the Gospel. But many of them, perhaps the majority, are practical men. They are not mentally floating around in the clouds, away "beyond the bounds of time and space," they are in the world, dealing with worldly things, as well as with spiritual things. It often happens that our missionaries sit down and expound the scriptures, and teach the word of eternal life, and then, if occasion requires, turn from that exalted employment go into the field, take hold of the plow and turn a furrow, or go to the carpenter's bench and engage in building. This is often done by our missionaries when help of that kind is needed, and perhaps cannot be obtained otherwise by those who are interested in the Gospel. In Samoa, on the Sandwich Islands, or on other islands of the sea, if a meeting-house is required the missionaries assist in building it. When it is built and furnished by the

work of their own hands, they enter the pulpit and preach the Gospel. I call that good, practical religion. It appeals to me, and I admire it. I am happy to know that our Elders are not ashamed of honest toil. I am happy to know that these Presidents of Stakes and their Counselors, the High Councilors, the Bishops of Wards and their Counselors (who are just as practical every whit as the Presidents of Stakes) are not ashamed to engage in honest labor. What would you think of a President of a Stake with his coat off, clad in overalls, following the plow, turning up the soil, cultivating it, and then, after a hard day's toil, going to a conference, or a meeting, and preaching the Gospel of Christ to the people of his stake? Would you not think it a commendable thing? Could he set a better example to his people than that? I think not. I rejoice in such things. This is Zion, brethren and sisters; and Zion is not only the pure in heart, but it is a location also. Zion consists of cities, towns and villages, containing buildings for various purposes; and eventually it will include the holy city and the mighty temple of God which is to be built. Those are temporal affairs. It means hard work, application, devotion, sacrifice of means and time; and it will require the physical and spiritual strength and power of the people of God. Zion is to flourish upon the hills, and it will be made to flourish in just this way.

Another thing, brethren and sisters. (I am not going to tell you something you do not know, I am simply going to remind you of something that is familiar to you). I have spoken of these leaders in Zion who stand at the head of stakes and wards, and who preside over the people in the church. I have been saying to you that they are practical men of affairs. Now let me say to you that the general authorities of the Church are included among those practical men, and have been so from the beginning. Have they been spiritual men? Yes; the Lord knows they have been and are spirit-

ually-minded. Have they been temporal, practical men? Yes; the Lord knows, and you know they are and have been. You take the Prophet Joseph Smith, the great prophet of the nineteenth century. We have been told here, and it is true, that the Father and the Son appeared to him. God spake to him, and gave mighty revelations and glorious manifestations to the Church through him; yea the divine revelations that are published in the Book of Doctrine and Covenants, and I tell you we have not yet begun to appreciate their depths. I doubt if we can fully comprehend them in mortality. They are all true, all from the Lord, and have been accepted and adopted by the Church. We understand them in part. We have glorious glimpses of the future through these revelations. Was Joseph Smith a spiritually-minded man? Yes. Was he a temporal, practical man? Yes. Besides his labors of a spiritual character, he engaged in the founding of cities, in establishing the Latter-day Saints in their homes, advising and directing their labors and movements, temporal as well as spiritual. He founded the beautiful city of Nauvoo, and was the mayor thereof. Joseph Smith, the prophet, mayor of the City of Nauvoo! Yes, and lieutenant-general of the Nauvoo Legion, a military man, and he had the spirit and courage of a great leader. He was a leader as a military man, as a temporal man, and as a spiritual man. He was broad and liberal in his views; and if he had not been disturbed and interrupted in his plans, Nauvoo would have been one of the most glorious cities ever founded in this country. The people there are now anxious to have us go back and give them the benefit of some of the practical things, which they see we are doing in this country. President Brigham Young, who succeeded Joseph Smith, was a practical man. He was a Prophet, Seer and Revelator, and he was a financier and colonizer. There was a wonderful combination in President Young's character. He was just the

man suited to the times, fitted to the occasion; was right on hand when God wanted him. How intensely practical was Brigham Young, and yet how spiritually-minded! I do not know that we ever had a man in the Church who, in some respects, was more spiritually-minded; certainly no man was ever more practical in his views and counsels. I could not do justice to the Prophet Joseph Smith, or to Brigham Young, if I stood here and talked for 10 hours, the theme is too big for me. But we know many of the things that these men did. One great practical thing that President Young did was the establishment of that splendid institution near the corner here known as Z. C. M. I. He sought to develop the principle of co-operation among this people. He counseled it, directed it, and gave his soul to the movement so far as it was necessary. He impressed its importance and advantages upon the hearts of the people. And what a terrific struggle Z. M. C. I. had! It almost went under during the great panic of those early days, and its stock went down to about 35 cents on the dollar. Where is it now? Why, it is soaring so high that it can scarcely be obtained. It is away beyond par. Brigham Young counseled the Latter-day Saints to hold their Z. C. M. I. stock and not to sell it. That is what this practical Prophet said to the people, and those that followed his counsel did well, because the stock has been steadily advancing, and the institution is most powerful and influential today. It has been able to steady the market in this country and to regulate prices. Of course, there are other strong institutions here, not only among the Latter-day Saints, but among our friends in this city; but Z. C. M. I. dates back into the early years, and it was a great movement, in fact, it was ahead of the times. During the past year Z. C. M. I. did a business of about four and a half millions of dollars, and it is giving employment to about five hundred persons, and is paying to these employes about \$250,000 every year. In view of these

facts you can answer whether Z. C. M. I. is essential to this country and people, whether it is helpful to them, whether it is worthy of their sympathy and support.

A word in relation to the manufacturing departments of Z. C. M. I., which, it seems to me, are very important factors. I do not know whether the Latter-day Saints fully understand it or not, but it should be known that it is quite an extensive feature of the business. Last year something like 80,500 pairs of boots and shoes were manufactured by Z. C. M. I.—a product of home industry, made right here! Is not this a satisfaction, and worthy of our attention and thought? Then there is the overall department. I read in the *Deseret News* last fall, from a report made at the Fair, that Z. C. M. I. had manufactured something like 216,000 dozen pairs of overalls in the past year. They had taken the denims, cut it up, and made it into overalls, giving employment to the people, helping to sustain their families, as well as adding to the success of the institution. And this great principle of co-operation and home manufacture was set forth by Brigham Young; but that is only one instance of his practical work and teaching.

Those who have succeeded President Young have also been practical men. Brother John Taylor, in an early day, under the direction of President Young, brought sugar manufacturing machinery from France, and an effort was made to establish the sugar industry in this country. But the machinery then was very imperfect and could not be used to advantage. Thousands of dollars were expended in its purchase and to bring it across the water and the plains in order, if possible, to establish the sugar industry here. That is a temporal matter. Would you call it commercialism? Whatever you call it, I know it is a glorious thing, and very practical. The motive was to benefit and bless the people, and put them on a self-sustaining, self-supporting basis, so that this would indeed be Zion to them. But this question of manufac-

turing sugar did not end with the efforts of President Young and President John Taylor. It was too important, it could not rest, so it comes up again, like Banquo's ghost. Like the Phoenix, it has arisen from the ashes of the past, and has become a settled industry. But few among this great congregation know the effort it cost to establish these sugar factories in the land. Many sleepless nights were given to consideration of this subject by Presidents Woodruff, George Q. Cannon and Joseph F. Smith. This question of manufacturing sugar rested upon them tremendously. It was like an inspiration, they could not get away from it. They called the Presidents of Stakes and their Counselors together (I remember it very well) and appealed to them, and through them to the Church, to give this enterprise heartfelt support and approval. And when it seemed that it must be abandoned circumstances being such that it looked as if the enterprise would fail, and the Church being involved so that it could not altogether render the help needed, a few of the leading brethren would not relinquish it, and the President of the Church said it must not fail. My brethren and sisters, you know the result, you know in general the status of this great industry. I could not speak in detail of all the sugar factories, for they are multiplying on every hand; but I will speak of the Utah Sugar Company, because that is the pioneer company in Utah, and it includes the factories at Lehi and at Garland. Let me tell you something of what they did last year. They manufactured something like thirty million pounds of sugar, from sugar beets grown upon our soil. These beets were not imported from distant countries, they were grown here by our farmers. What a tremendous power that is for good in the temporal affairs of this people! Think of the effort that has been put forth! Think of what it means to the community! It means that something like 450 employes were engaged in this work, and that \$178,000 was paid to these employes, to help sustain them and their families, to

provide food, raiment and education for their children. It means that something like \$620,000 was paid out in cash to the farmers of this State for beets. Could you put your soil to better use! Could you cultivate it more profitably, you farmers of the State? Here is \$620,000 realized by the people to help them, and to build them up temporally. I call that Gospel. The world may call it what they please, I call it a part of the Gospel of Jesus Christ. Twenty-five thousand dollars was paid to the railroads of this State for the transportation of beets; \$36,000 was paid for labor connected with the raising of beets by the factory, making a total that was paid out on the beet account alone of something like \$682,000—all for the good and benefit and blessing of the people of Zion. That is one of the ways Zion is being built up.

So I say that our leaders of today are practical men, spiritual and temporal men. They are prepared to give counsel to the Latter-day Saints in all matters that interest them in the building up of Zion. I rejoice in it, and it is just as much a testimony to me of the truth of the Gospel as any testimony I have ever had. Yet I know that this is the Gospel of Jesus Christ. I know that Joseph Smith was a Prophet of God. I know that these practical men who have succeeded him—Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow and Joseph F. Smith—have been inspired leaders of the people, Prophets of God, and they have been and are worthy of our support, both temporally and spiritually. God bless you. Amen.

The choir and congregation sang,

We thank thee, O God for a Prophet,
To guide us in these latter days;
We thank thee for sending the Gospel
To lighten our minds with its rays.
Benediction by Elder Jesse N. Smith.
Conference adjourned till 2 o'clock.

AFTERNOON SESSION.

The meeting was called to order at 2 o'clock.

The Pioneer stake children's singing class rendered the selection:

"Sing, sing the wondrous story
Of a Hundred years."

Prayer was offered by Elder William C. Parkinson.

The children's choir sang, "True to the Faith."

ELDER NEPHI PRATT.

(President of Northwestern States Mission.)

Brethren and Sisters: I feel grateful indeed for the privilege of attending this great conference of the Church of Jesus Christ of Latter-day Saints. I feel like I had dropped from my shoulders the cares and responsibilities of the mission field, and had come to Father's house, to be blessed and strengthened in my faith and feelings, and have my heart enlarged, my faith increased, and be prepared to go back to my mission enjoying an increased portion of the Spirit of God, to continue my labors in that field. We have in the Northwestern States mission a membership of about 800 souls. We have labored for three years, and more, in the large cities, traveling in the summer, spring and fall through the lanes, string-towns and country places, and have disseminated the Gospel as far as we could to about 2,500,000 of our fellow citizens. We have oftentimes felt appalled at the indifference manifested in the larger cities of that section of country, and we have some times thought that all had been done there that ought to be done to inform the people concerning the Gospel which has been restored to the earth again to bring man to the knowledge of the truth; but I am glad that we did not abandon these fields. Always we had a doubt whether we ought to shake off the dust from our feet against some of the cities in the northwest. When we have felt discouraged, and almost shed tears because of their indifference, something has with-held us from taking away the Elders from these districts, except in some few cases for a short time. And now the wisdom of the continuation of our labors has manifested

itself, and the Lord has poured out His power upon that people, in towns and cities where we formerly could get no hearing, and has brought to pass many marvelous things, and we are gathering in here one and there one noble, independent spirit.

In Portland, on Feb. 4, we baptized seven souls, and last Sunday we baptized three others. We went around the mission baptizing people everywhere. We made an opening in the city of Vancouver, B. C., where about 18 people applied for baptism, whereas two years ago we could not get a hearing there at all. In one city where for a time we withdrew the Elders because of the indifference manifested, viz., Spokane, in Washington, the Lord has poured out His Spirit upon the people since the Elders have gone back there, and His providence has been manifested until the spirit that is leading some of the people indicates that we shall reap a harvest in that town.

One man who had a Latter-day Saint wife, and had prevented her from making her membership known to the Elders, lost her by death. He had in his family six children, partly grown. His wife's last request was that he would hunt up the "Mormon" Elders that they might perform the funeral services, and preach the discourses. He hunted up two of our boys that had not been in the mission but a few months. They were bashful young men, with stammering tongues, uneloquent, and he asked them if they would come and perform the duties of the funeral services over his wife. They were so frightened when they promised to do it that they fasted and prayed for two days, and then when they went to the funeral their tongues were loosed, and the Spirit and power rested upon them until the hearts of the people in the congregation were melted. The husband came seeking forgiveness that he had manifested such a spirit of bitterness against the Saints, and invited his children to come with him. They became investigators of "Mormonism," and the last I heard,

a week ago, they had given in their names for baptism.

A lady twelve miles out of that city, whose husband we have baptized, sent him to find the elders, as she had discovered something with which she could overturn "Mormonism," and she wanted first to show the elders the error of their ways, and then she intended to go about and influence the neighborhood against the work that the elders had been doing. When they had engaged in a conversation about four hours her oldest son arose and said, "Mother, instead of your proving that Mormonism is wrong, by your conversation you have proved to my brother and I that it is divine, and if the water is not too cold for Elder Holliday, he can baptize me tomorrow morning." Elder Holliday led the young man into the water the next day, and confirmed him a member of the Church in the presence of his mother.

We have a few disgruntled ministers of various churches that feel hard towards us for the work that we are doing in Vancouver, and other places; but we do not mind the opposition, and feel always that God has some good people where opposition arises in its strength and attempts to block up the way of this work.

The newspapers in my district are very kind to us, except a few. They publish for us many good things, and seldom publish anything against us. They seem to be ashamed of some things that are published against us in one place and another, and they are generally friendly towards us. Our mission is more prosperous and there is a greater degree of the good spirit from the unseen word operating upon the people than at any time since I have been laboring there. The Elders and Saints feel it, and we all feel that the Lord is working there, and that we shall lead many good people into the waters of regeneration.

I thank my brethren and this people for this privilege of speaking to you, and I pray the Lord that He will bless this people and all those who bless them. I want to say to you that the

missionaries of this Church are hunting the world over with all the might and strength and discernment that we have, because souls are precious to us. How do you take care of the converts and show forth an example unto them when they come here? There are missionary societies here that hold reunions of Elders from the various mission fields in the United States and Europe. When I send converts here, if the Northwestern States Missionary association will take them and introduce them to the Bishop of the ward where they will live, so that they may be known here and be given the hand of fellowship by the Saints of God, and not stray around these streets like sheep without a shepherd, it will be one of the best things that you can do, and will help us very materially.

God bless the people of Zion in all their abiding places. I ask it in the name of Jesus. Amen.

ELDER JOSEPH E. ROBINSON.

(President of California Mission.)

It is very gratifying to me, my brethren and sisters, to be with you at this conference. It is also a pleasure to speak on conditions in California. We have about 600 members in that mission; at least that number are enrolled as members, but a few of them we can not place. Some are not as faithful as they might be, but on the whole they are a select set of people. It is most gratifying to note month after month and sometimes week after week, the faithfulness and stability of the Saints in tithes and offerings. The tithing records of the mission show that there are scores who have their names enrolled, and a person can tell at a glance the wages they receive from month to month, because of the accuracy and strictness with which they pay their tithes and offerings.

During the past winter we have been doing a little missionary work in that part of Arizona which lies outside the organized stakes of Zion, principally in the mining camps, and over the bor-

der into one or two mining camps of Old Mexico. Great joy has come to us in our missionary labors there in meeting with sons and daughters of Latter-day Saints, who work in those camps, and who have not had the privilege of meeting with the Saints in Sabbath meetings. I feel that a great deal of good has been done to our children in this way, which will help them to fight the good fight and keep the faith, while they are isolated from the body of the Church.

Recently we have endeavored to make the Saints who are visiting at the seaside resorts in California feel at home, by holding meetings in their cottages. At Ocean Park we have rented a hall, and meetings are held there each Sabbath.

A great deal of the work which we do is as much in the interest of the eastern missions as our own; for California, during the winter season, is frequented by thousands of visitors from the east. We meet them in our tracting, they hear us upon the streets when we hold meetings, and they carry back to the eastern states our tracts, and in many instances ascertain the addresses of the mission houses in various cities of the east. They fellowship us, and treat us in a fraternal manner, which they would not do at home, so they frequently say themselves, for fear perhaps of losing caste, or arousing the criticism of their friends because of their friendliness to the "Mormon" Elders. But they come out west for health or for recreation, and they are willing to see all that is to be seen, and to hear all that is to be heard. While in some cases it is an abnormal curiosity that brings them to our gatherings, yet in the end they are robbed of prejudices, and return home with friendly feelings towards us and our people. I do not believe that an instance can be named where they have given us a hearing, and have noted the good spirit that our young men possess, but they have gone away more friendly, if not to the whole body of the Church, at least to those they have come in contact with.

It is thought by some that we are held in contempt by all the people of the world, but my testimony is that, in nearly six years of experience upon the Pacific coast, only in one instance can I say that I have been discriminated against because I was a Latter-day Saint. So far as I am concerned, it has been the reverse; honors have been given to me, and people have interested themselves in me, because of my position in the Church, and the people whom I represent. I have had extended to me, on various occasions, marks of respect and esteem that have been helpful and gracious indeed. Recently I had the privilege of conversing with a very prominent man, who is looked upon as a rising light in his political party. My soul was made to rejoice when parting with him, for he kindly grasped my hand and put his arm upon my shoulder and said: "When you see John Henry Smith give him my love, and tell him that I just think the world of him." Tuesday last I was talking with another influential gentleman. He bore unwitting testimony to the fact that Isaiah was a prophet, for in reviewing the work which our people had done he said: "I want to tell you, Elder Robinson, that it is a marvelous work and a wonder." Yet he is not a religious man, but he is conversant with what our people have done, and particularly with the economic side of "Mormonism." I might also mention Honorable W. E. Smythe, who has written many friendly articles in relation to our people and their work. I might refer to Benjamin Fay Mills, the pastor of the Fellowship League club of Los Angeles, which numbers among its members some of the leading lights of the literary and scientific world. They are building up a so-called church, based upon the sermon delivered upon the Mount, but do not recognize Christ as the Messiah. Mr. Mills, in talking to me, said: "We are laboring for the same end, but along different lines, and I must say that I can not but respect your people for their integrity and stability, and that which they have

wrought in this western country: although there are some of the tenets which they teach in common with other churches, both orthodox and unorthodox, that I do not agree with, or at least do not understand." Recently, a circumstance made me acquainted with a gentleman from England who is lecturing at the College of Physicians and Surgeons in San Francisco, and is of no small note in Germany and England, from whose schools he graduated, and where he taught for some years. He said to me: "I am not an American, Mr. Robinson, but I have viewed with considerable interest, as a scholar, the work of your people and the problems they are working out, and I feel as an anthropologist, as a student of social conditions, deep interest in the social problem that your people have raised, and we shall note its progress, and I feel that you should have been left alone to solve it. Conditions are such," said he "that we do not know what confronts us as an Anglo-Saxon people. Look about you in this state and you will find that the people here have a problem in hand, and it is this: Will the native son of the Golden West live to be a great grandfather or not? While the peoples from southern Europe, and some from northern Europe, are flourishing and growing numerous in the warmer districts of California, the native son, the Anglo-Saxon, is being crowded out." He attributed this to the effect, not of the climate, so far as heat is concerned, but that it was so much sunshine that was detrimental to the Anglo-Saxon and the Teutonic races, and that they flourished best in the north. "Because of this," said he, "we will view with considerable interest and attention the progress of your Mexican colonies." He wanted to know if I was conversant with conditions there and whether there were great-grandchildren to be found among that people.

I might go on and cite others of the honorable of the earth, who have talked to me. One of them, an eminent surgeon, who is going to lecture for three months in England, by invitation of

one of the scientific societies of the land, has been one of our best friends and supporters. When any accident or serious illness has occurred to members of our Church in the immediate neighborhood of San Francisco, or when any of the Elders have developed organic trouble that could not be overcome by mild nursing or friendly physicians, whenever it was evident that a specialist's attention was required, we have gone to this man's hospital and he has treated our brethren free of charge. He has written to me that if there is anything he can do for our people, whether they have any money or not, we can command his services, and the services of his hospital.

I think it is good to know that all men do not hold us in contempt, but that those who are liberal minded, those who are watching the progress of events, recognize in the Gospel we teach an uplifting and saving force; that there is something in it that does not come from man's wisdom, but from the Spirit of our Father who is in Heaven. In various ways these friends of ours acknowledge this by their testimonies and their actions toward us. One of the pension examining board of the state, who is a physician, told me that he had seen a coterie of Elders upon the streets of the capital city at various times speaking in public, but did not know who they were; but he said that he never went by them without feeling that he would like to take them in his arms and bless them, because of the cleanliness of their lives, which was exemplified in their dress and could be read in their countenances. After he became acquainted with us he made his office a rendezvous for our Elders, and has treated them for any ailment without charging anything at all for his services.

In this connection I would like to say kindly, to the Bishops and Presidents of stakes, that I do not want you to think California is a cure-all for all kinds of disease. Out of 30 elders we have had during the past year nearly 50 per cent of them have been ill when they came there, with lung trouble,

throat trouble, or heart trouble; for that reason the efforts and labors of some of the able-bodied men have been embarrassed. Only last week a brother came to the mission and said: "I guess you know I was called to the Northern States." No, I said, I do not know. "Well," he said, "I was, but they thought I had better come here for my health." Three weeks before, another man came for his health because he had rheumatics, and they thought it would be better for him to go to California. On this account our labors have been handicapped more or less. Notwithstanding this, however, we have had better success in baptisms, and in meeting people in their homes and in public halls, than we have had for 18 or 20 months past. We have had the privilege of baptizing some very good men and women this spring; and I have been surprised at the knowledge they have displayed of the laws of the Gospel. One man said to me: "Now, Brother Robinson, I want to enjoy all the gifts of the Church and I want to pay my tithes." I knew he did not work and I said to him, "You are not laboring now, are you?" He said, "No, but I have saved a little, and I want to pay tithes on my surplus, for so reads the Word of the Lord." I blessed him for his faith and he paid tithing on his surplus. One of our sisters who had been converted also paid tithing on her surplus. She was a young girl just baptized into the Church, but in this way she showed her faith in the Gospel of the Lord Jesus Christ. I feel that though the converts may be few, when they evidence such faith as this it is worth all the effort we put forth. Some feel that it is uphill work to hold meetings on the streets. On one of the favored streets of San Francisco—Grant Avenue—you will find in one short block nearly every evening in the week from ten to fifteen different meetings being held, orthodox and unorthodox, infidel, socialist, Citizens' Alliance, Salvation Army, Volunteers of America, the Penial Mission, and independent lecturers, colored and white, and among the rest you will find the "Mormon"

Elders. We usually hold two corners. Some of my brethren who visited there said to me: "Brother Robinson, this looks like hawking the Gospel on the street corner; it seems to me you might just as well talk against the wind." Well, every once in a while some one will come up, grasp us by the hand, and say, "That is just the kind of talk I want; it is what I have been looking for." One man told us that three weeks before, he had heard us on the streets and had come to our meetings, and, said he, "you will pardon me, Elder Robinson, but I cannot keep away from you; you teach just what I want." So I feel that we are blessed if only occasionally one shall come to us with this testimony, and then become identified with the Church.

I want to say for the Pioneer Society of San Bernardino (that old town which was founded by our brethren and sisters in early days,) their hearts as they grow older, reach out to the people of Utah. For some years we have gone to their meetings, we have sung for them, we have prayed for them, we have helped them bury their dead; and last fall we organized for them an old folks' day, the first of the kind in that state. It seemed to find favor with all the citizens. Various church members came to us, principally of the Ladies' Aid society, and assisted to care for the old people upon the day set apart for the holiday, and they pledged themselves to support us in that manner, until the enmity of some of the churches was aroused, and they forbade their members to have ought to do with us. This has resulted in some leaving the church they belonged to, and they are helping us in that city. Among other things, they propose to visit Salt Lake City this summer, through the kindness of Senator Clark. As early as the 17th of last July they passed a motion inviting me as their honored guest to join them when they should visit Salt Lake City, and to be with them here, not because of my own individuality, but because I was the representative of our people. I had the privilege today of handing to

Elder Ben E. Rich a little souvenir from the society, in the shape of a badge of membership, presented to him because of the love that they bore his father. As they grow older their love for the founders of that city increases, and they hold them in high honor and esteem. Many of them, although they have lost their identity with the Church, and possibly so long as they live will not recognize themselves or permit us to recognize them as members, yet I have noted that when the "dread summons" comes to carry them hence, they want us to be with them, and have asked that we should preach their funeral discourses. In many instances they have even acknowledged that the Gospel is true, and that it has been through their own weakness that they have fallen away and lost their membership.

The young Elders in that mission are humble, faithful, and painstaking in their efforts. They go not forth in their own strength, but like David, when he faced Goliath, they go in the strength and the name of the Lord God of Israel. The courage which they evidence, and the faith they manifest, works upon the hearts of the people to receive their testimonies, and it makes friends of them whether they embrace the Gospel or not. This encourages us.

We feel to sustain the Church organization. We have learned by experience that we do not walk in our own light. Sometimes we borrow light from others, but we are trying to live so that we shall walk by faith, by the light that shines from within, that we may be enabled to follow our file leaders in all things: in this we know there is safety. God grant that we may realize all our fond ideals and aspirations, and that it shall not be long before the world shall believe that the Gospel of the Lord Jesus Christ is for the uplifting of humanity, for the salvation of the souls of men, for the healing of the nations, and that we are the ambassadors of truth and righteousness, I ask it in the name of Jesus. Amen.

ELDER GERMAN E. ELLSWORTH.

(President of Northern States Mission.)

My Brethren and Sisters: I am happy to have the privilege of attending this conference. I have enjoyed the good spirit that has prevailed and the reports that have been given, and I pray that God will bless me the few minutes I stand before you to report the condition of the Northern States mission. I am proud to have the privilege of laboring in the ministry with so many good brethren who have been called to preach the Gospel of Jesus Christ. In the last seven weeks I have met with the seven conferences of the Northern States mission, and I have been led to think that our Elders are like some of the young men of the Scriptures, very youthful; but I can bear witness that God has been with them in their ministry, and magnified them before the people, and the honest in heart have been made to rejoice. Some who left you as boys have been moved upon by the Spirit of God to such a degree that their wisdom has made them mighty servants of the Lord. In listening to the little children sing this afternoon I was led to remember the time when Joseph Smith, as a boy, stood in the presence of our Father and His Son Jesus Christ. I thought of the Elders who have had the Spirit of the Lord poured out upon them in great power, and though their hearts are not moved to the same extent as was the Prophet Joseph's, yet they have been led to praise God for the degree of His Spirit that has rested upon them. I have contemplated much of late how Joseph Smith in his youthfulness must have been impressed by standing in the presence of the Father and the Son, and, after the lapse of three and one-half years, by the wonderful lessons he received from the Angel of God. He was then left again for a time, and later received wonderful lessons from on high, until, when he arrived at maturity, he was prepared to be an instrument in the hands of God. Through him our Father restored the Gospel of Jesus Christ

—a Gospel of work, a Gospel which should prepare the earth for the coming of our Lord and Master to reign thereon among His children. He never taught a Gospel of idleness. He taught the Latter-day Saints that they must be industrious.

In our ministry throughout the states of Illinois, Iowa and Wisconsin, the Latter-day Saints are well known for their labors, their integrity, their faithfulness, their fidelity to God, and their fellow men. I am proud to have the privilege of being a member in the Church of Jesus Christ. It is a Church that teaches men, women and children to work to prepare themselves to enjoy the presence of our Father and His Son Jesus Christ, as well as associate with those men who have lived before us who, by their faith and good works, were prepared to enjoy the salvation which comes by the grace of God.

The conditions of the Northern States mission we think were never brighter. Last October we reported to you a conference just held in Nauvoo, and, while we have not baptized any more people there, we have established a Sunday school, and I believe the average attendance has been 40. Our services are attended by from 100 to 300 people. They say their city is 60 years behind itself, and they welcome us back because our people do things. One man told me that it seems as though the ground in and around Nauvoo had been cursed, and that it would never amount to anything until the Latter-day Saints came back. We announced our desire to hold meetings there permanently, and the people helped us to obtain a suitable place for that purpose. We secured a corner lot on the block that President John Taylor used to live upon. The place was used for a store, but it has been fitted up as a meeting room, and one year's rent paid in advance by the people, because they desire us to continue preaching among them. The best people of the town are found in our congregations listening to the voices of the humble Elders who are

sent to preach unto them. Our concerts and other amusements that we have given there have been well patronized.

One year ago last winter our Elders were turned out at 11 o'clock at night from a public hotel in Zion City. Before then they had lived in a dozen homes there, but the edict went forth from "Elijah" Dowie, and they were turned out from the hotel and left the city, with snow about eight inches deep, and had to walk a number of miles to another town. But within the last few months our Elders have found much to do in and around Zion City. The people there have been taught that an Angel would come, and that a church would be established upon the earth with Apostles, Seventies, Elders, Priests, teachers, and Deacons, as they were originally in the church of Christ, and they have been looking for these to be appointed by the man whom they have thought to be Elijah II. The Elders are now declaring to them the Gospel message, and while we have not baptized any yet, numbers of the people welcome us to their homes, and we believe our Elders will have the privilege of baptizing some of them.

In the city of Council Bluffs, where about three years ago the Elders were taken away after we had vainly tried for years to maintain a branch of the Church, the Elders are now laboring again, with good success. Since Christmas, we have baptized about a dozen, and there are more good honest souls prepared to accept the truth. We feel much encouraged in that city, as we are in other cities. We are thankful for the number of Elders who are being sent to that mission. The field is large, and many people are hunting for the truth; and they are beginning to think that it is wrong for congregations to pay ministers to study the word of God for them, instead of individuals drawing near to the Lord themselves.

Our students in Chicago are a great help to the Elders there. We have taken most of the Elders out of Chicago and left the preaching to be done by

our students. They are a faithful lot, almost to a man. They are found in church at least once each Sunday, at Sunday school or Sacrament meeting, showing considerable faith when you consider that they have gone there to gain an education along other lines. We are proud of our students, and the universities are proud of them. This year the University of Wisconsin and the University of Chicago were represented by two of our students in the Inter-state debate.

My brethren and sisters, I am thankful for the privilege of bearing my testimony and reporting the condition of that mission. Some of the honest in heart are prepared to receive the truth. We have about all we can do ministering to those who desire to be taught the Gospel, and to be led in the straight and narrow way. I pray our Heavenly Father that His blessings will be upon the Elders there, and upon the honest in heart, also. We pray that our Father in heaven will help us to realize the great responsibility that rests upon us, that we will feel in part what the Prophet Joseph did after he received his great lessons from our Father in Heaven, and the holy angels that he had the privilege of being taught by. We pray that God will bless the leaders of Zion today, and the people also, that they may follow in the footsteps of Jesus. We pray for these blessings in the name of Jesus our Redeemer, Amen.

The children's choir sang, "One hundred years."

ELDER JAMES G. DUFFIN.

(President of Central States Mission.)

My brethren and sisters: I feel very grateful indeed for the blessings I am enjoying in attending this great conference of the Church of Christ. I am thankful that I can report to you that the mission where I am laboring is in a most excellent condition, and that your sons who have been sent there by the authority of the Lord are in good

ELDER JAMES G. DUFFIN.

condition spiritually and physically for their work. They travel largely in the country districts; at the same time many of them labor in the cities. Four of the great commercial cities of our country are located in that section embraced within the Central States Mission. The elders travel principally two by two; but when circumstances demand they go singly. They work in the cities and in the country districts, they sleep in all kinds of places; they visit all classes of people; and yet out of more than five hundred elders who have labored in that mission since I have been there, not one of them, so far as my knowledge goes, has returned home unclean, as a result of anything he has done while laboring in the mission field. I have felt that that was a remarkable record for upwards of five hundred young men who have gone into the world inexperienced, and many of whom have scarcely been away from their homes before. During the past year our elders have visited, for each elder, one thousand families of those who are strangers to the Gospel, as revealed through the Prophet Joseph Smith, and inasmuch as they travel generally two by two, that would make two thousand families to each pair of elders. In Louisiana the elders were quarantined during a large part of the year because of an outbreak of the yellow fever in the city of New Orleans. Notwithstanding this, our baptisms for 1905 were in excess of the year previous. The work of the Lord is growing in that part of the land. But there is a large part of the population that we are unable to reach because we have no elders in the field who can speak the language of the people I refer to. The Lord has brought to this country millions of people from other nations of the earth, and from the Germanic states of Europe thousands have come who are among the best people of that section of the country in which we are laboring. In several states of our mission there are whole counties the population of which is nearly altogether German. They speak but very little English, and we have not an elder in

the mission who can visit them and teach them the Gospel. I say the Lord has brought these people to this land. He has brought them to our doors; they are a superior class of people; they are industrious, thrifty, and hospitable, and our elders could go among them without purse or scrip, according to the plan the Lord has revealed, and teach them the Gospel and receive their hospitality. We are satisfied that thousands of them would rejoice in the message that our elders would bear to them. Some of them who have learned to speak the English language a little have received the Gospel and are among the very best of our members.

Sometime ago one of our elders was taken by a body of men out into the woods, tied to a tree, and whipped. This is a very exceptional case in our mission. As soon as this fact was reported to me, I wrote to the Governor of the State where the whipping occurred (the State of Arkansas), and called his attention to the outrage that had been done upon this young man. I asked him, as the executive of that state, if he would not see to it that protection was given to our elders, and that the wrongs that this citizen of the United States had suffered should be redressed. He wrote me a very kind and courteous letter, stating that it was the first time during his administration that he had heard of anything of the kind in his state, and he promised to send the papers and an account of the outrage to the prosecuting attorney and judge of the district where it took place, and see that steps were taken to bring the guilty parties to justice.

A short time after I received a letter from the judge of the Fifth judicial district of the State of Arkansas, and it read something like this: "Pres. J. G. Duffin, Kansas City, Mo. Dear Sir: Papers have been placed in my hands from the governor of the state, giving me information that an outrage has been committed upon the body of one of the elders of the Church of Jesus Christ of Latter-day Saints. I regret exceedingly to learn that such a thing has been done in this state. I have

heard that such things have been done, that your elders have been mistreated in years past, and that the guilty parties have gone unwhipped of justice; but in this case, if it is possible that I can do anything to bring these guilty parties to justice, I can assure you that they will not escape." He goes on to say that, about the time the elder was receiving this treatment in his district, his sick wife was in the State of Utah for her health, and she was being cared for by a family of our people, and receiving the kindest of treatment at their hands. I thought, my brethren and sisters when this letter came to me, what an example it was to us of the treatment that we should give the stranger within our gates, and after many days the bread that is cast upon the water will return to us with a blessing, not only unto our people, but unto our sons who are proclaiming the Gospel of the Lord Jesus Christ. The work of the Lord is increasing in that land. The faith of your boys is growing. They plant their feet firmly upon the revelations of God. They are not ashamed of the Gospel, neither are they ashamed of the name they bear, nor of their parentage, nor of their people. They face the world with the glorious message of revealed truth that they have to bear, and they are loyal and true in defense of that truth, upholding before the people the man of God whom our Father has placed at the head of His work upon this earth. The man to whom He has given the keys of the priesthood has their loyal support, confidence, and love, and this work has their loyal support and love also. With the help of our Father in Heaven, so long as we are in that land laboring among our young brethren, it is our desire that when your sons return to their homes they will have it to say that their brethren who presided over them, in every act of their lives, in every word of instruction, advice, or counsel, sought to instill into their hearts the principle of faith in this great work that God has established upon the earth, nevermore to be taken therefrom, nor to be given to another

people. May the blessings of heaven be with you and His Spirit continue with us in this conference. I ask these blessings in the name of Jesus, our Lord. Amen.

ELDER BEN E. RICH.

(President of Southern States Mission.)

The territory covered by the Southern States mission is quite large, and includes the states of Ohio, Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, and Kentucky. We have had a large number of Elders laboring in that district. Recently it has been my privilege to investigate the conditions in some of the islands of the sea. I have visited the Bahama Islands. We have Elders laboring on the Island of Key West, and I have had the privilege of bearing my testimony also upon the Island of Cuba. During the few years I have labored in the South, I think fourteen hundred Elders have labored at various times under my direction. I believe I can count upon the fingers of one hand the number of Elders who have made shipwreck of their missions and been sent home with a dishonorable release. Recently we had the presidents of all our conferences together, and, after culling out from the records of the various conferences the names of Saints whom we had lost sight of, and those whose standing in the Church was questioned, our reports showed that we had almost ten thousand members of the Church in the Southern States mission.

We have had considerable trouble on a little island by the name of Harker's Island, in North Carolina. Our Elders erected a church there, the Saints having purchased the lumber and floated it over to the island, and the Elders doing the carpenter work. It was one of the nicest churches on the island. But the enemy burned it down, soon after the visit of one of the ministers, who was very much opposed to us, and who recommended the people to take any step to rid themselves of the "Mormon" religion. One of our Elders had:

started a school there by request, there being no school upon the island, and this seemed to enrage the people, with the result as stated. The school was continued in a private house, and they were informed by a note tacked upon the door that the house would be burned if the school was continued. One of the merchants received a notice that his store would be burned unless he discharged a "Mormon" girl employed there. They thought they would continue the Sunday school in the open air, and now they have received word that they must not do that, or else they will burn the houses of all the Saints if they continue it. (President Smith asks me if we had received notice that they would burn the air.) I wrote to the Governor of North Carolina, and in answer he stated that his people did not like our faith, but he would see what could be done towards protecting us. I told him, in my reply to his answer, that the people did not like the faith of Christ Jesus, and for that reason they crucified Him. I said that some of my people at home did not like his faith, but his co-religionists were permitted to worship God according to the dictates of their consciences. I reminded him also that there were 1,425 of the people of his state who did like my faith and belonged to it, and we asked him to protect them in the rights guaranteed unto them under the Constitution of the United States. He has sent the papers to the attorney-general, and I believe that we are going to get justice. We do not occupy the same position that the Irishman did when he was told by the judge that justice should be done to him, and he stated that that was what he was afraid of. (Laughter.)

As a rule we receive more protection in the Southern States now than we have had before, and we have been building more churches. In the City of Jacksonville, we have just completed a church at a cost of \$2,500. All the carpenter work has been performed by the Elders. It is nicely seated, and everything bids fair for the building up of a most excellent branch in that

part of the mission. I believe that our Elders and Saints are united, but, as I have stated many times, we have not the number of missionaries that we ought to have.

I was interested in the remarks made by some of the First Seven Presidents of the Seventies concerning the mission of the Seventies. Their mission is in the world. They are the ecclesiastical lawyers, to argue the cause of God's plan of salvation before the jury of the world. Whenever one of these Seventies is selected, I do not think it is right for the High Priests to object to his going upon a mission because he is needed at home. You should receive more of your help at home from among the High Priests. That is their business. You remember the "Mormon" creed as laid down by Brigham Young, "Let every man mind his own business." It is the High Priests' business to preside and work at home. It is the Seventies' business to go into the world and preach the Gospel; and when they are called, let them go.

I rejoice in having the privilege of coming here to worship. In preaching the Gospel in the world we bear testimony to the divine mission of the men who stand at the head of this work, and what I said to the young people a few nights ago in one of the wards I would like to say to you. It is our duty to respect these men, to honor and sustain them, and to remember the word of God which has come down to us through the ages, that He doeth nothing save He revealeth His secrets to His servants the Prophets; and, where there are no visions the people will perish. If we will examine holy writ we will learn the respect that God has for those designated as prophets upon the earth, and also the respect that He commands His angels in Heaven to pay to His prophets on the earth. You read the tenth chapter of the Acts of the Apostles, and there you will find an account of as good a man as lived praying to God for information, and he had so much power and influence with the Lord that his prayers came up as a memorial, and

God sent a holy angel in response to his petition. When the angel came and Cornelius asked for information concerning what he should do in order to be saved, the angel understood the law of Heaven concerning God's prophets upon the earth. He could have answered Cornelius' question himself, but he knew that God worked through His servants upon the earth, and the angel told Cornelius where he could find Peter, and God prepared Peter for the coming of the servants of that good man.

This should teach us the lesson that God works through prophets on the earth, and honors them in their place, that his angels honor them, and that we should honor them and stand by them, and not always be looking for faults. The Gospel makes every man free and independent. It makes me as free and independent in the sphere in which I live as God is free in the sphere in which He lives. He has given us all our free agency. Even the prophets of God have their free agency, and must be left to themselves at times to act upon that free agency. If it were not so their agency would be nullified. There is another case in holy writ where Saul, who persecuted the Saints, while on his road to Damascus was stricken blind, and he heard a voice saying unto him, "Why persecutest thou me?" "Who art thou, Lord?" "I am Jesus of Nazareth, whom thou persecutest." What must have been the feelings of Saul upon that occasion? He immediately wanted to know what he should do. Now, there was Jesus talking to him. Christ knew what he should do, but even He had respect to His servants and prophets, and knew that it was a law of heaven that God worked through them on the earth, and

so He told Saul to go to Damascus and there it would be told him what he should do. Then one of the servants of the Lord who had the testimony of Jesus, which is the spirit of prophecy, received a revelation to go to Saul and tell him what he should do.

These are lessons for you and me, my brethren and sisters; and let us take the mote out of our own eye before looking for faults in others. It reminds me of what I heard Josh Billings once say. He said a friend of his asked him if he had ever heard Ingersoll on the mistakes of Moses, and he replied, "No, I have not; but I would give \$500 any day to hear Moses on the mistakes of Ingersoll." When you feel like criticising the authorities of the Church, stand before the mirror and examine yourself. A friend of mine asked me the other day why we did not receive more revelations from God. I took the Book of Mormon, and said, "Here is one; have you read it?" He acknowledged he had not. "Here is the Doctrine and Covenants; have you read that?" No, he had not. "Here is the Pearl of Great Price; have you read that?" He acknowledged that he had not read it all. "Well," said I, "If I was the Almighty I would not say another word to you until you made yourself acquainted with what I had already said." "God bless you in the name of Jesus. Amen."

The children sang, "A Lullaby Song," and the national song. "America," was sung by the children and the congregation.

Benediction by Elder Joseph A. McRae.

Conference adjourned till Sunday morning at 10 o'clock.

THIRD DAY.

Sunday, April 8, 10 a. m.

Conference called to order by Prest. Joseph F. Smith.

The choir sang the anthem, "From afar, Gracious Lord, thou hast gathered thy flock."

Prayer was offered by Elder Andrew Kimball.

The Tabernacle was excessively crowded, and it was announced that an overflow meeting would be held in the Assembly Hall.

The choir sang the anthem, "Rouse, O ye Mortals."

ELDER ANTHONY W. IVINS.

(President of Juarez Stake.)

I desire, my brethren and sisters, first to express the personal gratitude I feel towards my Heavenly Father this morning, that I am worthy to be accounted a member of the Church of Christ, and that it is my privilege, in connection with you, to come up here to the house of the Lord upon this occasion, where we may be taught of His ways and learn to walk in His paths. I want to bear my testimony to the strong conviction I have felt since this conference convened that the promises made by the Lord, and which apply directly to the Church of Christ restored to the earth and fully established in the dispensation in which we live, are being verified, and that those promises which have not yet been fulfilled will all be accomplished in time, and in the way our Father in Heaven designs. The conviction I have felt is that no power which may be brought to bear against the Church from without, nor any dissension that may occur within, will ever, from this time forth, retard the progress or development of the work of God. I believe this because the Lord has said it. I believe it because I know that the principles of the

Gospel are founded upon everlasting truth, and I know that whatever effort may be made to overthrow it, eventually the truth must and will prevail, the Latter-day Saints will be vindicated, and the mission of the Prophet Joseph Smith will be acknowledged by the world.

I feel exceedingly grateful that it has been possible for a large number of people to come to this conference from Mexico, traveling 2,200 miles to get here. There are more than 30 representatives here, who, by the time they have returned to their homes, will have spent at least \$6,000 in order to attend this conference.

Mexico is a peculiar country. It is a country of great extremes—of intense sunshine and terrific showers, of vast unproductive plains and of valleys which are among the most productive in the world, with great ranges of treeless mountains, and plains that are covered with forests of most beautiful timber. It is not strange that the race of people who have inhabited that country for hundreds of years have partaken more or less of its characteristics. So the Mexican people are a people of extremes, a peculiar people, different, perhaps, to any other in the world.

During the past six months we have passed through some very trying circumstances in the Juarez Stake of Zion. Some of our colonies have been almost destroyed by flood, and great damage has been done. Many of the people have lost the accumulations of a lifetime. Notwithstanding that which the people have suffered they are not discouraged, but "come up smiling," determined to grapple with nature and regain that which has been lost. There are 3,871 Latter-day Saints in Mexico, according to the last statistics we took. These people are scattered over a large area of country. They are a poor people, but, notwithstanding this fact,

These 3,800 individuals paid in 1905, \$54,100 in tithing, or \$13.99 for each soul in the stake. Mexican money, someone suggests. Yes, that would be in Mexican silver, and would only have a face value in the United States of 50 cents on the dollar. But it costs us just as much to get a Mexican dollar as it does you to get a dollar in the United States. Our mechanics, our laboring men, our school teachers, our store clerks, receive no more in Mexican money for their month's work than you do here in gold.

Our relationship with the Mexican government is of the most harmonious character. Recently, at an official opening of our Stake Academy, which, by the blessing of the Lord and the assistance we have received from our brethren, we have been able to establish, a large number of representatives of the Mexican government were present. In fact, it was their official opening of our school, and they participated with us, and encouraged us to a degree that we could hardly have expected in the work of education which we are doing in that country. We have found that these examples of ours in industry, and in establishing good schools wherein lessons are given not only to our own children but to theirs also, have done more to establish friendly relations, and to gain their confidence, than anything else that we probably could have done. A large number of their children are in attendance at these schools. Just before I left home two representative men visited Colonia Juarez and went in to the manual training department of our school, where they found five or six of their own boys, with their coats off, at work on the machines. They were overcome with emotion, because they said it was something they had never been able to get them to do at home. The boys themselves were enthusiastic in their work and studies.

The mission which has been established in the neighborhood of the City of Mexico, and which is under the presidency of Hyrum S. Harris, is

progressing very favorably; in fact, it appears to us that our effort should be to rather retard its development a little, until we are better prepared to take care of the people, than to encourage and push it. There is a vast field for missionary effort in Mexico, and undoubtedly a greater one in Central America and South America. My brethren and sisters, while you are teaching French, German and Latin in your schools, do not forget that there is something for the Latter-day Saints to do among the Spanish-speaking people of the world. There are about 30,000,000 Indians down south of us who speak the Spanish language—people whose forefathers gave us the Book of Mormon. In Cuba, in Porto Rico, and in Spain itself, there are many millions of people yet to hear the Gospel in the Spanish language, so that if you teach your sons Spanish you may be of assistance to us in the development of our missionary work in Mexico. It is a pleasure to me to bear witness to the integrity, faith, and devotion of your brethren and sisters who are in that distant land. It is a pleasure to me to tell you that they have implicit faith in the promises which have been made by the Lord to the native people who live in that country. We believe that the day is come for them to be brought back to a knowledge of the faith of their fathers, and converted to the truths of the Gospel, that they may become an active force and factor in the development of the Lord's work.

My brethren and sisters, we are engaged in the Lord's work. This is His Church, and He will magnify it. He will magnify us also if we are faithful. He will reward us for our righteous works. If we will accomplish the part assigned to us there can be no doubt that the Lord will accomplish that which He has promised. But He is not going to do it alone; He is going to do it with labors of men and women. We live in an age when He has promised, as He never did before in any other Gospel dispensation, that the faith of the people would be sufficient

to maintain the work of the Lord. He has declared that it is established for the last time, to triumph and to prevail. This is a very reasonable thing since the Gospel has never been on the earth before in a dispensation when reason, argument and intelligence existed to such an extent in the earth, and when there was the same opportunity for it to prevail as there is in this dispensation of the fullness of times.

I bear testimony, my brethren and sisters, to the good that has come to me through obedience to the principles of the Gospel. I feel under great obligations to my Heavenly Father, and it seems to me that He has more than repaid me for every act of my life which has been devoted to His cause, in the blessings that have come to me personally, in testimonies, and in strength that I have received in times of adversity and trouble. I bear witness to the influence for good which has come to me through association with the servants of the Lord. It was my good fortune to be personally acquainted with President Young. I sat at his table when a boy, and I feel to this day the influence upon my character which was made by the presence and the words of that man. I knew President John Taylor personally, but not so intimately, and the same impressions came to me through my association with him. I knew President Woodruff better than any other man who has presided over the Church. He lived in my neighborhood, I traveled with him, and I bear testimony that I was strengthened and blessed, and my faith increased through my association with him. I can say the same regarding President Snow, and President Smith who now stands at the head of the Church. Our brethren who constitute the quorum of Apostles I have known, have traveled with them, slept with them, eaten with them, been with them in times when both mental and physical courage were necessary, and I have yet the first incident to recall where one of them has ever failed under these circumstances. They are men of God,

acting in the capacity to which they have been properly called, and He will magnify and uphold them; and through them, and through us, and, above all, by the blessings of the Lord, the truth will eventually triumph, and God's will be done on earth as it is in Heaven. May our faith be increased and strengthened that we may adhere to the truth, is my desire and prayer through Jesus Christ. Amen.

ELDER HYRUM M. SMITH.

The songs of Zion assist in religious training.—immensity of the labor involved in proclaiming the Gospel.—Missionary success in face of great opposition.—Only imaginary conversions result from revivals.—Many roads do not lead to Heaven.—The narrow way to eternal life is wide enough for all.

I have rejoiced in the testimonies that have been borne by the brethren who have spoken in the sessions of the conference which have already passed. I am very grateful for the words spoken at the opening of the conference by President Smith, in which he said that a period of prosperity, unity and growth characterized the Latter-day Saints during the last six months. I rejoice when I contemplate the great work that is being accomplished in the earth for the salvation of the children of men, for their temporal and spiritual salvation; for the gospel contemplates the saving of men both temporally and spiritually, the advancing of them to higher planes in mortality and immortality. I am thankful for the work that is being done among the children of the Latter-day Saints. The tens of thousands of little ones, born under the covenant, are being instructed in the various organizations of the Church in the ways of the Lord. We had an illustration yesterday of some work which is being done among the children by Brother Stephens—a work that is grand indeed, and the full value of which is not, I suppose, entirely understood. They are learning to sing the songs of Zion, and these songs breathe the spirit of the Gospel, and within them is contained the truth. The principles and doctrines of the Church are

very often embodied in the hymns which are sung by both young and old among the Latter-day Saints; and this, together with the instructions they receive in the Religion Classes, the Primary Associations, the Sabbath schools and the Mutual Improvement Associations, will assist to develop them into men and women thoroughly indoctrinated in the principles of the Gospel, and make them familiar with the plan of life and salvation. They are on the way to making their calling and election sure. They are in that path which is narrow, and their faces are directed towards the straight gate which leads unto life eternal. The other organizations among the adults or grown people likewise are doing a good work, and we see in this congregation an evidence of great faith in the hearts of the people concerning the work of the Lord. Our missionaries are laboring earnestly and, as we have heard, most unselfishly, that the people of the world may be taught the truth and be brought to a knowledge of the Gospel, that they may know the truth, that they may know good from evil, that they may instantly determine right from wrong; and it is our prayer that the people may be so moved upon by the Spirit of the Lord that they will receive this word as it is carried to them by the Elders of the Church. Last year nearly 2,400 men and women were added to the Church of Jesus Christ of Latter-day Saints by baptism. Now, at first sight that does not appear to be a very great work that has been performed by the Elders; but that is really only a very small part of the work. They have traversed tens of thousands of miles preaching the Gospel to the people in their cities, towns and villages. They have distributed among the people of the world millions of tracts explaining the plan of life and salvation. They have entered the homes of many thousands who, prior to their coming, had never heard about the restoration of the Gospel of Christ, or of the dispensation of the fulness of times; and unto tens of thousands, aye, and hundreds of thousands of people, the Gospel has

been preached, the message has been carried, and the doctrines and principles of the Gospel have been explained. I presume millions of people in the last year have heard the Elders of the Church as they have lifted their voices on the street and market places of the populated districts of the world. "This gospel of the kingdom shall be preached in all the world, for a witness before the end shall come;" and this work is being done. We cannot help it if many will not accept the Gospel. We acquit ourselves of the obligation and the responsibility God has placed upon us when we cry repentance unto the children of men. They then are left to themselves, to obey or reject as they will, and they will receive the consequence of disobedience or rewards of obedience to the words of divinity thus spoken. Nevertheless, 2,400 intelligent men and women converted by these teachings, and baptized by immersion for the remission of their sins by authorized servants of God is, after all, under the circumstances, a marvelous work. They have not been converted by methods of revivalism. I presume in the majority of cases it has taken weeks and months, and perhaps years, to convert some of those who were baptized. Conversion from a condition of sin and unbelief to one of understanding and faith is not brought about instantaneously. We were told yesterday that upon hearing the Gospel some individuals were convinced of its truth and immediately made application for baptism; but if these cases were examined, we would find they compare very nearly with that instance of the conversion of Cornelius, also mentioned yesterday. They are men and women who have for some time, perhaps years, been dissatisfied with what the world offered them as the Gospel. They are people that have been seeking the truth, looking for light, who have been praying unto God for a knowledge of the truth, and thereby have prepared themselves for the message when they heard it, and are ready to receive it immediately upon hearing

it, and desire baptism. Usually we go among the people who are Christians who do believe or profess to believe, and that honestly, in God and in the saving and redeeming powers of the Lord Jesus Christ; and when we go among them, and they hear for the first time that they are after all probably mistaken in the faith they have chosen, and in which they have been reared, it has a tremendous effect, it is a revolution, and it takes time, much time, for them to become convinced. It takes prayer, it takes instruction, and much labor on the part of the teachers of the Gospel to show these individuals that they have been in error, and that their religious advisers have also been in error, and to convince them of the truth which is brought to them by the true shepherds of Jesus Christ. Consequently, the conversion of these people has required much labor, and earnest, prayerful work on the part of the servants of the Lord. When you come to think of it, 2,400 people are more than are contained in some towns and villages in the State of Utah or other states. Again, when you consider that these conversions have been made when the whole kingdom of the devil has been arrayed against the servants of God, it is all the more remarkable. When you consider that from thousands of pulpits throughout the civilized or Christian world so-called ministers of the Gospel have warned the people against the Elders of the Church of Christ and also that the editors of influential newspapers throughout the whole country have filled the world, as it were, with falsehoods and lies, deluging the people with false ideas concerning the "Mormons," and warning all mankind to beware of the "Mormon" Elders, it is marvelous in our eyes. In spite of all this, in spite of regularly organized societies and leagues brought into existence for the purpose of fighting the Elders and putting stumbling blocks in their way, and biasing the minds of the people, and filling them with prejudice against the truth—it is a remarkable thing, my

brethren and sisters, that the Elders have been able to reach the ears of intelligent men and women to the number of thousands who have been converted, and tens of thousands who are to a greater or less degree investigating the Gospel of the Lord Jesus Christ. When you think too that governors of states and mayors of cities have joined the enemy and banished the Elders from certain localities; when ministers, as we heard yesterday, have incited the populace to mob violence, whipping of the Elders, burning meeting houses, threatening those who even listen to them with the destruction of their homes and perhaps the sacrifice of their lives, the wonder increases. But it is God's work. The Elders are His servants. They are divinely called. They are also divinely clothed upon by the Holy Ghost. Though the whole nether world, with all the powers of hell and earth, shall oppose, they cannot prevail against God or His servants. It only requires a little thinking, a little prayer, a little charity, the exercise of a little common sense on the part of intelligent men and women, just a moment's pause to consider carefully and thoughtfully the message brought to them, and the lives and conduct of the messengers who bring it, and compare these with the character and conduct of those who are fighting the work of God, to convince them of the truth.

The Lord's work is going on. We read from time to time statistics from the various denominations of Christendom, giving the numbers of thousands who have been converted to Christianity within certain periods; and if one takes the trouble to investigate he may find that year after year the same thousands are converted over and over again and called converts to Christianity. The Christian world hold what they call revival meetings, at which the people gather in large numbers—the Christian people who have wandered away, who are given more or less to sin, and who have been only slightly interested in religion. Their time and attention have been occupied in worldly pursuits. They hear

men preach to them the Gospel, with great fervor and eloquence, and they are moved upon, they are touched, they see their sinful lives; and, either with the hope to escape the terrors of everlasting fire in hell, or to receive hereafter the glorious and indolent rest of the "Christian" heaven, they are prone to repent for the time being, and are added to the church. A week after they are where they were before they were "converted," and it requires another revival meeting after awhile to again stir them up to repentance and faith. Not so with those who are converted to the Gospel of Christ. As I have said, the transition from wickedness and from worldly love to that of self-sacrifice, and faith in God, and obedience to the principles of the Gospel of Jesus Christ has never been accomplished instantaneously. But these with whom we have labored long and diligently, have prepared themselves, and they are secure. They have a living faith, a faith accompanied with good works, and we can depend upon them—most of them, at least. There may be some even after all that effort in their behalf who will fall away; that is sometimes the case. So likewise, my brethren and sisters, the transition from obedience to truth, from a condition of faith in God, from good, virtuous, honorable, upright lives, to that of sin, apostasy and wickedness, is never instantaneous. No man who today is in full fellowship in the Church, who is receiving the approbation of God, and has the witness of the truth in his heart, who is keeping the commandments of the Lord, who is faithful, pure, virtuous and chaste, will tomorrow be cut off from the Church for adultery, for apostasy, or for wickedness and corruption. I have never known such a case; changes of this kind are brought about gradually, and take time.

Now, my brethren and sisters, you are acquainted with the Gospel of the Lord Jesus, you know the doctrines of the Church, you understand the principles of life and salvation, you know what the

Lord has commanded us to do and not to do, therefore, we say unto you, follow this knowledge, and be guided by faith and prayer. Keep yourselves pure, and in the line of duty, in the straight and narrow way which leadeth to life eternal. Avoid that broad way and wide gate which leadeth to destruction. It is all well and good, and I presume enticing to some, to listen to discourses on the forks of the road, and to be told to take either route you please, wander through the sweet scented woods and follow its meanderings along the beautiful streams and pleasant meadows, and you will get to heaven after all in the end. That is all pretty enough to some, but to those who understand the truth it is hideous, because it is not the fact; it is false, and not true. Well enough to talk about some of our winding and "meandering" country roads; but the man who sets his foot on the road that "meanders" towards London will have to right about face absolutely if he wishes to go to Carlisle or Glasgow. There is but one way of life and salvation; and it is nonsense for men to take as text "I am the way, the truth, and the life," and then, before they have finished, declare to the world that they may go their own way, suit their own inclination, follow any road they will, for so great is the love of God and the mercy of Jesus Christ that He will save them in the end. "Erad is the way and wide is the gate which leadeth to destruction, and many there be who go in thereat, because straight is the gate and narrow is the way which leadeth to life, and few there be that find it." And why is it that few find it? It is because men preach these false doctrines of "meandering" roads and give to mankind their choice of a number of paths. They say you may follow the roads which lead through the sweet scented woods of sin; you may follow that road which parallels the enticing streams of vice and corruption; you may walk through the meadows of your own pernicious inclinations, if you will, and after all, the love of God will save

you; for, "He so loved the world that He gave His Only Begotten Son, that whosoever should believe on Him should not perish, but have everlasting life." But they neglect to add, "I am the way, the truth, and the life; and no man cometh to the Father but by me." Because of such teachings as this, men go astray; they imagine to themselves that they are secure in following after their own wills, and they forget that they must do the will of God to be saved. They forget that "he that goeth not in at the door of the sheepfold, but seeketh to climb up some other way, is a thief and a robber." It may be said that this kind of doctrine preached from the pulpits is a broadminded doctrine; it embraces the fatherhood of God and the brotherhood of man. People have made catch phrases of the fatherhood of God and brotherhood of man. The Apostle John said of the Savior, "He came unto His own, and His own received Him not; but to as many as received Him, to them gave He power to become the sons of God"—not to those who did not receive Him. The Savior told some of the people at one time that they were children of their father the devil, who was the father of lies. Why? Because they would not receive Christ, but rather received the evil and preferred a refuge of lies. Now then, if that is broadmindedness, it is the broadmindedness of the broad way, and men in that broad way may meander, and circle, and waltz as they please, but they will never find the straight gate, but will enter the wide gates to destruction. If it is narrowminded to say that "straight is the gate and narrow is the way that leadeth unto life, and few there be that find it," it is not my narrowness, but it is the narrowness of Jesus Christ, the Redeemer of the world. But what about this narrow way? Why, brethren and sisters, it is wide enough to contain the whole world, if the people of the world would but enter it and march forward with their attention set upon the gate which is straight. They could walk many thousands abreast, too, without difficul-

ty. It is the path of duty, and of obedience to the things the Savior taught, for He said:

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

It is folly to suppose that you can gain a salvation in the kingdom of God while you are breaking the commandments of God. It is folly to suppose that the broad way, and those roads that meander and curve, and turn away from the straight and narrow path will lead to that gate which entereth into life. You Latter-day Saints understand this. These are the things we are trying to convince the world of. "He that believeth and is baptized shall be saved," are the words of the Lord Jesus Christ, and must be added to those other sayings of His, viz. that "God so loved the world that He gave His Only Begotten Son, that whosoever should believe on Him should have eternal life," etc. We must take all the words of the Savior; live by every word that proceedeth from the mouth of God, follow in the paths of truth, and keep the Lord's commandments; then there will be salvation for us.

The condition of the world today is very much like that described by Paul when he wrote the "time would come when they would not endure sound doctrine, but after their own lusts would they heap to themselves teachers, having itching ears, who would turn their ears away from the truth and unto fables." Such doctrines as that about many roads may on the face of them appear broadminded and liberal, but they are fables, and their followers will go to destruction unless they repent.

Again Paul wrote:

"This know also, that in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, "Traitors, heady, highminded, lovers of pleasure more than lovers of God;

"Having a form of Godliness, but denying the power thereof: from such turn away.

"For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts."

A better description of the present condition of the world could scarcely be written. Whether or not this prediction had reference to a former or a latter day, we see a remarkable fulfillment of it in our own time. There are many who answer well this description, and it is this sort of men who have been prominent in persecuting the Saints, and who, in the last year or two, have crept into houses and led captive several millions of silly women.

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

My brethren and sisters the kingdom of God will triumph in spite of it all. Therefore, follow in the way of life; follow the directions of the servants of God; keep your feet in the straight way, and you shall be saved, and the world cannot prevent it. At the same time do your best to persuade, by love, kindness, consideration and instruction, all men to enter with you. God bless the Saints, in the name of Jesus. Amen.

A tenor solo, "He Leadeth Me," was sung by Elder Wm. D. Phillips of the Tabernacle choir.

ELDER GEORGE ALBERT SMITH.

The duty of sustaining home industries, and home institutions.—Incidents of the journey to Vermont and return.—Remarkable interest and kindness manifested to President Smith and party.—Providential help in overcoming obstacles in erection of monument.—The finished structure a credit to the Church, and to Junius F. Wells.

I desire that while I occupy this position this morning I may have the benefit of the same kind attention you have

given to previous speakers, and that the Spirit of the Lord may be present with me, that what I say may be profitable, that we may all be benefited and continue to enjoy the blessings that have been poured out upon us during this conference. This is the greatest gathering of the Latter-day Saints upon a Sabbath morning that it has been my privilege to witness. The necessity for an overflow meeting this morning evidences that the people are interested, and desire to be present when the servants of the Lord are called upon to instruct them. I am pleased to observe the cheerful manner in which the suggestion of President Smith has been complied with. It is customary for us, when instruction is given, to think that that instruction was meant for somebody else, but I noticed that the people who are sitting concluded that President Smith's advice was meant for them, and they have moved closer together, and some have changed places with those who were standing in the aisles. I say it pleases me, because I realize that we took the instruction to heart ourselves. If we will do that in all the discourses that are delivered, and keep our ears open for the sound of those truths which are declared unto us, we will be likely to conform our lives to the Gospel, correct mistakes we have already made, and try to do better. If we conclude that the instruction is meant only for somebody else, we are liable to continue in the same old way to the end of our days, and discover when it is too late that the advice was for us as well as for the other person.

I desire to emphasize an assertion that has been made during this conference, that the home industries in this state have languished; this applied to all of us. The disposition of the Latter-day Saints toward home industries has changed somewhat. To a certain degree we are responsible for the lack of employment that exists in some of our communities. Let us remedy this, and try to patronize home institutions more fully. We should purchase home manu-

factured products, for, when we do that, the means we pay out does not go to some distant land but is retained in our own community. In this way we may largely become independent and self-supporting. It should be our rule when we go to the store to inquire for and purchase articles that are manufactured or produced at home. Teach this to our families, and in that way we will assist in providing our own people with employment, build up the country, and encourage those who live among us to invest their money in enterprises in our own community.

I believe it may be interesting to this great congregation if I shall detail to you some of the circumstances connected with the recent visit made by President Smith and a number of members of the Church, to the state of Vermont, where a beautiful monument was dedicated to the memory of the Prophet Joseph Smith.

On the 18th day of December last there left this city, in a private car, 30 souls, 29 of whom had been invited by President Smith to accompany him to the dedication of the monument. I desire to say that we all, including President Smith, paid our own expenses. I have heard that some people were fearful we had received some special favor from the tithing fund of the Church. I had charge of the finances and the business management of that party, I therefore know what I am talking about. Not many Latter-day Saints have felt suspicious about this matter, but some who do not pay tithing seem unduly anxious for fear someone else shall benefit by the tithes other people pay.

By the kindness of the railroad companies, the car in which we journeyed was taken from place to place with great rapidity and without unnecessary delay. All along the road, from the time we left the depot at Salt Lake City until we arrived at South Royalton, Vermont, the railroad officials looked after the welfare of the party, and many general officers of the various railroads came aboard to see that every possible convenience and comfort were provided. We arrived at our des-

tination without difficulty, after a splendid journey across the continent. It was a great change for some members of our party, who had crossed the plains in early days with ox teams, and some with hand-carts, when it was dangerous to travel because of the Indians. Some had known the privations and difficulties of frontier life, having wended their way to this country during the pioneer peopling of the valleys. Now they were permitted to go over the same route on a great railroad, in a palatial car, with all the comforts and conveniences that could be furnished.

We had beautiful weather while going to our destination, until the evening of the 21st, when we encountered snow, the first we had seen since leaving home. We arrived at South Royalton, the railroad station at which we were to leave the train, on the morning of the 22nd. There we found that about five or six inches of snow had fallen during the night, and this provided excellent sleighing for the party, most of whom went to Tunbridge, which was the home of the grandfather of the Prophet Joseph Smith. We examined the town records there, and were treated with kindness by the people. I should have stated that, on arrival at South Royalton we were met by Elder Junius F. Wells, who had been in charge of the construction of the monument, and found that he had made all necessary arrangements for us at that end of the line. The people of South Royalton were waiting to make us welcome; they had decorated, festooned, and seated a comfortable hall, where we held meetings and gatherings and became acquainted with the people. We appreciated all this, and every member of the party was made to feel that we were in the hands of friends. President Smith and associate leaders were especially sought after and received most kindly welcome on every hand.

It was a singular thing that last season practically no snow had fallen in that section up to that time; the weather had been pleasant and mild. To

my mind it was an evidence of the blessing of our Heavenly Father on the erection of the monument to the memory of the man He chose to open this latter-day dispensation. On the afternoon of the 22nd, we met about thirty members of the Church, who had come from New York and Boston to participate in the dedicatory services. These visitors, with the company from Utah, and residents of South Royalton, assembled in the evening and were agreeably entertained by some of Zion's sweet singers, including Lulu Gates, Robert Easton and Ellen Thomas.

On the morning of the 23rd of December, the 100th anniversary of the birth of the Prophet Joseph Smith, the people of the surrounding country began to gather at the South Royalton hotel, where members of the party were stopping. Because of the thaw on the night of the 22nd, the snow had largely disappeared, and the result was that the people brought conveyances of various kinds—sleighs, wagons and carriages. We were informed by Brother Wells that these vehicles were furnished gratis by the citizens, to convey the Utah party and friends to the site of the monument. We were duly seated in the carriages, etc., and safely reached the place where the dedicatory services were to be held. Arriving there, we beheld a beautiful monument and a lovely cottage. We were astonished to see what had been wrought within the short time that had elapsed since Brother Wells had gone down there to supervise the work. The Church had purchased about 80 acres of the land surrounding the birthplace of the Prophet Joseph Smith, including the orchard, the old cellar, and the hearthstone of the home in which he was born. We found there had been built around and over the hearthstone, which retained the original place it had formerly occupied, a beautiful home, where will reside a care-taker of the property and of the monument. A peculiar feeling and influence came over us as we realized that we were standing on the ground where the Prophet first

beheld the light; an event that we may say, marks the beginning of "Mormonism;" and that this location is now the property of the Church of Jesus Christ of Latter-day Saints. Our tears flowed freely, under the influence of the Spirit, every soul was humbled, every heart was melted, and we rejoiced in the blessings of our Heavenly Father.

The people began to gather, coming in wagons, or on horseback, or walking, until several hundred had assembled. The house would not hold them, so overflow services were held outside, while the dedicatory services that had been arranged for were being conducted in the house. The people rejoiced with us. They had appointed one of their number, Dr. Fish, to speak words of welcome, and he complimented the people of Utah, and the Church, for having completed in their locality a monument of such exquisite beauty. They were delighted and pleased, and desired us to understand that they would assist in protecting the property from vandalism, and that it would be safe in their community. He said they honored us for the work that had been done. Brother Junius F. Wells made a report of his labors during the course of the meeting. While he addressed us we were gladdened in our hearts to observe that he had warmed the feelings of that community towards him, and won their love and respect; they seemed to look upon him almost as one of their own. An account of the services has already been published, including the dedicatory prayer, and almost every thing pertaining to the occasion, but I will refer to some incidents that have not been printed, at least I have not seen them in print.

Many people do not understand what a great task it was to get this monument in position. The shaft itself weighs somewhere near forty-three tons. It is erected upon high ground, and had to be carried five and a half miles from the railroad upon a specially prepared wagon, the wagon weighing eight tons, the tires of the wheels being twenty inches wide. The country road could not bear the great weight of the

immense blocks of stone of which the monument is constructed, and a track of oak planks was laid upon the ground and the big wagon was rolled upon that. When the first effort was made to haul it, twenty of the best horses in that country could not move the wagon. Afterwards, by means of block and tackle, it was successfully moved, although sometimes only a few yards, or a few rods a day, until the monument was gradually taken to its destination. The people of that country said to Brother Wells, "You will not be able to get it into position because of storms and snow; the roads will be so slippery that you cannot haul it." Brother Wells said to them (evidencing the faith of his lineage) "We will get there, the Lord will open the way." So the storms held off until the monument was in place, the cottage roofed, and the doors and windows roughed in, then it began to snow. The people of that country refer to this two months of pleasant weather, at a time when ordinarily they have snow, as Wells' weather, in compliment to the man who had faith in our Heavenly Father in carrying out the purpose undertaken. Another thing was called to our attention, which interested those who lived there, the railroad men were afraid to carry the heavy stone across the railroad bridge over White river, so it was unloaded from the railroad car onto the wagon, and then it was found the wagon bridge would have to be strengthened. Investigation showed that the bed of the stream was quicksand. Brother Wells, therefore, had planks placed on the quicksand to sustain the heavy timbers required to strengthen the bridge, and by that means they were able to accomplish what they desired. Thus roads and bridges were made, and the people cheerfully assisted in the work. The block and tackle referred to had to be fastened to trees along the road and those who lived in that section permitted their trees to be used for that purpose, although it either barked or uprooted them. One place on the road was an especially bad obstacle; it was

very marshy; and Brother Wells went to the Road Supervisor and asked if he could have it filled up. He smilingly replied that it was a noted landmark in the country, and it would be impossible to fix it, the oldest inhabitant unpleasantly remembers that disagreeable mudhole, "but," he said, "it is the only way you can go, and I am afraid we can not do anything to help you." The same evening they got there with the monument shaft, a hay-press sunk in the mire, and they could scarcely get it out. That night our Heavenly Father was petitioned to assist, for the great rock had to be taken over that bog next day. During the night the temperature dropped 30 degrees, the mud was frozen solid, and it proved to be about the best piece of road they encountered on the trip.

After the dedication services, which were attended by people who manifested great interest, considerable literature was distributed to those who seemed anxious to learn something about Mormonism. A meeting was held in the hall that had been prepared, on the night of the 23rd. Many gathered in from the surrounding towns and settlements, and we had a delightful time. The brethren proclaimed the Gospel of Jesus Christ; told why we believed that Joseph Smith was a Prophet of the Lord, and testified to the divinity of his mission, and to the authenticity of the Book of Mormon. After the meeting the people remained to shake hands and ask questions. We felt again that we were in the society of friends.

The monument stands in a beautiful location. The newspapers of that section made the statement that it is the greatest structure of its kind in the state of Vermont; indeed, it is the largest polished shaft in America, and is characteristic of almost everything else in the way of building that has been done by the Church since its organization.

On Sunday, the 24th, we went to Boston, where two meetings were held with the Saints. On Christmas day we visited the old home of Robert Smith,

the first ancestor of the Smith family in this country. We drank water out of the well that was, no doubt, dug by his own hands or by his family. We visited the home of Grandfather Asael Smith, who moved from the state of Massachusetts to the state of Vermont because he had been imprisoned and fined for entertaining the unpopular Quakers, evidencing the disposition of the man to do what he believed was right regardless of popular clamor. The records disclosed that Grandfather Smith was the first moderator of the Universalists' church in the town of Tunbridge. President Joseph F. Smith and some other members of the party were entertained in the home of one of the foremost men of the Universalists' Church in America, and ate Christmas dinner with him.

We boarded the train on Christmas night and were taken westward. On the morning of the 26th, we arrived at the little station of Palmyra. There we found carriages awaiting us, and we began a tour of that section of the country, visiting places of much interest to the Latter-day Saints. We went to the former home of the father of the Prophet Joseph Smith, where Joseph came with the plates after he had received them from the hand of Moroni, and where, it is said, he received the manifestations of the angel, who appeared to him three times in one night. We went into the grove where Joseph had knelt down and asked the Lord to inform him which one of the churches he should join. We were impressed to sing, in that hallowed place, the beautiful Mormon Sunday school hymn, "Joseph Smith's First Prayer." Mr. Chapman, who owns that property, and who accorded us every possible courtesy, informed us that the grove we went into never had a tree cut down. The property had fallen into the hands of his father after our people had moved away, and he had held those woods sacred, and they took their timber from other groves around there. We were taken inside the house and shown the room where a part of the Book of Mormon

had been translated. We drank water out of the well that was supposed to have been dug by the father of the Prophet Joseph Smith. The house was built by his brother Alvin. Every kindness and consideration possible was extended to us by Mr. W. Avery Chapman, who now owns the property. In the stream of water in the pasture, near the house, is a place that had evidently been dug out, making a pool sufficiently large for baptisms, and we were informed that some of the first baptisms of the Church, after those in Seneca Lake, were performed in that little pool. It has been left as it was, and they have never straightened up the ditch bank.

We visited the Hill Cumorah and were accorded the courtesy of going thereon by the wife of Mr. George Sampson, a brother of Admiral Wm. Sampson, who before his death owned the property. When we went up there and looked around, we felt that we were standing on holy ground. The brethren located, as near as they thought was possible, the place from which the plates of the Book of Mormon were taken by the Prophet. We were delighted to be there. Looking over the surrounding country we remembered that two great races of people had wound up their existence in the vicinity, had fought their last fight, and that hundreds of thousands had been slain within sight of that hill. Evidence of the great battles that have been fought there in days gone by are manifest in the numerous spear and arrow-heads that have been found by farmers while plowing in that neighborhood. We were fortunate enough to obtain a few of the arrowheads. Upon the hill, near a little grove of timber, the party stood and sang that glorious hymn:

An angel from on high
The long, long silence broke;
Descending from the sky,
These gracious words he spoke:
Lo! in Cumorah's lonely hill,
A sacred record lies concealed.

And then, under the inspiration of the Lord, President Smith offered one of

the most profound and beautiful prayers I have ever listened to. Everyone present was melted to tears. We felt the presence of the Spirit of our Father; and all who were there can testify that it was one of the most supremely happy moments of their lives. After that memorable experience we returned in the carriages to Palmyra and were entertained by some of the prominent citizens of that town. We were shown by Pliny T. Sexton a full set of the original sheets of the first edition of the Book of Mormon. We saw the old printing press upon which it was printed; and were received with much kindness and courtesy by everybody whom we met.

That night we took train and resumed the journey westward, arriving the next morning in the city of Cleveland, from whence we went by street car to Willoughby, and proceeded by other conveyances from there to Kirtland, the old home of the Church of Jesus Christ of Latter-day Saints. Coming in sight of the town the first thing that greeted our vision was the beautiful temple of Kirtland, and as we beheld it we felt that there was one sacred building that had passed from the hands of the Latter-day Saints. I hope the day will come, if it be the will of our Father, that it will again be possessed by the Church that built it. It was there that the Prophet Joseph Smith and Sidney Rigdon saw the Savior upon the breastwork of the pulpit. It was there that Moses committed to them the keys of the gathering of Israel; and that Elias and Elijah came in the power and majesty of their great callings, and delivered the keys that had been committed to their care in the days of their ministry on the earth.

We were received very kindly by Mr. U. S. Green, one of the apostles of the Reorganized Church. He took us through the various rooms of the building, and many of us were made to feel in our hearts grateful to the Lord that we were permitted to stand upon what had indeed been holy ground. When we realized that the building was constructed by people in extreme poverty, how courageous men

worked during the day to lay the foundations and build the walls of that structure, and then at night stood and defended it with weapons against those who had sworn that the building should never be completed, we could not help but feel that it was no wonder the Lord received their offerings and blessed them as few people have been blest upon the earth. We saw the little town of Kirtland and some of the houses that were built in early days by the men who lived there, among others the home where the Prophet resided, and where the Patriarch had lived. The old home of Sidney Rigdon, and some others are still standing, but are fast going to decay. Practically no new structures are being erected, and it is only a little village, while the people who moved from that section of country out into the wilderness of the Rocky Mountains have builded a commonwealth, and have taught hundreds and thousands of our Father's children to honor and glorify His name.

Then we resumed our journey homeward again, receiving everywhere on our return trip the same courtesies as we had before. At Chicago we were met by people from Kenosha and taken in a special train to large manufacturing establishments in that town, and in Racine. Everybody extended to President Smith the right hand of fellowship, and kindness without stint were extended to him and to his party wherever we went. After holding a delightful meeting with the Saints in the city of Chicago, we continued westward. I must tell you that every night before we retired, from the time we left until we returned, President Smith gathered his little family around him (he treated us as such), the hymns of Zion were sung as we sped across the plains, or through the cities, and prayer was offered before we retired to our beds. The last night on our return journey, as the old year was passing away and the new year being ushered in, we crossed a section of country where our people had wandered many weary steps. We were called together by President Smith, and after singing several of the songs of Zion, each

member of the party was permitted to testify of the goodness and mercy of our Father unto us. The Spirit of the Lord was poured out upon us, and we shed tears of joy and happiness. We thanked God that we had been permitted to go upon this journey. Only one regret entered into our hearts, and that was, that more of the sons and daughters of Israel had not been able to avail themselves of the same blessed privilege. On the morning of the first day of January, 1906, after a journey of two weeks without sickness, accident or delay, with no unkind word, and with nothing but brotherly love from our Father's children wherever we met them, we were welcomed home by our families, and ate our New Year's dinner with them.

I say to you, my brethren and sisters, that the work that was done in the erection of that monument is a credit to Junius F. Wells; and the completed structure is a credit to the Church of Jesus Christ of Latter-day Saints. Many of our Father's children will receive the testimony of the work of the Lord from meeting those who will labor and minister in that section of country. What has been done there is a beginning of the building up the waste places of Zion. In New York, Chicago, Denver, Chattanooga, Milwaukee, Independence, and many other places, there will be mission homes reared for the Latter-day Saints, and places for the worship of the Lord. Zion will be redeemed, and the world, which now misunderstands the work of "Mormonism," will live to know that it is the power of God unto salvation to those who will keep the commandments of our Father. My testimony is that the work grows apace, and that the children of men are receiving "Mormonism" in their souls; that it is the work of our Father. We may be puny and weak of ourselves, but if we will be virtuous and pure in our lives, if we will do what we know to be right, men and women will be raised to continue the work of the Lord, until our Father's work will have been done in the way that He desires. Those who misunderstand us now will know us better.

Those who believe we have selfish motives will be undeceived, and our brothers and sisters of the world, who desire the truth and wish to know what the Lord wants of them, will be pricked in their hearts and accept the Gospel. Zion will rise and shine, and will become the glory of the whole earth, the Lord God of Israel has so decreed. May God bless you. Amen.

The choir sang the anthem, "In Our Redeemer's Name."

Benediction was pronounced by Elder Solomon Hale.

Conference was adjourned till 2 p. m.

OVERFLOW MEETING.

An overflow session was held in the Assembly hall, commencing at 10:30 a. m. The presiding officer was Elder Rudger Clawson, and Prof. Charles J. Thomas conducted the singing, assisted by the Temple choir.

The choir and congregation sang the hymn commencing, "How firm a foundation, ye Saints of the Lord."

Prayer by Elder Bryant S. Hinckley.

Singing by choir and congregation, "Now let us rejoice in the day of salvation."

ELDER JOSEPH A. McRAE.

(President of Colorado Mission.)

My brethren and sisters, I rejoice this morning with you in meeting in this assembly hall, in continuation of the great conference we have been holding, and I rejoice in the remarks that have been made during the meetings that have passed. I am gratified in the report that has been made by the Prophet of the Lord, showing the great prosperity that the people are enjoying at the present time. While I have been at this conference, I have had many evidences that prove to me that what President Smith said at the opening meeting is true. I could not help but remark this when I looked upon the faces of those children that furnished the music for the afternoon session yesterday. Zion is assuredly prospering and growing. I heard a

gentleman say something about prosperous men the other day, and successful men, and I said, "By what rule do you measure your successful men in this world? Is it those who make a success in accumulating means?" And he said, "Well, I suppose that is the way I measured the successful men." In various avenues of life we have found men that have been very unsuccessful, although they have accumulated means, and these men have been held up to the people as examples of honesty and integrity. But when I look upon the faces of the children of Zion, and hear their songs, and listen to their sweet voices, I feel within my heart that the parents of these children are successful, although they may not have much of this world's goods.

In the mission where it is my privilege to preside, the Elders are performing a good work, preaching the Gospel among the people. They are meeting a great many people, making many friends, although very few converts are brought into the Church. Still with the friends that we are making, we feel amply repaid for the time and labor that has been spent in preaching the Gospel to the people. In many settlements and districts where the Elders have labored they are opening their doors today who have never done so before, and they are giving the Elders an opportunity to preach upon the street corners, although some of the cities, towns and villages have refused the Elders this method of bearing their testimony. We feel that the hand of the Lord is in all this. We feel that He is protecting His great work, that He will bring it out triumphant, and that what puny man may endeavor to do to overthrow it will be of no effect whatever, for we know it is the work of the Lord. We know that He is accomplishing His purposes, and often times He accomplishes them in a way different to that we would follow if we were left to ourselves.

There is a matter that I would like to speak about, and I feel that it should be taken notice of by the Lat-

ter-day Saints. There are members of the Church going to Colorado, in different parts of the mission, seeking employment among people who are not of us, whose sympathies are not with us, even among those who are opposed to this latter-day work. Some of our boys and girls come among those people, seeking employment, and in some instances older men and women, and as the people are not in sympathy with us, they do not aid those who thus come in their midst, and they are cold and distant. These brethren and sisters come back again to us in the mission, and to the different stakes, and in this manner members of stakes are being scattered. Now we are trying to show them that most likely they are the ones who are at fault, they are to blame for the condition which confronts them. Many times, as was said yesterday by one of the brethren, we too readily see the faults of others, but if we would just look within our own selves we would probably find the real cause for the complaint we have been making.

You boys and girls, if you leave your homes to go into our mission fields, if you go there to seek employment, or to study, or for recreation, it matters not what, you should first go to your Bishop, seek counsel from him, obtain his blessing before you depart, and I tell you that you will be blessed if you will do this. But if you go there upon your own responsibility, and mingle with people of the world that you have not known, you will find that you have shouldered a serious responsibility. One day in our little meetinghouse, I saw the face of a young lady that seemed familiar to me. For a few moments I could not place her, and then I remembered that I had met her in one of the wards of Zion, and I went up to her, and said, "What are you doing here?" She said, "I am trying to get a little rest. I have walked this city from one end to the other, and ten miles out, seeking employment. I have answered every likely advertisement that I have seen in the paper, and I don't know what to-

do." I said, "The best thing you can do is to go home; there is the place, go home where you belong." She said, "I thought I did not get enough wages at home, I thought the people were not treating me as they ought to do, but now I realize that I alone am to blame. Now," she said, "how am I to get home, I have spent all the money I had, and I am without anything to help myself." I said, "You go up stairs, my wife will take care of you. You rest a while, and we will talk the situation over and see what can be done." The result was, she came back to her home in Utah, and is glad she is again here. You could not get that girl to go out into Colorado, or into California, to seek employment again. She went away without the blessing of her Bishop. She went away without the blessing of her people, and she went upon her own responsibility. There are others who do the same thing, but some of them do not return in as good shape, or escape as easily as she did. I am sorry to say that some of them fall by the way side, and will never get over it as long as they live, never can wipe out the stain that has come upon them. My advice is, remain at home, although you may not get just as much wages as you might in the world. Remain at home under the influence of the servants of God, where you can receive counsel from your Bishop, and where you can attend and be benefitted by the Sunday School, the Mutual Improvement Associations and other means of comfort and blessing in Zion. Our Elders are doing all they possibly can to befriend girls they find in the mission who have drifted away from home. Some of these girls have become discouraged, and have married non-members of the Church, and they are sorry for that. They would give all their lives if they could only return again. I would like to sound this warning in the ears of every man and woman in the Church who is thinking about leaving home, and I would like to have them understand and see it as I see it.

When you let your sons or your

daughters go out to preach the gospel in the world they are safe. I was very much impressed with the remarks of Brother Kimball the other day, in regard to this matter. When you send your sons or daughters into the mission field, you send them there under the protection of God, our Eternal Father, and the prayers that you offer up in their behalf. You do not feel sorry or worried about their condition, and what temptations, even, they will have to meet, or as to their ability to overcome the temptations. You do not feel concerned over these things, for you know they are in the hands of God, you know they are strengthened and blessed by His power, by His Holy Spirit, and are sustained under that influence; and you are perfectly willing to trust them among the nations of the earth, in the cities of the world, wherever they may be sent, and feel that they will return again to their homes in safety. President Ben E. Rich said yesterday that, of the thousands of missionaries that had been sent to him in the mission field, he could count on the fingers of one hand all the Elders who had fallen and returned with a dishonorable release. I have been connected with the Colorado mission almost since the first Elders went into that field, and can say that all the Elders who have come home from there have returned pure and unspotted from the sins of the world. They have come home undefiled, and can look their fellow men in the face and say, "I have performed my duty to the best of the ability God has given me."

Our mission district embraces a variety of climate. In one part there is perpetual snow, and in another part we almost have the tropics, tropical fruits grow there. We have, therefore, the opportunity of transferring our Elders to places that will be favorable to their health conditions. We have the dry climate that is suitable to some conditions, and for recovery from some diseases; and we have the moist climate, where it rains a great deal. Our Elders have been transferred from

one part of the mission to the other, as may be deemed necessary, and their health has been kept good. Very few Elders have returned who have been afflicted or sick, and we have never lost an Elder by death in that mission field. A very few of the Elders have had typhoid fever, or pneumonia; but other diseases have not afflicted them. It is stated by the physicians of Colorado that there is no such thing as malarial fever in that state, unless it has been brought there from other parts of the country. Therefore, your sons and daughters who are laboring in that mission field are in a healthy country, where they can be transferred in such manner as will conduce to their health. If we find that a damp climate does not agree with them, we transfer them to a higher and dryer place that puts new life into them, and they go forth with new energy in the performance of their duties. Elders have been transferred to Colorado from Great Britain on account of their health, and from the Southern and the Northern states, and these Elders have, in every instance, soon regained their health and performed mission work. Your girls who have been sent as missionaries to that field are also in good health. I am very much pleased with the success of the ladies in the mission field. Our sisters in Denver are busy, in fact have more than they can do in meeting the appointments made for them by the Elders. People say, "We would like to talk with some of your women; we would like to hear Mormonism from the women's standpoint." Our sisters visit the homes of the people, answer questions for them, read to them, and teach their children, where the Elders do not have access to the homes. They are accomplishing a great work; we have a noble band of them in the mission field at the present time, and the people sing their praises.

Brethren and sisters, I am thankful for the Gospel, and the testimony that the Lord has given unto me. I am thankful that I have been born of goodly parents in the Church of Jesus

Christ of Latter-day Saints. I am thankful for the word of God we receive from the men who stand as His mouthpieces unto the people in this generation.

My brethren and sisters, we are living in a critical time for this people, a time when it requires all the faith we can muster in order to remain true and faithful to the covenants we have made. Let us keep our eye upon the servants of God, that He has raised up in this dispensation. Let us follow their lead, and God will bless this people and bring them off triumphant, which may He do is my prayer, in the name of Jesus. Amen.

ELDER RULON S. WELLS.

My brethren and sisters, I rejoice exceedingly in the labors that have been accomplished by the Latter-day Saints for the salvation of mankind. I reverence those men and women who are laboring for Zion and her interests and welfare, both at home and abroad. I do not believe there is anything else in all the world that will compare with the unselfish devotion shown by members of the Church of Jesus Christ of Latter-day Saints. It has oft times been said that this is an individual work; there is something for each one to do. Ordinarily, in the world, we hear them speak of the clergymen and the laymen; sometimes I wonder what they mean. I presume they mean that clergymen are those who advocate the doctrines of the gospel, who are preaching the word, and laboring in the vineyard of the Lord; and by the term laymen, I presume they mean those who lay down and do nothing in that line. I do not know whether that would be considered a correct interpretation, but that is the thought that comes to my mind; and I rejoice in the fact that we have no laymen, in that sense, among the Latter-day Saints, but that all are expected to labor for Zion and her interests. And what a grand labor it is that we are engaged in, a labor that our Father has imposed upon us for

the salvation of the souls of the children of men! What a noble work it is! What an army of laborers there are! We send forth a host of missionaries into various parts of the world, upon the islands of the sea, into foreign lands beyond the ocean, and also to the states and territories of our native land! Our sons and daughters are thus laboring for the salvation of the souls of men. Here at home we are organized into various associations, quorums of the Priesthood, Stakes of Zion, Wards, Sunday Schools, Mutual Improvement associations, and all of the various organizations that have been founded and established among the people that they might be educated to labor for the salvation of souls. If there be one who is not engaged in some part of this work, he also ought to be given something to do, and a reproach is upon the Bishop for neglect of duty, unless it be, perhaps, that the unemployed one is not willing to engage in that labor. It seems to me that the work we have to perform is worthy of our best efforts and utmost energies, and when we engage in it we ought to labor with all our might. Unfortunately, we find some who go at this work in a half-hearted way, who treat it slightly, and do not cheerfully give their best energies and efforts, who are dilatory and neglectful of the labor that has been assigned to him or her. That kind of labor is not satisfactory to the Lord, and will not be rewarded by Him. If you were to labor in some mercantile establishment with a view simply for putting in time, not giving your best thought and energy in performing your duties, your employer would not be satisfied, you would have your wages reduced, or possibly you might be dismissed from the service. I believe that our Father in heaven expects zealous, energetic work from those who are employed in His vineyard.

We read in the scriptures: "Seek ye first the kingdom of God and His righteousness and all other things shall be added unto you." Let us analyze this scripture, and see if we cannot

learn what the Lord expects of us. I think, if we will give it our attention for a few moments, we will come to the conclusion that He desires a great deal from us. As already stated, There are some who perform their work in a half-hearted way. Some young men engaged in Mutual Improvement association work will do a little, provided they easily find time to do it. They say, "I have got to earn my living, I have to work at that so many hours in the day, and when evening comes, if I am not too tired, and there isn't some amusement that I want to engage in, I will attend to the duties that have been assigned me, if I find enough time to spare." That is not the proper spirit of this work, and it is not satisfactory to our Father in heaven, who requires a great deal more at our hands. It is not seeking the Kingdom of God first, but is putting it second; it is contrary to the commandment of the Lord. On the other hand, we should feel that our first duty is to do that which the Lord requires of us. I should feel that, when a duty has been assigned to me, I will accomplish it if all else fails. I will labor, if need be, from early morning until late at night, until my body is weary; and when I have labored to do what the Lord has desired of me, and have accomplished that work, then, if I can find time to earn a living I will do it, but if I can't I will starve if need be. Now that is what I understand the Scripture quoted means. But I do not think that any laborer in Zion who pursues that policy needs to starve. We find that those men and women who are devoting their lives to the doing of their duties are not beggars, nor suffering with poverty. Here is the promise, if you will seek first the kingdom of God and His righteousness all other things shall be added unto you. Have you faith in that? Do you believe that? If you do not, you do not believe in the promises of God. Now I hope no one will think I mean that he can justifiably neglect his daily vocation, and fail to provide for his family. That

is one of the duties God requires of him; but I do say, and yet not I, but a greater than I has said, "Seek ye first the kingdom of God and His righteousness;" and that should govern the laborers for Zion, both at home and abroad. If we give the Lord that allegiance if we put Him and His kingdom first, and labor with an eye single to His glory, what a grand work will be accomplished by this magnificent organization which our Father has established upon the earth for the salvation of the whole world! We are not placed upon this earth simply to eke out an existence, to earn bread and butter, live a while and die. No, there is a grander and nobler purpose, that is, we come here upon this earth, obtain these tabernacles which the Lord designed should be His temples, and seek to cleanse and purify them, that we may be prepared for the great eternal life which is beyond. May the Lord help us to attain it, is my prayer, in the name of Jesus. Amen.

ELDER BRIGHAM H. ROBERTS.

My brethren and sisters: The fact that we are here assembled in the morning, in an overflow meeting of the general conference is one among other evidences of the growth of the work of the Lord.

I presume that when the great tabernacle on this block was erected, it was supposed by the brethren who accomplished that very remarkable work—that is, remarkable when their circumstances are taken into account—that for very, very many years there would be ample room for the gathering of the people at the general conferences; but, in the course of time, it was found it was not equal to the requirements of the people upon the Sabbath afternoon, at least, and it became necessary to hold an overflow meeting. Then, after a little while, it became necessary to hold the overflow meeting in the morning as well; and we find it necessary on this morning to hold such a meeting. I

expect the time will come, as Israel shall continue to gather into the stakes of Zion and more representatives shall come from the various stakes to attend these conferences—I expect that we shall find it necessary to hold overflow meetings, not only upon the Sabbath day, but upon other days, until we will hold our general conference in sections.

We will find ourselves in the same condition that the Nephites were in during the time that the Savior ministered among them. They gathered together in such multitudes that it became necessary to divide them into groups, and to send members of the council of the Apostles to these different groups to hold meetings with the people and dispense the word of God. And this in order to accommodate the multitudes, who were gathered together. So I doubt not we shall have to do in the future.

I think we may comfort ourselves with the reflection, however, that no matter into how many sections the conference may be divided, in order to accommodate people, we shall find that in every case, in every section, the word of the Lord will be there to meet the people and instruct them; and there will be no reason why that Spirit of the Lord will not be as potent in one division of the conference as it is in another; so that all the people may rejoice in receiving instruction from the one Spirit, from the one source, even as we, this morning and this afternoon, in the overflow meetings, may partake of the one influence that is present and dominant at this conference.

And that is what we seek, that is what we come to these conferences for—to partake of the influence of the Spirit of God and receive instruction and enlightenment from it; and those who come hungering and thirsting for it shall not go away empty.

I listened to a speaker, not long since, who expressed the conviction that "An inspired speaker requires an inspired audience." I believe that is

true. And if that is a conclusion drawn from the experience of one not of our faith—and the man in question was not of our religious faith—how much more abundantly true it is in our experience who have been so definitely taught the necessity for both speaker and hearer to be inspired by the Holy Ghost in order to understand divine truths.

In my thought upon the Gospel and its development, there is no one thing connected with it which has more impressed me than the fact that of all the teachers, the Lord is the wisest instructor. He adopts strictly scientific methods in teaching. He is a splendid workman. If He were to undertake to fashion or mould iron, I do not believe He would attempt to bend it cold, but like a wise craftsman, He would heat the iron. If He desired to weld it together, He would put the metal into at least a half-fused state, so that there would be some prospect of uniting it, or welding it together. As He would heat the iron, and then bend it to His purpose or design, so in giving instructions to a prophet or to a people, we shall find that He prepares the minds of the people to receive the truth before the truth is announced.

Have you ever studied the conditions under which the Lord gave revelations to the Prophet Joseph? If you have, you doubtless have been struck with this truth, namely, that in every case the mind of the Prophet was in an inquiring attitude towards God. How came he to receive that first, great revelation with which this work began, and by which he was brought into the very presence of God, the Eternal Father and His Son Jesus Christ? Why, you will find that he was inquiring of the Lord, anxious to know. And by putting himself in that attitude, he bore witness to the heavens that he was prepared to receive the truth, and hence the Lord revealed Himself fully unto this Prophet, created him in fact a witness for God in the earth; a witness who could speak to some purpose, and testify with

power, because he knew. He had seen the Lord, he had conversed with Him in the heavenly vision. He had received a message from God; he had received knowledge of such a character that it must end in revolutionizing the whole world in respect of its conception of the nature of God. You will find in every case where the Prophet received communication from God, it was the result of his asking. When others received revelations or intelligence from God it was because they came to the Prophet asking. Joseph Knight, Oliver Cowdery, Martin Harris, Samuel H. Smith, Joseph Smith, Sr., came to the prophet to enquire of God, and they received revelations, and commandments not a few. The quorum of the Twelve Apostles, sometimes asked for revelations. That great revelation which sets in order the quorums of the Priesthood and puts them in their proper relationship one with another, that describes the extent and the boundaries also of their respective powers and authority—(Doctrine and Covenants, Sec. 107)—that great revelation came for the instruction of the Twelve Apostles and the Church of Christ, because the quorum of the Twelve Apostles sent a written petition to the prophet, asking that he inquire of the Lord that they might know their duties, and that they might know the extent and also the limits of their authority in the Church, that the mistakes and blunders they had theretofore made might not be repeated. The revelation on tithing came in response to the inquiry—"Show us, O Lord, thy will concerning the tithing of thy people." And the revelation telling how it was to be disposed of came in response to a similar inquiry. The great law of marriage, the system which includes the eternity of the marriage covenant, one of the most splendid principles ever revealed unto the children of men—the fact that the union between husband and wife, the holy family relations of children and parents, this great central, primary truth concerning these relationships and their continuance in time

and in eternity, came in response to earnest inquiry on the part of the Prophet. Well now, you have these examples before you, and I admonish you Latter-day Saints, in coming up to the house of the Lord, in coming to conference, that you come with minds anxious to know and to learn; and inasmuch as you come with this hunger for knowledge, this thirst for instruction, you will find the Lord responsive to that spirit of inquiry in your minds and you shall not go away empty. "Blessed is he," said Jesus, "who hunger and thirsts after righteousness, for he shall be filled." But it is necessary that men come in a prepared state when they would have a blessing of the Lord.

Now, my brethren and sisters, in thinking of the work of the Lord, the nature of my work calls upon me to study it as one of the world's great movements; to look upon this work of the Lord's and the doctrines it advocates in their relationship to the religious world, its relationship to the state, its relationship to all the systems of philosophy that have ever been in the world; its relationship also to all the dispensations of the gospel that have preceded it. Viewing it from that standpoint, I am sure it is rising to take its place in the systems of the world's thought. It is a religious force that will give direction to the thoughts of men in respect of their relationship to Deity, and of the relationship of Deity to the world; the relationship that ought to obtain between man and man; the relationship that men sustain to the eternities that are to come. And viewing Mormonism from that standing point, a standpoint forced upon me by reason of the work that I am engaged in as a teacher of the Mormon faith, and assisting in a humble capacity to set forth its history, I find my faith growing in this great Latter-day work. I am as satisfied as I am that I live that the system of truth that God has revealed to His Church will dominate the thoughts of men in generations to come; that it will gather together in one all truth, pertaining

both to ideas and conduct, and fix the world's standards of philosophical thought and ethical action in ages yet unborn. I predict that to be the destiny of this work in which we are engaged.

I would like to invite the thought of the Elders of the Church to this future destiny of the great Latter-day work.

I was very much interested in what Elder Wells was saying to you just now in regard to there being a great difference between our religious institutions and the religious institutions of the world. The difference of distinction for instance between laymen and clergy, as held in the Christian sects, and the absence of such a marked distinction in our system. Still I am of opinion that it would be well for us to recognize this fact, that while our system truly affords opportunity for all to be active and to be workers in the hive of the gospel of Christ, yet there is a woeful neglect by us of some of those opportunities. I do not know but what we can do, and perhaps with some profit, what it is said the peacock does. When we contemplate this work of ours, its height, and depth and breadth and grandeur; when we contemplate its completeness of organization, we have a right to feel proud of it; yet all personal pride ought to be dismissed from the thought, because we have had very little to do with bringing it into existence. Our pride in it must consist in pride of what God hath wrought; and I suppose it is proper to be proud of what God has achieved. But I doubt whether we can be just as proud of our individual conduct and actions connected therewith. And this is the point at which the action of the peacock, referred to a moment since, comes in. You doubtless have observed that the peacock is a very beautiful bird, and among other things, it has a most splendid tail, one that it can spread out, fan-shaped, to catch an immense amount of sunlight, and wherever a beam of sunlight strikes it, it gilds it with many and ever changing hues. The bird seems conscious

and apparently proud of this fact. It struts about the yard and spreads its tail to the utmost extension to catch every sunbeam possible, that it may reflect all the glory of which it is capable; and yet, in the height of its pride, as it struts about, if it happens to glance down at its feet, bare, scaled, black and ugly, its pride vanishes and it feels ashamed because of its ugly, black feet. So with us. We may be proud without limit of the Church which God has founded; but whether we may be as proud of our own personal conduct within the Church is a question that may present a different aspect. If we will think of it from this standpoint, I believe that we too will draw in our feathers as the peacock does; and see but little occasion for self glorification. I speak in this way because of my connection with the quorums of the Seventy, and the Young Men's Mutual Improvement Associations. When I contemplate these institutions, and think what might come of them, and then think of what they are, and how we fail to reach the high levels of excellence upon which we might be moving, it seems to me that a little wholesome reproof for the mental laziness that obtains among us is quite seasonable. I am not so very proud of the status of our Seventies quorums. It seems to me that if our Seventies and all the quorums of the Priesthood could view the Gospel of Jesus Christ in some of its grander aspects, they would find in it an incentive that would prompt them to more vigorous study of the doctrines of the Church until they would make those great truths which God has revealed more perfectly their own, before going out into the nations of the earth to teach them. This is important, brethren, because if we are going to master this world, we must master it through our ideas, through the truths that God has given us; and we may not master the world even with that truth if we ourselves remain ignorant of it and its relations. And so, my brethren, the thing I would urge upon you, especially upon you who hold the priesthood,

whether you are operating in Mutual Improvement Associations or in the quorums of the holy priesthood—my admonition to you is that you go more earnestly about acquiring a knowledge of these great truths revealed to us, that when the opportunity comes to you to be a witness for the Lord Jesus Christ among the nations of the earth, you may be effective witnesses; that you may have something of which you can testify to some purpose; that you may give an intelligent reason for the hope that is within you. If there is one thing more than another to be reproved in Israel today, it is a lack of mental activity and earnest inquiry concerning the great things that the Lord has revealed to His people in this dispensation of the fullness of times. Now, don't regard me as an extremist in these things. It is necessary sometimes to contemplate things in their extremes, in order that you may beget even a reasonable amount of activity among the people in any given direction; and I present these thoughts to you, in the hope that you will be admonished by them to a more earnest effort to acquire an understanding of the great things that the Lord has so graciously committed to our keeping; and through which He expects that we, through an intelligent proclamation of them shall master the world. May the Lord bless you, is my prayer. Amen.

ELDER SEYMOUR B. YOUNG.

My beloved brethren and sisters, I have listened with very much satisfaction to the testimonies of my brethren, and have felt a thrill of divinity in their remarks. If I shall be favored with the Spirit of the Lord as they have been, I shall also be able to say something that may bring joy to my heart and to yours. Brother Roberts alluded to the condition of the Prophet Joseph when he besought the Lord with a full desire to know His mind and will, to be inspired with intelligence, light and knowledge, and his petition was answered in full measure. The personal manifestation of Divinity, the

Father and the Son, was a fulfillment of the promise that He would give liberally to those that seek Him with full purpose of heart. The divine personality of those heavenly beings came within the direct view and comprehension of this humble youth, and from them he received a message of eternal truth, yea, an inspiration, and his joy was great, and his heart full of satisfaction in contemplating this wonderful manifestation. How truly great it was he did not fully realize at the time, but in his humility he was prepared to receive further light and knowledge.

Three years passed away, we are informed in the history of this mighty event, and the Prophet was again inspired to seek the Lord with fervency, that his heart might be prepared for greater light, that the will of the Lord concerning himself and his future life, might be made known unto him. The Lord was again ready to answer that humble prayer, and He sent His servant, the Angel Moroni, to communicate with him, to inform him of certain mighty events that were to transpire in the near future pertaining to the welfare of the human family. This messenger also informed him of the existence of a sacred record, which record was engraven indelibly upon metallic plates, whose lustre had never been dimmed, whose beautiful characters had never been erased nor corroded by the elements or time, and had received perfect care which had preserved it with all its sacred Gospel principles. This heavenly being also gave him to understand that he would be an instrument in the hands of the Lord of revealing this great mystery for the benefit of his fellowmen, that he should have power to translate the record by the gift of God. The messenger also informed him that Elijah the Prophet should, at some future time, commit to him the keys that would unlock the prison house of the dead, and he should have power to minister for their redemption; for the keys that Elijah should bring would turn the hearts of the children to their

fathers, and the hearts of the fathers to their children, that when the Lord should come in His glory that He should find faith upon the earth, and the earth should not be smitten with a curse of unbelief. The young man was informed that he was to meet the messenger at the place where the records were concealed, once a year for the four succeeding years, to receive further instructions in regard to their translation, and to be reminded of the promises of the Lord unto him. When the four years had expired, the Angel Moroni delivered the plates to Joseph, and the record was afterward duly translated for the benefit of the human family.

In the early history of the Church, Kirtland and the region round about became a Stake of Zion, and the Lord gave a revelation requiring the Saints to build a Temple at that place. If you will refer to the history of the Church, you will find that the people actually did accomplish that great work. It was a stupendous work for them to undertake, the building of a house of such magnitude, in the days of their poverty and distress. President Heber C. Kimball records in his journal as follows

"The work that we did in the day time on the Temple walls, we stood guard over at night with our fire locks in our hands to prevent them from being torn down by our enemies, and yet amidst all this and the poverty of the Saints, and the fewness of their numbers, they accomplished this work, they finished this house and dedicated it to the Lord, and He accepted of that house."

I refer you now to the 110th section of the Book of Covenants:

"The veil was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit before us. His eyes were as a flame of fire . . . and His voice was as the sound of the rushing of great waters, even the voice of Jehovah saying, I am the first and the last; I am He who liveth; I am He who was slain; I am your advocate with the Father

... for behold, I have accepted this house and my name shall be here."

What a glorious testimony. What a marvelous finale this was to the services of the dedication of that house. The Saints had faith, they believed He would accept of their labors, but when He proclaimed before the Prophet and Oliver Cowdery that He had accepted that house, and that His name was to be inscribed thereon, how sublime must have been their feelings, and how great their joy when they were told of that wonderful manifestation, and heard those words of divine acceptance which had fallen from the lips of the Redeemer of the World.

Now if you will again refer to the revelation you will find the following:

"After this vision had closed another great and glorious vision burst upon us, for Elijah the Prophet, who was taken to heaven without tasting death, stood before us and said, Behold, the time is fully come which was spoken of by the mouth of Malachi, testifying that he, Elijah, should be sent before the great and dreadful day of the Lord, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be stricken with a curse. Therefore, the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."

There was no baptismal font in the Kirtland temple, for the keys pertaining to the ordinances for the redemption of the dead were not committed to the Prophet until after that Temple was completed and dedicated. From that time until the present there has been a baptismal font placed in each Temple builded by the Latter-day Saints, in order that sacred ordinances might be performed for the living and for the dead.

My brethren and sisters, "Mormonism" is the Gospel of peace, life and salvation. It has never been a Gospel of war or contention. Contention does not belong to the Spirit of the Gospel or the faith of the Saints; but evil and

temptation exist in the world, and wherever it is manifest it is for the purpose of overthrowing the good, and this evil power has been fighting against the Latter-day Saints from the beginning, seeking to destroy the mission of the Prophet Joseph Smith. Though harassed and hated the work has continued to prosper, and the Lord has established His marvelous work and wonder in the earth. The saying of our Savior has been realized and demonstrated, "The world hated me, therefore it hateth you." Yet the Lord so loved the world that He gave His beloved Son for its redemption. The mission of the Latter-day Saints is now and always has been to try to convince the world that it is better to serve God than to serve mammon. But there is no force, no coercion in this Gospel. The spirit of peace, and of gentle persuasion, and of love unfeigned is characteristic of our leaders, and it is pre-eminently exemplified in all their teachings that they realize the truth of the doctrine that the powers of the Priesthood are inseparably connected with the heavens, and if any man should desire to assume unrighteous dominion or exercise undue authority over his brethren, Amen to that man's Priesthood. The "Mormon" Elder, as he proclaims these grand principles, also exemplifies the fact that he can call sinners to repentance, and teach them the better life, only by that spirit of gentle persuasion, which is so well expressed in the following lines:

"Know then that every soul is free,
To choose his life and what he'll be,
For this eternal truth is given,
That God will force no man to heaven.
He'll call, persuade, direct aright.
Bless him with wisdom, love and light,
In nameless ways be good and kind,
But never force the human mind."

The choir and congregation sang,
"O, say what is truth."

Benediction by Elder Don C. Walker.

SECOND OVERFLOW MEETING.

In the Assembly Hall at 2 p. m. Elder George Albert Smith presiding.

The Temple choir and congregation sang, "Come, come ye Saints, no toil nor labor fear."

Opening prayer by Elder Samuel A. Woolley.

The choir sang, "Hushed was the evening hymn."

ELDER GEORGE C. PARKINSON.

(President of Oneida Stake.)

My brothers and sisters, in attempting to say a few words this afternoon, I assure you I feel my weakness and inability, and trust I may be sustained by the same good spirit which has characterized this conference from the opening session. The Oneida Stake, over which I have the honor to preside, is situated in Idaho. It occupies all that part of Cache Valley which is north of the Utah line.

In that Stake there are 17 regularly organized wards, with a population of 6,000. The wards, quorums, and auxiliary organizations are all, I believe, thoroughly organized. The people feel well in relation to their duties in the Church, and are, as a rule, availing themselves of the privileges and blessings to which they are entitled. The wards of the Oneida Stake are compact, I think the farthest distance across the stake, from north to south, being about 20 miles. We are engaged largely in agriculture. Our part of the country is developing and growing nicely. We are interested in the subject of irrigation, and have expended, within the last two years, upwards of \$400,000 in the irrigation system, consisting of canals and reservoirs, which when completed, after an expenditure of another \$100,000, will bring into a higher state of cultivation between 30,000 and 35,000 acres of good land. These are inducements to the homeseeker, those who are in search of good land at moderate prices; and we extend the invitation to all such to come and make their homes with us. We are

building good meeting-houses and school-houses, as well as other improvements of a public character. Our people are thrifty. I think I am safe in saying that fully 90 per cent of all the people who reside within the Oneida Stake are members of the Church.

Our schools are in a very creditable condition. We have established an academy at Preston, the headquarters of the Stake. The home of this institution, a cut stone building, cost the people in the neighborhood of \$50,000. It is attended today by about 300 students. The institution is offering courses in High school and Normal work, also manual training and missionary courses. I think it was announced at this conference that the Oneida stake has the credit of heading the list as to the number of young men taking the missionary course in the Church schools. We have 100 young men and young women engaged in the manual training division of the school, and they are doing very excellent work. The spirit of the institution is felt in every ward, and in every home, for good. It is turning out men and women qualified to take up the responsibilities of life, in the school room as teachers, the counting house, the carpenter shops, and young men are going from there into all parts of the world to carry the message of glad tidings to the nations. We have today in the neighborhood of 90 missionaries from Oneida stake in the world preaching the Gospel. This is a record of which we are proud.

So far as I know, the people are united; they feel well, and are active in the discharge of their duties. The attention of the local authorities is occupied largely with the young people, especially those bearing the Lesser Priesthood, in teaching, training and educating them along the lines of their duties in connection with the responsibilities of the Priesthood which they bear. It is a joy to me to associate with the Saints of God. I am very grateful that I am considered worthy of a standing and membership in the midst of the Latter-day Saints.

I am thankful that there has come to my understanding a knowledge of the Gospel, a testimony of its divinity, and I have no aim higher than to be faithful, to be constant in season and out in the discharge of duty, leading men and women, and especially the young people in our midst, in the right way. The work of the Lord is growing, it is becoming magnified and stronger day by day. It is not as some people uninterested in its success would make themselves believe, waning, losing prestige and strength in the world. On the contrary the work of the Lord is gaining ground at home in the stakes of Zion, and abroad in the world. I bear witness before this vast congregation that I know God lives. I know that the work in which we are engaged is the work of the Lord. I know that those who are sustained by the prayers and confidence of the Latter-day Saints as the authorities of the Church are inspired of God; they are endorsed by Him; they enjoy the inspiration of His Holy Spirit. It is a pleasure to me to listen to their teachings, to accept their counsel, to reduce it to practice in that which pertains to my interest in life. I pray that the Lord may bless and sustain them, and give them greater inspiration; and that He may bless His people. His cause; that the truth may be made known, and that the Church of Christ may have greater power, greater influence, greater prestige for good in the nations of the earth, as well as at home where it is more thoroughly established. May His peace and blessings be in our midst and abide with us always, is my prayer in the name of Christ. Amen.

ELDER WILLIAM McLACHLAN.

(President of Pioneer Stake.)

My brethren and sisters, in rising before you this afternoon, I desire that the Spirit of the Lord shall prompt the words that I shall utter. I have no desire to say anything to the people in and of myself, for I have found out by

experience that nothing but the Spirit of the Gospel of Jesus Christ can enlighten the minds of the children of men, and bless them permanently.

There is a revelation in the Book of Doctrine & Covenants from which I shall read the first verse, contained in the ninety-third section:

"Verily, thus saith the Lord, it shall come to pass that every soul who forsaketh their sins and cometh unto me and calleth on my name, and obeyeth my voice and keepeth my commandments, shall see my face and know that I am."

This is a passage that has interested me very much of late. I have had a constant and increasing desire grow up in my heart to obtain the testimony that is promised unto those who keep the commandments of God, to behold the face of Him who came into the world in the meridian of time, and who did so much for you and for me. I desire to live in harmony with the Lord, so that I can receive, in His own due time, this testimony, that shall enable me to bear record of Him in truth. While I know by the revelation of the Spirit of God that this is His work, I also know that it has been promised in His word through the Prophet Joseph Smith, that the Second Comforter will come unto the Latter-day Saints who have kept the commandments of God, who have been steadfast in their faith in His work.

I have never had any desire to criticise or find fault with those who preside over me. On the contrary, I have had a constant desire to yield intelligent obedience to their counsel and instructions, and to follow them sooner than I would follow my own inclinations, sooner than I would do my own will. I desire that this spirit shall increase within me while I live upon the earth, that I may be found faithful and true in every particular, valiant in defending the truth that God has revealed, and in sustaining it by practice in my own life.

When I was a boy, about 19 years of age, I received a testimony of the

truth of this work, through obedience to the word of God. That testimony was given to me for my individual benefit, and I have found it a great blessing and comfort all through my life. Had it not been for this first testimony that God gave me in my youth, I do not know where I would have been today; but it has preserved me, it has kept me stable and true to His work, willing to obey and to carry out the counsels of His will; and I feel today more willing than I have ever done in my past life to do the will of the Lord in whatever service He requires of me. I trust, my brethren and sisters, that we will ever strive to overcome our weaknesses, and bring into subjection to His will every inclination, every desire, every propensity or passion that would hinder the development of the powers He has implanted within us, not only for our own benefit but for the good and blessing and salvation of the children of men. We have received the Holy Priesthood of the Son of God. That Priesthood was given to you and to me for a purpose, not to gratify our own desires but to so live that the Priesthood should be magnified in the eyes of the people for the glory of our heavenly Father, the building up of His work, and the salvation of His children. That man who does the most good towards the salvation of his fellow men, that carries out the precepts of the Savior in this great and glorious work, is the one that will be most approved by Heaven, because he hath assisted the Redeemer in accomplishing His purposes relative to His children.

I do not desire to occupy more time this afternoon. I feel satisfied with my file leaders, with those that have been called to preside over us. I came here in the days of President Brigham Young. I considered him one of the greatest men that I ever became acquainted with in my life. I see many things in his career, in his counsel, and in his life to admire today. So also those that have followed him, because of their fidelity and integrity and devotion to the work of the Lord. I love

to associate with men who are true, who are obedient, who are humble, and who cultivate a spirit that is ready and willing to do the bidding of our Heavenly Father under all circumstances and conditions.

That the blessing of the Lord may be upon this people, the Latter-day Saints, in all their abiding places throughout these mountain valleys, in all the different stakes in which they are located, I ask in the name of the Lord Jesus. Amen.

ELDER ANDREW KIMBALL.

(President of St. Joseph Stake.)

It is a great pleasure to me to come up to headquarters and see my friends, and mingle with the Saints of God. I was raised here in Salt Lake, and associated with the people throughout the various stakes of Zion, in traveling and in missionary work, for many years, and now my abode is in Arizona. I have always said, it mattered little to me where I lived so long as I could be associated with my people.

I am happy in my relations with the Saints of God in the St. Joseph stake of Zion, in Arizona. Utah is dear to me, but Arizona today is still dearer. My interests and my home are there. As much as I love the place of my birth, and my many former friends and associates, there is no people so dear to me as the Latter-day Saints with whom I am associated in the stake of Zion where I am permitted to preside, and the good people who are not of our faith, in the territory of Arizona. I am somewhat acquainted with the inhabitants of these great mountain valleys, of the intermountain west, and in some of the states as far east as the Mississippi river; but, in all my travels I don't know that I ever came in contact with people so generous, so highminded and so liberal as are the Arizonians. The Arizona people, I mean those who have come from other sections of the world and now reside there, partake of the influence of that broad country. Their

feelings accord with the breadth of the acres in that great, wide territory of ours, and their deep and generous natures resemble the gorges of the grand old Colorado. We live in perfect harmony with the people of Arizona who are not of the religious faith of the Latter-day Saints.

It was my privilege recently to read a brief history of the territory, and of the settlement of that country, compiled by the Historians' Society, the "Pioneers of Arizona." In every part of the history that mentions the establishment of a settlement or mining camp, or any industry they give the "Mormon" people due credit, and speak of them in the highest terms, which I of course, know that they deserve. We do not always get this recognition, but as a rule, this people, from the governor down, are friendly, broad-minded, liberal and generous to us. I desire to have the people of Utah know that Arizona is only second to Utah in population, resources, surroundings, and environments. Its people are in every way the equal of those in this grand old state of Utah.

The St. Joseph stake of Zion is increasing. Only recently it was my privilege to organize a ward in the district of country above the canal system, in the Artesian belt, and the quotation came to my mind then, from the Prophet Isaiah, where he said that "water should spring out of the earth, and the desert should blossom as the rose." And here, out among the cactus, the mesquite, the lizards, and the dry sandy soil, where our brethren have driven down iron pipes in the earth, the artesian water comes pure and sparkling, bubbling and pouring up to the surface; and now we have organized a strong ward there. Just before I left home, I went a short distance from this settlement to another one, by the name of Artesia, where we organized a branch and coupled it on to the ward that I have spoken of. A few years ago some colonizers from the east had come in and taken up this land, driven pipes and made wells, and endeavored to build a town

or a village, but they couldn't do it. It takes "Mormons" to subdue the desert, the unity and co-operation of "Mormon" people. It seems to me that they are the only people that could ever have subdued this great intermountain desert. In this effort of our friends, they failed; some of them fought and killed each other, and the survivors became disgusted and sold out their holdings to our people. It was my privilege to go and assist them and fix up their affairs. We formed a little branch of the Church there, and they gave five acres of ground to build a meetinghouse on, and another of our Gentile friends offered five acres more, which we did not need. We expect to subdue that land, and we are producing now nearly everything that is necessary for the people. We have a valley of about forty to fifty miles in length, through which the Gila river flows. That is a river heading out in Colorado and New Mexico, and continuing in its course till it empties into the Colorado on the borders of California. We have been using the land there for raising alfalfa, and other crops that are easy to take care of, but we are endeavoring now to start fruit raising. It was my pleasure before leaving home to trim 600 trees upon my own place, besides farming, attending to my garden, and fixing up everything so that I could leave for a short time. When we left alfalfa was nearly in blossom, trees were in foliage, and the country was covered with a beautiful carpet of green, livened up here and there by patches of beautiful flowers, with the cacti and poppies on the side hills; everything was lovely, beautiful and thrifty. We have had a wet season, plenty of moisture, and grass and everything in the fields is in a very forward condition. We have suffered somewhat from floods washing out dams, but we are learning how to build new ones better.

This, we might say, is the temporal side of affairs, but I attribute the success of the "Mormon" people, in this and other sections of the country, to their obedience to the Gospel of Jesus

Christ. I have listened to arguments of sectarians, and others who have endeavored to draw people together and co-operate to build up communities, but I have said to them, and would state it to all the world, they can never succeed in co-operation, subdue the desert and build up homes therein, except by the principles of the Gospel of Jesus Christ, and the fellowship that comes in love for that Gospel. It can only be done on principles of righteousness, submission and obedience, by subduing ourselves, and bringing ourselves into subjection to the laws of the Gospel of Jesus Christ.

Our people are united. They have put themselves in order, and have endeavored to obey the laws of the Gospel. This is particularly true of our High Councilors and Bishops; they are progressive, noble men, looking after the interests of the various wards, branches and organizations among the people over whom they are presiding, and we are just like one great family of nearly four thousand people. I feel like I could put my arms around them and love them all; and I strongly think that they love me. If I did not feel that I had their love and their confidence, I would want to move away from Arizona.

We are united and in harmony in striving to build up, in that part of the world, the kingdom of God. We sustain not only each other but also our Prophet and President, Joseph F. Smith, and the Apostles of the Lord Jesus Christ. We sustain the presidencies of missions by sending our Elders to them to preach the Gospel. I have brought with me from that country on this trip 20 boys and girls who have come up to the Temple, and the boys are going on missions. I never saw such happy responses to missionary calls in my life, and for twelve and a half years I presided over what is now the Middle States mission. The Presidency of the Church called upon our stake for ten missionaries, and in almost less time than it took to get an exchange of mail there were 14 who responded. In nearly all

instances the call had been answered not alone by letters, but the boys have come and answered in person, and they are here ready to go anywhere that the Priesthood of God desires them. That is the kind of response that I love to witness. I say, God bless the youth of Zion. I am not discouraged in the boys and girls of this Church, for I have found that there is the spirit of patriotism and the love of the Gospel in them. They may not be doing just as well as some older members; they may have fallen into some foolish habits, which we could possibly excuse under some circumstances; but I tell you there is determination to do their duty when they are willing to drop everything, leave their young wives, their mothers, fathers, brothers and sisters, property interests and everything that is dear to them, not knowing what is ahead of them, taking their lives in their hands, and going to the different nations of the earth to preach the Gospel. That is the kind of people we have in the Church down in Arizona. The climate there is warm; we have genial sunshine, and that has some effect upon the people. They are warm hearted, generous, good, and faithful. I am willing that my lot should continue to be cast with the people of Arizona, and I am willing that my bones should be buried there. I say God bless them, and bless you all, in the name of Jesus Christ. Amen.

ELDER SOLOMON HALE.

My brothers and sisters: I am afraid that you may not be able to hear me, for since I have reached the city of the Saints, I have been suffering with a very severe cold on my lungs; but I am pleased to make a few remarks and bear my testimony to the Gospel. It would be working a hardship upon me if I were to talk very long, but it is an easy matter for me to bear my testimony to the truth of the work. It has been 67 years since I became a member of the Church of Jesus Christ of Latter-day Saints. When I was in my youth I was acquainted with

the Prophet Joseph Smith, and I was acquainted with his wife and family. I was also acquainted with the Patriarch, Hyrum, but not so intimately with him as I was with the Prophet Joseph. Since then it has been my happy lot to have been closely associated and personally acquainted with every one of the Presidents of the Church, from the time that the Prophet was martyred in Carthage jail up to the present. I knew Joseph F. Smith in Nauvoo, and his brother, the Patriarch, John. I have been acquainted with them and know their worth, their integrity, their faithfulness, and I pray God to bless them. He has guarded and directed them. Now we have among the leaders in the Church of Jesus Christ of Latter-day Saints two more of the Smith family. We had, in my youth, the Prophet Joseph Smith, and the Patriarch Hyrum Smith. Now the Prophet, Seer and Revelator of the Church of Jesus Christ of Latter-day Saints is Joseph F. Smith, and John Smith is the presiding Patriarch of the Church. I feel well in the Gospel. I bear my testimony to you, my brothers and sisters, in humility, that I know the work of God is true. From the early days of my youth I have always sustained the work. God knows my heart, He knows that I never betrayed the Prophet or people of God. I have known them, I have prayed for them. I have traveled with President Young thousands of miles. I know his worth. I know the worth of these two Kimball brothers here, and their father, Heber C. Kimball. I know that he was a man of God and a Prophet of God, as much as any one ever raised up in this dispensation of the fullness of times. May God bless and help us to be faithful and true to one another, be true to the Priesthood, true to God our Eternal Father, that we may claim every blessing He has in store for us as faithful sons and daughters, is my prayer in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL.

In standing before the Latter-day Saints this afternoon, I desire to say those things that are timely, and to speak under the influence of the Holy Spirit. Notwithstanding the seriousness of the occasion, having met as a part of the great Annual Conference, we need not pull long faces and put on an air of self righteousness, thinking it indicates faith and is more pleasing to the Lord. The Lord has said, "Cease from your light speeches, and excess of laughter," but He surely is pleased with pleasant countenances and a happy people, although wit and humor, may be out of place in houses of worship. I read somewhere the following: "Many persons who never had a bright idea in their heads, or a generous sentiment in their hearts, assuming an air of owlish wisdom, affect to disdain wit and humor, having never heard of the great truth enunciated by Charles Lamb: 'A laugh is worth a hundred groans in any market.' The idea is propagated that mutual dryness is indicative of wisdom." I realize that my reputation for wisdom has been greatly injured by repeating jokes in my public utterances, and that, because of my calling in the ministry, I should, in the estimation of some people, be as solemn as an owl.

It seems to be the destiny of the children of men to suffer sickness, sorrow, pain and poverty, and to die. With our most perfect organization, Priesthood and authority, we still have troubles, and skeletons in our closets. It is considered a good thing to look wise, especially when not over burdened with information.

It is my good fortune to be acquainted with some of the unpleasant features of Arizona. My brother Andrew, who has just preceded me, as one of the speakers, has expatiated on the sunshine and splendor of Arizona to so great an extent that I am fearful the good people of Utah will stampede and wend their way southward to that hap-

py land. My brother comes from a sunshiny clime, and to an Arizonan there are no clouds; the truth is, they don't know when they are in trouble. He has recited all the good things; he is an optimist.

Allow me to relate an experience in that far distant land. At a Stake Quarterly Conference, held at Thatcher, we were caught in a windstorm when the sun was shining. My ears, mouth, and eyes and clothing were loaded with sand, and yet my brother said, "I never saw anything like it before." I desire to make a statement here in explanation of something that I said in the conference meeting on Friday.

I have learned that some of the greatest miracles and most marvelous events have happened to the servants of God when they were placed in jail for righteousness sake. Some of the greatest revelations that God has ever given in this age and dispensation were given to the Prophet of God when he was in jail, in trouble and difficulty. During his time of sorrow and loneliness, God, the Father, came to him, by His Spirit, and he received marvelous revelations. I read in the Bible about Peter being imprisoned, and an angel of God coming to his rescue. He was taken through the great iron gates, and escaped when his enemies were desirous of taking his life. I read also about the prophets of God in the days of the Book of Mormon history. Prisons were broken down, and manifestations of God were made apparent to the servants of the Most High. An incident happened in the Southern States mission, which I will relate. It transpired in the days of President John Morgan, and occurred at a time when the State of Tennessee passed a law that any man who advocated or preached polygamy was to be arrested and punished. Enemies to the Elders entrapped the brethren into a discussion on this most unpopular subject, and the Elders defended the principle from a Biblical standpoint. A

complaint was filed, and the Elders were arrested. They were short of room inside the jail, so the brethren, two in number, were confined in two steel cages on the outside, near to each other. The imprisoned servants of the Lord were not orators or singers. The people far and near, hearing of Mormon Elders being under arrest, gathered to see these peculiar individuals. The brethren sang hymns and testified of the truth of the Gospel, etc. It is claimed they had congregations of 300, and I have been told that the people had never heard such wonderful preaching and singing. The Elders almost regretted receiving their freedom. So I am almost inclined to advocate putting our Elders in jail once in a while, when they are unable to get a hearing in any other way.

I remember about the time I was released from the Southern States Mission, we had just commenced to preach in the cities of the South. Two of our Elders were arrested in Birmingham because they were preaching the Gospel without purse or scrip. They were arrested and placed in prison for violating what was claimed to be a city ordinance. Friends came to their rescue and they were released. Had they remained for a short time, in my opinion it would have resulted in much good, although very unpleasant and hard on the Elders.

I want to ask in all soberness, if you think this Gospel that has been revealed by the Lord through the Prophet Joseph Smith can be advocated and preached among the children of men without serious consequences? I tell you if our Elders go out and advocate the truth of this work, it will bring upon them persecution, and whippings. It may not be the better element who will do that, they never have whipped our Elders; it has generally been the same class as those who are killing the negroes in the South; but the people winked at it. I was almost a witness

to the killing of our Elders in Tennessee, on Cane Creek, and I know something about the spirit of mobocracy.

Now I will read to you to show that there will come sorrows to the Latter-day Saints, trials, and tests. Every man in this Church will be tested to the core; they will be proven as Abraham was proven, and when the Lord is satisfied that you love Him and will keep His commandments, then He will come to your rescue. Somebody has said that Heber C. Kimball was a Prophet, and I am going to prove it. He is my father, and I tell you I am glad I am his son. I have the copy of a discourse he delivered in 1867, one year before his death. There were no such buildings here then as this; it was in the old tabernacle.

"President Kimball opened by stating that there were many within hearing who had often wished that they had been associated with the Prophet Joseph. 'You imagine,' said he, 'that you would have stood by him when persecution raged, and he was assailed by foes within and without. You would have defended him, and been true to him in the midst of every trial. You think you would have been delighted to have shown your integrity in the days of mobs and traitors. Let me say to you, that many of you will see the time when you will have all the trouble, trial and persecution that you can stand, and plenty of opportunities to show that you are true to God and His work. This Church has before it many close places, through which it will have to pass before the work of God is crowned with victory. To meet the difficulties that are coming [see, they are to come, they are not behind you, but they are coming] it will be necessary for you to have a knowledge of the truth of this work for yourselves; the difficulties will be of such a character that the man or woman who does not possess this personal knowledge or witness will fall. If you have not got the testimony, live right, and call upon the Lord and cease not until you obtain it. If you do not you will not stand. That is the word of God to you people. Remember these sayings, for many of you will live to see them fulfilled. The time will come when no man nor woman will be able to endure on borrowed light. Each will have

to be guided by the light within himself. If you do not have it, how can you stand? Do you believe it? How is it now? You have the First Presidency, from whom you can get counsel to guide you, and you rely on them. The time will come when they will not be with you. Why? Because they will have to flee and hide up to keep out of the hands of their enemies. You have the Twelve now. You will not always have them, for they, too, will be hunted and will have to keep out of the way of their enemies. You have other men to whom you look for counsel and advice. Many of them will not be amongst you, for the same reason. You will be left to the light within yourselves. If you don't have it, you will not stand. Therefore, seek for the testimony of Jesus, and cleave to it, that when the trying time comes you may not stumble and fall."

I ask you, Latter-day Saints who are here, Have you lived long enough to see that prophecy fulfilled. There is not a man, woman or child that has got the least particle of intelligence but knows that has been literally fulfilled. The time came when we did not have the First Presidency, neither did we have the Twelve, they had to flee for safety, every one of them; and the people were left to themselves. *

In the course of his remarks on the occasion in point, he several times said: "You will have all the persecution you want, and more, too, and all the opportunities to show your integrity to God and the truth that you could desire."

I will quote to you another prophecy. In 1856, a little group of friends convened in the Endowment House, and were engaged in a conversation on the isolated condition of the Latter-day Saints.

"Yes," said Brother Heber, by which name he was so familiarly known, "we think we are secure here in the chambers of the everlasting hills, where we can close those few doors of the canyons against mobs and persecutors, the wicked and the vile who have always beset us with violence and robbery; but I want to say to you, my brethren, the time is coming when we will be mixed up in these now peace-

ful valleys to that extent that it will be difficult to tell the face of a Saint from the face of an enemy to the people of God. Then, brethren, look out for the great sieve, for there will be a great sifting time, and many will fall, for I say unto you, there is a test, a TEST, a TEST, coming, and who will be able to stand?"

My mother has told me that the last time father took a walk down Main Street, after he was stricken with paralysis, he returned with difficulty back to his home, the residence which still stands on the hill, and he said to her, "OH, THE TEST, THE TEST, THE TEST, who will be able to stand?" Mother said, "What is the test?" He replied, "I don't know, but it is only those that know that Jesus is the Christ that can stand."

Now, brethren and sisters, it is time for hard thinking. This is not Joseph Smith's church, nor Brigham Young's church; they never made any such a claim. Joseph Smith was a Prophet of God, and the people made him President of the Church. This is the Church of Jesus Christ of Latter-day Saints. It is not President Joseph F. Smith's church, nor the Twelve Apostles' church. They are the servants of the people; they are men called of God, just as our Elders are called to fill missions. They are ordained by divine authority, and have received these great appointments in the Apostleship and in the Presidency of the Church; but it is not their church. As I have said, it is the Church of Jesus Christ; each of us has individual work in it. If the Latter-day Saints do not know that Jesus is the Christ, and that this is His Church, I tell you, in the name of the Lord, you will not stand, you will be among the number that will fall. I remember hearing about a saying of President Young to a brother who was terribly tried. The case came before the High Council, and the council had decided against the man. You know it happens sometimes, when the decision is not in your favor, you feel disgruntled; and some leave the Church because of the actions of men; they

feel they have been dealt with unjustly. Brother Brigham, on the occasion referred to, said to the brother in sarcasm, "Now apostatize and go to hell." And the brother ejaculated, "I won't do it; this is just as much my church as it is yours, and I am going to stay with it." Well, that is Mormonism; it is our Church, as long as we keep the comandments of God; and we can be put out of it only through apostasy, rebellion, or criminal actions. Now let us stay with it, and, like my brother Andrew, always tell good things about Zion and let other things alone. The Lord bless you. Amen.

ELDER JOSEPH W. McMURRIN.

I have felt very much impressed, my brethren and sisters, in listening to the remarks that have been made by our brethren this afternoon. I rejoiced greatly in hearing the testimony of Brother Solomon Hale, who, as we have heard, was well acquainted with the Prophet Joseph Smith. He has been quite closely associated with the brethren who have occupied positions of trust and importance in the Church of Latter-day Saints, from that time to the present. He has borne a very earnest and faithful testimony concerning the character and mission of the men who have occupied these presiding positions. More especially in regard to the character of the Prophet Joseph Smith, President Brigham Young, and President Heber C. Kimball. No doubt we have all been impressed with the words that have been read in our hearing by President J. G. Kimball, that were spoken a long time ago, by his father, President Heber C. Kimball. As has been intimated, we are all witnesses, to a greater or less degree, of the fulfillment of the inspired words that were uttered by President Heber C. Kimball so many years ago. I have also been impressed with the disposition manifest by all of the brethren to bear testimony to the mission of the Prophet Joseph. They all testify that he was inspired by our Father in heav-

en, and that he was a Prophet of the Lord. I have wondered if there is not a feeling sometimes on the part of those who are not particularly acquainted with the work of the Latter-day Saints, when they hear testimony so frequently that prophets and apostles are in the church; if we are not given more or less to fanaticism. No such testimonies are ever heard in other churches. We are the only people, practically, who believe in living Prophets, and it is evident from the words that are spoken, and from the testimonies that are so frequently delivered, that we are very earnest believers in the necessity of prophets to receive the word of the Lord today. I thought I would like to read a few words that were uttered by the Redeemer of the world, in the great sermon upon the mount, wherein He says:

"Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles? Even so, every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore, by their fruits ye shall know them.

I take it, that when the Redeemer of the World, in His teaching to the children of men, gave warning against false prophets, He indicated by those very words, that there ought to be among men true prophets, else He would have said, Beware of prophets. There are many in the world today who no doubt regret that the Redeemer did not say to the people, Beware of prophets. But there is no such declaration or warning; but there is a warning that we should beware of false prophets, and that we should judge by their fruits the men who claim and profess to be prophets of the Lord. "By their fruits ye shall know them." My brethren and sisters, we ought to be exceedingly thankful to our Father in heaven, that this test can be ap-

plied to those who have stood before the people as Prophets of the Lord in these latter times. The test can be applied in the manner that it has been applied, this afternoon by the reading of the prophecies delivered so long ago, showing the complete fulfillment of the predictions that have been made by the modern prophets. It is written in the Scriptures:

"When a Prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously; thou shalt not be afraid of him."

It is good logic to decide in our minds that if the things spoken by the mouth of a Prophet cometh to pass, then we shall know that he has not spoken presumptuously, but that he has spoken by the inspiration and direction of our Father in heaven. If we scan the prophecies that have been delivered by those who have been raised up by divine appointment, in the age in which we are living, in the ushering in of the great dispensation of the fullness of times, we will discover that all along the line the predictions of the prophets, even those that have appeared in many instances almost impossible of fulfillment, have been verified. We have abundant evidence, notwithstanding the unbelief of the world, that Joseph Smith was a great Prophet. This evidence is found in the history that has been made by the Church of Jesus Christ of Latter-day Saints. The inspiration of the Almighty has been abundantly poured out upon His servants, and the future of the Saints has been foreseen by the gift and power of revelation.

I would like to read another word or two bearing upon his subject, written by one of the ancient Apostles. We profess in the age in which we live to believe in the words of the old Prophets, to believe also in the predictions of the ancient Apostles. If we believe in their predictions, if we believe in the doctrines that they have enunciated, then we ought to be believers in divine inspiration, we ought to be believers in present day Prophets, and present day

Apostles, for an inspired man of God has made this declaration: "And God hath set some in the Church, first Apostles, sccondarily, Prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all Apostles? Are all prophets? Are all teachers? Are all workers of miracles?" No, all men are not Apostles; all men are not Prophets; all are not workers of miracles, but God hath set all of these in His Church, and He has made the declaration that "the eye cannot say to the hand, I have no need of thee, nor again the head to the feet, I have no need of you." The inspired writer compares the officers in the Church of Christ, with the members of the body, and positively makes the declaration, in the comparison, that all the officers are necessary. The Church without Apostles, Prophets, Teachers, etc., would be deformed like the body without the head, or without an eye, or without a hand. They are all essential, and necessary, they have all been placed in the Church by our Father in heaven; so declares the Apostle, and so say the Latter-day Saints. The Apostle Paul further declares in this same epistle, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." O ye Believers in the Scriptures of divine truth, if ye think ye are spiritually minded, if ye think ye are Prophets, acknowledge, saith one who was inspired, that the things which he wrote pertaining to the organization of the Church are the revelations of the Lord. They are not the commandments of men. They have not been gotten up by the education or cunning of men. They are great and necessary doctrines that have been revealed. They are true, and without them there can be no Church of God. Truth will work its way in the world, and cannot be staid. Troubles may come, disappointments may come, anxieties may overtake us, but let us not forget that the Lord our God has revealed the truth of the Everlasting Gospel. Let us not forget that He has planted this

organization by His own almighty power, and He has said that every hand that is lifted against it shall perish. We know not how. We stand amazed at the promises that have been made by our Father in heaven, but we know within our souls, thank God, that the promises will be fulfilled, and we have but to keep our eyes upon the mark of our high calling in Christ Jesus our Lord. Refrain from evils; be upright in conduct. Watch the authority that has been given, that presides over the Holy Priesthood, and be true to that authority, and all will be well. This is "Mormonism," and it is the truth of God. It is not a myth, it is as God has revealed it. I gladly bear this testimony to you, my brethren and sisters, in the name of my Redeemer, even so. Amen.

ELDER GEORGE ALBERT SMITH.

My brethren and sisters, as the last meeting of this conference is drawing to a close, I desire to congratulate you who have assembled in having been present at the largest attended general conference of the Church of Jesus Christ of Latter-day Saints. Each year our numbers seem to increase considerably, and while the tabernacle and this building are full, and the Temple block grounds are crowded, the increase is so great that there is now no place in this city large enough to hold the representatives of Zion, who came to conference.

We will now present the General Authorities of the Church of Jesus Christ of Latter-day Saints for your vote, in this final meeting. I desire to say that we hope every man and woman who are members of the Church, in good standing, will vote according to their feelings, whether for or against the authorities of the Church; and we expect that people who are not in good standing, or not members of the Church shall refrain from voting.

It becomes my painful duty, and it fills my heart with sorrow, to announce to you that, since our last general conference, there have occurred three va-

cancies in the quorum of the Twelve. Elder Marriner W. Merrill passed from this life on February 6th, 1906. We received from Elders John W. Taylor and Mathias F. Cowley their written resignations, dated October 28th, 1905, of their positions as members of the Quorum of the Twelve, which were accepted by the Twelve and the First Presidency of the Church. These vacancies have been filled, as directed by the Spirit of the Lord through His servant, President Joseph F. Smith.

Another announcement that also causes sorrow is, that President Christian D. Fjeldsted departed this life on December 23rd, 1905, causing a vacancy in the First Council of Seventy, that has been filled as the other vacancies were.

Elder Smith then presented the names of the general authorities, the full list of whom will be found in the report of proceedings in the Tabernacle. The brethren named were sustained by unanimous vote of the congregation.

Now that we are ready to go from this last meeting, I trust the spirit of this conference may be in the soul of every Latter-day Saint; that our testimonies may have been strengthened by meeting together; that we may return to our homes and feel to be more faithful, more devoted to the service of our Father, in laboring to do good to all His children, wherever they may be on the earth; and that we may be indeed Latter-day Saints, that we may be worthy of membership in the Church of Christ, that day by day our light may so shine that men, seeing our good works, may glorify our Father who is in heaven, which is my prayer, in the name of Jesus Christ. Amen.

The choir sang the anthem, "But in the last days it shall come to pass."

Benediction by Elder Horace Cummings.

OUTDOOR MEETING.

A thousand of the people who were unable to gain admittance either to the Tabernacle or the

Assembly Hall, listened to remarks of prominent Elders on the east side of the Bureau of Information building. Elder Benjamin Goddard presided over the services, and seated with him, in chairs that had been placed upon the lawn, were President William H. Smart of Wasatch stake, Nephi Pratt, president of the Northwestern States mission; President Hugh J. Cannon of Liberty stake; Elder Joseph E. Robinson, president of the California mission, and President Thomas E. Bassett of Fremont stake, who addressed the congregation in the order named.

A pleasing feature of the meeting was the music rendered, under the leadership of Prof. Charles Kent. He sang as a solo "I Know that My Redeemer Liveth," and the numbers sang by the congregation were "We Thank Thee, O God, for a Prophet," "The Spirit of God Like a Fire is Burning," and "Oh ye Mountains High." The opening prayer was by Elder Charles S. Martin, and Elder H. J. Foulger, Sr., pronounced the benediction:

Services commenced at 2:15 p. m.

ELDER WILLIAM H. SMART.

(President of Wasatch Stake.)

Elder William H. Smart said that the present gathering reminded him forcibly of meetings held by Elders in the missionary field. It was gratifying to see such an outpouring of people at conference, and to witness the interest and enthusiasm manifested. The splendid reports that had been made of the rapid spread of the latter-day work throughout the world, should inspire the hearts of young Latter-day Saints and convince them that the work is indeed true. The speaker counseled youthful members of the Church to be pure and chaste in their lives, and not to wander away from the path followed by their fathers and mothers. The great things of the future should be prepared for, and none should be lifted up in pride nor in any way be led from the ways of meekness and humility.

The greatest men of all ages, said the speaker, have been men that were meek and more or less sacrificing in their lives. Abraham and the brother of Jared were referred to as noted examples of the type whose singleness of purpose and devotion to duty had brought to them the blessings of heaven.

ELDER NEPHI PRATT.

(President of Northwestern States Mission.)

Elder Nephi Pratt said that there are more people now within the Temple block than were living in Utah at the time of the laying of the cornerstone of the Temple, that magnificent monument of the faith and labors of the Latter-day Saints. The "Mormon" people worship the true and living God, not that something called a "Universal Force," adored by an eminent American divine and believed in more or less by the people of Christendom. Such an imaginary being would be incarnate in the roar of the tempest and in the earthquake's devastating shock. Our God and Father, he said, is a personality, that divine being whose feet were washed and who partook of food in the tent of Abraham, who visited Jacob and Moses; whose finger of flesh wrote the ten commandments upon a tablet of stone, and whose voice proclaims His will to the ends of the earth. The Latter-day Saints, continued Elder Pratt, came to an arid and desolate region, and in privation laid the foundations of their present affluence. The young men were urged upon by the speaker to marry, and not become the "ugliest thing on two legs, a bachelor." He advised the Saints to so live that prisons, asylums and almshouses would be unnecessary for them.

ELDER HUGH J. CANNON.

(President of Liberty Stake.)

Elder Hugh J. Cannon said that the Latter-day Saints were not ashamed of their religion, but invited an investigation of its principles and its fruits.

They desired to be judged, not from a standard of perfection, but to be averaged with the best and highest types of their fellowmen. The world did not seem, he said, to consider whether "Mormons" are as good as anybody else, but expected them to be much better. The young people of the Church have now more opportunities for studying the philosophy of their religion than has been the case in the past, and the majority of them are not letting these opportunities slip by without taking advantage of them. Yet very few, he thought, studied the grand subject sufficiently. It is not sufficient to know that God has restored the Gospel of Christ. The plan of salvation must appeal to the soul and control the actions of men amid all the temptations of life.

ELDER JOSEPH E. ROBINSON.

(President of California Mission.)

Elder Joseph E. Robinson said that the Gospel is full of philosophy and will bear the closest investigation. It appeals to the heart as well as to the reason. True religion underlies all that pertains to its existence. All scientific achievement is the result of applied faith. The Gospel of repentance is the principle of progression in all the affairs of life. It leads from the doing of things in a wrong way to better methods, and thus perfection must eventually come. The speaker detailed a conversation with a gentleman of the Episcopalian persuasion, who thought that his religion was more broad and liberal and respectable than that of "Mormonism." Elder Robinson explained that the faith of the Latter-day Saints is broad, for it reaches every member of the human family, whether living or dead. If respectability meant the exclusion of all but the well dressed and high-born, he admitted that "Mormonism" was not respectable. In conclusion, Elder Robinson advised the Latter-day Saints to live in such a manner as to bring no disrepute upon themselves or upon their Church.

ELDER THOMAS E. BASSETT.

(President of Fremont Stake.)

Elder Thomas E. Bassett was the closing speaker. He felt grateful, he said, for the environment of good men and good women in this Church. He had been nurtured in the precepts of the Gospel of Christ, had witnessed many of the hand-dealings of God and knew beyond a doubt that "Mormonism" is true. The prophecy uttered by the Prophet Joseph Smith that the Saints should become a mighty people in the midst of the Rocky Mountains had been verily fulfilled, as witnessed by the hundreds of thousands of people dwelling in these regions. We are not responsible for the setting up of this work, the speaker said, neither can we stop its progress. It is the work of God and never will be overthrown. Men must live according to the precepts of the Gospel if they will retain a testimony of its truth. Corruption in life will drive out the light, and cause the soul to wander in darkness.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.

Prest. Joseph F. Smith called the meeting to order.

The choir sang the anthem, "Praise the Lord all ye Nations."

Prayer was offered by Elder Nephi L. Morris.

The choir sang the anthem, "Worthy is the Lamb that was Slain."

ELDER JOHN HENRY SMITH.

Importance of observing God's law concerning the Sabbath day.—The day should not be desecrated by unbecoming conduct.—Abundant opportunities provided for recreation in other days.—Municipal laws, and personal appeal should influence reverence for the Sabbath.

My brethren and sisters, it is a pleasure to me to have the opportunity of being in attendance upon this conference, listening to the words that have been spoken by the brethren whose

privilege it has been to speak, and partaking of the spirit that has characterized the meetings thus far. I desire that you will give me the aid of your faith and prayers, that I may be enabled to discharge the duty that has fallen to my lot in that manner that shall result in our mutual good, and that may awaken in our minds a determination to more fully and devotedly discharge the sacred obligations into which we have entered connected with the work the Lord has committed to our care at this time. As I was sitting here the thought entered my mind that I would like to read to the congregation a portion of one of the revelations. It is contained in Section 59 of the Book of Doctrine and Covenants, and is a revelation given through Joseph the Seer, in Zion, Jackson county, Missouri, Aug. 7, 1831.

"Behold, blessed, saith the Lord, are they who have come up unto this land with an eye single to my glory, according to my commandments;

"For them that live shall inherit the earth, and them that die shall rest from all their labors, and their works shall follow them, and they shall receive a crown in the mansions of my Father, which I have prepared for them;

"Yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my Gospel, for they shall receive for their reward the good things of the earth; and it shall bring forth in its strength;

"And they shall also be crowned with blessings from above, yea, and with commandments not a few; and with revelations in their time: they that are faithful and diligent before me.

"Wherefore I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him.

"Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.

"Thou shalt thank the Lord thy God in all things.

"Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High:

"Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

"But remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord."

To my mind, the principles contained in this revelation, given to the Church in 1831, are worthy of our consideration today, and the suggestions therein affecting our conduct should receive our thoughtful observance. In the midst of the cares and responsibilities that attach to us, in the struggle we have to make to secure for ourselves temporal blessings, as well as to minister in the performance of spiritual labors, sometimes we are not as mindful of these obligations as we should be. Without thought we occasionally drift into a disregard of the Sabbath day. We look upon it with a degree of laxity, not in keeping with the commandment concerning it as given unto us by our Heavenly Father. I believe that if there is any condemnation that applies most specifically to the Latter-day Saints for the neglect of duty, it is that some have turned this sacred day too much into a day of visiting and pleasure. We are not as thoughtful as we should be of its observance, and of the legitimate duties connected with this great day of rest instituted by our Father in heaven in His covenant with His children in former days, and renewed unto us in the wonderful trust that each one that has come to trust that each one that has come to attend this great conference will be impressed with the importance of our Father's purpose in thus setting the Sabbath day apart again in our day, through the revelations of His will, and that, so far as we have influence and power with those placed under our watchcare, we shall impress upon their minds also that the day should be observed more sacredly and thoughtfully than it has been in the past. It is true, many of us who have been away

from home, ministering in preaching the Gospel, have possibly lost our influence, in a limited degree, upon our children in regard to these matters, and they may have drifted from us with the tide. In seeking, by our companionship and counsel, to check the tendency that has affected them, we sometimes find it difficult to impress them with our views, and with the sacred regard in which we hold the injunction given by the Almighty concerning this holy day. But I believe the effort should be made more carefully and thoroughly by every one of us, as fathers and mothers, as Elders in the Church, as presiding authorities in the branches and wards of Zion, and as ministers in every field, to impress upon the minds of the Lord's covenant people that His love and blessings can only be obtained by the observance of His holy will.

Similar thoughts are awakened in my mind in reflecting upon other questions. Our Heavenly Father has been exceedingly generous to us in the line of the amusements we are privileged to enjoy. No people in the world have been more thoughtfully considered in the matter of amusements, both for young and old. In theatricals, in dancing, in concerts, in visits to proper places of resort, and in other privileges of enjoyment, we have been generously dealt with as a people, so that the exuberant spirits of youth may have legitimate exercise, and those who have reached riper years may be refreshed and have their minds relaxed from the cares and responsibilities of life. But our Father, while permitting these privileges, has laid upon us the requirement of sacredly regarding His holy day and discharging our obligations in regard to it. Should conditions prevent us from being in attendance at Sabbath school, at the Sacrament meeting, or at the evening meeting, that day should not be spent in visiting neighbors, in mingling with one another upon the streets, or in going to pleasure resorts. If it is impossible for us to attend places of sacred worship in public, we should seek to study the

Scriptures at home, and equip ourselves by communion with the Spirit, for the great work the good Master has set us to do. I believe that our condemnation will be great—fathers and mothers as well as children—if we disregard this sacred day and its obligations.

It is not my intention to detain you, but I desire to impress upon the sons and daughters of Zion that no people has ever been dealt with more generously than we have in opportunities afforded for legitimate and proper amusement. The Lord has sought to impress upon our minds a sacred regard of His holy day, and has also made it possible for us to, at other times, have amusement along proper lines, and in proper companionship. Therefore it is improper and unrighteous for any to seek the companionship of the lewd and vicious, or mingle with the wicked in places of pleasure upon the Sabbath day. It is also wrong for us to participate in any of the great variety of agencies which men have established that tend to the moral overthrow and destruction of their fellows. I believe that the authorities of every city, town and village within the United States should seek to cause the citizens to regard with more sacredness and respect the day designated by the Almighty as a day of rest. I believe that we to whom the revelation has come in the latter days in regard to the observance of the Sabbath, should be determined that His day must be held in reverence, respect and love. We should honor the men and women of every faith, creed, and condition that seek in fairness, mercy and love to prevent the turning of the Lord's day into a time for wrong doing that may result in the moral overthrow and destruction of human beings. The desire should be instilled into the minds of every man and woman to honor and esteem it, and to utilize it for the accomplishment of their improvement in a knowledge of the divine will, and increasing their respect and reverence for our Heavenly Father.

I ask you who are congregated here, men who influence the views and ideas of communities, women whose hearts

are attuned to the best interests of the human race, to see to it that the impress of a sacred regard for the Lord's holy day shall be inculcated by you, both in word and action, so that the moral regulations given of the Almighty may be more thoroughly established among His great family. Remember the right and do it. Let this love of the principles of righteousness be imbued in the souls of our sons and daughters, and then, though they drift from our control for a while, the time will come in the trials and experiences of life when they will come back to their homes, with regrets for having disregarded our instructions and the impress we sought to make upon them.

May we be true to every proposition involved in the principles of our faith, and also in the good couched in the faith of every other living soul. May we be set and determined in our purpose that everything evil and wrong shall be met with an effort upon our part to eradicate it and better the conditions of life. Let us point the way to the success that may come to men and women who shall do the will of their Father, blessing their fellows, and being just to every one. May the blessings of Heaven abound in your hearts and in your homes. May you love the principles of righteousness. May you honor the Lord's day. May the moral doctrines of the Gospel, given in the law of which I have spoken, including "Thou shalt not steal," "Thou shalt not commit adultery," "Thou shalt not kill," and others like unto it, be among the guiding beacons of your lives. May the love of your country and its institutions, and the maintenance of every principle of right and justice that guard the liberties of every human being, be exhibited in your every action; that the principles established for the betterment of the human race, that the liberalizing of mankind, and the preaching of the truth among them, may be sustained by you, without fear of the frowns of mankind, but in love of the right, in the principle of mercy, and in the justice that should be accorded to every human being.

God has spoken from the heavens. His truth has been declared among the children of men. The message of gladness has come and is to be heralded to the whole human race. Upon you, in connection with the others who have been warned, rests this responsibility. May wisdom, prudence, faith, undying courage and unyielding devotion to principle govern your lives, that the truth may stand, and that you may honor everything that is noble and true, is my prayer. Amen.

The quartet, "Lead Kindly Light," was beautifully rendered by Sisters Larson, Owen, Jones and Jorgensen.

ELDER C. W. PENROSE.

Harmony in the Church—Spread of the Gospel—Seeds Sown in Time Will Bear Fruit in Eternity.—Individual Identity Immortal.—Godhead of Jesus Christ.—The Atonement—Faithfulness in Adversity as in Prosperity.

This is a magnificent sight viewed from this upper stand. To see so many noble countenances upturned, expressive of devotion and faith and a desire to be instructed, places a person occupying this position in a state of anxiety, to some extent. I believe this has been felt by all our brethren who have stood up before the congregations during this conference to speak in the name of the Lord. We feel that a great responsibility rests upon us. The task might not be so great if we were in the habit of framing discourses to deliver to the public, and coming prepared not only with subjects but with words and phrases to deliver to the congregation, but you, my brethren and sisters, are aware that that is not one of the customs in this Church. We are required, as the servants of the Lord, to treasure up in our hearts continually the words of eternal life, so that we may be prepared when called upon or when necessity requires, to speak that which the Lord shall inspire on the occasion.

I have greatly enjoyed the sessions of this conference, and the discourses that have been delivered, and the reports that have been made. There has been present with us a delightful

spirit. We have enjoyed good fellowship and harmony. There has been no discord in the spirits of the men who have spoken to us, nor in the words that they have delivered, but the Spirit of God has borne witness in our hearts to the truth and the importance of that which has been declared to us. We have learned that all things are prospering in the Church of Jesus Christ of Latter-day Saints. Not that we have arrived at perfection in the individuals or in any department of the Church; there is room for improvement in us individually, and in the Church as a whole. But we have learned that Zion is prospering. We have learned that the Gospel is being preached to the world, and that the way is being opened up among the nations of the earth whereby the servants of God may have freedom to go forward and perform their respective missions. We have learned, too, that there has been an increase in the membership of the Church; that although great hosts of people have not come forward to embrace the Gospel, there are some thousands who have been baptized into the Church, and there are a great many others who have been profoundly impressed with the message which has been borne to them. If it were not for the pride of the world, if it were not for the fear of the scoffs and scorn of men, I am fully persuaded that many thousands who have heard the testimony of the Elders would come forward and embrace the Gospel and rejoice with us in its glorious privileges.

The work that is being performed by our brethren who are laboring in the various mission fields is a very important one, and it rests upon all of us Latter-day Saints to do our part in this great missionary cause. When the Church was first organized the word of the Lord came that every man who is warned should warn his neighbor; that the testimony which was given to the Saints should be borne by them for the benefit of others, so that the Gospel might go forward to every nation, and kindred,

and tongue, and people. This work rests upon the Latter-day Saints. It is our duty to proclaim the Gospel to all the world, and the Lord will open up the way from time to time, and give His servants access to the honest in heart, some of whom will receive their testimonies and come out of the world to be baptized into Christ and become members of His Church upon the earth. And now while we are bearing this testimony and bringing a few into the fold, the seeds that are being sown by the Elders will, in time, bear fruit in a great many directions that do not now appear. Like seed that is sown in the soil, and disappears from view, in the due time of the Lord it will bring forth fruit to His honor and glory. So we must be encouraged in our labors, leaving the result with the Lord; for though Paul may plant, and Apollos may water, it is God who gives the increase. I believe, with all my heart that the testimonies which are being borne by these brethren who have spoken to us and the Elders who are laboring under their direction, will not fall to the ground, but will accomplish a good work in due time.

There are hundreds of thousands who have heard the Gospel in the flesh and through fear or folly have not embraced it, having been afraid to come forward and join themselves with this unpopular people, when they pass away from this stage of being into the spirit world will be prepared to receive it when it is being preached among the spirits that are there. For the work that Christ did after He departed from the flesh and went and preached to the spirits in prison who were disobedient in the days of Noah, will have to be repeated and is being repeated now by the servants of God who have gone behind the veil, and it will be continued by those who shall follow after. While the Saints upon the earth are ministering in the temples that have been reared, and performing the necessary ordinances that pertain to the flesh which cannot be attended to by people in the spirit land, the prophets of the living God, who

sealed their testimony with their blood, and their faithful brethren who have followed after them, are now laboring among the people behind the veil that they may be prepared to receive the blessings that shall come to them through the labors of the Saints in the flesh. For in this dispensation of the fullness of times the Lord has promised he will gather together in one all things that are in Him, both in heaven and on the earth, and the work that we are performing now in the flesh in carrying the Gospel of the kingdom to the ends of the earth, and gathering in the upright in heart from all parts of the world, is but a portion of the work of the Latter-day Saints. The powers of the Holy Priesthood which God has revealed are inseparably connected, he has told us, with the powers that are behind the veil. They are working together in harmony, and the time will come and it is not far distant, when the veil will be taken away which separates us from our brethren who have gone before, and we will work with them, and they with us. We will be in perfect harmony; and the Priesthood behind the veil will reveal to the Priesthood in the flesh, in the holy Temples of God where these conversations will take place, the names of those for whom we must officiate which we cannot obtain by the means now at our command. This is the Lord's work, and it is not only going on here in the flesh, but it is going on in the world behind the veil among the spirits that have departed. Every man who has been called to hold the Priesthood should endeavor to qualify himself for the work that lies before him, both that which he will be called to do while he dwells in the body, and that which he will have to perform when he goes out of the body; for it is a fact that when we go away from here we will take with us that which we have spiritually. That intelligence which we gain, that knowledge of principle, that fellowship we have with the heavens, that Holy Priesthood which we bear, that divine spirit by which we have been inspired, and all the powers that we have gained in being ex-

exercised in the duties of the Holy Priesthood, will be strength and power and might to us when we depart from the body and are delivered from the weakness of mortality, and called to labor in the world of spirits. The same authority, the same power, the same intelligence, the same experiences that we have had here we will have there. We will not leave any of it with our bodies to be dropped down in the grave. Another thing: if we are not diligent, if we are dilatory, if we are negligent, if we do not prize this authority that the Lord has sent down out of Heaven in the last days for us to use for the salvation of the souls of men, we shall not be wafted into light, intelligence, power, and glory when we go out of the body, but will merely carry with us that which we have when we drop our bodies. Therefore every man holding the Priesthood should endeavor to qualify himself for the work of the ministry, in time and in eternity, so that we may labor under the direction of the Captain of our salvation until redemption shall come to all the race, and "every knee shall bow and every tongue confess that Jesus is the Christ, to the glory of God the Father."

In the opening remarks made by President Smith, he stated that we were building up this Church to Jesus Christ. That is a very important point for us to keep in mind, in view of the fact that the trend of modern religious thought is in the direction of holding up Jesus of Nazareth simply as a great man and wise teacher. This idea has been preached right here in Salt Lake City; it is being preached in all the great cities of the land, that Jesus is to be looked upon as a model man, and great teacher, but not in any sense the Son of God in the way He is proclaimed in the Scriptures. All those expressions concerning His being one of the Godhead are spiritualized, and the trend of modern thought in the religious world, as I have said, is in the direction of placing Jesus of Nazareth on the plane of mortality. It was proclaimed in this city not long ago that Jesus died like any other man, or simply as a martyr; that he was put to

death, and died because he could not live any longer, and he was the embodiment of righteousness and truth, and in that way, and that way alone, He was the way, the truth, and the light.

Now, my brethren and sisters, the Lord has revealed something concerning the personality of Jesus of Nazareth and what he stands for, and our relationship to him. We frequently bear testimony concerning Joseph the Prophet, as we ought to do, for we should "praise the man who communed with Jehovah," and whom "Jesus anointed as prophet and seer;" but when we bear testimony that Joseph Smith was a Prophet of God we do in effect proclaim the truth that Jesus of Nazareth is the Messiah, the Son of God, the Redeemer of the world, the Resurrection and the Life, the Way and the Truth, and that only by and through Him can we approach the Father. That is the great doctrine for which Joseph Smith stood, and lived, and died as a martyr. In the beginning, the Father and the Son appeared to him in that grove which Brother George Albert Smith was talking about this morning, where the company that went to dedicate the monument to the Prophet met and sang the song of Joseph's first vision. The Father and the Son appeared to Joseph, and the Father, pointing to the Son, said: "This is My beloved Son, hear Him." He is the Way, the Truth and the Life, and He is the light of the world. He was in the beginning with the Father. You can read it in this Book of Doctrine and Covenants. I will not turn to it now, but you read the 76th section, in which the Prophet Joseph Smith and Sidney Rigdon tell us that they beheld the Father, seated upon His throne, and Jesus Christ, His Son, by His side; and they bear witness—the last witness of Him—that they saw Him in the heavenly vision, and they learned that "By Him and through Him, and of Him the worlds were made, and the inhabitants thereof were begotten sons and daughters unto God."

In the Book of Mormon we read from the words of Jesus Christ Himself to the people on this continent, to whom

He appeared after His resurrection, that He is the Savior of the world; that He was with the Father in the beginning; that by Him the worlds were framed, and that He came at the time appointed and died for the sins of the world, that all who believed in Him and obeyed His Gospel might obtain eternal life. The same things are revealed in Sec. 93 of the Doctrine and Covenants. Jesus Christ says there, "Behold I was in the beginning with the Father, and am the first born." He proclaimed this Himself, in this revelation; and all through the revelations in the Doctrine and Covenants and in the Book of Mormon, the great truth is proclaimed that that person who was known as Jesus of Nazareth, who was born at Bethlehem, who was cradled in a manger, who was brought up as the son of Joseph, the carpenter, and when he became 30 years of age was baptized in the Jordan, and who after the ministry of about three and a half years, was put to death, was in very deed the Son of God, and that he was in the beginning with the Father. When God said "Let us make man in our own image, and after our own likeness," He spoke to His beloved Son, who is called in the New Testament the "first begotten," "the beginning of the creation of God." Read the first chapter of the Epistle to the Hebrews where the great truth is proclaimed by the Apostle, that "God who at sundry times, and in divers manners spake unto the fathers in times past by the prophets, hath in these last days spoken unto us by His Son, whom He has appointed heir of all things, by whom also he made the worlds." It goes on to tell that after he had purged us from our sins by His atonement, He ascended to the heavens and sat down at the right hand of the majesty on high. This is the truth that we have to proclaim to the world. That Jesus of Nazareth is one of the Holy Trinity. In the words of the Apostle John, which are repeated here in the Doctrine and Covenants from the mouth of Christ Himself, "In the beginning was the Word, and the Word was with God, and the Word was God." Jesus is God. "All

things were made by Him, and without Him was not anything made that was made." That is the testimony of John. And Jesus Himself bore testimony to the Prophet Joseph Smith, that this is the truth, and that he is the Word, and the Way, and the Truth, and the Life.

In proclaiming this Gospel of the Kingdom to the world we are proclaiming the Gospel of Jesus, the good tidings and glad news that Jesus was the Messiah, that He is the Son of God, that as He built up the Church when He was upon the earth in the flesh, so He has built up His Church anew in the last days, because after the death of His apostles, darkness came into the world, and apostasy from the truth, and the Priesthood was taken away, but He has restored it, and He is at the head of this Church. Every one of these revelations in the Doctrine and Covenants, one or two of which we have heard read this afternoon, have come from Him. It is the voice of Jesus Christ to Joseph the Prophet, and to others who are spoken of here. He is our living head. We worship God in his name, and all the ordinances that are performed in this Church are done in the name of Jesus Christ, the Savior of the world. When He died He did not die as we do; for He declared himself: "No man taketh My life. I have power to lay down my life, and I have power to take it up again. And this commandment I have received of My Father." So when Christ died He voluntarily laid down His life for His brethren; and greater love hath no man than this.

We sang at the opening of the services this afternoon "Worthy the Lamb." Yes, indeed, praise, and honor, and glory, and power will be unto the Lamb forever and ever, But when He comes again it will not be as a Lamb, although He is still without blemish and without spot—the spotless Lamb of God—but He will come as the King of kings, to sit on the throne of His ancestor David, and to rule and reign from the rivers to the ends of the earth. He will come in triumph, and in power, and the kingdom will be built up to

Him, and the people will be prepared for His coming through the ordinances which He has revealed and the spirit which He is pouring out. He will come "the second time without sin unto salvation." We are building up this Church to Jesus Christ, our Redeemer, who died for us that we might be redeemed from the effects of the fall; that as through the transgression of our first parents' death came into the world, which is the wages of sin, so by the perfect righteousness and atonement and voluntary death of our Redeemer we shall all be raised from the dead, every one of Adam's race, and appear before the Judgment Seat, and give an account of our own acts. By faith in Jesus Christ, and obedience to His Gospel, we shall be cleansed from our sins, and by repentance and baptism they shall be blotted out through the atonement and good works of Jesus our Redeemer and Savior of the world. These simple truths should be impressed and stamped upon every soul in the Church of Jesus Christ of Latter-day Saints. We worship the Father in His name. We bow to Him. The priesthood that we hold is a priesthood after the order of the Son of God. We minister in His name. We minister by the power and influence which He has sent down from the heavens. Joseph Smith the prophet was, His servant, His mouthpiece, and he received from Jesus Christ all the light, intelligence, and truth there is manifested in the records that we have.

I wish to bear my testimony to this congregation that Jesus Christ is still with His people, with His priesthood, with His servants upon whom He has conferred authority to minister in His name. Every key of power and authority given to the Prophet Joseph Smith has been handed down to his successors, and is now vested in the man who stands at our head, President Joseph F. Smith, who is the lawful successor of his ancestor, and who is clothed with the power and authority of His calling. The Lord is with him, and His power is around about him; and when the Lord Jesus Christ desires to make any-

thing more manifest for the government of His church (for this is His church) He will reveal it through His servant who is appointed for that purpose. His spirit permeates the whole church, and all of the people receive of it according to their faith and their faithfulness, their diligence, and their persistence in seeking after it. There are some of my brethren and sisters, I am sorry to say, who are not diligent in seeking after these things. The Lord is near unto every one of us, for in Him we live, and move, and have our being. We can seek Him; we can ask and receive; we can seek and find; we can knock and the door will be opened to us; and every comfort and blessing pertaining to the everlasting Gospel enjoyed at any period of the world's history can be enjoyed today. But they must be sought after by the prayer of faith, and by diligence, obedience, and by being in harmony with Jesus Christ our living head. His spirit will permeate the Church. His spirit will prompt His people if they will be obedient to His laws. These prophecies which Brother John Henry Smith read to us this afternoon from the fifty-ninth section of the "Doctrine and Covenants" are of great importance, and there are blessings promised predicated upon obedience to these laws. Read what the Lord has promised to us if we will keep these commandments. There will indeed be blessings not a few, and revelations in the time thereof; for God is a God of revelation, and His spirit is a spirit of revelation, and He and Jesus Christ and the Holy Ghost do not change. They are the same yesterday, today, and forever; and they are not afar off. They do not count distance as we do. We can ask and receive, and while we are asking we can be receiving. The time is to come, according to ancient prophecy, when before we have done asking we shall receive, because we shall be brought into such close harmony with the powers that are on high. This is what we need in our homes; to have the spirit of Christ in our hearts, to be kind, forbearing and charitable, to

love one another, to seek to bless all mankind and not curse, and to be patient. When we are reviled against, when our enemies speak evil of us, when they try to do us injury, we should possess our souls in patience and wait for the Lord to move. Those who will not repent we should leave in His hands. We have no desire to do injury to any living being. I know that this is the spirit of Christ, and that we should cherish it. We should not desire to curse or to retaliate, but to bless and to do good, to build up and not to destroy. If we will seek for this spirit, realizing that Christ is our living head, and that our brethren who are called to labor in our midst are His servants, and we are all building up a church to Christ and should pattern after Him in all His perfections as far as we can, peace will be in our minds and in our hearts, and the power of God will be upon the elders in carrying the Gospel to the ends of the earth, and the Lord will bear them up and bring them off more than conquerors.

While thinking about the great blessings we are enjoying, the splendid condition of the Church, financially and spiritually, the means that are being employed for the extension of the work and for providing employment, the thought came to my mind, supposing it were not so; supposing that instead of our hearing these comforting and encouraging reports and learning how the work is prospering, and spreading forth, and on what solid foundations the Church is being reared, and how everything is smiling and pleasant, we should hear another story—that clouds were coming over us, that it was a day of trial, a day of temptation, a day when we are to be proven, a day when it would seem almost as though the Lord had forsaken us, like it was with Jesus when He was nailed to the cross. "My God, My God, why hast thou forsaken me," was His cry. Not that God had forsaken Him, but He left Him to bear the brunt, that He might feel the pain, that He might understand the anguish, that He might comprehend how people feel when they are in sorrow, that He

might be touched with a feeling for our infirmities, because He bore the pains of us all. Supposing that we should be in such a condition, should we falter, should we fail, should we shrink? No, my brethren and sisters, we should stand firm in the liberty wherewith God has made us free. We should stand in our lot and place. We should be ready to labor for Zion, to carry the Gospel forth to the nations of the earth, to labor at home, to do anything and everything that we can, in joy or in sorrow, in prosperity or in adversity, in times that are good and times that appear to be bad. We should always be on hand, in season and out of season, ready to perform our duty to the very best of our ability; and if we will do that God will fight our battles. And if clouds do arise and sometimes difficulties and barriers appear to be raised in our way, God has the power and will exercise it to sweep them out of our path. "Zion will rise and shine, and the glory of God will be seen upon her, and kings will come to her light, and gentiles to the brightness of her rising," as the prophets of old have predicted. The Lord has to do with those things that are temporal as well as those that are spiritual; for He has declared that "for brass He will bring gold, and for stones iron, and for iron He will bring silver," and He will beautify Zion and cause her to shine and be made glorious. He will convert unto her the abundance of the riches of the earth; for they are all the Lord's, and the Lord has an interest in the earth He has made. He fashioned it, He made it with His hands. As we sing sometimes, "His hands prepared the dry land; the sea is His and He made it." The cattle upon a thousand hills are His, and the fullness of the earth and the precious things (as we look upon them) are His, and He can convert them and will do it to our good when we are ready to use them properly. The Lord is in the temporal as well as in the spiritual things of His kingdom, and will be if we keep His commandments and seek to sanctify them in His service. That is the point. As with Him,

all things will be spiritual to us, if we use them to the glory of God and the benefit of our fellow creatures.

I rejoice with all my soul in the midst of this congregation this afternoon. I have spent many years in this glorious ministry, and the Lord has blessed me, strengthened and supported me, and has prolonged my days. All I am and all I have are His, and I desire to devote them still to His service, to labor for the salvation of mankind, the living and the dead; to work under the direction of Jesus Christ, our Lord, and His servants whom He has appointed to minister for Him. I praise Him with all my soul this afternoon for His mercies. I magnify His holy name. I bear my testimony that Jesus is the Christ, the Savior of the world, and that through Him and by Him the worlds were made, and through Him and by Him they will be redeemed, and light and truth will prevail and darkness and evil will be overcome. Satan will be bound and mankind will be redeemed from his thrall; the Christ will reign over the earth, and those who are true and faithful unto Him will reign with Him in glory. May the peace and blessing of God abide with us all, for Christ's sake. Amen.

AUDITING COMMITTEE'S REPORT.

President Smith then read the following report of the auditing committee appointed at the last semi-annual conference.

Salt Lake City, Utah, April 4, 1906.

President Joseph F. Smith and Counselors, Salt Lake City.

Dear Brethren—We, the committee appointed to audit the accounts of the Church for the year 1905, beg leave to report as follows:

We have examined the accounts of the Trustee-in-Trust, and are pleased to say that they are kept in a very business-like manner, that the mechanical part is very well done, and that as a matter of bookkeeping they leave nothing to be desired.

We have also examined the accounts of the Presiding Bishop's office, together with the auxiliary accounts which are reported to that office. These accounts cover a very wide

range, as you are aware, dealing with every stake president and bishop in the Church; and also dealing, as they do, with things other than cash, there is a large amount of labor and a great degree of technical knowledge of bookkeeping and executive ability involved in properly keeping them, and we are pleased to say that we found everything in a very satisfactory condition. The accounts are as accurately kept as those of any bank or mercantile institution of a high order. We also noted that the presidents of stakes and bishops of wards are so fully instructed in reference to the care of the revenues of the Church which come into their hands that there is a very small percentage of loss or waste, and the accounting is made on an intelligent and comprehensive basis.

We also audited the books of the Deseret News, and found that the accounts have been kept with care and accuracy. The Deseret News, in our judgment, is ably and judiciously managed, and the business is in a prosperous condition.

It gives us pleasure to report to you finally, that the accounting in the different departments leaves no room for criticism, and so pleased were we with the condition in which we found things that our labors have occasioned us great satisfaction.

The purposes for which disbursements of the tithing revenues have been made are exclusively for the use and benefit of the various interests of the Church, and therefore meet with our commendation and approval. We are satisfied from our investigations that the financial affairs of the Church, under the direction of the First Presidency, have been conducted in a most conservative and economical manner.

Your Brethren,

RUDGER CLAWSON,
W. W. RITER,

CHARLES W. NIBLEY,
A. W. CARLSON,

Members of the Auditing Committee.

President Smith repeated a former statement that any tithe-payer who is dissatisfied with the manner in which disbursements are made has the privilege of inspecting the Church records at any time.

The question of accepting the report of the committee was put to the conference by President Lyman with the result that the report was accepted unanimously.

The choir, with soloists, sang, "Why Do the Nations Rage."

PRESIDENT FRANCIS M. LYMAN.

(Closing address.)

Religious and secular educational institutions of the State flourishing.—Resources of the State being developed.—Spiritual condition of the Saints excellent.—The Lord will sustain His Church and people.—Sorrow because of vacancies that have occurred in Councils of the Twelve and Seventies.

We feel that our time is very precious when there is so large a gathering of representatives of the various departments of the Church, consequently our discourses are necessarily brief. We have heard from quite a number of our brethren during the conference as to the condition of affairs among the Saints who are gathered in Zion, and also in the various missions throughout the United States. We have heard of the great good that is being accomplished by the Church school system, and the great expense which the Church has incurred in sustaining our Church schools in the stakes of Zion. A splendid work is also being done in our state by the district schools, the high schools, the Agricultural College, the University, and by denominational schools; for the Latter-day Saints are not the only people who believe in church school education. Our Christian brethren of various denominations have established some excellent schools, and these, together with the Latter-day Saint schools, are aiding very much to place this state in the front rank educationally. As a State, we are entitled to congratulation for the educational effort put forth. The agricultural resources of the State are being developed; the mineral deposits are being opened up, and we are becoming one of the rich states. Though we are not quite 60 years of age, we compare favorably with the states about us, some of which are older and some younger. The Latter-day Saints are doing their part in this, and are receiving their fair measure of prosperity and blessing. They have led out particularly in developing the agricultural and educational departments of the State, and have done consider-

able also in developing the mineral resources of the country; and in common with the other people of the State, they are sharing in the prosperity. Our sugar industry has been referred to. It has brought much wealth to our state, although it has only been running a few years, and the prospects are altogether favorable for the future. We have led the way in this industry in the United States; at least, we have very closely followed those that have been in the lead.

The Lord has blessed His work. You have heard the testimonies of our brethren in regard to the truth of this work. The Lord has established it, and will maintain it to the end. We understand that it is established never to be thrown down, and never to be given to another people. The Lord has blessed us individually with a positive testimony in regard to the truth, so that whatever afflictions and trials come upon us, we do not fall simply because others do. If calamity comes upon one, it is not necessary that another should fall down; the Lord will sustain every individual member of His Church. Whatever we may have to grapple with in this life, whatever losses, financial or otherwise, the Lord will sustain us if we will but remain faithful and true to him. Up to this date the Lord has not forsaken His people. He never will forsake them; He will care for them as a whole, and in the various departments of His kingdom. He has ordained that in the organization, which is so perfect in all its departments, there shall be no breach. There shall nothing occur to break the force and power of this work. Men may die; men may apostatize and turn from the truth, families and large numbers of people may. There have at different times been losses to the Church by schisms and other troubles; but the Church has been so trained and disciplined, during its existence of seventy-six years, that today there is a solid phalanx of veterans who have seen service and passed through trials and tribulations without being disturbed. So when afflic-

tions come, when difficulties arise, and we are threatened from all directions, we possess our souls in patience and wait upon the Lord, for we do know that this work is the Lord's. The Prophet Joseph Smith has accomplished his mission on the earth; the same with President Young, President Taylor, President Woodruff, and President Snow. President Joseph F. Smith is with us today, and he will accomplish his mission, as his predecessors have done, and will go to his reward. So will we all in due time; but we will not go till we get through; and we intend to be just as long getting through and finishing our work on this earth as we possibly can be. In other words, we intend to live.

I say to the Latter-day Saints that we have everything to encourage us, to increase our faith, and establish our standing and fellowship in the favor of the Lord. We have no reason to find fault or complain. We may have trials ourselves; we may have difficulties with our neighbors; various things happen that we consider very serious afflictions at times, but they prove beneficial in the end to those who are faithful. They demonstrate the strength of the fibre of which we are made, and the measure of testimony and faith that we have in the Lord. The Latter-day Saints can be trusted; they have always been worthy to be trusted. They have been true and faithful, and will be to the end, as a people. We need have no trouble or fear, for we have been made free by the Truth. The Gospel we have embraced has made us able to endure the trials and hardships of life. We are increasing in numbers, in wealth, in influence and in power, and the Lord is entitled to the credit, for it is He that enables us to do it. We are under obligation to Him for our very being, as well as for what we are accomplishing.

I want to draw attention to the fact that throughout Zion, not only is there material prosperity, the result of agriculture, mining, manufacturing and the like, but there is spiritual prosperity also. Our houses of worship are being greatly improved, and we are building

splendid new meetinghouses, almost like temples; I am not sure but we have gone a little to the extreme in that regard. The school buildings throughout the state are very creditable; in fact, when you travel and see what has been accomplished in this line, you can discover that there is faith in the hearts of the people of this state, and a love for education, and they are generous in the building of schoolhouses, academies and universities. The spirit of education has taken hold of the people, and we are in the front rank with states that are more than a hundred years old. In these matters we have nothing to be ashamed of. When our boys and girls obtain all the education they can in the district schools and high schools here, we occasionally send them from home into the older states, and even across the water to Europe, that they may have the advantages of the best schools in the world. In addition to that, our people travel largely abroad as missionaries, preaching the Gospel throughout the world, and thereby get training and experience that is most valuable. This state, and the states and territories surrounding us, where the Latter-day Saints are in considerable numbers, are having the benefit of all this.

Now, we feel very grateful for the generous attendance of the people at this conference. After drawing attention to many good things we have to encourage us, and make us happy and joyous, and to thank the Lord for, we have some things to be very sorrowful about. It becomes my duty to announce officially to the Church that, on the 6th day of February, in the city of Richmond, Cache County, our beloved brother, President Marriner W. Merrill, passed from this life, making a vacancy in the council of the Twelve. Also to announce to you the resignation of our beloved brethren, John W. Taylor and Matthias F. Cowley, from their positions in that Council, because they found themselves out of harmony with the Presidency of the Church and the quorum to which they belonged. Their resignations, you may well ap-

preciate, caused us the deepest sorrow. They were accepted by the Council of the Twelve Apostles and the First Presidency on the 28th day of last October, causing two more vacancies in the Council. On the 23rd day of December last our beloved brother, President Christian D. Fjelsted, a member of the First Council of Seventies, passed away, leaving a vacancy in that presiding quorum. Here are four important vacancies, which will be filled at this conference, as we have been directed to do by the Lord, through our President, Joseph F. Smith.

AUTHORITIES SUSTAINED.

President Lyman then presented the General Authorities of the Church as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as first counselor in the First Presidency; Anthon H. Lund, as second counselor in the First Presidency.

Francis M. Lyman, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George A. Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney and David O. McKay.

John Smith, as presiding Patriarch of the Church.

The counselors in the First Presidency and the Twelve Apostles and the presiding Patriarch as Prophets, Seers, and Revelators.

First seven presidents of Seventies: Seymour B. Young, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart.

William B. Preston, as presiding Bishop, with Robert T. Burton and Orrin P. Miller as his first and second counselors.

Joseph F. Smith as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church historian and general Church recorder.

Andrew Jenson, A. Milton Musser, Brigham H. Roberts and Joseph F. Smith, Jr., assistant historians.

As members of the general Church board of education: Joseph F. Smith, Willard Young, Anthon H. Lund, John Nicholson, George H. Brimhall, Rudger Clawson, John R. Winder and Charles W. Penrose. Arthur Winter, secretary and treasurer of the general Church board of education.

Rudger Clawson, Reed Smoot, William W. Riter, Charles W. Nibley and August W. Carlson, auditing committee.

John Nicholson, as clerk of the conference.

Evan Stephens, as director of the Tabernacle choir, with Horace S. Ensign, assistant; John J. McClellan, organist; Edward P. Kimball, assistant organist, and all the members of the Tabernacle choir.

President Lyman announced that the voting was unanimously affirmed in every case.

President Lyman concluded, as follows:

I pray that the Spirit of the Lord may go with us to our homes from this conference, that we may continue our faithful labors, and that our devotion to the cause of the Lord shall increase, and be intensified and strengthened from this time forth. The Lord is with His people, and they will prosper from this time forth more than ever before. We have heard today that this is the banner year in our temporal prosperity, but this will seem small compared with the prosperity that will attend the people hereafter. God bless you in the name of Jesus Christ. Amen.

ORGAN RECITALS.

President Smith requested a vote of the conference on the proposition that free organ recitals be given in this building every Tuesday and Friday, till next conference, explaining that

he wished the vote of the Saints because it required an expenditure of means to heat and light the building. A vote approving the proposition was the result.

The choir sang the "Hallelujah Chorus," and the benediction was pronounced by President John R. Winder,

after which conference was adjourned for six months.

The stenographic report of these proceedings was taken by Elders Arthur Winter and F. E. Barker.

JOHN NICHOLSON,
Clerk of Conference.

OCTOBER, 1906

Seventy-Seventh
Semi-Annual
..Conference..

OF THE

Church of Jesus Christ
of Latter-day Saints

Held in the Tabernacle, Salt Lake
City, Utah, October fifth, sixth and
seventh, nineteen hundred and six,
with a full report of the discourses



Published by the Deseret News

The Deseret News BOOK STORE

Is the LEADING Book Concern of the State

FULL line of Standard
& Miscellaneous Books
—Histories, Biographies,
Late Popular Fiction, Etc.

All of the Church and Home
Publications. ¶ Send for Free
Catalogue and Price List.

Number 6 Main Street

Salt Lake City, Utah
Deseret News Building

GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Seventy-Seventh Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m. on Friday, October 5th, 1906, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith, John R. Winder, and Anthon H. Lund; of the Council of the Twelve Apostles, Francis M. Lyman, John Henry Smith, George Teasdale, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney and David O. McKay; Presiding Patriarch, John Smith; of the First Council of Seventies, Seymour B. Young, George Reynolds, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart; of the Presiding Bishopric, William B. Preston, Robert T. Burton and Orrin P. Miller. There were also a large number of presidents of stakes and missions, with their counselors, bishops of wards,

and numerous other prominent men and women representing various organizations of the Church.

President Joseph F. Smith called the assembly to order, and the services were commenced by the choir and congregation singing the hymn:

Redeemer of Israel,
Our only delight,
On whom for a blessing we call,
Our shadow by day,
And our pillar by night,
Our King, our Deliverer, our all;

The opening prayer was offered by Elder William McLachlan.

The choir sang the hymn beginning:

Though deep'ning trials throng your way,
Press on, press on, ye Saints of God!
Ere long the resurrection day
Will spread its life and light abroad.

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

The Saints increasing in faith and good works.—Futile efforts of enemies of the Church.—Interesting account of recent trip to European countries.—

Historic places in U.S., and reminiscences concerning same.—Be true to the faith, and unite in defense and up-building of Zion.

I feel very grateful this morning for the privilege I have of beholding the faces of my brethren and sisters assembled here at the opening of our Seventy-seventh Semi-annual Conference, and as on all past occasions when we have met in our conferences I sincerely hope that the spirit of peace, the love of truth, and the desire for good may be paramount in all that may be said or done during this conference. It is gratifying also to see the number assembled at this first meeting. It shows an interest in our work and in the cause of Zion which speaks well for those who are present; and I sincerely believe that the faith of the Latter-day Saints is increasing, together with their knowledge and their love for the truth, and the people are becoming more and more established in their convictions of the truth of the Gospel which has been restored in these latter days.

Everything seems to point to the continued advancement of the cause of Zion. The earth has been blessed to a very great extent by the favor of the Lord during the last season, and the most of our people have reaped bountiful harvests and have been prospered not only spiritually but also temporally. I think we possess the evidence that the good works of the Latter-day Saints are not diminishing, but that they are indeed increasing and we—with but very few exceptions—are as determined today as we ever were, or as ever any members of the Church were, to continue to fight the good fight and keep the faith.

I desire to express my feelings of

welcome to the Latter-day Saints who are here today, and to those who shall attend this conference, and say to you, my brethren and sisters, that we love the truth and the work of the Lord today even more than ever before. We are not disheartened, we are not discouraged, we are not fainthearted. We believe in the Lord, and we know that He is mighty to save that He has guided the destinies of this people from the first moment until the present, and that it is not in consequence of the wisdom of men that we have escaped the plots, schemes and machinations of our enemies, and that we have been permitted to live and grow in the land, to become what we are, but it is through the wisdom, mercy and blessing of Him who rules the destinies not only of men but of nations. We owe all to God; we extend our thankfulness and gratitude to Him for the manifestations of His love and care and protection.

I was going to say that we did not owe anything to our enemies; that was the first thought that sprang up in my mind, but I will hold that back. I think we owe something to our enemies too for the advancement of the cause of Zion; for up to date everything that has been done or attempted to be done to thwart the purposes of God and to frustrate His designs has been overruled for the good of Zion and for the spread of truth. And that will continue to be the case until the end, for they are fighting God's work, and not mine nor that of any man.

Very recently, with the approval of some of my brethren who were present when the thought occurred to me—and it did not occur to me until just a few hours before I

came to the conclusion—I started with a friend to visit in the eastern countries a little. The thought first arose in my mind on Saturday evening, and was matured, so far as my determination to leave home for a little while was concerned, on the following day. I left home for a rest—not that I expected to obtain physical rest, but a change sometimes is rest to men who are constantly engaged in duties that are strenuous and at times very burdensome. As it may be interesting to some of my brethren and sisters I would like to briefly outline my visit. When we left here we first stopped at Omaha, and as I traveled the plains in the days of my childhood, again in the days of my youth, with ox teams, mule teams and so forth, I concluded it would be interesting to make a visit to the old camp ground of Israel at Winter Quarters on the bank of the Missouri river, which we did on the 24th of July, Pioneer day.

We had the privilege of meeting with some of the Elders engaged in the mission work there, and the few saints who are living about Omaha and vicinity, and had a royal good celebration of Pioneer day. We met under the old historic tree said to have been planted by the hand of President Brigham Young, and which now is one of the largest trees in the vicinity, and there our friends spread their feast, which we partook of with them. We associated with them with great pleasure, answering inquiries made of us.

We next made a little halt at Chicago and had a very pleasant visit with some of our children who are going to school there, although our stay was very brief. We were not long in New York, as we reached there only a few hours before the

sailing of the vessel. Our voyage across the Atlantic was never so pleasant before—not a ripple on the ocean nor anything to make the voyage more unpleasant than sailing upon a lake—a placid, calm sea.

We landed in Antwerp on the 7th day of August, and from there visited the city of Rotterdam, and the next day the city of Amsterdam, in Holland. In Amsterdam we attended a conference of Latter-day Saints, and found there a lively branch of the Church. We had the pleasure of meeting with the young men who have gone out from Zion to proclaim the Gospel to that people, and as some of their parents may be present here today, I desire to say to them that they have great reason to be proud of their boys. I do not think—speaking now of the meeting that we had with all the Elders in the missionary fields that we visited—I do not think there can be found in all the world a like number of equally noble, excellent-spirited young men, as are your boys who are at present out in the missionary field, and I think this can be said of them almost as a whole—extremely few exceptions at the most.

From Amsterdam we returned to Rotterdam and held another conference with the Latter-day Saints, and some strangers and friends who were invited in, and who availed themselves of the opportunity. We had a most excellent time with them there. Here we found another flourishing branch of the Church, and the Elders, (all of them young men, active, energetic, faithful, virtuous and noble,) are doing all in their power by example as well as by precept, to spread the word of truth among that people. From here we visited Germany, stopping a few days at the city of Berlin.

Here again we met with the Latter-day Saints and with the Elders, as many as could get together in that mission, and we had another very enjoyable time. Here we found some excellent conditions existing, but some conditions that were not favorable, which I regretted to find. I will briefly say: Some of our young people who have gone to Berlin to study music or to follow other pursuits, by their negligence to perform their duties, by their neglect to go to the meetings of the Saints, by their holding themselves apart from the Latter-day Saints, they are not wielding a wholesome or good influence upon the people of that country. I want to tell you that, and I say it with regret. They make the excuse that they have to study and practice every day and when Sunday comes, if they do not have to continue their practice, they are so fatigued that they cannot go to meeting. Now if any of you have children in that condition I would advise you to stimulate them to do their whole duty and set a good example before the people of the world in this direction. I really think that the sending of our children to Berlin to study for years is considerably overdone, and I do not believe that as a rule very much good will ever accrue to our children who go there.

From Berlin we went to Zurich in Switzerland and held a conference. From there we went to Lucerne, and from there to Berne, where we again met with the Saints in conference and had a most excellent and interesting visit, not only with our people in general, but with strangers who visited us. We also held meetings with the Elders, in some instances having as many as 50 or 75 present with us at one

time. From there we returned to England, landing at Dover on the return, by way of Paris, France, where we remained a couple of days. In London we again met with our people in conference. We also met with many of the Elders of that mission, all of whom, so far as I could judge, seemed to be in excellent spirits and faith, willing, ready and active in the performance of their missionary labors. We had a good conference in London, and we afterwards had a most excellent meeting with the Elders of the mission. From London we visited Scotland and attended conference in Edinburgh and Glasgow, where we also had an enjoyable time with the people and with the Elders of that portion of the British mission. Returning south from Scotland we called at Liverpool, and attended another conference of our people at Blackburn, in Lancashire, and also held a priesthood meeting there. Here we found the same conditions as far as our Elders were concerned—a noble lot of young men, bright, intelligent, active, honorable, upright, clean, pure, and sweet as were ever found in any part of the world.

After a short visit at Liverpool we returned to London. We spent a few days visiting in that great city the places of interest. From there we returned to Dover and took steamer again for our native land.

On reaching New York, the 18th of September, we made arrangements as hastily as possible and visited Vermont, the birthplace of the Prophet Joseph Smith, and spent a couple of days there. We found that great improvement had been made under the direction of Brother Junius F. Wells. The grounds have been laid off beautifully, the memorial cottage completed and

made ready for occupancy, and everything is looking beautiful and attractive there. Quite a large number of our neighbors who attended the dedication services on the 23rd of December last, hearing that I was there, did me the honor to call upon me and shake hands. They made us a very pleasant little visit. The burden of their conversation was: "Don't take Mr. Wells away from us." They want Mr. Wells to remain with them.

From here we visited the historic Hill Cumorah, and the old homestead of the Patriarch Joseph Smith and his family. We also visited the grove where the first childhood prayer of the Prophet Joseph Smith was offered up, and where the first manifestations of the approval of Heaven were made to man in these latter days, with reference to the opening of the dispensation in which the fulness of the Gospel of Jesus should be restored to the world, and the authority of the Holy Priesthood again conferred upon man. To say that the visiting of such places as these does not inspire serious thought and peculiar feelings, at least in my breast, would not be true.

There is something hallowed about those places, to me and to all, I think, who have accepted the divine mission of Joseph Smith, the Prophet, and who are imbued with the spirit of the Gospel that he was instrumental, in the hands of the Lord, in restoring to the earth. To me it is pleasing and inspiring to visit the haunts of that great and good man, and his associates in the early days of the Church, and even before the Church was organized. We visited Palmyra, near the hill where the plates of the Book of Mormon were found and shown to the Prophet Joseph by the angel

Moroni, and where they were given to Joseph by him; which is a truth that all Latter-day Saints will have to accept in order to acknowledge the divine authority of the man who has borne this testimony to the world, and who was instrumental in revealing the fulness of the Gospel to the children of men.

From Palmyra we visited Kirtland, Ohio, and looked again over the ground once occupied as a dwelling place of the Latter-day Saints. Where many years ago a prosperous, thrifty people dwelt in somewhat large numbers, today we find a little scattered village. The country is almost deserted. The population at present approximates about 400, or 500 people. The temple still stands as a monument of the sacrifice of this once poor but faithful people, who in that early day sacrificed not only their means and their time, but their comfort and the comfort of their families, for the purpose of building that house in obedience to the command of God. Those who possess it now comprehend little of the objects and purposes for which the temples of God are built. They little understand the main principle, main doctrine, or main reason and cause making it necessary to erect temples unto God. Those principles are rejected by those who are today in possession of the building. It is simply used by them as an ordinary meetinghouse and a place for Sunday school. So long as it is used for even this purpose, we have no reason to complain, and we do not complain. We have gone beyond it; we have outgrown that building. Today we have no use for it, as the Lord has shown us even a better and a greater way, and so far as I am concerned, those who possess it are perfectly welcome to it, al-

though the manner in which they came in possession of it, to my mind, is exceedingly questionable.

From Ohio we did not follow down the course of the Church into Missouri and from Missouri into the state of Illinois. We passed over that part of the migrations of the Saints, going direct to Carthage, the scene of the martyrdom. I had a desire to see that place, as I had never seen it before; and I felt that I would like to see the spot where the blood of those innocent men was shed for the testimony they bore to the world of the divine mission to which they were called—a command from God to restore the fulness of the Gospel and the way of life and salvation to the world. I will not attempt to express to you in the least degree how I felt on that ground. We did not remain there long, but came to Nauvoo, the last resting place of the Latter-day Saints in the eastern part of our land, at the time near the western frontier of the United States.

It was a source of great delight and pleasure to visit the scenes of my childhood, and to go around the deserted city and see the various houses which I remembered from my childhood. We visited the place that was once called the "Mansion," the home of the Prophet Joseph Smith, so altered and changed to-day, internally at least, and so old and dilapidated outside, that one familiar with it in the early days could scarcely recognize it as the same place. The old homestead that was first built on the bank of the river, occupied by the Patriarch Joseph (the father of the Prophet Joseph) and his family in the early days, still stands, but in a most neglected condition, almost ready to crumble to the earth.

We visited the spot where the

bodies of the Prophet Joseph and his brother were buried, after their martyrdom, and also their brothers, Don Carlos and Samuel. We recognized as nearly as might be the spot in which their sacred remains were deposited after their death, the bodies of the Prophet and the Patriarch having been removed two or three times in order to satisfy a fancy of somebody, in order to prevent their whereabouts being known—the history of which I am thankful to have, as I received it from an eye-witness.

We also visited the Nauvoo House, the place where the original manuscript of the Book of Mormon was placed by the hand of the Prophet Joseph Smith, together with a bound copy of the Book of Mormon, the Doctrine and Covenants and other Church publications extant at that time; and with petitions to the governors of the various states, on the part of the Latter-day Saints, for redress for the wrongs they had sustained at the hand of Missouri. These and other relics were deposited there and in after years exhumed and removed by Mr. Bidamon, who was then in possession of the property.

We likewise visited the spot where once stood the house in which the revelation on plural marriage was first written by Wm. Clayton, by dictation of the Prophet Joseph Smith; and also where the Endowments were first revealed and given by him. We also visited the place where the revelation on plural marriage, given through the Prophet Joseph Smith, was first read to the high council of the stake of Zion, at Nauvoo, by Hyrum Smith, and recalled some of the historical facts that occurred within those walls. I pointed out to my

friends the spot on the shore of the Mississippi river where the Prophet landed with his brother, from a skiff, when they gave themselves up into the hands of the mob to go to their martyrdom at Carthage. We visited other places of interest, but it would be too much for me to attempt to express my feelings in visiting these ancient, now almost obliterated places of interest. We found in Nauvoo a very kindly feeling existing on the part of the people whom we met. They all seemed to be friendly to us, pleased to meet us, and we felt very much delighted with the spirit that we found in that once favored and flourishing place. After our visit there we returned by rail home.

I want to say to my brethren and sisters that I have returned home physically very much improved over what I was when I went away. Now, I realize of course, this is a very trivial affair and of but very little interest to you. At the same time, it has been a voyage and a trip that has been fraught with very great interest to myself, and has been I think profitable to me, not only physically but spiritually. I return to you, to my home, to my duties and to my labors with the people of the Latter-day Saints, determined as ever I was to be true to the people of God, to my covenants and to all men; to honor the Holy Priesthood that has been conferred upon me; and I do not care for and don't want to pay any heed to the ridiculous nonsense, the foolish twaddle, and the impious slurs that are being cast at me and my people, by wicked hearts and perverted minds. Let God deal with them as seemeth Him good. Don't you allow yourselves to be troubled over these things in the least.

Now, my brethren and sisters, I

did not anticipate occupying so much time, when I arose, and I hope you will pardon me for trespassing so long upon your patience. I rejoice in the testimony that I have received and in the assurance I feel in my soul that God is pleased with the most of His people. There may be some who are foolish amongst us, shallow persons who look only to the surface, who do not go down into the truth—into the facts. There may be those who are swayed for a little while by the popular clamor, who may give way to some extent, to the things that seem to pervade certain quarters, but when they wake up to their condition and to the real truth, many of the few that are thus influenced and swayed against the truth and against reason and righteousness, will be willing to repent in sackcloth and ashes. It is not my purpose to stand here and try to make any apology or to offer any defense of my own course, of my own life and labors. I am willing to leave myself and my labors and my life in the hands of God, and to the judgment of my friends and the people of God. If I have wronged any man spiritually or temporally, in any sense or in any form, I pray him to come to me and let me know wherein I have wronged him or done him any harm, and I will go more than half way—I will go the whole distance if necessary to make it right with him.

I am for the kingdom of God. My brethren and I, I trust, are united in this, and if need be I think we can put aside any difference that may exist between us, and unite in that which is good and right and proper for the defense of the people of Zion and for the continuance of the upbuilding thereof. I do not think that there is any serious

breach or any serious difficulty existing among the Latter-day Saints anywhere. I think that all that is necessary is for us to see the light and we will walk in the light; to understand our duties and we will do them, no matter what our private feelings may be. The Lord bless you, peace be unto you.

I want to say to these presidents of stakes who are present: you have my confidence; you have my love. I pray for you every day of my life, and I trust that you remember me and my brethren in your prayers. We understand the responsibilities that rest upon you in the discharge of your duties. You are fathers to the people; that great responsibility rests upon you; your labors are manifold and sometimes very difficult. We realize the burdens that you have to bear, the patience that you have to exercise and exhibit in the discharge of your duty, in order that you may avoid giving offense, and that you may reconcile the people, over whom you preside, to that which is right without using drastic measures. We understand this, and you have our sympathy, our fellowship, our love, and what strength you may derive from our faith and prayers, that you may preside in righteousness over your different stakes of Zion, and that your brethren associated with you may be united with you, and that you may pull together in that which is right and proper for the upbuilding of Zion and the defense of the people of God.

I see before me a number of young men who have been entrusted with the presidency of missions abroad, and I want to say to you that so far as I have been acquainted with these men, they are men after my own heart, true men, faithful, diligent in the performance of

their duties, acceptable and honorable in the sight of God and man. We love them and we admire their courage in absenting themselves from their homes for years at a time, making sacrifices of their personal interests and enjoyment, for the good of the people abroad in the world and for Zion. We admire them and say to them as to the presidents of stakes on whom so much depends, God bless you one and all and strengthen you in the performance of your duties. We look upon the counselors of these men in the same way and we would say to them, one and all, stand together with your presiding officers, be united in whatever will tend to build up Zion and defeat the purpose of her enemies, whatever that purpose may be.

Above all things let me say to the counselors of the presidents of stakes and of missions and to the Bishops and their counselors,—let me say to you all, live exemplary lives, so that you can each say to the people: "Come and follow me; follow my example; obey my precepts; be in union with me, and follow me as I am appointed to lead, advise and counsel, as I follow Christ."

Let every man live so that his character will bear the closest inspection, and that it may be seen as an open book, so that he will have nothing to shrink from or be ashamed of. Let all men who are elevated to positions of trust in the Church live so that no man can point to their faults, because they will have no faults; so that no man can justly accuse them of wrongdoing, because they do no wrong; that no man can point out their defects as "human" and as "weak mortals," because they are living up to the principles of the Gospel,

and are not merely "weak human creatures" devoid of the Spirit of God and the power to live above sin. That is the way for all men to live in the kingdom of God.

We should set an example; we should be true to the faith, as Brother Stephens sings to us; true to the faith! We should be true to our covenants, true to our God, and true to one another and to the interests of Zion, no matter what the consequences may be, no matter what may result. I can tell you that the man who is not true to Zion and to the interests of the people will be the man who will be found bye and bye, left out and in a pitiable spiritual condition. The man who stays with the kingdom of God, the man that is true to this people, the man that keeps himself pure and unspotted from the world, is the man that God will accept, that God will uphold, that He will sustain and that will prosper in the land, whether he be in the enjoyment of his liberty or be confined in prison cells; it makes no difference where he is, he will come out all right.

May the Lord bless my brethren and my sisters who are engaged in the work of the ministry. Here are our sisters engaged in the Relief Society work, with whom I had the pleasure of meeting last evening. Here are sisters who are connected with the Mutual Improvement associations, and those also connected with the Primary work and our Sunday school interests, as well as the brethren associated with these organizations. They all have our blessings, because we have confidence in them. We believe that they know the truth themselves and do not have to borrow light from somebody else. We know that their integrity is unimpeachable;

we know they love God and the truth and that they love the work more than their own personal interest. We know many of them and we know these are their feelings. We love them; they have our respect, our full confidence; the blessings of the Lord will attend them. He has done so in the past and He will continue to bless them so long as they continue to sustain the Priesthood of God that has been placed in the earth to guide the Church and to counsel in the affairs of the kingdom of God.

What I mean by the Kingdom of God is the organization of the Church of Jesus Christ of Latter-day Saints, over which the Son of God presides, and not man. That is what I mean. I mean the Kingdom of which Christ is the King and not man. If any men object to Christ, the Son of God, being King of Israel, let them object and go to hell just as quick as they please.

Let us sustain Christ, His people, and His cause of righteousness and redemption; let us sustain one another in the right, and kindly admonish one another in regard to wrong-doing, that we may be friends and saviors on Mount Zion, one for another, and that we may help the weak and strengthen them, encourage the doubtful and bring light to their right understandings as far as it is possible, that we may be instrumental in the hands of God of being saviors among men. Not that we have power to save men. We have not; but we have power to show them how they can obtain salvation through obedience to the laws of God. We can show them how to walk in order to be saved, for we have the right to do that, we have knowledge and understanding as to how to do it, and it is our privilege to teach it and to enforce

it by example as well as by precept among our associates wherever we are in the world.

I want to say of my Counselors in the Presidency, there are no better men in the world today; and they are loyal to you; they are loyal to the people of God; they are loyal to their covenants and to the interests of Zion, and they are laboring faithfully for the accomplishment of all the good that it is possible to accomplish through their influence and through their agency and faithful labors. I can say the same of my brethren the Twelve, and others associated with us in the Holy Priesthood. The Lord bless them and sustain them in right doing and in upholding and sustaining God's work and the authority that He has revealed and restored to His children in the world. Now, may the Lord bless you, and may peace abound in your hearts and homes; may the blessing of prosperity attend you in your outgoings and incomings and all you put your hands to in righteousness, is my prayer in the name of Jesus. Amen.

The choir sang the anthem, "Song of the Redeemed."

PRESIDENT JOHN R. WINDER.

Good results of President Smith's recent extensive journey.—Assurance of the triumph of the Lord's work.—Gratifying unity of the Church authorities and the Saints.

My heart is filled with gratitude, praise and thanksgiving to my Heavenly Father that He has extended my days until the present time, and that I have one more opportunity of meeting with you, my brethren and sisters, in conference. I have been delighted in listening

to the remarks that have been made by our beloved President. We rejoice to see him back again. We missed him while he was absent, but we are glad to know that it has been beneficial to his health, and pleased to hear of the good he has accomplished while he has been visiting various missions of our Church in the nations of the earth.

I assure you, my brethren and sisters, that his brethren are one with him in all matters that pertain to the best interests and building up of the kingdom of God upon the earth. We are united in every effort that is put forth for the welfare of the Church and people of the Lord, and I am grateful to be enabled to bear testimony to what he has said in relation to this matter. I realize also that if we live near to the Lord, this testimony will continue to abide with us. This is the Lord's work that we are engaged in. The nearer I live to the Lord the more strength He gives me, and my faith in His promises is increased. The work is growing and spreading. It is upward and onward, at home and abroad.

We are glad to be able to bear this testimony. Rest assured, my brethren and sisters, there is no need to be alarmed. There is nothing that will transpire that can hinder the progress of the work of the Lord. We put our trust in Him. It is His work, and we are endeavoring to carry it forward here upon the earth. Although we may be feeble in our efforts, yet we know that when we are sustained by Him the work will progress.

I am thankful, my brethren and sisters, for the health and strength the Lord has blessed me with, and that He has extended my life until the present time. I am fifteen years past what is termed the allotted age.

of man—three score years and ten. Don't you think I ought to be thankful to the Lord for His goodness and mercies to me? I think so, above all men upon the earth.

I am gratified to have the opportunity of bearing testimony to the truth of the statements we have heard this morning related by our President. I desire to emphasize one remark of his, that he and his brethren are united, and repeat emphatically that his brethren are united with him, and they propose to stand by him till the end.

May God help us all to be faithful and true to the covenants we have made, to stand by each other, to be faithful, true, and united in furthering the interests of the kingdom of God, is my prayer in the name of Jesus. Amen.

PRESIDENT ANTHON H. LUND.

Beneficial effects of the Church conference meetings.—Commendable diligence and self-denial of missionaries.—Mission of the Prophet Joseph Smith.—Heroic sacrifice of Joseph and Hyrum.

I also can say that I have been delighted this morning to hear our President give a report of his travels in our missions abroad. I know how the Saints would rejoice to listen to their beloved leader, and have the privilege in foreign lands to hear his voice. I am glad that he returns to us in improved health; for the work at home was hard on him and his health was not the best when he left us. I wish he had had a little more time when he was in Europe, so that he could have visited the Scandinavian missions as well. I know that there are thousands of Saints there who would have rejoiced to have had him with

them. Sometime, maybe, they will have this privilege. I believe the President's visit to different missions has been productive of much good. It has strengthened the faith of the Saints and encouraged them in the good work. I also bear testimony to the fact that we are united with him; that the Twelve and the brethren who labor in the ministry are united, and feel to do all in their power to build up God's cause upon the earth.

These conferences are productive of much good. The Saints come together; they listen to the men whom they look up to as leaders in Zion, and they rejoice in hearing the instructions given, which they take with them to their homes. I believe those who come to the conferences really love the work and want to carry out the instructions given. Of course, the great majority of the Saints cannot attend these conferences; but they can attend their stake conferences, and these also are productive of great good. The Twelve, the Seven Presidents of Seventies, the Patriarch, and other leading men visit these conferences, mingle with the Saints, feel the influence of their spirit, and give them such encouragement and instructions as the spirit leads them to give and as the people are in need of.

The work is progressing both at home and abroad. The reports from foreign missions, and from the missions in the United States, show that our Elders have never been more industrious and zealous in their labors than they are today. They try to perform their duty as messengers of salvation unto the people. They labor early and late, and though not rewarded with worldly honor, nor in many cases made very welcome, still they feel

it their duty to let others know what they themselves have received, to let them understand if they will the beauty of the Gospel, and the great necessity of obeying the principles which have been laid down by Him who is the author of our salvation.

This work is bound to triumph in the earth, because the Lord has established it, and He has promised that it shall not be given to another people. This dispensation is one in which the Lord will bring into one all things, and it will be connected with the dispensations that have passed. All will be brought under one head, and that head is Christ. We are laboring for this. We look upon the whole world as our brotherhood. We do not look down upon those who are not of us; for the Lord has revealed unto us that we all belong to the same family. We are thankful to the Lord that He has made us to understand the Gospel. We understand the great importance of obeying its principles, and we feel the necessity of letting others know this. Upon us rests this great responsibility.

I was pleased to hear our President bear such a good testimony of our young men—sons, brothers and husbands—who are out in the world preaching the Gospel. Think of these young men obeying the call to preach the Gospel! It shows the love there is in them, both for the Gospel and for their fellowmen. Unselfishly they go to the different nations of the earth and labor to spread the glad tidings restored unto the earth. The Lord is with them. He gives them a testimony that cannot be shaken, and they bear it unto men. In this they themselves are blessed. The experience of the missionaries is that the

years spent in preaching the Gospel are the happiest years of their lives. It needs self-denial, sacrifice, unselfishness, to perform this work, and in doing it joy comes to their souls. They leave worldly cares and thoughts of business at home, and put their whole heart into the work. They go from house to house spreading the word, delivering tracts, and trying to get into conversation with men; and though they are often rebuffed and have doors slammed in their faces, still they rejoice in their labors; and when at night they kneel before the Lord they feel to thank Him for the experiences of the day, and promise Him to continue in their labors, if He will give them strength. And how much joy comes to their hearts when they have been able to sow the Gospel seed in good soil and they see it springing forth, giving them hope that it will bear good fruit!

My testimony to you, my brethren and sisters, is that this is the work of God, and that Joseph Smith was a prophet of the Lord, raised up to usher in this last dispensation. He was called to be an instrument in the hands of the Lord to bring in unto man the Gospel which had been taken from the earth. He performed his mission well; he was faithful and true; and he was willing even to give his life for the truth. I was touched when the President said he saw the very place where the Prophet Joseph and his noble brother landed on their return to Nauvoo. They knew that bitter enemies were in their beloved city, seeking their lives; but undaunted they came back. Brother Joseph F. Smith was on the bank of the river and saw them land. When he recently stood there and looked at the same spot, peculiar emotions must have

come to his heart in thinking of that incident. It was about the last time he saw his beloved father and his uncle alive. They went to Carthage. We know what took place. They suffered martyrdom for the cause which they knew was of God. Joseph Smith knew for himself that this was the work of God, and he often told others that they could know it also through the Spirit of God. He was willing to go, as he said himself, "like a lamb to the slaughter." He understood what was coming; but he submitted willingly. He did not shrink, he did not leave his people and try to save his own life, but he sealed his testimony with his blood. And so did his brother Hyrum, the Patriarch. Their integrity, love and devotion come to us as their testament. To us is also given the great boon of having an assurance of the truth, a knowledge for ourselves that this is the work of God.

Let us so live, brethren and sisters, that this testimony shall not leave us, that light may continue with us, that we may see the way in which we should walk, and, seeing it, walk in it, that the gates of hell shall not prevail against us. God bless you all. Amen.

The choir and congregation sang the hymn:

Do what is right, the day-dawn is breaking,

Hailing a future of freedom and light;

Angels above us are silent notes taking

Of every action; do what is right.

Conference was adjourned till 2 p. m.

Benediction was pronounced by Patriarch Angus M. Cannon.

AFTERNOON SESSION.

Conference was resumed at 2 p. m.

The choir and congregation sang the hymn commencing:

Come, come, ye Saints, no toil nor labor fear,

But with joy wend your way;
Though hard to you this journey may appear,

Grace shall be as your day.

Prayer was offered by Elder Anthony W. Ivins.

The choir sang the hymn:

Hark, listen to the trumpeters!

They sound for volunteers,
On Zion's bright and flower-mount.
Behold the officers.

PRESIDENT FRANCIS M. LYMAN.

The Lord will take care of His Church and people.—The Gospel to be heard by all the world.—Its power to correct evil and improve its devotees.—Joy attained only by doing good.—All nations represented in the United States.—Confide in the Lord for guidance in all things.—The Lord pleased with all His priesthood and people who do their duty.—Perpetuity of the Church.

I shall be very pleased if I can make you hear. This congregation is much larger than we are used to speaking to, and this house is so much larger than our meeting places generally that it is with difficulty some of the brethren make themselves heard, while others seem to have voices that are penetrating and clear, and are easily heard from the start.

I rejoiced exceedingly this morning to see so generous an attendance upon the first meeting of the conference, and in being favored with a report from our President

concerning his two months' absence from home, from which we can realize the extent of travel and amount of labor he performed in that length of time. I wonder if any brother beside him has gone abroad to recuperate and rest and has met so many of the Saints and Elders, preached so many discourses and comforted the hearts of so many people in two months' time as he has. While he was gone we were laboring at home in the ministry; but he traveled and labored more than any of us who stayed at home, and yet he has come home rested, refreshed, invigorated, and almost new physically, for which we thank the Lord.

The work that we are engaged in, my brethren and sisters, is the work of the Lord, as we heard this morning; and it will be the Lord's business, as it always has been, to take care of His Church and people, whom He has brought together, converted, and convinced of the truth. He has established in our hearts that spirit which makes us one, and which makes us a little different from any other people in the world; for the Spirit of the Lord which we enjoy differs in degree from that possessed by other people. The Gospel that we have received, the doctrines and principles that have been revealed from the Lord are a little different from those entertained and embraced by other people. The Lord has revealed the true plan of life and salvation in these days, in addition to what we find in the ancient scriptures; that is, He has made plain to us by modern revelation, and in the Nephite scriptures, doctrines that are not easily picked out by men from the Jewish scriptures. The ordinances of the Gospel, the way of life and salvation, have been point-

ed out to us in our own day, directly from the Lord through His Prophet, Joseph Smith, and through the living oracles who have succeeded that Prophet. So that today there is quite a handful of people, approaching half a million possibly in all the world, who believe in the Gospel as revealed through the Prophet Joseph. It has been revealed, it has been published abroad, it has been preached, it has been received and comprehended by this little handful of people. And we are increasing in numbers, spreading abroad as well as being gathered from the world. It is designed by the Lord that the heaven shall leaven the whole lump; that all the world shall have the privilege of hearing this Gospel, and shall be brought within reach of its spirit and ordinances, so that *all* the children of men, as well as the few who are Latter-day Saints, may have the privilege of hearing the Gospel and judging for themselves.

I love the Gospel because it is the truth; because it corrects our errors and reproves us for our sins. The spirit of this work always condemns our transgressions. We are so trained and schooled under the influence of the Spirit of the Lord that we cannot do wrong with impunity. We cannot steal, nor lie, nor be immoral, impure or intemperate, nor in any manner trespass upon the rights of men or women, without feeling the condemnation which comes to our souls at the offense, and the departure of the Spirit of the Lord from us. We realize this individually; every person knows it. It is not necessary for us to be told by our Bishop, or President, or anyone else; we know ourselves, for we have entered into a personal agreement and compact with our Father in heaven to serve

Him and keep His commandments, and He has consented to forgive our sins, to cleanse us, and to free us from the load of wickedness. Through our faith, obedience, repentance and works of righteousness we have entered into a covenant with Him to serve Him, and to obtain forgiveness of sins by our devotion and service to Him, not for a few years, not for a certain term, but for our natural lives and throughout eternity; for what the Lord does is with reference to eternity. So that, when we enter into covenant with Him, it is not only for our natural lives, but it is for eternity. We undertake to serve Him, to honor Him, to keep His commandments, and to walk uprightly before Him. Then, by faithful service in this life, we are assured that the power of Satan with which we are assailed in this world shall cease in the world to come. It is not alone that we may conquer and have advantages while we live this short time in the world, but that hereafter we shall be set free, have absolute liberty, unlimited freedom, and that Satan cannot interfere with us. Now, what a splendid thing it is for us to have the guarantee of the Lord that if we will serve Him while we live in the flesh we shall thus baffle Satan, and he will not have power to tempt us hereafter. We shall be free from him, and his right over us will not pursue us in the world to come. Bad enough to be tormented here; but if we will resist Satan and serve God He will give us freedom hereafter, and will redeem us from our sins and transgressions, from the effects of the fall, and exalt us in His presence, free from the power of Satan who reigns so generally in this fallen world. That is one of the great

blessings we are to receive from the Lord.

These are important things that the Lord guarantees to us through our faithfulness; but we are expected to devote our lives to His service and to works of righteousness, in which there is joy, happiness and safety, physically, morally and spiritually. By doing right we are absolutely safe, free and fearless. We do not fear when we do right, we are afraid only when we transgress the law, when we break the ordinances, and when we disobey what is required of us; for sin makes cowards of us all. As long as we work righteousness and serve the Lord we have no fear of any power in the earth. We may meet with hardships and trials in this life, which we are very likely to do, for it seems to be the lot of fallen man to have trials and difficulties, but if faithful there is redemption and salvation for us. Every man that works righteousness today is favored and blessed of the Lord. And that should be the effort of all Latter-day Saints; for there is no profit in doing wrong. There is no reason why we should do wrong. There is no reason why we should be dishonest, immoral, intemperate, or corrupt in any degree; there is no profit in it. I wonder at myself and my brethren sometimes, when I discover our weaknesses, why it is that we should do wrong. Why should I wrong my brother? I never did wrong a brother in my life but I was ashamed of it and sorry for it. I have never done a wrong that I pride myself of. I have never gloried in wrongdoing; but I have taken joy and felt happy in doing good, and in dealing by others as I would like them to deal by me, not only

towards the household of faith, but everybody else.

We are all the children of God; all men are His descendants. Some are Latter-day Saints, and some are not; some believe in Deity, and some do not; there are infidels, and there are heathen; there are Christians who believe in the Lord Jesus, and there are others who do not believe in Him; nevertheless, we are all the children of the Lord. We are one great family, having one common parent, who is our Father and the Father of our Lord and Savior Jesus Christ. Jesus Christ is also our Redeemer and Savior. He shed His blood for us; made that supreme offering, which has never been made by anyone else. He trod the winepress alone. He shed His blood that you and I might be redeemed, that our sins should be blotted out, and that we should be washed clean, pure and free from every stain that is upon us. We can very profitably serve the Lord and keep His commandments, for we know that this is the work of the Lord, that this is His Church and people, that this land has been kept for the gathering of His people, for their home, and to remain so, where they shall be trained and taught in the ways of the Lord and walk in His paths. We realize that this mountain country has been preserved and opened up at just the right time by the Lord for the gathering of His people from all the world. We can realize that we are just where the Lord wants us to be, and where He wants us to stay; where He wants us to build up His kingdom; where we have built temples; and from whence we have sent the Gospel to the world, and will continue to do so, for that is our ministry and mission. There shall not be a nation

nor a section that shall not hear the Gospel. The way will be prepared among all the nations of the earth; religious liberty will be established. This great nation of the United States is made up of pieces of other nations. We have invited everybody to come, and they have come. I suppose there is not a nation in the world that is not represented among the people of this republic. All the blood that flows in human veins upon this earth is represented among the people of the United States. And the Lord has done this; He has brought these people together; He has prepared the way. He allowed this side of the world to be hidden for many centuries. It was lost to the knowledge of man; but finally it was discovered. It has always been here since it was organized and created—and that is a long time ago, but it was lost sight of. At the right time, however, the Lord led men to discover this country. He led people to come and settle it, and He has controlled their settlements and the organization of the government, and has arranged that there should be liberty upon this side of the world. He has laid the foundations of a very great nation, a nation of great power, strength, wealth and wisdom. In this nation the Lord arranged to lay the foundations of His Church, and it is growing. It grows just as fast as all the membership do their duty faithfully and well.

The Lord will take care of and preserve us if we will do right. It is the right of every Latter-day Saint to know the truth, and to know what is required of him or her, in business, in literature, in art, in science, in music, in politics, and in everything else. Let the Spirit of the Lord manifest to us in these

matters. Let us be in such communication with the Lord that we may know just exactly what to do. Tell the Lord about our temporalities, what we desire to accomplish, and obtain the inspiration of the Lord. The Lord knows everyone of us; He knows our feelings and our weaknesses. He comprehends us; knows our necessities, our integrity, our faith. If not a hair of our heads can fall to the ground without His notice, how easy it is for Him to know our nature, our condition, our weaknesses, and our strong points. If we have intelligence, skill, wisdom, He discovers it. He knows our status exactly, therefore, let us be free with the Lord. Let us be familiar with Him in conversation and in conduct, and deport ourselves as in His presence; for we are there. My brethren and my sisters, you never speak, you never think, you are never inspired, there is not an ambition in your heart, not a thought, either of virtue or of wickedness, that is not open before the Lord; He comprehends these things. It is our duty therefore to so train ourselves day by day that it will be an easy matter for us to do right in the morning, at noon, and all through the day, so that when we retire at night we may be able to represent ourselves to our Father as having walked uprightly before Him all the day; that we have not done wrong, but have been sober, temperate, conscientious and upright. "Father, I have kept the commandments of the Lord this day, be pleased to hear me. I have sickness in my family, I have weaknesses, I need assistance financially, I am in trouble, my heart is afflicted and tender, give me comfort, give me joy and consolation. In these hours of trial, when difficulty and

darkness rise before us, when the clouds threaten us, Father, give us to know that we are in the line of our duty, that we have served Thee and are worthy of Thy favor and blessing, and that Thou wilt take care of us."

That is the condition we should be in, my brethren and sisters, as the followers of the Lord Jesus Christ. Having entered into covenant with the Lord, having received His favor and His anointing, the unction of His Spirit, we should cultivate that Spirit until we can dwell in its light and inspiration all the day long and be guided by it in the performance of our duties, in the care of our families, in business and in everything else that legitimately occupies any share of our attention. The Lord will lead His people as a whole; He will lead President Joseph F. Smith; He will not let him go astray. I am under no obligation to take care of President Smith, or to correct him for fear he will go astray; that is the business of the Lord. He has that work in hand. He has His servant in training, and He directs and counsels him. He leads him by His Spirit, and will always do so. You cannot do better than to sustain those whom the Lord sustains and has appointed. He has led us, He has called us forth, He has ordained and inspired us, and He has not inspired us any more than He has inspired you. Every member of this Church is entitled to the inspiration of the Lord. When a soul is brought unto a knowledge of the truth and baptized into the fold, that soul is just as precious in the sight of the Lord as is a Prophet, an Apostle, a President, or any other man, for he is a son of God. How we love our little children! You tender-hearted mothers, you

fathers that are tender-hearted—I learn that fathers are tender-hearted. Down at Provo a couple of weeks ago I discovered that tender-heartedness is not alone with the mothers. There is a tender-hearted father also in Salt Lake City, and he is not alone, not an exception to the rule. I believe that fathers generally are tender-hearted as well as mothers. Now, do we love our children? Don't we feel a pride in the development and growth of our sons and daughters? Don't we rejoice exceedingly when they do right? Are we not grieved when they do wrong, when they are neglectful and careless, and when they are indifferent to God? Oh, how sorrowful and terrible it is when the fear of God is not before their eyes! For we learn that the fear of God is the beginning of wisdom. If a man fears to offend his Maker, if he loves the Lord, he will undertake to do just exactly what the Lord wants him to do. He will seek after the Lord; and every man who seeks after the Lord, with a pure heart and a repentant spirit, will find Him. The Lord will come to him, He will listen to him, will direct him, and open the way for him to find the truth and the way of escape from the troubles of this world.

The Lord has this people in His care. He is looking after them, is pushing them together, and is multiplying them on every hand. They have their trials, hardships and difficulties; but the Lord will always be present to take care of them, for He loves them. This work must be built up, and the Lord will build it up with His people—our parents, our brothers and sisters, our descendants. He will continue to gather people from all the world, and the work will increase

and spread abroad until it shall cover the earth. The Lord has set His hand the last time; He will finish His work in due time, and He will do it in a rational manner. Its growth and development will be legitimate, and we will comprehend it as it develops. We know the work, and also the people, because we have been associated with them almost from the beginning. The Lord's hand is over His people in all that is righteous; not to save us in our sins, not to encourage or tolerate us in sin, but to bring us to repentance and reformation. That is the work the Lord is doing with His people today. He is pleased with His servant, President Joseph F. Smith, and with his counselors. He is pleased with the Twelve Apostles, the Seven Presidents of Seventies, and with the Presiding Patriarch. He is pleased with the High Priests, the Seventies, the Patriarchs, and with all the Priesthood who are laboring faithfully in the world doing their duty.

As we heard from President Smith this morning, it is delightful to know that our boys go out into the world and preach the Gospel as they are doing. The Lord magnifies them and fills them with His Spirit, and it is marvelous what they are accomplishing. I appeal to this congregation today in behalf of our Elders in the field. I was with them a few years ago. I have spent a number of years in the field abroad as well as at home, and have labored with the Elders to some extent. I do not know that I did my full duty, but I endeavored to train your boys who were with me by thousands in the European Mission. I labored with every one of them, and entered into a compact with those young men that when we returned home we would serve the

Lord and keep His commandments, we would sustain the authorities of the Church, and be true and faithful. We hear now that there are some brethren who, when they return home, forget what manner of men they have been. They forget what ministers and representatives of the Lord they have been in the earth, and return sometimes to their foolishness, and are not as devoted and faithful as they ought to be. Sometimes they may be neglected, and occasionally I wonder if they are properly taught in the missionary field. I hope they are. They should be thoroughly trained there; in fact, they should be trained before they go, like the education of a child should begin before it is born. They ought to be taught at home, by fathers, by Bishops, by High Priests and Seventies; not a boy should escape our attention. He should receive consideration at our hands, be encouraged, strengthened, stimulated, restrained if necessary, and warned of his waywardness, and be made a gentleman, a manly man, prepared to go out into the world with strength of character and the determination to do what is right, to represent the people of God, and to represent the Savior. We represent the Savior in that we go out clothed with His authority and with power to minister and officiate in His name, to preach the Gospel to the world, to call men to repentance and reformation, and to teach them the way of life and salvation, that the Spirit of the Lord may dwell in them, that they may be gathered and assist in the establishment of Zion and the accomplishment of the purposes of the Lord on this side of the world.

The place of gathering for the present seems to be here; but the

Lord's work will no doubt spread until finally it covers the earth as the waters cover the great deep. The design of the Lord is that His children shall be saved, and for that we labor. Our labors should not only be for the salvation of our boys when they return home, but also for the salvation of the people who gather. Our examples before them should be good. When they come from the various parts of the earth they should find Zion; they expect to find Zion. They do not expect to find us following after the fashions and ways of the world. They understand that we have gathered out from the world, and are separated from the world, as we ought to be. We should be a peculiar people right here in Salt Lake City, and in all other cities, in every part of our state, and the other States where our people are found. We ought not to indulge in the things which are forbidden by the Lord. We should not be intemperate, profane. Not a Sabbath-breaker should be among the Latter-day Saints, nor a gambler. It is not necessary for us to be gamblers; it is not profitable; it is not a good business; it is immoral, degrading and humiliating. The use of liquor, of tea, coffee and tobacco, is forbidden of the Lord; He says they are not good for the people; they defile and poison the system. Not a liar should be among the Latter-day Saints; every man should speak the truth. Every man should do right by his neighbor; never wrong him, whether he is a Latter-day Saint or otherwise. Men may wrong us sometimes, but we should not retaliate; we should do good for evil.

These are some sentiments entertained by the Latter-day Saints. Without multiplying words and

taking more of your time, I desire to let you know that I realize that this Gospel of the Kingdom is here among the children of men for the last time, and that it is never to depart. The people will always have inspired men among them; there will be Prophets and Apostles; there will be men holding the Holy Priesthood, with authority to minister in the name of the Lord, now and forever upon this earth. This work will spread abroad and become more important in the world than it is today. It may meet with reverses, and evil influences and powers may be pitted against it, as in the past, but the triumph of the work is as certain as that we stand on this earth today. It cannot be otherwise for it is the Lord's work, not the work of Joseph Smith, nor of any man. He has set His hand to accomplish it, and He has made no mistake. He knows the people of the world, He knows the precious souls there are on the earth today, and He knows the precious souls that are coming right along to our communities. He knows exactly the nature of those who will be born among our neighbors, and He is prepared to take care of those that come into the world. The Gospel will be preached, religious liberty established, and everything prepared for the advancement of the Church of Christ. We need not be disturbed or distressed about the Church; we need not fear the clouds that gather, for they have always gathered and always will gather, from time to time, until the work is accomplished. The Lord will redeem His people and raise up friends unto them in all nations. He will control the hearts of the children of men, as He will control us for our salvation, if we

will listen to Him and let Him help us. If not, we will go to destruction, just like anybody else that is wicked; and when we leave this world and go to the next we will be under the power of Satan still, unless we serve God with full purpose of heart while we are here. If we will do that, our salvation and eternal liberty is secure. That is a consolation to me, it should be to all Latter-day Saints.

I pray the Lord to bless you, my brethren and sisters, and that His Spirit may attend upon us most generously during the remainder of this conference, in the name of Jesus Christ. Amen.

The choir sang an Anthem.
"Come, let us go to the Mountain of the Lord."

ELDER JOHN HENRY SMITH.

An inspirational hymn—Necessity for inculcating faith and love of the Gospel in the children.—Blessings invoked upon the good and oppressed of all creeds and lands.—Admonitions to the young.—Gratitude for the freedom guaranteed by American institutions.

I picked up the hymn book and opened to a hymn that has strongly impressed my mind, and although I am not a very good reader, I believe I will endeavor to read it. It is found on page 127:

Up! arouse thee, O beautiful Zion,
Wake, awake, bear the warder's deep cry,
For the season of slumber hath ended,
And the spoiler is watchful and nigh.
With courage elate, and heart to be great,
All deadly incumbrance cast down,
Gird on for the fight, your armor so bright,
For the prize is a glorious crown.

Up! arouse thee, O beautiful Zion,
 Give the mammon care-clouds to the
 wind,
 When the bugle's shrill summons is—
 Rally!
 They are cowards that linger behind.
 You've foes to o'ercome in each heart
 and home,
 Then fixed be your purpose, and
 high,
 With God at your head, O feel not dis-
 mayed,
 But go forward to conquer, or die.

Who would shrink from the glorious
 battle,
 With so dazzling a guerdon in view?
 If so base as to herd with the traitor,
 It is, dastard! not sparkling for you.
 With nerve strong as steel, and soul
 that can feel,
 Stand firm for the pure and the
 brave;
 Be foremost in right, and trust in
 God's might—
 'Tis such heroes that heaven will
 save.

Lo! destruction hangs over the na-
 tions,
 Though not seen by the unholy
 throng;
 And death will be heard in the echoes
 Of the gathering, ominous storm!
 Then arouse thee, O beautiful Zion,
 Wake, awake, 'tis the warder's deep
 cry,
 For the season of slumber hath ended,
 And the spoiler is watchful and nigh.

My brothers and sisters, it is a
 joy indeed for me to be with you
 in this conference today, and to
 have listened to the good words
 that have fallen from the lips of
 our brethren who have spoken unto
 us. We live in the day and time
 when the word of the Lord is to be
 carried to every nation, kindred,
 tongue and people, before the com-
 ing of that great and dreadful day
 when the judgments of our God are
 to be poured out upon the na-
 tions of the earth. What a sacred
 mission is ours in fulfillment of
 the obligation that he who has been
 warned is to warn his neighbor;
 that upon his shoulders rests in
 great degree the salvation of his

fellowmen, at least to the extent of
 his ability to herald the Gospel
 among the children of men and de-
 clare its restoration. Not one of
 us, to whom the glad message of
 eternal truth has come, should fail
 to remember that upon us rests the
 responsibility of calling to repent-
 ance the children of our Father,
 our brothers and sisters in every
 land and clime. We cannot escape
 the effects of this requirement, only
 by discharging it to the best of our
 ability; not alone in carrying the
 glad tidings of great joy to the
 world, or in entering the sacred
 temples of God and opening the
 doorway of salvation to the human
 race who have gone behind the veil,
 through the administration of the
 ordinances of the Lord's house, but
 also in the character of that sacred
 guardianship that we should throw
 around our sons and daughters.
 How shall we feel, as we stand in
 the presence of the Great Judge of
 the quick and the dead, when our
 ministry in life is done, if any of
 our children shall say to the
 Father, "In our household the moral
 obligations of the Gospel of Jesus
 Christ were unknown and un-
 taught; the principles and doctrines
 essential for salvation, and seeking
 the impress of the Spirit from on
 high, were unthought of and un-
 taught in the household where it
 was my privilege to be reared."

I trust that the words of the
 hymn I have read in your hearing
 will arouse you with gladness and
 joy, and will awaken in your souls
 the thought that the battle is on,
 that the banner of our Christ has
 been thrown to the breeze; that it is
 our mission and ministry to preach
 repentance in our own homes, in
 our own neighborhoods, among the
 men and women with whom we
 mingle, as well as carrying the

seeds of the Gospel to the children of the world, and pleading with them to turn from the evils that stalk abroad, and learn the way of life and salvation. My brothers and sisters, I ask you to remember these words:

Wake, awake, 'tis the warder's deep
cry,

For the season of slumber hath ended,
And the spoiler is watchful and nigh.

I have nothing in the world but blessings for every one of you who honor God and the truth. I have nought but blessing for every Christian man and woman who is discharging the duties and obligations of a Christian according to the best light and knowledge he or she may possess. I have nothing but sympathy for the thoughtless, the wayward and the reckless. I love all the children of my heavenly Father. I feel that there is on our part a necessity for an awakening such as we have possibly never known before, in seeking to implant in the hearts of those whom God has entrusted to us an understanding of His great work, and such faith as was exhibited by the men and women who crossed the plains with hand-carts in 1856, amid the deep and falling snows, and who buried their loved ones in the drifts, determined upon doing the bidding of the Master. Is that spirit of heroism, of the love of right, and that determination to follow the commandments of God, being engendered in the souls of these sons and daughters that our Father has entrusted to us? Are they ready to rise up and say, I glorify God for the mother that bore me, and the faith she displayed in leaving her fatherland to have part in the establishment of God's work? Are they in the spirit to say, I will stand by

the father that begot me, who ministered and labored midst tribulation and trial to provide the blessings and comforts of life, and I will see that his last days shall be honored in an upright son, in a consistent, virtuous and true daughter, and in the fulfillment of my mission for the betterment and blessing of the people with whom I mingle? Or shall we forget ourselves to the extent that the drunkard, the whore-master, the villain that plots and schemes the destruction and overthrow of honest men, shall be the companions of our children and seek to lead them to destruction? Shall not our voices be heard declaring God's word, proclaiming His truth, pointing the way of life, seeking to establish in men that fortitude that shall enable them to resist the evils that are leading to destruction so many of our fellows in various parts of the world?

May heaven's peace attend every good man and woman in every land who are following the propositions involved in the religious faith they have espoused, and are seeking to better themselves and their fellow-creatures. May heaven's blessing be upon those who are oppressed in all lands, that the opportunity may come to them to find a home under the starry flag we love. May the principles involved in that government under which most of us, possibly, have been born and reared be established and written in our souls,—the love of God, of country, of liberty, of justice and mercy, of purity and truth, and a detestation and hatred of the immorality, crime and wickedness that stalk abroad. May the God of heaven write it in your souls, you "Mormon" boys and girls, that He has called you to repentance, has pointed to you the way of life, has given

to you fathers and mothers whose hearts have been in His keeping. I trust that, though storms shall beat and tempests come, you will honor the father and mother that survived the dreadful experiences on the plains in 1856, or the fathers and mothers of other years who left fatherland, or those upon our own land whose feet were blistered and frozen as they fled from the schemes and machinations of foul and cowardly wretches who sought to destroy their liberties.

My friends, I have this feeling in my soul today, and if I could write it in the minds of the "Mormon" boys and girls, I would write this motto there: "The flag that the Divine One permitted to be thrown to the breeze, as the stars and stripes, should never be lowered by human hand." The principles of liberty involved in the constitution of this country of ours should never be trampled beneath the feet of any man; but every principle of honor, of justice, of purity, mercy and right, should be guarded by the men and women reared in some understanding of the principles of that faith which we ourselves have become acquainted with.

A few years ago the President of the United States made an appeal to the descendants of that old Norse stock found in the Northwest. He said: "Your fathers and mothers located on these little farms; they built their cabins, they opened up and made prosperous the land they had adopted as their home. What are you, their descendants, doing in connection with this matter? Are you better citizens, more sturdy and true than your fathers and mothers were? Have you fulfilled and are you fulfilling your part in the citizenship of this land with the same industry, the same persever-

ance and the same determination that characterized them?" This was the question put by the Chief Executive of our nation to the descendants of those people who had come from another land. It is a question that well might be asked of the descendants of the French Huguenots, and the descendants of those who fled from the oppressions and tribulations of England, or other parts of the earth, and found a home under this flag we love. It is a question that I might ask the boys and girls of the Latter-day Saints today. For, while the Norsemen in coming from the old world to establish homes in the Northwest were led under the inspiration of a spirit and desire for greater liberty, and for better opportunities than could possibly be found in fatherland, such was not altogether the inspiration that led your parents to adopt this flag of ours and decide to live beneath its folds. To them this was God's own land—the land of Zion. It was their hope and ambition that upon this soil no tongue would wag to their hurt; that they would be secure here in every human right, so long as they interfered not with the rights and liberties of others. They loved it as a land of liberty, and desired its citizenship. They loved the prospects of the latter-day Zion, and looked to it as the only place where the great work they had become associated with, looking to the blessing of our heavenly Father's children, could be fully accomplished. Their ideals were ideals of honor; their course of conduct in keeping with the highest moral principles. No matter what the world may say or think, your father and mine, when they planted their feet upon the soil of the United States, adopted this nation as their own, and the

land as the Zion of God, where the liberties of the human race were assured, where men could bow in reverence and respect to the Supreme Being, and where no man need ask whether they prayed to Buddha, or to Christ Jesus, or to the Unknown God, or to a stick or stone. Here under the flag of this country the great God of heaven had guaranteed, in the blood of the sons of the soil, the rights of liberty and conscience, and the privilege to perform their duties and discharge their obligations unto Him.

Young men and maidens, it is the joy of my heart that I can look back over the past and note from the record that my first ancestor upon the soil of the United States loved this country and loved liberty. It is the pride of my heart that his descendants, as they have come down the line of citizenship, have stood upon that fair ground of liberty; and one by one, as the conditions have arisen and the opportunities have been theirs, they have maintained and stood by the propositions involving human rights, showing that they would worship God and obey His commandments as they pleased, and not bow and cringe, or ask their fellows what they should believe.

I believe in God the Eternal Father. I believe in His Son Jesus Christ as the Redeemer of the world. I believe in the doctrine of burial in the water as typical of the grave, and the coming forth to a newness of life. I believe in the baptism of fire and the Holy Ghost. I believe in the moral doctrines as presented by the Redeemer of the world. I believe in the keys and rights essential to the establishment, beyond the peradventure of a doubt, of the Father's children in

His grace, and in the enjoyment of His gifts. I believe in the heavenly covenant, in the turning of the key of knowledge, in the announcement of the Patriarch of the past that he would turn the hearts of the fathers to the children and the hearts of the children to the fathers, that the earth might not be smitten with a curse. I believe in the fulfillment of the prophecies. I believe in the instance recently recorded in the experience of this nation, when our sister city to the west of us was destroyed by earthquake and flame, that it was a warning to the children of men. I believe that when Valparaiso was shaken and many people lost their lives, it was the fulfillment of the Master's announcement to this people that, after their warning went forth to the world and the way of life was pointed out, if they rejected the message, then He would teach the world lessons that they would remember. I trust that an awakening may come among our fellowmen everywhere, that they may love righteousness more than unrighteousness, justice more than injustice, morality more than immorality, charity and forbearance more than harshness and intolerance; that they may seek to implant within themselves that which makes the noblest manhood and the purest womanhood to be found in all the world. I say to this body of people, without fear of successful contradiction, that the man who will obey God's law as revealed in this dispensation will stand before his Maker accepted; while the men who become its arch-enemies and whose lives are devoted to its hurt will be condemned. Look into their inner lives and you will find written in their souls the blackness of

hell, the evidence of immorality, a rejoicing in the overthrow and destruction of pure womanhood, while vaunting their love for the gentler sex. Oh! I wish that every man in the world could say what I heard a Lutheran gentleman once say to me in conversation with him. As he stood by his mother's side, impressed with the nature of true womanhood and the principles of faith, she extorted from him the pledge that under no circumstances would he dishonor one of her sex. O my Father, let it be written in the hearts of these mothers of ours that, as their sons shall go into the world to preach Christ and Him crucified, they shall go with the same admonition and prayer. No son of a Latter-day Saint should fail to have impressed upon his soul the feeling that women should be sacred to him. They are in the likeness of their mothers, and motherhood should be esteemed and honored by every man. No girl is likely to be cast down in sin and crime, and have wrong written upon her brow, by a man whose mother had fully done her duty.

Now, my brothers and my sisters, I am happy to be with you. Thank God for "Mormonism," as the world calls it. Thank the Lord for a father and a mother who believed in the Redeemer of the world, and in the moral rules that purpose the best development of mankind. Thank Heaven for the faith that points out the possibilities of men and women standing in the presence of the Divine One, if they will be true to themselves and the laws He has revealed. Thank Heaven for a land where liberty exists, where the rights of men can be guarded. May we be preserved from the attacks of the

vicious and the impure. May just and honorable men, of all creeds and classes, be chosen as the governing powers in the world, and be honored and esteemed in the discharge of the civic duties of life, that this land may be glorious in its development and growth; and that the people of all lands who find a home here shall bow in respect and reverence, and regard with honor and esteem, the propositions involved in the Constitution which gives to them the right of conscience.

May heaven's blessing attend you. The faith that has been delivered to you has come from the Lord Himself. It was the Father and the Son that ushered in this dispensation of the fulness of times. It was the Father and the Son that turned the key of knowledge, the light of heaven let in on the human race. And the charge laid upon you was to see to it that in your homes this faith was taught, that at your own firesides the principles of morality should be fully established, that from those homes the sons and daughters who went forth should go as soldiers of the cross, without fear of the frowns or the favors of mankind, declaring the truth, pointing out the possibilities within the reach of every repentant sinner—that his sins might be forgiven, and that he should thereby be led to walk in the way that would bring him back into the presence of his Maker. The Gospel, my brothers and sisters, is true in its entirety. May heaven bless you. May the spirit of cowardice, fear and trembling never come to you. May you stand up in the majesty of the cleanest, sweetest manhood, not blushing in the presence of your mothers, sisters or wives, nor even

in the presence of the Lord, but be confident of His mercy.

Again I say to you young men, be not afraid of the enemies of Zion, bow not in fear and trembling before any hand that may be raised. Accept the responsibilities that may be imposed upon you by the Divine Master, and preach His Gospel in the world. Stand for right, not only for your own house hold and those of your own faith, but see to it that the Catholic, the Jew, the Methodist, the Presbyterian, the atheist and the pagan shall enjoy that right of conscience which you yourself wish to enjoy, and that you with them shall stand up and maintain it with your lives, if necessary. May the spirit of heroism, faith, love, charity, forbearance, kindness and consideration, without fear or trembling, characterize the lives of all of you, that wherever you go you may mingle among men as honorable men or women, understanding yourselves, resolved upon the maintenance of purity of life, that the finger of God, if it should touch you, would not cause you to shrink with fear because of wrongdoing. May the Divine One bless our President with the health and strength necessary to the discharge of the arduous duties resting upon him, and his associates also that their hearts may be united and that they may continue to hold the keys of the eternal Priesthood which the Lord himself has given them; and that the same noble manhood which characterized the men of the past may be theirs even to death itself, that the love of right may abide in them, that all needful blessings may come to them, as well as to you and to every right-thinking man and

woman within the confines of this great Republic, and throughout the world. This is my prayer, in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

The reading of the hymn by Brother John Henry Smith brought to my mind another hymn, which is something of a sermon in itself; and although I fear I am not as good a reader of hymns as he is, I thought I would take the liberty of reading this one and commending it to the Latter-day Saints, that when they return home, if they are not familiar with it, they may turn to their hymn books and read it well. You will find it in the Latter-day Saints hymn book, on page 434.

Uphold the right, tho' fierce the fight,
And pow'ful is the foe;
As freedom's friend, her cause defend,
Nor fear nor favor show.
No coward can be called a man—
No friend will friends betray;
"Who would be free" alert must be;
Indifference will not pay.

Note how they toil whose aim is spoil,
Who plundering plots devise;
Yet time will teach, that fools o'er-
reach

The mark and lose the prize.
Can justice deign to wrong maintain,
Whoever wills it so?
Can honor mate with treach'rous hate?
Can figs on thistles grow?

Dare to be true, and hopeful, too;
Be watchful, brave and shrewd;
Weigh every act; be wise, in fact,
To serve the general good.
Nor basely yield, nor quit a field—
Important is the fray;
Scorn to recede, there is no need
To give our rights away.

Left-handed fraud let those applaud
Who would by fraud prevail;
In freedom's name, contest their claim,
Use no such word as fail;
Honor we must each sacred trust,
And rightful zeal display;
Our part fulfil, then, come what will,
High heaven will clear the way.

The choir and congregation sang
the hymn beginning:

Our God, we raise to Thee,
Thanks for Thy blessings free,
We here enjoy;
In this far western land,
A true and chosen band,
Led hither by Thy hand,
We sing for joy.

Benediction was pronounced by
Elder Charles F. Middleton.

Conference adjourned till Satur-
day morning.

SECOND DAY.

Saturday, October 6, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn:

How firm a foundation, ye Saints of the
Lord,
Is laid for your faith in His excellent
word!
What more can He say than to you He
hath said,
You who unto Jesus for refuge have
fled?

Prayer was offered by Patriarch David McKay.

The choir and congregation sang the hymn commencing:

Praise to the man who communed
with Jehovah!
Jesus anointed that Prophet and
Seer—
Blessed to open the last dispensation;
Kings shall extol him and nations
revere.

ELDER GEORGE TEASDALE.

"A marvelous work and a wonder."—
Integrity and heroism of the 19th cen-
tury martyrs.—Possibility of commu-
nion with Heaven.—Rewards for
faithfulness.—"Who's on the Lord's
side?"

In looking upon this vast congregation, my soul is filled with thanksgiving and praise to Almighty God that I have the privilege of being numbered among you, my beloved brethren and sisters,—members of the Church of Jesus Christ of Latter-day Saints, which He, in His wonderful providence, has established upon the earth in these last days.

I do not know that I can express the feelings of joy that are in my bosom occasioned by having this privilege of gazing upon the features of my beloved fellow laborers. I realize the truth of the saying of the Apostle: "We know that we have passed from death unto life, because we love the brethren." I have an inexpressible affection for you, my brethren and sisters, especially those who have been through the tribulations and difficulties that have been endured by so many of this people. After over fifty-three years experience in this Church, I can solemnly bear my testimony that this work in which we are engaged is indeed the "marvelous work and a wonder" that was spoken of by the prophet Isaiah in these words: "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men; therefore, behold I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." I bear my testimony that we are engaged in that wonderful work, that marvelous work. It has come to us in our individual lives and history. It commenced with the Prophet Joseph and Oliver Cowdery, the two first Apostles of this last dispensation. And now to see this vast congregation and to think of the numbers that are in the

world who have been brought into covenant with God, through the waters of baptism, to serve Him and keep His commandments, we realize what a glorious blessing this everlasting Gospel is to us individually. The Lord has gathered us from the various nations where we were born; He sent the Gospel to us, and by His power we were converted. He brought us into His Church; He opened up the way for our gathering to Zion; and He has taught us the principles of everlasting life. He gave us a living testimony; and has sustained us by His matchless love. Individually we can say this, and praise the Lord for His goodness unto the children of men. I thank God for the Prophet Joseph, and for the Patriarch Hyrum. When I think of their integrity, their nobility of character, how true and faithful they were to the principles of eternal life, and how true to each other, I say in my heart: thank God for such men. In my mind's eye I can see the glorious benefits that have been brought to pass through these servants of God. They were filled with integrity, and although they preached an unpopular doctrine, were persecuted on every hand, were found fault with, ridiculed and derided, and were looked upon as deceivers of the people, yet the truth really is that God raised them up to usher in the dispensation of the fulness of times. I think of the time when they were cruelly martyred because of their love for God and the principles of eternal life. I think of them as their spirits left their bodies, clasped in each other's arms in the holy and pure affection of everlasting brotherhood. They attained the highest honor which man can secure in this life, for they had been true and

faithful to God, and finally laid down their lives for their testimony, and hence was insured to them eternal life and happiness, even the highest degree of glory possible for man to attain. They stood by every principle that the Lord had revealed from the Heavens, and were true and faithful at all times. But their murderers, what of them? While they had exalted the martyrs to an endless crown, they had consigned themselves to an everlasting hell, for they had shed the blood of innocence, for which there is no forgiveness.

I am thankful that I have had the privilege of being acquainted with some of the prophets. I have enjoyed the acquaintance of Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, and our present beloved President, Joseph F. Smith. I have had the privilege of being associated with these men, and I know most assuredly that they were and are men of God; that they were chosen by the Lord before the foundation of the earth for the fulfilment of His purposes; for known unto God are all things from the beginning. He is doing His own work and accomplishing His own purposes in our redemption. He has given us the privilege of worshiping Him according to the dictates of our conscience. Under the government established through the most glorious constitution that was ever given to mortal man, we have the privilege and right to worship God according to the dictates of our own conscience, allowing everyone else to do the same.

I often think how highly I am favored as an individual in being a member of the Church of Christ; that I am called by His name, and that I have taken up my cross to

work out my salvation, in connection with those who are gathered together at this conference and throughout the world. I wish I could express my feelings fully this morning, but it has not been given unto me to have power to express my gratitude to God for the schooling and experience He has given me since I was born in the flesh. I am deeply grateful for that schooling and experience, for it has delivered me from the enemy, it has given me eyes to see and ears to hear, and an understanding heart. I do know most assuredly that the promise of the Son of God is true, wherein He says: "He who will do the will of the Father shall know of the doctrine." I know of the doctrine, for the Lord has revealed it unto me, and I also know that when he said: "Ask and you shall receive, seek and ye shall find, knock and it shall be opened unto you" He declared true and correct principles.

It is possible for us to commune with the Heavens. You who are faithful know that God lives, because you have communed with Him; you know that He hears your prayers and petitions; you know that He sustains you and that He overrules things for your benefit. I prize this testimony because it has delivered me from the darkness that covers the earth, and the gross darkness that characterizes the minds of the people generally. My eyes have been opened to see the glory of the principles of eternal life, and likewise to see the falsehood, the superstition and vain traditions of man-made systems. Why I should have been chosen out of my father's house, and been permitted to enjoy the experiences and blessings that have come to me, I can hardly understand. I believe,

however, that I am one of the descendants of the patriarchs of the house of Israel, unto whom promises were made. A promise was given unto the ancient servants of God that the word of the Lord shall ever be given unto them and to their seed and their seed's seed. This promise is given unto all who are faithful in magnifying the Melchisedek and Aaronic Priesthoods. In the restoration of the Aaronic Priesthood we have the opportunity of magnifying our callings as Deacons, Teachers, Priests, Bishops, or Bishops' Counselors. In the restoration of the higher Priesthood, we have the privilege of magnifying the Melchisedek Priesthood, as Elders, Seventies, High Priests, Patriarchs, or Apostles, as the case may be. This is what the Lord has done for us, and for all the world if they will accept of His doctrine as we have done. We have come out of the world, however, and accepted the doctrine of the Father, and the efficacy of the precious blood of Christ; we believe that the observance of these principles of the everlasting Gospel will sanctify us and give us fellowship with God.

I am thankful that I have the privilege of being a member of the church of Christ. I live in a certain ward and I am subject to my Bishop, like all other members of the ward; and I trust that I am in good standing, in full fellowship. I realize that if I am in good standing and full fellowship in the Church of Christ, I am entitled to certain privileges that those who are not in good standing do not have. If we are not, then it is time that we repent and turn unto the Lord with full purpose of heart, and love Him, our Creator, with all our might, mind and strength. I

understand there are two vital principles in the everlasting Gospel, one is faith and the other is love. I believe that if we will live up to the principles of the Gospel it will increase and develop our affection, and that we will grow in grace, in faith, and in the knowledge of God, whom to know is eternal life. Now all may attain to this. As a member of the Church I have this privilege, and if I accept of His doctrine I belong to Him, and I will be one of the Lord's own because I have accepted His message. What is His message? His message to all the world is to worship the living and true God and Jesus Christ whom He has sent. We should repent and turn from the error of our ways, overcome our weaknesses, cease to do evil and learn to do well. Then we have the privilege of baptism by immersion for the remission of sins, for the fulfilment of all righteousness, that we may be born of the water; and having submitted to this principle we are sanctified through the precious blood of Christ; and having become thus sanctified our bodies are temples for the Holy Ghost. It is a curious thing to me that the inhabitants of the world reject these principles. Is there anything better under the Heavens? These principles, however, should be manifest in our faithfulness in performing every duty devolving upon us. We should always attend our sacrament meetings, our quorum meetings, etc. We should strive to work out our own salvation and make our calling and election sure. That is how I understand it, and it seems to me that it is very simple. It is a straight and narrow path that leads to eternal life, and it is made plain to the comprehension

of every son and daughter of God who desires to walk therein. The question is: Do we want these principles? Do we want the establishment of righteousness on the earth? Do we want to be filled with the love of God? Do we want to make a record that shall give us satisfaction when we have passed through this probationary stage?

My beloved brethren and sisters, I rejoice in these principles because I know they are true; they are simple and easy to be understood. The Lord has given us understanding, and we hear from this pulpit the reason why we should love God and keep His commandments is that we may attain to a glorious resurrection and eternal life; that when the Lord Jesus Christ shall appear we shall be prepared to meet Him, and associate with Him. I would say to my beloved brethren and sisters, let us repent of all our evil doing, and fault finding; let us mind our own business; let us seek to work out our own salvation; let us be very careful of this precious soul that God is striving to redeem. He has given us our agency, and we can accept just what we please; if we choose to accept righteousness it is open for us; if we choose to accept unrighteousness, we can do so. Now, my brethren and sisters, whose side are we on? You know we sing sometimes: "Who's on the Lord's side?" As a member of this Church I hope I am, and I hope I have sense enough to perform my duty. I hope to have the fellowship of the Spirit to instruct me, to show me what is necessary for me to do and accomplish in all the affairs of life, whether spiritual or temporal.

There is to be a certain routine in which the Kingdom will be estab-

lished. We are preaching the Gospel of the Kingdom, and preparing the people for the coming of the Lord Jesus Christ, our glorious King in Zion. I hope that, during the few remaining years I have to live to fill up the days of my probation, that I may possess the same Spirit and blessings I have enjoyed ever since I embraced this Gospel. The Lord has blessed me, and filled my soul with unspeakable joy. He has blessed me in the opportunities that I have of being associated with the highest order of intelligences that dwell upon His footstool, men who are devoted to the establishment of His Kingdom on the earth. The Lord knows their hearts, and He will bless and protect them. He has set His hand to establish His Church and Kingdom upon the earth, and He is going to do it. His work is rolling on in its majesty, accomplishing the purposes for which it was instituted, and it will continue to do so until the wicked are overthrown, and the righteous shall dwell upon the earth in that glorious Millennium of a thousand years. Amen.

ELDER RUDGER CLAWSON.

Utah fulfills the prophecy of Isaiah.—
A striking example of transformation.
—Zion will continue to flourish.—The
Lord's favored people should be
faithful.

Brethren and Sisters: I desire to make myself heard by this large congregation and to increase the volume of my voice, possibly, as I progress in my remarks.

Are we not a blessed people, and is there any member of the Church that is so blind as not to be able to recognize the providences of the Lord in His hand-dealing with this

people? What do we witness this morning? Why, the hosts of Israel have come up to worship the Lord. For this purpose they have come from the most distant corners and recesses of Zion,—that beautiful Zion of which we have heard during this conference, and of which we hear at all our conferences. You will remember, brethren and sisters, that Isaiah, that mighty prophet of Israel, looking down through the centuries twenty-six hundred years, makes use of language something like this: (speaking of Zion) "And the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing... for in the wilderness shall waters break out, and streams in the desert; and the parched ground shall become a pool, and the thirsty land springs of water." Speaking of the same thing in a little different language, he says: "For the Lord shall comfort Zion; He will comfort her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody." Now, I submit that anybody who is looking for Zion must expect to find at least two very essential features: first, he must look for a wilderness and a solitary place, which shall afterwards become like the garden of Eden, and shall blossom as the rose. In the year 1847, a small band of pilgrims, headed by Brigham Young and consisting of 143 men, three women, and two children, entered the Salt Lake valley. They stood at that time upon the soil of Mexico, but they took possession of the country for and in

the name of the United States; and later the "Stars and Stripes" were unfurled upon Ensign Peak, as an expression of their loyalty to the government, notwithstanding the fact that they had recently been driven out of three states of the republic, by mobs inspired by the spirit of persecution. This land was designated as the land of Zion, and as they increased in numbers and spread out over the land, it was divided into ecclesiastical districts, which were called "Stakes of Zion," but the great central stake of Zion was located in the Salt Lake Valley, including Salt Lake City, and was known as Salt Lake Stake for many years, but afterwards it was divided into other stakes—into four great central stakes of Zion: the Salt Lake, Ensign, Liberty, and Pioneer stakes,—all very suggestive names. As the people grew stronger in population and branched out, the number of stakes increased until at present there are fifty-five stakes of Zion. One member of that little band of pioneers wrote his impressions of the surrounding country at that time, and he used language something like this: "The first impressions of the Salt Lake valley were very disheartening, and but for two or three cotton-wood trees, not a green thing was in sight, and there was nothing to vary the scenery except rugged mountains, the sage brush and the sunflower." He further states that the whole country was covered with millions of black crickets which the Indians were gathering and harvesting for their winter food. Here was a feast of fat things, but it was a feast of crickets for the Indians, nothing whatever for the Pioneers. And as it was in the Salt Lake valley so it was in all this mountain country.

Perhaps I can give you an example: Away back in the year 1851, a few people settled on Box Elder creek, a little stream of water that came out of the mountains and threaded its way through the canyon down into the valleys. The soil, it was said, was of the poorest quality.

There were two or three spots of meadow and farming land which by irrigation could be made to yield a fair crop but otherwise it was a desert place. Two years later another site was laid out at Box Elder, under the direction of Apostle Lorenzo Snow, who went there with about fifty families, and the new town as laid out was afterwards known as Brigham City, named after the great Prophet and pioneer of this people. Now, when the new colony came in, the older colonists were very much disturbed in their feelings, claiming that there was not sufficient water there to furnish the new-comers, and that they would go short; and so there was some dissatisfaction and some discontent and complaint upon this score. That was about fifty-five years ago. An effort was made at once to establish orchards at Brigham City, but it was a failure. They planted the peach tree, but it would not grow: the early and late frosts came and cut it down, their fruit trees were destroyed. But how changed is the scene after fifty-five years. Today that city and the surrounding country is covered with orchards and beautiful farms, sustaining in the city a population of about seven hundred families or 3,500 souls.

Let me give you an idea, my brethren and sisters, of what was accomplished during the past season in Brigham City; and when I speak of Brigham City I speak of

other places—other cities and settlements of the Saints in the mountains, this is only a sample you might say. There was shipped out of Brigham City, during the past summer, small fruit, such as strawberries, raspberries, dewberries, etc., amounting to about \$50,000. There were shipped 95 full carloads of peaches; and then there were sold, in small orders, at least ten carloads of peaches, making 105 carloads, representing 140 thousand cases of peaches shipped from that little town to large cities of the East, to Minneapolis, Chicago, New York, and Boston; to Winnipeg, Canada, on the North, and to many cities in the South. As many as fifteen carloads of peaches were shipped out in one day. This you can readily see would furnish work as well as revenue for the people of the city. They realized about \$50,000 for their peaches, making \$100,000 for their crops of fruit. There were about one hundred children, between the ages of fourteen and sixteen, employed to wrap the peaches for shipment. The peaches were put up sixty in a box, and they were paid one cent a box for wrapping. These children earned on an average \$1 a day. One little fellow, fourteen years of age, wrapped 240 boxes in a single day, earning \$2.40, and wrapping something like 14,400 peaches. Thus employment was furnished not only to the growers and shippers, but also to the little children of the people who were employed and their time was well paid for. Altogether, the children of Brigham City earned, during the short season of gathering and shipping fruit, something like \$1,200.00, which of course is a very creditable showing.

And all this, brethren and sis-

ters, in fulfilment of prophecy. Are not the words of Isaiah fulfilled literally? Did not that band of pioneers find a "wilderness" and a "solitary place?" and later on, as the years rolled by, did not this wilderness blossom as the rose? Take Salt Lake City and the Salt Lake valley, Provo and the Utah valley, Ogden and the Weber valley, Logan and the Cache valley, and Brigham City and the Bear River valley. Are not these places like Eden? Are they not fruitful as the garden of the Lord? Again, think of Davis County. Is it not the very garden spot of the world? Is there any soil anywhere that produces more abundantly and richly than the soil of our neighboring county? And never upon Mother Earth has there been raised and matured such beautiful, such luscious fruit as will be found on exhibition today at the Davis County Fair,—this very day! At the Irrigation Congress which was held at Boise, when the fruits of Utah, Idaho, Washington, and other western states, were brought into competition, the fruits from Utah, the fruits of Zion, took the first prize and justly so.

Brethren and sisters, Zion is here and Zion will continue to stand. No power under Heaven will overthrow this mighty work; it may not be, it cannot be. Think of the wonderful progress of this work; Joseph Smith, the prophet, who organized the church, presided over a few thousand souls. Think of it. In his lifetime he presided over a few thousand while today our present leader, President Joseph F. Smith, presides over about 400,000, who are scattered over the waste places of Zion, which waste places have become a fruitful garden, and are blossom-

ing as the rose. My brethren and sisters, since the Lord has so greatly and abundantly blessed us, and since we can recognize the fulfillment of prophecies to the very letter, concerning this latter-day work, shall we not be faithful? Shall we not honor the Lord, and remember our covenants that we have made with Him? Shall we not pay our tithes and offerings, and remember our prayers? Shall we not remember the Word of Wisdom which has been given for our deliverance and for our escape from many evils? Shall we not stand together as one united band, honoring the Lord and keeping His commandments? Shall we not be true to Him and true to every righteous cause upon the earth? And, in the words of Isaiah, shall we not "cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow?" Shall we not seek to establish justice in the earth, and be charitable to the widows and fatherless? Shall we not maintain just and righteous laws, and uphold and support and sustain righteous and good men in our midst?

We stand for Zion; we stand for the cause of righteousness. May the Lord bless us and guide us, may His spirit abound in our hearts, and may it be poured out abundantly upon the congregations of Israel, is my prayer in the name of Jesus, Amen.

ELDER REED SMOOT.

Allegiance to God, to country, and to the state.—Importance of instruction and proper example at home.—Folly and sin of indulgence in smoking and drinking.—Prosperity and abundant employment. — Possess homes and become landowners.—Dry farming advocated.—Practise econ-

omy in prosperous times.—Bad men greatest enemies of the Church.

My dear brethren and sisters: The feeling that is in my heart at the present time I fear I cannot express to you just as I would like to do. I have partaken of the spirit of this conference; I have enjoyed every word that has been uttered; I endorse the testimonies of the faithful brothers who have spoken; and I hope and trust that the same spirit may guide my remarks that attended them.

"I am not ashamed of the Gospel of the Lord Jesus Christ, for it is the power of God unto salvation." I am not ashamed of my brethren and sisters, and I am proud of the achievements of this people in the past, in establishing themselves here and building up this commonwealth. I am not ashamed of my country, nor her institutions, and I love the Stars and Stripes. I am not ashamed of dear Utah, nor of Salt Lake City. I am not ashamed, of the principles that have been revealed by God to His people in this dispensation. I hope and trust that so long as I have breath I never shall do aught to bring reproach either upon the people of God or the state in which I was born. While I acknowledge that my first duty is to God, I also acknowledge that my allegiance and duty to my country and to my State is paramount over all earthly affairs. I wish to say that my duty to God, my love for Him, does not conflict with my love for and duty to my country. It does not conflict with the love I have for the brethren here; nor with the love that is in my heart for the people of God. It only gives me greater power, strength, and a desire to love all mankind. I have no desire

in my heart other than to do the will of God, keep His commandments, uphold, and sustain my country and her institutions.

My brethren and sisters, it seems to me that this is a time when we should place our homes in order. We cannot, by public speaking, always reach the boys and girls. Those who preach and teach in the Sunday School, in the wards and stakes, or even at the general conferences, reach but a limited number of them; and I plead with you, you fathers and mothers who are here, to watch closely the children God has given you. Commence at home and be yourselves their instructors. You have a power over your children for good, I hope. I assure you that if you do not teach your children properly yourselves, others will teach them, and more than likely it will be by an influence that will bring sorrow to them and disgrace to you.

In the early history of the Church, when it had been organized scarcely two years, God gave a revelation to His prophet Joseph Smith, to which I desire to call special attention. It was given to the Latter-day Saints, and is commonly known as the Word of Wisdom. It has been referred to here by Brothers Lyman and Clawson, and I wish to add some comments on the same subject. It is a simple law, revealed for the temporal welfare of the people, given for the weakest as well as the strongest of God's children. I want to read it to the people here today, and then perhaps submit some remarks. It is found in Section 89 of the Doctrine and Covenants:

"A Word of Wisdom for the benefit of the Council of High Priests, assembled in Kirtland, and Church; and also the saints in Zion. To be sent greeting

—not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days.

"Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.

"Behold verily, thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation.

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before Him.

"And behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

"And again, strong drinks are not for the belly, but for the washing of your bodies.

"And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

"And again, hot drinks are not for the body or belly.

"And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man.

"Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

"Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly.

"And it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine.

"All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and for wild animals that run or creep on the earth.

"And these hath God made for the use of man only in times of famine and excess of hunger.

"All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground.

"Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain.

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow in their bones.

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint;

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

My brethren and sisters, I have been traveling in many parts of our state during the last few months, and I have listened to reports made at our quarterly conferences that indicate to me that this simple law, which was given as a means of temporal salvation to the people—for the very weakest of the saints—is certainly not being obeyed as fully as it should be. It is reported that some of the men in our communities indulge in smoking and drinking. If a man visits saloons, how can he expect to exert an influence that will keep boys, who may be a little wayward perhaps, from such places. I think it is very foolish indeed, and shows great weakness of character, for men to say that they are induced to go to those degrading places; men generally go where they want to, and where they feel at home. If a man wants to attend conference and has a desire in his heart to do so, he generally finds some way to accomplish it, and attends because he feels that it is the proper place; the instructions and influences are what he enjoys. On the other hand, a man who goes to a saloon and spends any of the

means God has provided him with for the support of his wife and children, wrongs himself and them. The man who follows such a course cannot retain the confidence and respect of the people.

My brethren and sisters, I hope and trust that every one of you will watch over the children that God has given you, teach them to love their home. Make it truly a home and not simply a stopping place, and see that the influence therein is such that your children would rather spend their leisure time at home than anywhere else on earth. Make it so pleasant that their companions are anxious to come there, because when they do come they feel an influence of love and peace, and consequently have a desire to return and associate with the children who live in such agreeable surroundings.

Teach your children how to pray, and urge them to never neglect their prayers. Teach them to be kind and considerate. Find out whether or not they are truthful, and if they are trying to live according to the laws of God. It is difficult for the mother or father to do these things unless they themselves are living up to the principles they advocate. Therefore, my brethren and sisters, I pray you that you will begin immediately—if you have not done so in the past—to exert such an influence over your children, and all the youth of Zion, that they will become honorable, truthful and God-fearing men and women.

While attending a conference in Box Elder County, the other day, I heard a report from one of the bishops that gave me a great deal of joy, and I heard a similar report in one of our southern counties. It was this: that not a boy between

the ages of twelve and twenty-one used tobacco or liquor in any form. I would to God that such a report could be made concerning every boy and man in every ward in all the Church!

I had a man come to me, the other day, and complain of how hard it was for him to maintain his family. When Brother Clawson was speaking of the bounteous harvest in Box Elder County, I did not know but we would all feel like moving to Brigham City, to share in the wonderful prosperity attending the people there. Brigham City is only one of the many prosperous communities in the State. The other night, going home on the train, I met the man who supplies boxes for the packing of fruit, and I did not realize, until then, that Provo was shipping more fruit than Brigham City. He told me he had just sold four car-loads of boxes, making a total of twenty-five car-loads for Provo alone. I asked him how many car-loads of fruit is represented by a car-load of boxes, and he said ten, which would make 250 car-loads of fruit shipped from that point alone. Again, in the same County, nearly one hundred thousand tons of beets are ready to be harvested and shipped to the sugar factory. Most of these great productions of orchard and farm are raised by the people and the children of the Latter-day Saints. As I thought of these conditions, I could not understand how it was that this man, whom I mentioned first, could complain that it was hard for him to get along. Why, there is work on all sides. But, I soon learned the reason of his difficulty in supporting his family; and I said to him: "John, you will never get along while you spend the time and

money that you do in sucking cigarettes," for this was his pastime, from morning until night. I asked him how much he smoked each day. He said he smoked a number of cigarettes, not mentioning the number, and a few cigars, and told me it cost him twenty-five cents each day. Here was a poor man smoking, and wasting the money that should go to provide for his family; aye, worse, he was also wasting and weakening his physical strength. I advised him to stop smoking, and take that 25 cents daily and use it for the benefit of his wife and children. Twenty-five cents a day means \$1.75 a week, enough to buy a pair of shoes for a child each week in the year. I went on and figured with him what it would amount to each year if he would save it, and what the interest would be, and how easy it would be for him, or anyone else, while the prosperous times are on, to put a little money away for a rainy day.

I want every Latter-day Saint to own and keep his home. If you have no home, get one; have a roof over your head, and then don't mortgage it; don't sell it. You brethren who live in the southern section of the State, where there are large tracts of arid land unappropriated—called the waste lands of the State—secure what you can of this land. If you own a farm of this character now, hold it; the time will come when the granary of our State will be in locations now uncultivated. Today dry farming is only just begun. What was the condition, a few years ago, in Juab county. I see Brother Grace of Nephi before me; ask him what success he has had with dry farming. There is no one in Juab County today but would say

that God has blessed them, and blessed that soil; yet it was only a few years ago that the people were trying to get away from there. They wanted to sell their homes because there were not sufficient irrigated farming lands to sustain them and their families; but today what do we find? Fields of hundreds of acres of the very choicest kinds of grain, yielding last year—one of the driest seasons—35 bushels to the acre, and this year almost the same amount, all grown on dry farm land. Scientific dry farming, with the different modes of properly treating the soil, and the various processes that are being adopted, will make the waste places of today blossom and bring forth grain to feed the people of this State hereafter. Now, brethren, I want you to go home and tell your people to hold their land. Don't sell your inheritance in Zion.

I wish to say that while the good times are here, and men can obtain good wages, save some of your earnings; for good times are like the ebb and flow of the ocean—they come and go. You mark my word, just as sure as the Lord lives there will be a change, and I hope and trust that the people of the Latter-day Saints will be prepared for the change when it comes. Prosperous times are when the foundation of failures are laid. During prosperous times men reach out further than they ought to; they go beyond safe investments, and borrow money for all kinds of wild-cat ventures. I say to you, now that money is plentiful, and your credit is so good that you can borrow money on your own signature, or with the signature of a friend added, I hope and trust you will use judgment and not go beyond your ability to pay. Keep out of

debt. Don't go into debt at all, unless you have absolute security back of it, and unless it is for the purpose of controlling some land purchase, or some business that you know you are absolutely safe in going into. I wanted to say that much, my brethren and sisters, in relation to debt. I desire to say also that one very good way to save and keep out of debt—for the Latter-day Saints at least—is to obey that simple law of God before alluded to, the Word of Wisdom.

I have been reading lately some statistics showing the amount of tobacco, cigars, and liquors of all kinds, that came into this State last year, and I was dumbfounded to note the amount. I have not the time this morning to read them to you; but think of fifty carloads of tobacco coming into the State of Utah in one year! Of course, the great bulk of it is consumed by other people; but I hope and trust that I may live to see the day when it will all be consumed by others than the Latter-day Saints. I have heard men say: "Well, it doesn't hurt me to smoke, and I have plenty of money to pay for it." There is not a man in the world that ever did use it who was not hurt physically, and, do you know, I have an idea that it weakens a man morally. Yield to the violation of this simple law, and it will be easier to yield to the violation of other laws. The first step taken in the path of error is not generally serious, and is commonly called folly; but if you take the first steps, you are liable to go farther and be overtaken in greater wrongs. That is not all, think of the example you set. Even if you have no children yourselves, you should not set a bad example before the children of the Latter-day

Saints. I ask of you, my brethren and sisters, to think of this, study it.

Now, my brethren and sisters, I pray you to guard and teach your children, and while all the influences from the outside are trying to win them away from the Gospel of Jesus Christ, let your loving care and example be exercised to keep them steadfast in the faith. There are men whose hearts are filled with hatred, who try to influence our children, and embitter them against the leaders of the Church. If they are successful in getting even a doubt implanted in their minds, if you fathers and mothers do not bring an influence to bear that will overcome it, it will bring sorrow to you and a spiritual death and sorrow to them. But, I have faith in the children of the Latter-day Saints; in the boys and girls who have been born under the everlasting covenant. I feel confident they will tread the path that has been followed by their fathers and their mothers. I love the father and mother that gave me life, and I marvel at times at the sacrifices they made for the sake of the Gospel of Jesus Christ. I pray God that He will give me strength, and that He will give every boy and girl, born of mothers and fathers who have been true and loyal members of the Church, the strength to stand nobly by them and by the Gospel of Jesus Christ, and I have faith that they will do so. If you will call the attention of your boys and girls to the character of the men who are sustained as the authorities of this Church, how they live, what their aims are, and the love they have for mankind, and then direct their attention to the lives of those who are trying to bring disgrace upon this people,

they cannot help but note the contrast. I know that if our young people were informed of the true character and lives of many of those who are striving to tear down this work, they would not follow them. It seems to be the rule that, when a man becomes immoral and corrupt, he also becomes a bitter enemy of the Church, and the lower he gets the more bitterness he develops.

My brethren and sisters, let us be loyal and true to the covenants we have made with God, and to His Church. Let us uphold and sustain the men who preside over the Church, and be loyal and true to them. In like manner let us be loyal and true to our State, and her interests, to our country and its institutions, and, above all, to God who gave us life; it is He whose hand is steadying the ark of Zion. God bless you, in the name of Jesus Christ. Amen.

The choir and congregation sang,

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel
To lighten our minds with its rays.

Benediction was pronounced by Elder Lewis W. Shurtliff, and conference adjourned till 2 p. m.

AFTERNOON SESSION.

The meeting was called to order at 2 o'clock.

The choir and congregation sang the hymn beginning:

Now let us rejoice in the day of salvation;
No longer as strangers on earth need we roam,
Good tidings are sounding to us and each nation,
And shortly the hour of redemption will come.

Prayer was offered by Patriarch Lorin Farr.

The choir and congregation sang,

Come, let us anew our journey pursue,

Roll round with the year,
And never stand still till the Master appear.

His adorable will, let us gladly fulfil,

And our talents improve,
By the patience of hope and the labor of love.

ELDER HYRUM M. SMITH.

The Ten Commandments applicable to the Latter-day Saints.

I am under considerable anxiety this afternoon in regard to what I shall be led to say, as there appears to be, on the part of some, a fear that I might say something not entirely complimentary to the traducers of the brethren and of our people. But I desire to be conservative, if possible, and in order to be so I will read a little scripture, judging that by reading the scriptures no one will take offense; and I will endeavor to studiously avoid reading the 23rd chapter of Matthew. I was reading a little while ago a story which contained a certain sentence put, by the author, into the mouth of one of the characters of the story, by which it would seem he endeavored to justify himself in wrongdoing. The sentence was as follows: "Everybody knows the Ten Commandments, but nobody keeps them." Now, that sentence impressed me with considerable force, and I could not instantly dismiss it. I thought over it considerably, and I wondered in my heart how true it was, or if it were true at all or not. The more I thought of it the more I became convinced that, if it were

not true, still it approached very nearly to being the truth; and I have in mind this afternoon to read the Ten Commandments, as delivered by the Lord to Moses, in the mountain, and which were written by the Lord upon the tablets of stone:

"Thou shalt have no other gods before me." I reviewed that commandment and applied it to the Latter-day Saints. I felt in my heart that most of the Latter-day Saints kept that commandment; that there were no other gods that the Latter-day Saints worshiped, but that they worshiped the true and the living God, the God of Abraham, of Isaac; and Jacob—the Creator of the heavens and the earth, and all things that in them are. We, as Latter-day Saints, worship God, and we have no other god; if we worship at all, it is our Father in Heaven whom we worship.

"Thou shalt not make unto thee any graven image or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth." That also, I am constrained to believe, is a commandment kept by the Latter-day Saints. They have not bowed down to other gods; they have not raised up to themselves gods of stone or of brass; they have not worshiped anything in the heavens or in the earth, or which is under the earth; but this same God, the Father of our spirits, do we worship, and none other. I believe we are not guilty of the charge of not keeping this commandment. "Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the

children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments." The Lord has manifested Himself very plainly to the Latter-day Saints. In our day He has manifested Himself in person, in as great or greater plainness than He was manifest to Moses in the mountain, during the time that these commandments were given; and therefore we know Him. We have received His Spirit; we have become acquainted with some of His works and also with some of His purposes concerning us, and concerning all men who have inhabited this earth, as well as those who now inhabit it or shall do so in the future. Him do we worship, and we love Him; and here we might couple that other commandment, or that emphasis of this commandment, which was given by the Lord Jesus Christ, when He was asked which was the greatest commandment, and He replied that we should love the Lord with all our might, mind, and strength, for that was the greatest commandment. I believe as a general thing the Latter-day Saints observe this law, that they do love the Lord with all their might, mind, and strength; yet I know there are some who do not love Him as fully as they should. A man who spends nine-tenths of his working time, striving to accumulate wealth, to store up and hoard money, and spends but little of his time in worshipping the true and living God, does not give full evidence that he loves the Lord, first and foremost, but he does evidence that his love is devoted, to a greater extent, to the material wealth and accumulations he is striving to gain, which are perish-

ing things. Such individuals have learned to worship other gods, I fear—the god of gold, the god of money—at least they have grown to forget, in a great degree, the Father of all. In their craving after the things of this world, they overlook the things of eternal worth. Brethren and sisters, I hope very few of us belong to that class. Five minutes prayer a day, and all the rest of our thoughts centered on the things of the world is not what should characterize our lives. We should more fully observe the commandments of the Lord, wherein we are told to pray always, without ceasing, for this is the law of God in Christ Jesus, concerning us. We should cry, in prayer, over all things pertaining to our welfare, and the welfare of our fellowmen, and the welfare of the Kingdom of God and the work of the Lord. When not engaged in crying aloud in prayer, we are taught to have in our hearts always a prayer of remembrance to our Father in heaven, petitioning Him for the continuation of His mercies and blessings, day after day. "Thou shalt not take the name of the Lord thy God in vain." When I read this commandment, I am instantly aware of the fact that there are some in our own midst, who know this commandment, yet who do not keep it; but it is not a frequent thing to hear from the mouths of men professing to be members of the Church and believers in God, the profanation of the Lord's name—blasphemy in the midst of Israel, taking lightly and in a profane way, the name of God the eternal Father. It ought not to be; and wherever it is, it should be corrected—corrected by the individuals themselves; and a strong effort

should be made by all the leading brethren in the Church, and sisters, and presiding officers therein, to stamp out of the midst of Zion this terrible sin. It ought not to be among us; it is a polluting crime that befouls a man and shows the condition of his heart when such evil proceeds from it. We know it is wrong; we know this commandment; we know the Lord has said that He will not hold a man guiltless when, in his thoughtlessness or wilful disobedience, he breaks that commandment. We know this, yet some men and boys in the midst of Zion disregard this commandment—thoughtlessly perhaps, not realizing the extent of the punishment that shall be meted out to the guilty—nevertheless conscious of the fact that it is a sin and ought not to be done.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." I am fully aware that this glorious day, which the Lord had set apart and hallowed, was desecrated by many in Israel. There are those among us who do not heed it as a holy day, but instead the Sabbath is turned by them into an unholy day, a day of recreation, of sinful pleasure, a day of desecration, of following after their own wills, a day where-in they strive as far as possible to forget God rather than to remem-

ber Him, a day in which they wend their way from the house of the Lord rather than towards it; seeking pleasure and forgetting God; and this ought not to be. Brethren and sisters, we ought to keep this law. While written by the finger of God many centuries ago, and given to the people, it has never been repealed. It was given by the same God who in later times, on the mount, delivered to the people the glorious beatitudes, and has never been rescinded, but is of force today; and those who desecrate the Sabbath, and do not heed this commandment will not be held guiltless before the Father, any more than the breaking of the other law, in the profanation of the name of the Lord. It is said that our sacrament meetings and Sabbath meetings are not as well attended as they should be. We always have a fair congregation of faithful saints in attendance, but there are many who, seemingly, have forgotten the Sabbath day, who know the commandment but do not keep it. We should correct this. Fathers and mothers are held responsible in this commandment. They are not only commanded to keep the Sabbath day holy themselves, and do no work therein, but to see to it that their sons and their daughters, the men servants and women servants, and even their cattle, shall not do any work on this holy day. If we have forgotten this, brethren and sisters, we should repent and turn unto the Lord. I find it is very easy to find things to preach about which should be a benefit to the saints, which apply and have to do with them more particularly; and now we exhort you to keep the Sabbath day holy and cease to desecrate it.

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Another commandment with which we are familiar, and have heard frequently. How closely do we, sons and daughters of faithful fathers and mothers, observe this commandment; Do we return unto them the homage that is their due, the honor they are entitled to? Do we heed their counsel, and take their advice? When they tell us: "My son, honor the Sabbath day and keep it holy; go to the meeting house and worship God, and partake of the sacrament," do we honor that counsel, or do we treat it as something pertaining to foggyism—something for the aged, something good for the old but not for the young? Do we dishonor our fathers and mothers by disobeying them in this case? If we do disobey them, do we realize that we are cutting ourselves off from the promise of long life in the land, this glorious land, of which so much has been spoken in this conference—the land which the Lord our God has given us? How many of us speak lightly and disrespectfully of father and mother, or any aged man or woman? There may be some among us who do this, perhaps only thoughtlessly, but nevertheless it is a violation of one of the commandments of the Lord, for which, of course, all men must answer, if they will not repent. On the other hand, fathers and mothers ought to live such lives that they will be worthy of honor from sons and daughters. The man, the father, who breaks the commandments of God, the man who violates this and other commandments, is he worthy of honor? Can he reasonably expect that his children

will honor him, if he himself is a lawbreaker, violating the commandments of God yet expecting his sons and daughters to honor him? Is there a dishonorable mother who can reasonably expect a daughter to honor her? Let fathers and mothers throughout Israel set an example before their families; let them keep the commandments of the Lord, observe the Word of Wisdom, remember their prayers, remember God and love Him with all their heart, might, mind and strength, so that the children, all the days of their lives, shall look upon father and mother with love and respect, and say in their hearts: We have the noblest father and the grandest mother that ever lived in the world; they are honorable, truthful, faithful—fearing God and serving Him all their days, and how glad I am to honor such parents. Fathers and mothers, be worthy, so that your sons and daughters may devotedly keep this commandment.

"Thou shalt not kill." There is a commandment we may say is universally observed by the saints. They not only do not kill, but they have no desire in their hearts to kill their fellowmen or shed blood; that is far from them; they know the sinfulness of it; they know, as has been said, that it is a crime for which there is no forgiveness, and the uttermost farthing must be paid. We keep that commandment as a people.

"Thou shalt not commit adultery." Another soul destroying crime which is very rare among the Latter-day Saints. There is no other sin, save murder only, that will so soon destroy the spiritual and moral life of men—why, it is spiritual suicide to participate in any such deadly crime. We do

not sustain it; we do not suffer it; we do not tolerate it; and we do not commit it, as a people. So far as I am concerned I will not support any man or any set of men who are seducers and who commit this deadly sin, be they whom they may, within or without the Church of God; neither will I sustain the men, or the publications, or the party that protect or sustain such corruption.

"Thou shalt not steal." I hope none of us are given to this sin—the taking of that which does not belong to us, but which belongs to another. We should preserve every man in the possession of his own; we should not take that which belongs to him, neither appropriate to ourselves any of his goods or property. My brethren and sisters, it is written by the poet: "He that steals my purse steals trash." This commandment may be carried further than the stealing of the material or temporal possessions of men. We can carry it, as did the poet, to the good name of one another. We must not filch from men their good names; we must not steal from them reputation, but in all things we should be honest, truthful, upright, never stealing or taking that which does not belong to us.

"Thou shalt not bear false witness against thy neighbor." Always speak the truth. We know that commandment, but there are some who apparently cannot keep it; who have grown accustomed to back-biting occasionally, speaking evil of one another, or accusing one another falsely. As Latter-day Saints, it seems to me that, of all persons in the world, we should be most free from that sin. By reason of what we have had to suffer because of the false witness that

has been borne against us by our enemies, all the days of our lives—from the beginning until now have we suffered because our enemies have been guilty of the sin of bearing false witness against us—we should not indulge in the same crime, even towards our enemies, to say nothing of indulging in it, in relation to one another.

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's." There is no need to covet, if we will get the spirit of charity, and of industry and labor. There is no need to covet if we are willing to work, for we can then surround ourselves with the blessings of life, as we were told by Brother Smoot this morning. All these things are within our reach; all we need to do is to wisely proceed to surround ourselves with them, honestly. We do not need to covet that which is another's, for we may go forward and acquire these blessings for ourselves—honor, reputation, character, wives, children, homes, houses, lands, and all the blessings and gifts of the Holy Ghost; the glorious principles of the everlasting gospel, and in the end eternal life: all may be ours, and therefore we ought not to covet that which others possess. All things shall be given to the man and the woman who will faithfully keep the commandments of God.

May the Lord bless you, and may it not be said of us, that we know the Ten Commandments or any other commandments, given by God or His servants, in early or later times, but we do not keep them; but let it be said that the Latter-day Saints know God and

know His commandments; that they know the truth, and they are keeping all these things sacredly. God sanctify this condition to His people, in the name of Jesus Christ. Amen.

ELDER GEORGE ALBERT SMITH.

The fruits of Mormonism.—Evil men the greatest opponents of the Church.—Obligations of parents.—Faith of Latter-day Saint children.

I feel to praise my Maker this day for the blessing of being permitted to meet with you in this conference of the Church. I have been edified and rejoiced in the remarks that have been made by our brethren, and I crave the same Spirit that they have had to direct my utterance, that what I say may be inspired of our Father and that we may be profited. I am reminded that we are a people who receive much instruction, and I rejoice, as I visit among the Stakes of Zion, to see the improvement that is made along many lines. From this stand I have heard the servants of the Lord advise us to patronize home industries, and I am constrained to ask myself the question. How many Latter-day Saints have remembered that wise counsel? We have been taught to keep the Word of Wisdom. How many of us who are here today are fulfilling that law of our Heavenly Father? I take pleasure in one thing I will name. It has only been a few years since the sisters were invited to uncover their heads in public worship, and I see there are only a few today who have forgotten it. So I think we are making some progress along that line, and I desire to commend our sisters who remember this admoni-

tion, very much to the comfort of those who are around them and to the blessing of themselves because of their obedience.

Our Father in heaven has blessed us as a people in a remarkable way. We have been gathered out from the nations of the earth, and have been brought to dwell in this section of His vineyard. As one of those who have been born of Latter-day Saint parentage, I rejoice that I can look all men in the face and say that the teachings of Mormonism have produced blessing to me in this life, and given me promise of eternal life. There are many in the world who misunderstand the mission of the Church of Christ. To such I desire to say that, as far as I am concerned, if there is anything good in life, any virtue, honesty, integrity, fearlessness to do right; if there is a disposition in me to honor my father and my mother, and a desire to sustain the Priesthood of the living God; if I am disposed to sustain the constitution of this great country that we live in; if there is in my heart a desire to uphold the great man whom God has honored to preside over the destinies of this nation; if there is within me love for my fellowmen, and a desire to serve God and keep His commandments, these characteristics have come to me, my friends, by reason of "Mormonism." From childhood, I have never been taught to do anything improper, or that would harm one of my heavenly Father's children; but from infancy I have been taught to acquire industry, sobriety, honesty, integrity, and all virtues possessed by men and women whom God delights to honor and bless. I thank my heavenly Father this day that these teach-

ings have come to me from Him through His faithful servants.

We have listened to instructions from our brethren, and I wonder how many of us will remember to put them into practice. Referring to the 7th chapter of Matthew and the 24th verse, I find the following:

"Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.

"And everyone that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

How many of us, learning the will of the Father, are doing it? How many of us day by day are laying a foundation and building a structure that shall conform to the dignity of the stature of our Master? "Yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple." He has given us intelligence and wisdom above our fellowmen. A knowledge of pre-existence has been given to the Latter-day Saints; a knowledge that we are here because we kept our first estate, and that we have been given the opportunity of gaining eternal life in the presence of our heavenly Father, by keeping our second estate. We will not be judged as our brothers and sisters of the world are judged, but according to the greater opportunities placed in our keeping. We will be among those who have received the word of the Lord, who have

heard His sayings, and if we do them it will be to us eternal life, but if we fail condemnation will result.

Speaking of the virtues that the Church of Jesus Christ is endeavoring to inculcate in its devotees, I am reminded that up to this moment I have never known any really good man or woman in my day to lead a vicious crusade against the followers of our Lord and Master. The Church of Christ is not usually assailed from without by those who are moral in their lives. One of the best evidences to me of the lack of morality in men and women is that the adversary is able to put into their hearts a disposition to tear down the work of our heavenly Father. I say to the boys and girls of Israel, keep yourselves pure and unspotted from the sins of the world. Be an example of what the Master desired we should be in the midst of the children of men. Magnify the opportunities that our Father has placed in your keeping. If men among us shall try to lead you from the faith of your fathers, examine their lives and you will find mistakes they have made whereby they have been led captive by the evil one. To my mind this is one of the strongest testimonies of the divinity of this work, that evil men constantly oppose it. Good men, and truly great men, possess the Spirit of our Father wherever they may be in the world. They are desirous to build up, and not to tear down, and that should be our mission and labor while we remain upon the earth. Let us so conduct ourselves that men, seeing our good works, may be constrained to glorify our Father which is in heaven. Our missionaries labor day by day among the people of

the world. They receive the contumely and hatred of those who misunderstand their mission, and many good people mistakenly drive them from their doors; but when it comes to outside oppression, vindictiveness and maliciousness, and to wicked, unrelenting persecution of the Latter-day Saints, from the beginning it has been by those who serve the devil, and not those who seek to serve the Lord. So, I raise my warning voice this day to the youth of Zion. Be not deceived when storms of persecution break over your heads. There will be unkind things said in the future as there have been in the past. See that your feet are planted upon the rock. See that you learn the desires of the Master toward you, and, knowing those desires, see to it that you keep His laws and commands. See to it that the purity of your lives shall entitle you to the companionship of the Holy Spirit, because if you are pure and virtuous and upright, the evil one will have no power to destroy you. Bear in mind, my young friends, that this is a serious matter. This life is not given to us as a pastime. There was a solemn purpose in our creation, in the life that God has given to us. Let us study what that purpose is, that we may progress and obtain eternal life.

I find much in the 93rd section of the Doctrine and Covenants that gives me joy, and I believe I will read a portion of it. It shows how generous our Father in heaven is to the children of men, that there are no favorites. It indicates that every man and woman who will strive to do the will of the Lord may receive His blessing, whether he be in one portion of our Father's vineyard or another. I read as follows:

"Verily, thus saith the Lord, it shall come to pass that every soul who forsaketh their sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am."

This is the word of our Father in heaven to His children in the world. Your mission and mine, my brethren and sisters, is to so teach that doctrine, that our brothers and sisters of the world may be induced to depart from the mistakes they are making, and accept the pure Gospel of our Lord and Master. We find in the same section the information that the Savior did not receive a fulness at once, but grace was given Him for grace. As He overcame He developed and progressed. We ascertain that not only was the Savior in the beginning with the Father, but also that you and I were there. We dwelt there, and by reason of faithfulness, having kept our first estate, we have been permitted to come into this world and receive tabernacles of flesh. The fact that we are living in the flesh is evidence that we did keep our first estate. Now, realizing that there is a great purpose in life, let us learn our duty and do it. Our boys and girls go out among the people of the world, and they labor in kindness and in love to teach the Gospel of Jesus Christ. We have not striven to force it upon the human family, but upon us is laid the obligation to teach it in sincerity and in devotion.

Fathers and mothers, are you teaching your children this Gospel? Or do you wait until they grow to manhood and womanhood, only to find that they do not comprehend it? Are you preparing the sons and daughters God has blessed you with to become messengers of life

and salvation among the children of men? Or are you neglecting that sacred opportunity, and permitting them to grow up thoughtless and indifferent regarding these things? I am persuaded that, if there are any children of Latter-day Saint parentage who depart from the faith, they are those who have not understood the meaning of the doctrines of Christ, who have not had instilled into their hearts faith in our heavenly Father, and who do not comprehend that it means eternal life to them to keep His commandments. So I say we should be imbued with the desire to labor and teach our sons and daughters those things that will save them in the presence of our Father. We need not feel anxious about the progress of Zion, for the good old ship will sail proudly on, and those who are faithful and true will land with her safely in the harbor of God, crowned with glory, immortality and eternal life. I have no fear for these aged men and women that have kept the faith. I have no fear for the boys and girls who are walking in obedience to the commandments of the Lord. I have no fear for those not of our faith who are living up to the light that God has blessed them with, because according to the law received so will we be judged and held accountable; but the Latter-day Saints who knowing the will of our Father have not done it, those who hear the teachings of the Lord from time to time and turn their backs upon them, I fear they will not reach the goal unless they turn and repent with all their hearts.

I feel this afternoon that I look into the faces of a body of men and women who are devoted to the cause of the Master. The question has been asked, Is it possible that

the boys and girls that have been reared in these valleys of the mountains would be willing to suffer the hardships, privations and trials that their fathers and mothers endured for the Gospel's sake? Would they leave their homes of comfort to people a new country in the interest of their faith? I say unto you that if our Father has planted in their hearts a knowledge of the divinity of this work as you know it; if faith has been given them by reason of patience and devotion in keeping the commandments of the Lord; if they have been educated to know that Jesus is the Christ and that Joseph Smith was a prophet of the Lord, then I say unto you, Yes! they would do what their fathers and mothers have done, take their place in the ranks of latter-day Israel, and if it means privation, if it means sickness and distress, or even expatriation from home, there are hundreds and thousands of your sons and daughters who, knowing that this is the Gospel of Christ, would, if need be, seal their testimony with their blood. I am grateful that I have this belief and feeling in regard to the sons and daughters of the Latter-day Saints. President Smith, who stands at our head, is an example to us. All the days of his life he has been faithful and true. No one can put his finger upon an instance where he has wronged any man. The Lord has blessed him, and he has been exalted among men. We would do well to watch his life, and emulate the splendid traits of character that have been manifest in him to so large a degree. He need not feel that the youth are recreant; for I say, as one of the sons of Zion, one of the weakest among you, I believe we stand ready at any time with

our faith, our devotion, and all that God has blessed us with, to do His will and keep His commandments, and to sustain those whom He calls to preside over His Church. My belief is strengthened in this by the fact that, as a rule, the boys and girls of the Latter-day Saints go willingly to the mission field. They leave comfortable homes, father and mother, and all that is near and dear to them; they turn their backs upon creature comforts, and go out into the world to preach Christ and Him crucified. They are ready whenever the call comes, if they have been taught the principles of the Gospel. Are your sons and daughters among those who are thus ready? If they are not, then it behooves you to begin at once the teaching of your children, that they may be willing to magnify this call when it shall come to them.

The Lord is abundantly blessing us in these mountain fastnesses. Our cattle and sheep are upon a thousand hills. The grain crop this year has been bounteous. Our sons and daughters live in more comfortable homes than did their parents. All over this land the good word goes out that Zion prospers, all is well! But let us not be lulled to sleep, let us not be deceived by the abundance of good things of this world; for what doth it profit a man though he should gain the whole world and lose his own soul? Let not the object of our creation be overlooked; but let us labor for the salvation of our souls while we are blessed with creature comforts. Let us put forth our energy to save those who do not understand the truth. Let us live together in an undivided bond of love and union, that those who live in the world may look to Zion and see

there men and women who serve the Lord and keep His commandments. While we have weaknesses, and make mistakes, while some transgress the laws of the Lord from time to time, I have never seen a people (and I have traveled through the world considerably) that I thought lived so near to our heavenly Father as the Latter-day Saints do. I have never seen a people willing to make so many sacrifices for the Gospel's sake. So I am grateful to my heavenly Father that I was born of Latter-day Saint parentage. I am thankful that my ancestors were honored of the Lord by being inspired to accept the Gospel of Jesus Christ. I am grateful that your ancestors also received light and blessings from our Father; for it is indeed a blessing to receive that inspiration.

Now, while we live and labor let us magnify our calling. Let no man be found recreant to his opportunities. Let us not turn our backs upon the blessings of the Lord, but day by day go faithfully on blessing our father's children. We have no hard feelings toward any of our fellowmen; we have no occasion to. If they misunderstand us, misquote us, and persecute us, we should remember they are in the hands of the Lord, who has said, "Vengeance is mine, I will repay," and who further has said, "I will forgive whom I will forgive, but of you it is expected to forgive all men." So when we partake of the sacrament of the Lord's supper, as we do from time to time, let us purge from our hearts all feeling of unkindness toward one another and toward our brothers and sisters who are not of our faith. Let us labor day by day that our Father may bless us. If we have His Holy Spirit, the peo-

ple with whom we come in contact will feel it, because it will permeate the atmosphere in which we live, and they will partake of it and drink it in, even though they may not desire so to do. Let us magnify the Lord by keeping His commandments. Let us popularize His work by laboring to build it up and extend it among the children of men. Let us magnify one another by speaking good only, and by strengthening the hands of those who are weak, and assisting those who are less patient than ourselves.

I rejoice this day that there are so many of the general authorities here, and that our Father has poured out His blessings upon us so abundantly in this conference. I pray that the influence and spirit of this gathering may go to the furthestmost stakes of Zion, that it may be from one end of the land to the other, that there may be an awakening among the Latter-day Saints; that we may not take it for granted that those who live among us understand the Gospel of Jesus Christ, but that we may teach it to them, and teaching it, that we ourselves may receive a strengthening of our testimony.

I know this is the work of the Lord, that Jesus was indeed our Savior, and that Joseph Smith was a Prophet of the Lord. I know those who have succeeded him have been men of God, who have honored the calling placed upon them. I know that our Father is blessing Zion at this time, and the man who holds the keys today is honored by all good men and women, wherever they may be in the wide world, who understand him. I feel this day to say to you, my brethren and sisters, that we will do well to live so that other men and women see-

ing us may feel to compliment the work of our Father, realizing by our conduct that we are members of the Church of Christ, they may feel to say, there is a good people. If we live up to the teachings of the Church, if we will keep all the commandments of our Father, men and women can say nothing else of us, because we will be the best people that live upon the earth. I believe we are that already, but there is room for improvement. Let us make this improvement; let us honor the Lord, honor the principles and opportunities He has granted us, and be a blessing to His children wheresoever they may be. I pray that His blessing may be in your hearts and in your homes, that your sons and daughters may be worshipers of the living God, that they may keep His commandments, and grow up to bear the names you have given them in honor among the children of men; that wherever they may go the light of the Spirit of the Lord may beam from their faces, bearing evidence of their integrity, their virtue and their worth. That this may be your privilege and mine, that we may work here to prepare for that great future life, and receive in the end from our heavenly Father that welcome plaudit, "Well done, good and faithful servant," is the prayer of your co-laborer, in the name of Jesus Christ. Amen.

ELDER CHARLES W. PENROSE.

Duties of parents in Zion.—Wrong spirit in some young people.—The warfare of the Saints not carnal.—The powers of darkness.—Mission of the Saints.—Jesus, not Lucifer, the

Firstborn.—Pre-existence of all mankind.—Civil rights equal to all citizens.—Shall we stand the great test.—Final victory of light and truth.

I hope, my brethren and sisters, that I shall obtain the same attention and be led by the same good spirit which the brethren who have preceded me have enjoyed, not only this afternoon, but in all the meetings of this conference. I have seen it in print that the attendance at this conference was not so large as on some former occasions. I could not help marveling at that statement; for from the first meeting of the conference we have had a most splendid attendance. Not only has the lower part of this tabernacle been filled, with the exception of a few seats in the north-eastern part, but the galleries also have been crowded with attentive Latter-day Saints, desiring to worship God and to be instructed in the things of His kingdom. The Spirit of the Lord has been poured out upon those who have spoken to us, from the opening remarks by President Joseph F. Smith down to the present time. I have enjoyed the sessions of this conference exceedingly. I have been pleased to see the desire manifest by the Latter-day Saints in their attendance and in their attention, and in the spirit which surrounds them and which they breathe. I have seen in this a token of the spread of the work of God and of the growth of His kingdom—His spiritual kingdom—in the hearts of the people, as well as the spreading forth of the visible Church of Christ among the nations of the earth.

I hope that our children have been taught to learn the Ten Commandments, read to us this after-

noon by Brother Hyrum M. Smith, also the precepts of the New Testament, that they may be familiar with them. I notice that our children in the Sunday schools are taught these precepts and these commandments, and they will grow up with a knowledge of them if they do not merely learn by rote the lessons that are given to them, and if they are also instructed in their homes in relation to these important things. I remember a story told of a man who made a bet that a friend of his did not know the Lord's Prayer, and the bet was taken up, the money was deposited, and the man who laid the money down was very confident. When he was asked to repeat the Lord's Prayer he said:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
And if I die before I wake,
I pray the Lord my soul to take."

The other man said, "Well, the money is yours; but I didn't believe you could do it." (Laughter). It is alleged that this was a United States senator, but I consider that scandal. It may be true, however. What we need, my brethren and sisters, is to have these principles and precepts impressed upon our own minds, and also upon the minds of the rising generation. There is a spirit prevailing among a portion of the Latter-day Saints—*young men*—not the young ladies very much, but some of our young men, who are being led astray by a spirit and influence which does not proceed from God, but from the Evil One, and I am afraid that they have not been sufficiently indoctrinated in the principles and precepts of the Gospel of Jesus Christ so that they have grown up with them implanted in

their souls. This part of the work devolves upon the parents in Zion. The Lord revealed in the beginning that inasmuch as parents having children in Zion did not teach them to understand the doctrines of faith in the Lord Jesus Christ, repentance and baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, when eight years old, the sin should be on the heads of the parents; and the inhabitants of Zion were to teach their children to pray, to observe the Sabbath day, and to walk in all holiness before the Lord. They should teach them the precepts that we have heard taught in this conference. I do not believe that so many of our young men would run wild, and drink into the spirit of the world, use intoxicants, and befoul their systems with tobacco and other things that the Lord has said are not good for man, if a proper example had been always set before them in the home and these principles had been instilled into their minds by their parents. They may learn these things in the Sunday school and easily forget them; but the force of example in the home and the impressions made upon little children by their mothers are lasting, and will be upon their souls as long as they live in the flesh, and throughout all eternity.

We have heard today that the Latter-day Saints do not desire to do evil to anyone. They do not seek to bring injury upon anyone. They do not attack the creeds of men. They do not go forth to fight. They do not wish to take up carnal weapons. But they have had to stand on the defensive from the beginning of this work. From the rise of the Church of Jesus

Christ of Latter-day Saints it has been assailed. Generally speaking, the movements against it have originated among people of different religious faiths. It has been from persons professing to hold the Christian religion and to be teachers of it that the falsehoods and misrepresentations concerning us, our acts, our motives, our principles, have emanated; and they have been taken up by corrupt, wicked and evil-minded persons. And so the warfare has continued. We have stood in self-defense. Sometimes we have been a little vigorous in taking up these weapons, not the weapons that are called carnal, but polemics, arguments, statements of the truth, references to the scripture and to the lives and works of our leaders, whom we have held up as honorable men who desired to keep the commandments of God and to live in peace with their fellowmen. But a mission has been entrusted to the people of this Church, and that is, to publish the gospel of peace to the ends of the earth, to declare the truth, to bear witness that God has spoken again from the heavens, that He has restored the authority of the holy Apostleship and Priesthood, that He has placed the power and authority upon men on the earth, to represent Him and to act for Him, and that what they do by His authority and in the way He has appointed will not only be sealed and recorded on earth, but will be sealed and recorded in the heavens, and that this Gospel is "a savor of life unto life or of death unto death" to all that hear it. This mission is given to us. We are required to bear this Gospel abroad, or help to send it, until every nation, and kindred, and tongue and

people under the whole heavens shall hear the sound of the Gospel and shall have an opportunity of receiving or rejecting it; and the consequences will be on their own heads.

Now, in this great work in which we are engaged, as I have said, we do not expect to use carnal weapons. God has declared that He will fight our battles. He has told us not to be afraid of our enemies. I do not believe that the spirit of fear is among the Latter-day Saints. I know it is not among their leaders. We are not to be afraid of our enemies; for God has declared that He will fight our battles. It is true, He has permitted the Church to be driven from place to place. He has allowed the wicked to rise in their anger and wrath and slay some of the saints of God; and Joseph and Hyrum, those two noble brothers who lived together in love and who died at the same time and went into the presence of their Maker, were martyrs for the word of God and for the testimony of Jesus. But so it was of old; so it has been from the beginning. And while the Lord may permit these things to occur, out of all these seeming evils He will bring out good. The work of God has rolled forth, the principles of the Gospel have been preached, and the world has been roused up by the light that the Lord has sent into it, which has scintillated from the teachings of His servants. But the spirit and power of darkness are here, too, and there will be a great struggle until they are overcome.

I want to read two or three verses which have occurred to me while our brethren have been reading scripture. They are from the

epistle of Paul to the Ephesians, in the 6th chapter, commencing at the 12th verse:

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

This is a real warfare that is taking place on this planet where you and I live. It commenced in the beginning. It was made possible through transgression. Our parents in the Garden broke a law that God gave them, and by the breaking of that law the power of evil entered into this world. It is stated that in the beginning Satan entered the serpent, and Satan was the serpent;" that he was more subtle than any of the beasts of the field. That is his character. We learn a little about his character by that which he did before this globe was framed as a dwellingplace for the children of the Lord. He was in the beginning with the Father, as Jesus was. Jesus said, "I also was in the beginning with the Father, and am the firstborn." I know that some of our people have obtained a notion that Lucifer was the firstborn, and that he lost his place and birthright through transgression. But Jesus is the Christ, the firstborn among the sons of God, "the firstborn of every creature." In that 93rd section of the Doctrine and Covenants, from which Brother George Albert Smith read just now, Jesus Christ, who was crucified on Mount Calvary, and who rose from the dead, and who sat at the right hand of the Father, and who in these last

days has appeared with the Father and revealed the everlasting Gospel, makes the declaration that He was in the beginning with the Father, and was the firstborn. "Ye also," He says, "were in the beginning with the Father." "Man was in the beginning with the Father." We are the sons and daughters of God, and were in the beginning with Christ. When we speak about "the beginning" we mean the beginning as it relates to this earth on which we live. When the plan was formed for the formation of this globe, to go into its right place at the right time and in the right way, that it might revolve in its orbit and not interfere with the revolutions of any of the planets and stars that God our Father had made, that was "the beginning" spoken of in scripture. But with God there is no beginning, and there is no end. With intelligence which is the light of truth, there is no beginning, and there can be no end. The nature of our spiritual existence is on a par with that. But in our beginning as the sons and daughters of God we were there with the Father and with the Savior; and according to the revelations that God has given in these last days, the being who is called Lucifer, or Satan, or Beelzebub, or the serpent, or the adversary, or the accuser of the brethren, he also was there and led away "a third part of the hosts of heaven, because of their agency," and was indeed a subtle intelligence, but he prostituted the intelligence he had to an evil purpose. Through the transgressions of our first parents he obtained power on this globe, and he has held it from that time to the present. He has aided in setting up kings and casting down kings. He is "the prince of the

power of the air." He is that Evil One whom Christ will bind at His coming, that he may not any more have power upon the face of this earth. But he is here now, and his hosts are here; and they have been from the beginning.

I have not time to take up the scriptures and show the influences that he and his associates have exercised over nations and kingdoms, princes and peoples; but suffice it to say that when Christ Jesus our Lord was baptized of John in the River Jordan, when He was thirty years of age, He was led by the Spirit into the wilderness that He might be confronted with that evil power which has been on the earth from the beginning. Light came upon the world, and there was also darkness. The conditions of this globe are typical of this spiritual condition. Light is here, and men may receive light. Darkness is here, and men may go into the deeds of darkness. When light comes into the world and they reject it, they do so because their deeds are evil, as Christ pointed out. Jesus was taken up into the mount that the spirit and power of darkness might be confronted with Him. He was shown the kingdoms of this world, with all their pomp and might, riches and glory and strength. That Evil One tempted Him, and said, If you will bow down and worship me, I will give you these; for they are mine. Of course, when he works he generally has a little truth mixed up with a great deal of falsehood. That is the way with that wicked one. There was this much truth in what he said to Jesus; he had obtained control, temporarily, over the nations of the earth, he influenced them and their rulers, and they were under his dominion, but that

dominion was only for a time. Still he promised Jesus that if He would worship him, he would give Him all these kingdoms and their glories. But Jesus told him to get behind. He understood better; He comprehended that that was the spirit of darkness. So it was when the same being confronted Moses, as we read in the Pearl of Great Price.

I merely refer to that to show the attitude of this being. According to the Book of Mormon, he is an individual. According to the Doctrine and Covenants, he is a personage. According to the Bible, he is a spiritual person. He is here on the earth, as Paul says, going about "like a roaring lion, seeking whom he may devour," or as a serpent, trying to tempt and lead mankind from God. Now, that spirit is in the world—the spirit of the power of darkness, the spirit of that wicked one. After Jesus Christ had been in His ministry for some time He declared, "The prince of this world cometh, but he hath nothing in me." Jesus had been tried and tempted by him; all kinds of arts had been brought to bear upon our Savior; but they utterly and completely failed, and Jesus was without blemish or spot. He knew no sin. Guile was not found in His mouth. He kept every commandment; and He came, not to do His own will, but the will of Him that sent Him. So when the prince of this world came along, there was nothing in Christ that he could touch; for He was sinless and spotless.

Now, if we will keep the commandments of Christ and walk in the spirit of our Redeemer, there will be no place for Satan in our hearts nor in our homes. But these powers of evil are on the

earth, and they have come down, as John saw them in the vision, just before the time of the end, "having great wrath; for they know that their time is short." How do they work? Why, if they can, they work through the children of the kingdom. If they can, they move upon you, upon me, upon every man and woman in the Church that can be tempted or drawn aside. But after we have resisted, again, and again, the time will come when they will cease their personal efforts upon us; but they will attack us through our children, or our companions in the home—the man or the woman in the home who does not keep the commandments of God. Snares are laid particularly for the rising generation. These spirits are here in this city. They are throughout the land. They are measurably over all the earth; but they are concentrated in their efforts to a large degree right here where we live. Now, we have no personal warfare against even our enemies. Those who slander and abuse, who try to irritate us to make us respond and retaliate, let them do that and fail. Let them go on with their evil works. Daniel saw in the vision of the last times, that "the wicked should do wickedly, and none of the wicked should understand;" but the wise shall understand, he says, "and they that turn many unto righteousness shall shine like the stars and like the sun forever and ever." Let them go on, therefore, with their evil work. But let us do our work of light and truth and righteousness.

I am sorry to hear remarks that come sometimes from some of our young men, showing that they have drunk into this evil spirit of slander and reproach against men who are pure in their lives, who are

serving God, who are serving their country, and who are doing their duty. I will say here for myself, that I think every man in this Church, no matter what authority he may have in the priesthood, has just as many civil rights as any other American citizen. I do not claim for him any more, and I do not concede that he has any less. Every man who is an American citizen stands, according to the theory, equal before the law. It is not true that we are all born equal in size or in physical stature or strength, or in wealth, or in intellect, or in some opportunities; but every person born in the United States, or legally naturalized, is a citizen on an equal plane with other citizens, so far as the rights and privileges of a citizen are concerned. I have heard some of our young men talk in a way that shows they do not appreciate that, and they are drinking into the spirit of opposition which comes from that Evil One. I have no doubt that there are some people opposing this Church who are mistaken, and who are not corrupt or wicked in their intentions, but their eyes are blinded by the powers of darkness. But the root of this opposition is in iniquity, in darkness, in corruption, in evil. Scan the lives of many of those who speak, and particularly fight, against the Church of God and against His Zion, and you will find that they are of the character that has been mentioned here today. But we do not want to bring that up against them. We are not fighting against them as individuals. Our warfare is with these powers that are behind the veil; and the only way to fight them effectually is to bar them from our souls, and to teach our children the principles of eter-

nal life, that they may not become subject to these evil powers. If we yield to them, they will become the masters. Satan cannot obtain the mastery over any human being, except by yielding to him. We are his whom we list to obey. "Resist the devil and he will flee from you," the Lord says.

Now, my brethren and sisters, we are in one of those tests that have occurred frequently—one of those trials that come upon this Church; and it remains to be seen what we will do. The Lord allows these periods to come upon us that we may be tested, tried and proved, to see if we will stand firm, as we are exhorted to do in what I have read to you. Shall we stand firm, or shall we yield? Shall we give place to the devil and his works, or shall we stand as a united body of the saints of the living God, to serve our heavenly Father, keep His commandments, and preserve the rights and privileges which we should enjoy in common with all other people upon this goodly land? We love the Constitution of our country, as we have heard today. We love the institutions which secure to mankind that liberty which all the sons and daughters of God should enjoy; and we hope to see the principles of liberty spread throughout the world, and the flag of liberty floating in every breeze, and that the time will soon come when all people shall be free to serve God and keep His commandments, or to take that course which pleases them, the consequences being in the hands of the Lord, and will be dealt out to them according to justice and mercy. But we do not want to fight with any carnal weapons. We do not want to descend to the measures and plans and methods of the ungodly and

the wicked and corrupt. We do not want to be brought under their dominion, either. And I will tell you that if we will stand firm in the liberty with which God has made us free—in the Gospel, which is the perfect law of liberty—God will take care that out of all the seeming evil good will come, as He brought light out of darkness in the beginning of this globe. He is above all; He is over all. His power and dominion stretch out through the vast domains of space, on this earth and all others that He has created. He has purposes in regard to us as well as to them, and He has sent us down here on the earth for a time and a season, that we may be proven, tested and tried, to see what we are worthy of, so that in the future we may be placed where we belong, and have glory, immortality and endless increase, with dominions, and kingdoms, and principalities and powers forever, if we are fit to have them; and if not, that we may go to our own place, receive the judgment which we ought to have, and enter into that degree of glory for which we fit ourselves.

Now, shall we stand firm in the Gospel of Christ? Shall we resist the powers of evil? Shall we take care that in our own personal conduct and lives we shall be worthy of the Spirit of the Lord, that Satan can have no dominion over us, in body or in spirit? Shall we stand by the servants of the living God whom He has called and appointed to lead His people in the last days? Shall our hearts go out to them? Shall we stand by them under every circumstance, in every condition? Shall we be true to the Priesthood that God has restored? Shall we be true to the Gospel which He has revealed?

Shall we teach our children the things of the kingdom, and train them up in the fear of the Lord? Shall we check our boys and our girls when they would depart from the right and from the straight and narrow way? Teach them to keep the Sabbath holy. Teach them to come out from the wicked, and be not unclean as they are. Teach them to shun the very appearance of evil. Teach them to be pure in heart, in spirit, in word, and in act, as well as in body. Teach them to observe the precepts that are continually being presented. Then the blessing of God will be upon Zion, and she will arise and shine; and though the wicked may look upon her and say, Let her be defiled, God shall deliver her out of all her afflictions in the future as He has done in the past, and bring her off more than conqueror. Christ Jesus, our King, shall come and bind Satan with the chain of the Holy Priesthood, that he may be banished from the earth, and the earth delivered from his influence and his bondage, and prepared for the coming of our Eternal Father, whose tabernacle will be with men, and He will dwell with them and be their Father and their God, wipe away all tears from their eyes, and there shall be no more sorrow and no more pain and no more death. God hasten the day, through Jesus Christ. Amen.

AUTHORITIES SUSTAINED.

President Joseph F. Smith presented the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President

of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as first counselor in the First Presidency.

Anthony H. Lund, as second counselor in the First Presidency.

Francis M. Lyman, as President of the Twelve Apostles.

As members of the council of Twelve Apostles: Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney and David O. McKay.

John Smith, as Presiding Patriarch of the Church.

The counselors in the first presidency and the Twelve Apostles and the Presiding Patriarch as Prophets, Seers and Revelators.

First Seven Presidents of Seventies: Seymour B. Young, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart.

William B. Preston, as Presiding Bishop, with Robert T. Burton and Orrin P. Miller as his first and second counselors.

Joseph F. Smith as trustee-in-trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthony H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, A. Milton Musser, Brigham H. Roberts and Joseph F. Smith, Jr., assistant historians.

Horace H. Cummings, General Superintendent of Church Schools.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthony H. Lund, George H. Brimhall,

Rudger Clawson, John R. Winder, Charles W. Penrose, Horace H. Cummings and Orson F. Whitney.

Arthur Winter, Secretary and Treasurer to the General Church Board of Education.

Duncan M. McAllister as Clerk of the Conference.

(Elder John Nicholson was honorably released, because of failing health.)

RELIEF SOCIETY OFFICERS AND BOARD OF DIRECTORS.

Bathsheba W. B. Smith, President; Annie Taylor Hyde, First Counselor; Ida Smoot Dusenberry, Second Counselor; Emmeline B. Wells, Secretary; Clarissa S. Williams, Treasurer; Jane S. Richards, Sarah Jenne Cannon, Romania B. Penrose, Susan Grant, Emma S. Woodruff, Julina L. Smith, Emily S. Richards, Ellis R. Shipp; Julia P. M. Farnsworth, Phebe Y. Beatie, Carrie S. Thomas, Alice Merrill Horne, Annie Wells Cannon, Priscilla P. Jennings, Margaret A. M. Caine, Rebecca E. Little, Elizabeth S. Wilcox.

Missionaries' General Society—Harriet Ann Badger, Sophia T. Nuttall, Mary A. C. Lambert, Mary T. Smith, Hattie B. Harker, Priscilla Smith, Leila Merrill Allen, Marian Y. Hardy, Isabel M. Whitney Sears.

RELIEF SOCIETY NURSES' DEPARTMENT.

Emma A. Empey, Superintendent; Phebe Y. Beatie, Secretary and Treasurer; Dr. Margaret C. Roberts, Dr. Romania B. Penrose, Dr. Ellis R. Shipp, instructors.

DESERET SUNDAY SCHOOL UNION.

Joseph F. Smith, General Superintendent; George Reynolds, First

Assistant General Superintendent; David O. McKay, Second Assistant General Superintendent.

Members of the Board—Joseph F. Smith, George Reynolds, David O. McKay, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, George Teasdale, Hugh J. Cannon, Andrew Kimball, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson, Anthon H. Lund, John R. Winder, James E. Talmage, George M. Cannon, Horace H. Cummings, Josiah Burrows, William A. Morton, Horace S. Ensign.

George D. Pyper, General Secretary; George Reynolds, Treasurer; John A. Burt, Business Manager.

GENERAL BOARD YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATIONS.

Joseph F. Smith, General Superintendent; Heber J. Grant, Assistant General Superintendent; B. H. Roberts, Assistant General Superintendent; Edward H. Anderson, Secretary and Treasurer; Evan Stephens, Musical Director; Horace S. Ensign, Assistant Music Director.

Aids—Francis M. Lyman, John Henry Smith, J. Golden Kimball, Junius F. Wells, Rodney C. Badger, George H. Brimhall, Edward H. Anderson, Douglas M. Todd, Thomas Hull, Nephi L. Morris, Willard Done, Le Roi C. Snow, Frank Y. Taylor, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Reed Smoot, Briant S. Hinckley, Moses W. Taylor, B. F. Grant, Henry S. Tanner, Hyrum M. Smith, Joseph F. Smith, Jr., Ovando C. Beebe, Lewis T. Can-

non, Philip S. Maycock, Benjamin Goddard, George Albert Smith, Thomas A. Clawson, Louis A. Kelsch, Lyman R. Martineau, Charles H. Hart, John A. Widtsoe.

GENERAL BOARD YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATIONS.

Martha Horne Tingey, President; Ruth May Fox, First Counselor; Mae Taylor Nystrom, Second Counselor; Ann M. Cannon, Secretary; Agnes Campbell, Assistant Secretary; Alice K. Smith, Treasurer; Maria Y. Dougall, Honorary Member; Alice Calder Tuddenham, Music Director; Mattie Read, Organist; Lizzie Thomas Sardoni, Assistant Organist.

Aids—Adella W. Eardley, Sarah Eddington, Agnes Campbell, Susa Y. Gates, Minnie J. Snow, May Booth Talmage, Joan Campbell, Emma Goddard, Rose W. Bennett, Elizabeth C. McCune, Julia M. Brixen, Augusta W. Grant, Mary A. Freeze, Estelle Neff Caldwell, Nellie C. Taylor, Emily C. Adams, Mary E. Connelly, Elen Wallace.

GENERAL BOARD OF PRIMARY ASSOCIATIONS.

Louie B. Felt, President; May Anderson, and Clara W. Beebe, Counselors; Olive D. Christensen, Secretary; Margaret C. Hull, Asst. Secretary; Emeline McMaster, Treasurer; Veri I. Felt, Recording Secretary; Ida B. Smith, Librarian; Norma Fenton, Organist; Lillie T. Freeze and Josephine R. West, honorary members.

Aids—Aurelia S. Rogers, Lulu L. Greene Richards, Isabelle S. Ross, Camilla C. Cobb, Eliza Slade Bennion, Edna L. Smith, Edna Harker, Grace F. Folland, Alice L. Howarth, Anne Wallace, Emma

Romney, Rebecca Nibley, Lucy Stringham, Zina Y. Card, Vilate Pearl, Maria B. Winder.

RELIGION CLASSES.

Anthon H. Lund, General Superintendent; Rudger Clawson, First Assistant General Superintendent; Hyrum M. Smith, Second Assistant General Superintendent; Joseph J. Cannon, Secretary.

Members of the Board—Anthon H. Lund, Rudger Clawson, Hyrum M. Smith, Henry Peterson, Horace H. Cummings, Joseph W. Summerhays, Rulon S. Wells, Orson F. Whitney, Joseph W. McMurrin, Louis A. Kelsch, John Henry Evans, William A. Morton, Joseph J. Cannon, George Albert Smith, Charles W. Penrose.

BOARD OF EXAMINERS FOR CHURCH SCHOOLS.

Horace H. Cummings, Chairman; George H. Brimhall, James H. Linford, Willard Young.

TABERNACLE CHOIR.

Evan Stephens, Conductor and Manager; Horace S. Ensign, Assistant Conductor; John J. McClellan, Organist; Edward P. Kimball, Assistant Organist; Noel S. Pratt, Secretary; Joseph F. Smith, Jr., Treasurer and Librarian, and all the members.

AUDITING COMMITTEE.

Rudger Clawson, Reed Smoot, William W. Riter, Charles W. Nibley, August W. Carlson.

All were sustained by unanimous vote of the conference.

The choir and congregation sang the hymn commencing:

Guide us, O Thou great Jehovah,
Lead us to the promised land,
We are weak, but Thou art able,
Hold us with Thy powerful hand.

Benediction was pronounced by Patriarch John Smith, and conference was adjourned till Sunday morning at 10 o'clock.

THIRD DAY.

Sunday, October 7, 10 a. m.

The Tabernacle was excessively crowded, and it was announced that an overflow meeting, would be held in the Assembly Hall.

Conference was called to order by President Joseph F. Smith.

The choir sang the hymn,

Glorious things of thee are spoken,
Zion, city of our God!
He whose word cannot be broken,
Chose thee for His own abode.

Prayer was offered by Elder Byron Sessions.

The choir sang the anthem,

From afar, gracious Lord,
Thou didst gather Thy flock.

ELDER CHARLES W. NIBLEY.

It is an inspiring sight, my brethren and sisters, to face a congregation such as this. I rejoice with you, this morning, in assembling for worship. I am thankful and I am sure you all are, for the excellent weather with which we are favored. I think that is one thing that all classes of people in Salt Lake can unite in praising. Surely we can all agree that we are having fine conference weather.

I rejoice in being connected with this great work, the work of the Lord. I was born of parents who belonged to this Church; I may say I was born in the Church; I have grown, so far as I have

grown, in it in every way. I am, I hope, a part of it; it is to me the choicest thing in life. I know that the Lord established this work, that He raised up the prophet Joseph Smith to lay the foundations of this great cause, an institution which is destined to work a revolution in the world, a revolution in the interests of peace and blessings, good order, good government, good citizenship, and all that will tend to the uplifting of humanity. That is the mission of "Mormonism." I rejoice to be connected with such a Church. True, it is small now in comparison, but it will grow and continue to extend until it becomes world-wide in its effects. The effects are to be seen on every hand where the believing soul accepts and devotes itself to the work and the will of the Lord.

The Latter-day Saints are much misunderstood in the world, and even at home. Our mission is a mission of love. The work that the Lord has inaugurated is one that will tend to make poverty become extinct in the world. All that men struggle for in socialism—that is, all that is best in what they call socialism—is to be found here, a perfect equality, the same ordinances, blessings, and gifts of the Gospel for rich and poor alike. Men and women are equal in it. It has a tendency, therefore, to make us a brotherhood, acknowledging, at all times, our common Father. We are—as the children of the world are—children of God. They are our brothers and sisters;

and there is that spirit in Mormonism which teaches us to love and to help them. When the Savior was on the cross, in the midst of His agony, He said, "Father, forgive them, for they know not what they do." Saint Paul's sentiment was: "Alexander, the copper-smith, did me much evil; I hope the Lord will reward him according to his deeds." I like the Savior's sentiment the better, to return good for evil, and exalt our souls in the spirit of forgiveness, love and mercy. I know that there is in this religion that which makes for salvation in every respect, temporal as well as spiritual.

There is a feeling of safety, of peace, in this community that I find nowhere else in the world. Not only do we who are Latter-day Saints find it so, but others who are not of us appreciate to some extent this feeling of security and safety. There is a greater respect for law and order in this community than, I believe, there is among the same number of people anywhere else in the world; and a respect for the rights of men, not only for those who are members of our Church, but for every man and woman. I believe firmly that men who have large interests here, men who own railroads, mines, smelters, and other property of extensive and valuable character, they feel, and know to a very considerable extent, that their interests are more secure, and better safeguarded in this community of Latter-day Saints than the same would be anywhere else in the world today. There is not the danger of disorder among this people that there is elsewhere; not the likelihood of mob-law, nor the evils arising from strikes. This Church takes the position that every man

is free, in the proper sense of the word; he is free to labor, and he ought to labor, of course, for "the idler," the Lord says, "shall not eat the bread of the laborer." Every man and woman, every boy and girl ought to be proud to labor. This Church and people declares that every man is free; he can work or quit work, or he can go on strike if he chooses; he can join one association or another, and he has the right to persuade others to join with him, if he can persuade them peaceably; but, when he undertakes to kill the man who wants to work, then there is a sentiment in this community which steps in and says—and "Mormonism" teaches it—"Thus far shalt thou go and no farther. You must not interfere with the man who wants to work, even though you may not want to work yourself."

We had an experience here a year or two ago, and it is to our credit that I recall it. I refer to the strike which occurred in the coal regions of eastern Utah. Through the influence and efforts of strong, good, and righteous men in this community, and to a very great extent through their efforts alone—I do not think I need to mince words—largely, I will say, through the efforts of the presiding officers of this Church, peace was maintained here, and anarchy was averted, while across the line, in the neighboring state of Colorado, there was a labor war carried on for two years, that all but wrecked the business interests of the people of that state. I say again that men who have made large investments here, (some of them, I regret to say, are using their money today to assail the very people who constitute this safeguard to their interests), feel

and know that they are safer right here among the Latter-day Saints, than their money would be invested anywhere else in the world. You know this; every thinking man knows it. Because of the teachings of "Mormonism," this feeling will grow and increase among men who are not of our faith, and your good works in this direction will be known and appreciated.

I wish we could get from those capitalists a reciprocity of like spirit. In settling that coal strike, the then governor of the State, Heber M. Wells, and those who aided him, with the assistance of moral force, righteously exercised by the Presidency of the Church, order was restored and maintained. The only return, that I ever heard of, that was made for this good work done in that connection by the people, was that the price of coal was raised 25 cents a ton. I wish that those who are in control of these large interests would manifest that they appreciate, a little bit, that which is done in their behalf. Perhaps I ought not to complain, and I do not complain, but I call your attention to the facts.

I rejoice in the prosperity of our country and our Church. This part of the country, it would seem, is almost too prosperous; it is difficult to hire men anywhere to labor; there seems to be four or five opportunities to work where there is one man for the job.

This Church, my brethren and sisters, is growing, and becoming a little better understood. Every day when the sun goes down, this work called "Mormonism" is a little expanded, a little greater, a little stronger than it was when the sun rose in the morning. It is improving every day; it does not take a back seat; it is developing,

and increasing. The Elders are abroad in the world doing a good work; they are faithful, devoted, self-sacrificing young men, as you heard from President Smith at the opening of our conference; they are a credit to you. Everywhere I find there is a call for more laborers in the missionary field; they need more. As you know, I had the privilege—the great privilege, as I esteem it—of traveling with President Smith on his trip to Europe, and everywhere we went there was the same cry, "We could use more young men, more Elders." I returned from that trip with this conviction strongly impressed on my soul, that the noblest work, the greatest and best work to which I could devote myself and my means—and my sons, if they would listen to me—would be the preaching of this Gospel, the scattering of this seed, furthering in that way the interests of the cause of God, for is it not written that "he that will turn many to righteousness shall shine as the stars forever and ever." This missionary work certainly is one of the most important that we can be engaged in.

I have returned impressed with the feeling that the Lord, having determined to call the attention of the world to His work, He will not fail; and if the people will not give heed unto Him, as the prophets of old have declared, they will have to hearken to the voice of "clouds, and fire, and vapors of smoke." Said the old prophet, speaking for the Lord, "They that will not hearken unto me shall hearken unto the whirlwind, unto the earthquake, clouds, and fire, and vapors of smoke." I am not pessimistic; on the contrary, I am naturally sanguine and optimistic, but I as-

sert that, just as sure as we are here, the Lord will not be mocked. Evidences of His displeasure will come upon the people. Probably you have wished sometimes that there might come upon your own sons and daughters who were wayward, who though not entirely evil, would not listen to your counsel concerning what you know is best for them; something that would turn them from their waywardness, that would incline their hearts to the Lord, even though it brought suffering and sorrow upon them, for the time being. So also the great Father, in His kindness and mercy to His earthly children, will bring to pass those providences, whether it be by fire and cloud, and vapor of smoke, or by earthquakes, or by the sea heaving itself beyond its bounds, by tornados, or other calamities of various descriptions,—or what are seeming calamities, but which in reality may turn to be blessings. He will call attention to His Gospel, and will turn the hearts of the people, more and more, to this great work. I believe it will increase more rapidly from this time forward, in fact, I feel sure of that.

I rejoice in the testimony of the truth, and the knowledge that God lives. I know that Joseph Smith was raised up a Prophet of the Lord to lay the foundations of this work, and that it is being carried on by the power of God. Never in the history of this Church was there a more united feeling than there is today among the members, a feeling that they will sustain their leaders, the First Presidency, the Apostles, the Seventies, and all the presiding authorities. There is more stability today in the souls of

the Latter-day Saints the world over, than has been the case before in the history of the Church. I believe, from all the information I can get, that the people are as well satisfied, if not better satisfied—many of them, I will say, are better satisfied—with the administration of the affairs of the Church today than ever before in our history. We know these men whom the Lord has called to preside over the Church; we know their devotion, their self-sacrifice, and that their only aim, object and interest is to further the work of God. I sustain them, I believe you sustain them; and I propose, my brethren and sisters, that we continue to stand by them. God bless you, one and all, through Jesus Christ, Amen.

ELDER GEORGE F. RICHARDS.

The Gospel a perfect plan of salvation, when its precepts are obeyed.—A perfect condition made possible in this life by obedience to Gospel laws.—Evil-doing denounced.

I rejoice with you, my beloved brethren and sisters, in the privileges and blessings of this conference. I rejoice in seeing the multitude of Latter-day Saints gathered together this beautiful Sabbath morning, in conference capacity, to worship the Lord. While it is somewhat embarrassing to stand here, the object of the gaze of ten or twelve thousand people, I am pleased to have this opportunity, as it affords a means of introduction to the Latter-day Saints.

During the past six months I have had the privilege of visiting eighteen stakes of Zion, and attending their quarterly confer-

ences; some of those stakes I have visited a second time. I have thus formed the acquaintance of many valiant Latter-day Saints, and have learned somewhat of their faithfulness. I love the people as I learn to know their true character. It is my desire and hope that I may, in the near future, have the privilege of visiting the other stakes of Zion. I want to increase my acquaintances among the faithful Latter-day Saints, for I love the men and the women who worship God, and love the religion we have mutually embraced. I desire to know the Latter-day Saints better and more extensively than hitherto, and I wish the Latter-day Saints to know me. I desire to have their confidence, their prayers, and their support, so that if, by the help of the Lord, I may be able to give them some good counsel occasionally they will not hesitate to accept it.

The Lord has very generously blessed us during the meetings of this conference; His Spirit has been poured out upon us in great abundance, in great richness and power; and those who have spoken have been led by Its influence. We have been edified, comforted and encouraged by what we have heard, and the Spirit of the Lord has impressed upon our minds and hearts the truths which have been spoken. We have also been edified by the thoughts which have arisen in our minds, as a result of what we have heard from those who have spoken under the promptings of the Spirit of the Lord. I firmly believe that one of the most fruitful sources of spiritual education lies in the thoughts which arise in our own hearts, perhaps apart and inde-

pendent of that which we are listening to. We are fed upon the bread of life by the Spirit of the Lord, and I feel that we have been so fed at this conference.

The Gospel presents to us a most beautiful picture, and it seems to me that the picture was never quite so beautiful before, as it has presented itself to my mind during the meetings of this conference. The moral and religious code embraced in the Gospel of the Lord Jesus Christ, as taught by the Latter-day Saints, is of the highest character; it emanated from God Himself, from the heavens above, and Jesus Christ our Savior was the Great Exponent. The Gospel is without defect, it is a perfect plan; it is God's own guide to a perfect life; and there is infinite power within it, the power to save those who will yield obedience to its precepts, ordinances, laws and doctrines. It is the plan by which our Savior lived, by which He reached perfection, through which He ascended to the Father, and is now enjoying the glories of His kingdom. It is the plan that through obedience thereto, will bring us back into His presence, and crown us heirs to His glory. This is what it can do for every one of our Heavenly Father's children. It is offered for our salvation, but it is left with us to accept or reject it. The law is given; the plan is offered, but it will profit us nothing unless we accept it. The great mission work of our Savior, His atonement, will not profit us anything if we do not live the law, except that we are brought forth from the grave, as are all our Father's children, for "as in Adam all die, so in Christ are all made alive." We cannot hope to be ben-

edified in any other way; neither can we hope to be benefited by what we hear from the servants of the Lord, if we do not practice the precepts in our lives, that is the only way we can be profited by what we hear. We are not now so much in need of being taught the Gospel, and our duties as members of the Church of Jesus Christ of Latter-day Saints, as we are in need of being impressed with the necessity of living the law, according to the light and knowledge we have already received. Some of us may be disposed to be hearers of the word alone, and not doers of it; and in this we are deceiving ourselves. When the Savior preached that famous sermon upon the mount, the greatest ever preached upon the earth, He thought it necessary to warn the people, that those who hear those sayings and do them not, are like unto a foolish man who built his house upon the sand, and when the rains descended, and the winds blew, and the floods came, and beat upon the house, it fell because it was built upon sand; but all those who hear those sayings and do them, are like unto a wise man who built his house upon a rock, and when the storms came, and the winds blew, and the floods beat upon the house it fell not, for it was built upon a firm foundation. The Savior could see the weakness of the people, that they were disposed to imagine it proper for their neighbors to live according to the doctrine that was taught, but considered that it was not applicable to themselves.

It is a fact today, that many are not living according to the light which God has imparted. If all were living up to the light which the Gospel gives there would be

a great change; a great reformation would be wrought. Those who would do this would become stronger and more vigorous in body and mind; their intelligence would be quickened, their minds enlightened to comprehend the truth; and they would transmit to their children qualities and virtues that would tend to regenerate the race, restoring former conditions, when the life of a man was as the life of a tree. If all were living up to that standard today, there would be no grog-shops and saloons in our cities. They would be forced to close their doors for want of patronage. There would be no sale for tobacco, for tea, or coffee, and all the evil effects that result from using these obnoxious things would be eliminated. The summer resorts would have to close on the Sabbath day, for the people would be found in houses of worship, and the meeting houses would be too small to accommodate them.

If all who profess to be Latter-day Saints would live in conformity to the Gospel, in all respects, we would have to build larger stake tabernacles, to accommodate the people who would come to attend the stake conferences to hear the word of the Lord, to worship Him in His appointed way, to partake of the sacrament, the emblems of the body and blood of Christ who died for us. The temples, also, would be too small to accommodate the people who would gather there to work vicariously for the redemption of their kindred dead. If all were living up to the high standard of the Gospel of Jesus Christ, we would have to build more temples; and our people would be going to the ends of the earth, spending their means liberally to gather

the genealogies of their kindred. There would be less difficulty in getting Elders to go abroad and preach the gospel, under these conditions, for the love that men would have in their hearts for their fellow men would lead them, in greater numbers, to volunteer their services. We love the God we worship, and give evidence of that love by assembling in our meeting houses and worshipping Him with full purpose of heart. We evidence our love by keeping His commandments, and by loving one another, indulging in no back-biting, nor evil speaking of each other, no bearing of false witness against our neighbors.

If all of us were living up to the high standard of the Gospel, even our enemies—those who fight against us—would have our love and prayers, for the Gospel of Jesus Christ teaches us to love our enemies, to pray for those who hate us and who despitefully use us. Though they were to persecute, rob and plunder, mob and drive, bind us in chains and cast us into dungeons, we would not feel to curse them, but under the Gospel law, we would pity them, realizing that, when the judgment of God is poured out, they will indeed need our pity. Even if they should put us to death for the Gospel's sake, if we were living up to this high standard our last words would be, as with the Savior: "Father forgive them, for they know not what they do."

God has been most gracious and generous to us; He has borne testimony to us, through His Spirit, that this Gospel is true. We have learned, and know for a surety, that the promises which the Lord has made us will never fail. If

we were to call upon this congregation and ask those who have received this testimony to rise to their feet and say so, there would be a host who could rise and respond. There are some, however, I am sorry to say, who profess to know these things, who do not live up to them as they ought. In their lives there is a degree of inconsistency, and when the enemies of this work declare that among us there is hypocrisy and deceit, lying and wrong-doing, that we are not true to what we profess, there is perhaps a grain of truth in the charge. The lives of everyone enrolled on the records of the Church should be such that every act would give the lie to all such calumnies; but reproach rests upon the Church today because of infirmities, inconsistency, lack of faith and integrity to the truth, manifest by some; this to their shame. May the Lord be merciful unto those whom He has so abundantly blessed, and who are yet so ungrateful for His mercies and blessings.

It is a source of much regret that among the stakes of Zion we occasionally find a man of experience, who has lived years in the Church, and seen the trials through which this people has passed, how the arm of Jehovah has been made bare in their behalf, yet who will stoop to the use of tobacco, and indulge in habits that are unclean, that render him impure before the Lord, and his tabernacle, consequently, an unfit receptacle for the Spirit of God. Our heavenly Father has designed that His Spirit should dwell in us to comfort and cheer us in our onward march through life, in times of adversity, to give us strength and courage to bear up faithfully under all trials

that may be brought upon us, that we may maintain our integrity to the end. This is the purpose of the Lord, who desires our salvation. He would lead us unto eternal life, but there are some rebellious, and will not be led, who break His commandments, disregard His wishes; and render themselves unfit receptacles for the Spirit of God. They plod along through life in darkness, subject to the powers of evil which are about us, subject to the influences of those who would lead us astray.

What a responsibility rests upon parents in Israel, whose duty it is to train and teach their children the principles of eternal life, and set before them examples worthy of imitation, to be as watchmen over their homes—as shepherds watch their flocks—to see that the evil one does not enter and poison the minds of those whom God has given them. These responsibilities weigh heavily upon us, and if we disregard them it will prove to our sorrow. If we lose these children whom the Lord has given us, we lose one by one the jewels from the crown the Lord has prepared for us if we are faithful and true. If we neglect our duties we deprive ourselves of blessings in this life and in the life to come.

We should be on guard against the influences that come among us, from Babylon. The Lord has said: "Come out of her my people, that ye be not partakers of her sins, that ye receive not of her plagues." Notwithstanding this requirement and the knowledge that in coming out of Babylon we acquire her enmity, that those who are not of us are constantly fighting against us, yet there is danger if too closely affiliated with them, some may be

induced to accept their theories, and adopt their fashions. There are foolish ones eagerly looking forward to ascertain what Babylon—"the mother of harlots, the whore of all the earth"—is going to introduce next among us, and they want to be the first to adopt it. The Latter-day Saints should remember they are to be the salt of the earth, the leaven with which the whole lump is to be leavened—the whole lump of humanity; that is the design and purpose of the Lord concerning us. We should adopt proper fashions for ourselves, and not follow the fashions that are brought among us from Babylon.

Some of the Babylonish fashions of today are of a most deadly nature, and are aiding Lucifer in his purpose to thwart the purposes of the Almighty. When you go into the homes of some fashionable people of the world today, instead of finding children there, as you find in the homes of Latter-day Saints you see poodle dogs, pussy cats, canary birds, things which can be tethered to a string and left in a corner. Not having children to care for, the ladies are at liberty to attend clubs and society meetings, and go to the resorts and public places of pleasure as often as they wish. Such people ignore the great commandment that we should unite in honorable wedlock for time and for eternity, that we should multiply and increase in the land, and replenish the earth. There is no greater commandment—a disregard of it would thwart the whole plan and purpose of Jehovah. I regard with horror the thought of falling into this fashion, or adopting any of the customs which are set before us by Babylon, and which would result in our over-

throw and destruction. Oh surely we cannot be so unwise, so indifferent to the counsels of the Holy Priesthood.

I testify to you today, my brethren and sisters, that this Gospel is true, that it is the saving power and that those who will yield obedience to its principles will be saved and exalted in the presence of God. There is nothing truer, there can be nothing truer. This Gospel is as true as the stars of heaven, as true as the sun which shines in midday, as enduring as the everlasting hills, and is without defect; it is suited to the conditions of all men in all ages, in all circumstances and conditions of life, and it needs not to be modified, amended or changed. I testify that Joseph Smith was a Prophet of God; I know that, although I never saw him. I know it as Peter knew that Jesus was the Christ—because God revealed it unto him. Who can see the mighty results of the proclamation of Gospel truths, the fruits that have come forth from the tree and then condemn the tree? He is a disbeliever in the word of God who can do so.

I pray the blessings of the Lord to be with you, my brethren and sisters. May His peace abide with you in your homes. May God's blessings attend us in the continuance of this conference, I humbly pray, in the name of Jesus Christ. Amen.

The choir sang the anthem,
"Rouse, O ye Mortals."

ELDER ORSON F. WHITNEY.

Liberty's perfect law.—Charges against Joseph Smith and "Mormonism" refuted.—Eternal origin of the Gospel.—

Review of the dispensations.—Freedom and her champions.—Joseph Smith an American patriot.—His views on unrighteous dominion.—"Mormonism" versus tyranny.—No king till Christ comes.—How the world will be compelled.—God watches over His own.

The spirit of poesy seems to have pervaded this conference to some extent, and perhaps that will account for a little stanza that is now floating through my mind:

"Break! Break! Break!
On thy cold gray stones, O sea!
And I would that my heart could utter
The thoughts that arise in me."

Many good things have been said by the various speakers who have addressed the congregations, and it would be difficult indeed to decide which are the most important or the most edifying. The main difficulty with a speaker at conference time is not to find a subject, but rather to select one from the many that are presented to the mind, and to so condense his thoughts and his words as to come within the allotted time. I hope that I may have the good Spirit to inspire me, that I may speak the things most needful to be spoken. I have no other desire than to declare the truth, as God shall give me utterance.

I was very much impressed, upon the opening day, with the address of President Joseph F. Smith, and particularly with what he said in relation to the kingdom whose king is Jesus Christ. I have also been impressed with what Brother Nibley has said regarding the purpose, spirit, and mission of what the world terms "Mormonism;" and I marvel, in the light of such utterances, and in the light of what I know to be true concerning this people and this religion, that the

grossest of misunderstandings and misconceptions can and do exist in relation to them. It was alleged during the life-time of the Prophet Joseph Smith, that he wished to make himself a king, to possess himself of the properties of both Mormons and Gentiles, as his subjects, and to ride roughshod over their liberties. It has been asserted from the beginning that "Mormonism" seeks to overthrow free institutions, to overturn the government of the United States, and to set up, in this land of the free, an Asiatic despotism. I marvel at such charges as these. It is difficult for me—anxious as I am to credit all men with honesty and sincerity, wherever I can—to believe that such charges are made in sincerity.

What is this thing called "Mormonism?" You have heard during this conference that it is what Paul, the apostle, declared the Gospel of Christ to be: "the power of God unto salvation." Paul also maintained that the Gospel is "the perfect law of liberty." What he said of the gospel of Christ is true of "Mormonism," for they are one and the same thing under different names. Hence, "Mormonism" is "the perfect law of liberty," and is itself a free institution. Why then should it be charged with seeking its own overthrow?

Joseph Smith taught that the Gospel was of heavenly origin. He said that God, in the beginning, finding Himself in the midst of spirits and glory, and being the most intelligent of them all, saw fit to institute laws whereby the rest might advance like Himself. Here was the first exhibition of tyranny, of despotism, in the history of "Mormonism," when God decreed that laws should be insti-

tuted whereby the blessings enjoyed by Him might be extended to and enjoyed by those around Him—the lesser intelligences who looked up to Him for guidance. He, as their God, ordained a way whereby they might advance and become like Him, making possible the final attainment of a glory described as the fulness of the presence of the Father, where He makes us equal with Himself, and places in our hands the possession of all things. Joseph Smith taught that before the world was, this plan of salvation, known as the Gospel—and now nick-named "Mormonism"—was instituted and ordained as the means of saving the world, of doing for man that which he could not do for himself, redeeming him from the bondage of sin and death, and restoring him to the presence of God, from which he fell through transgression. Does this look like tyranny? Does it bear any semblance of despotism? Is there apparent in this great plan, having such an object, any design to overthrow the freedom of man? No! My brethren and sisters, you know, as I know, that Jesus Christ is the author of liberty, that He is the great champion of human freedom, and that He laid down His life that the world might be free.

It is Lucifer, on the other hand who seeks the overthrow of free institutions, free churches, free government, and who saps wherever he can the foundation of the rights of man. That same fallen being, once called the Morning Star, presented himself before the Father, at the beginning, and offered himself as a candidate for the saviorship of this world. He declared—had the audacity to declare—that his purpose was to save man in his sins. "Not one soul

shall be lost." He proposed to compel all to be saved, and sought to destroy the free agency of man. But his plan was rejected, and he and all who followed him were cast out of heaven, because they were the enemies of freedom and sought the overthrow of that freest of institutions, the Gospel of salvation. Therefore they were rejected, and one was chosen as the Redeemer who avowed it to be His purpose to maintain the free agency of man. This One sought not His own honor, his own glory, as Lucifer had done—who demanded as a reward for his proposed service that he might dethrone the Father and reign as God in his stead, but that other Being said: "Father, let me be thy Son; I will go down; I will die for the world, and thine be the honor and the glory." He proposed to save man *from* his sins to make salvation a free gift, to leave all men at liberty to accept or reject the Gospel, and the purpose of his mission was to break the bands of death, to redeem man from bondage, and therefore His plan is known, and truly known, as the perfect law of liberty.

The Gospel was revealed first to our father Adam, whom it redeemed from the fall and restored to the presence of God. After his descendants became degenerate, it was revealed to Enoch, whose city was taken into the heavens. Later in another dispensation, it came to Noah, who preached it to the world and succeeded in saving eight souls, including his own. After his day, Abraham had the Gospel; Abraham, the head of the house of Israel, through whom the Savior came in the flesh, and by means of whose descendants the blood of faith was sprinkled over many nations; a scattering of Israel prepar-

atory to the great gathering of Israel in the last days. Then Moses had the Gospel, and sought by means of it and the powers of the Holy Priesthood, to bring his people into a condition where they could look, as he had looked, upon the face of God; but they would not have it. That generation would not accept the Gospel, and it was taken away, as it had been taken many times before, and the powers of the Melchisedek priesthood went back into the heavens, and Israel was left with the Aaronic priesthood and the law of carnal commandments, to whip him as a schoolmaster until the days of Christ. Then came our Savior, restoring the ancient faith, the everlasting and unchangeable plan of salvation, framed in the heavens, Himself being the author of it; for He was no other than the king of heaven, Jehovah, the God of Israel. He came as a babe into the world, and grew to manhood without sin, unto salvation, showing what man can do if he will, even in this mortal state. He laid down His life to break the bands of death, to redeem man from the effects of the fall of Adam and Eve. He chose twelve apostles to establish his Church upon the eastern hemisphere, and then came in His resurrected body to the western hemisphere, where He also selected twelve disciples to establish his Church upon this chosen land. But the world again departed from the faith, and in the last days God raised up another prophet, another champion of truth and liberty, and he, standing at the head of the greatest and last of the gospel dispensations, preaching no new doctrine, but proclaiming the old-time principles, the eternal principles of

freedom; he, Joseph Smith, was accused of seeking to make himself a king.

I say of all these prophets, these apostles, these patriarchs, who have stood at the head of or figured in the dispensations of the past, that they are the friends of freedom, the champions of liberty, reflecting the light and power of Jesus Christ. And I say also that a measure of that same light and power, has rested upon other men, upon poets and philosophers, upon warriors and reformers, upon scientists, inventors and discoverers; who have played their parts according to the light given them, and have helped to prepare the way for the great consummation of the latter-days, when the restitution of all things is in prospect and in progress; when God has decreed to pour out His spirit upon all flesh, and gather into one all things in Christ, things in the heavens and things upon the earth.

Luther had a portion of this spirit when he stood before the Diet of Worms, and being asked to recant what he had uttered, laid his hand upon the open Bible, faced a frowning tyrant, and exclaimed: "Here I stand; I cannot do otherwise; God help me!" Cromwell and his Ironsides were animated by a portion of this spirit when they arrayed themselves against a despot king, and ended by cutting off his head. William of Orange was inspired by it, when he successfully met the encroachments of the Spanish invader, and battled for the freedom of the Netherlands. Columbus had this spirit when he "pushed his prows into the setting sun, made west east," and uncovered this long hidden hemisphere, the land of Zion, the land of Joseph, where the house of Joseph is

to assemble and the New Jerusalem to rise. Washington had this spirit when he carved out with the sword of patriotism the independence of his country; "the embattled farmers" had it when they poured their patriot volleys into the ranks of the British regulars on the slopes of Bunker Hill. Jefferson had this spirit when he wrote with pen of flame, "All men are created equal, and to secure the rights of life, liberty and the pursuit of happiness, governments are instituted among men, deriving their just powers from the consent of the governed." Joseph Smith, in far greater measure, possessed this spirit of liberty, this love of freedom, and there is nothing in his life, in his character, nor in the whole history of the Mormon people that is contravary thereto.

Who was this man Joseph Smith? He was a native American; a descendant of the pilgrims, and of the patriots whom God inspired to found this nation. He loved his country; drank in the spirit of liberty with his mother's milk, and was taught its principles at his mother's knee. Why should he seek to be a king, to overthrow free institutions, to plot for the ruin of his country? On the contrary, he sought the glory of his country. The last and crowning act of his life, politically, was an endeavor to become president of the United States; and in the platform of principles by him enunciated, he favored the extension of the Union, with the consent of the red man—yes, he even thought of the poor Indian and his rights—with the consent of the red man, he favored the extension of the Union from sea to sea. He also favored the annexation of Texas, of Mexico, of Canada, whenever they

should desire it—so anxious was he to spread the benefits and blessings of free government. And yet this man could be falsely accused of seeking to make himself a king.

The institutions of the Church that Joseph founded breathe the same spirit of liberty, the same respect for the rights of man, that characterize the government of the United States, also God-inspired. You saw an exhibition of this fact yesterday. You saw submitted the names of men who bear the Holy Priesthood, who have held sacred positions in the midst of this people for a lifetime; you saw their names submitted here, for the people to manifest whether or not they would still accept them as their leaders, their spiritual teachers. That practice has prevailed in this Church from the beginning. Joseph Smith, who had looked upon the face of God; Oliver Cowdery, who with Joseph had seen angels and been ordained by them to the Aaronic and Melchisedek priesthoods—they, after all, were required by the will and the word of God to submit their names to the little flock which they had converted, to see whether or not they would sustain them as the first and second Elders of the Church. The doctrine of common consent, "the consent of the governed," which Thomas Jefferson proclaimed in the Declaration of Independence, and which is practiced in all the electoral concerns of the American people—this same doctrine is practiced in the Church of Jesus Christ of Latter-day Saints; and yet this Church is charged with seeking the overthrow of free institutions.

Joseph Smith wrote with his own hand the Articles of Faith for this

Church, and the 11th and 12th articles read as follows:

"We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may."

"We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law."

Let me now read a notable utterance of Joseph Smith's, showing what he thought of tyranny and unrighteous dominion:

"Behold, there are many called, but few are chosen. And why are they not chosen?"

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man.

"Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the saints, and to fight against God.

"We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

"Hence many are called, but few are chosen.

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned;

"By kindness, and pure knowledge,

which shall greatly enlarge the soul without hypocrisy, and without guile,

"Reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death;

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever."—*Doctrine and Covenants*, 121: 34-46.

Another brief selection from the same book:

"Therefore, it is not right that any man should be in bondage one to another.

"And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."—*Doctrine and Covenants*, 101: 79, 80.

These are among the principles taught by Joseph Smith. The *Doctrine and Covenants*, the *Book of Mormon*, every record that emanated from the mind of that great man, bears testimony to the divinity of the principle of liberty and declares for the free agency of man. From the *Book of Mormon* I will read one paragraph, to show the spirit of that ancient record, and the spirit of the man who translated it. I will say here that the entire *Book of Mormon* is one great plea for liberty, one mighty protest against tyranny and wrong. Here is a promise of the Lord to an

ancient prophet among the Nephites, regarding this land, North and South America, which Joseph Smith declared to be the land of Zion:

"And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon this land, who shall raise up unto the Gentiles;

"And I will fortify this land against all other nations;

"And he that fighteth against Zion shall perish, saith God,

"For he that raiseth up a king against me shall perish, for I, the Lord, the King of Heaven, will be their king, and I will be a light unto them forever, that hear my words."—II *Nephi*, 10: 11-14.

Does any sane man believe that Joseph Smith would have sent forth such a proclamation, would have published it to the world, and then have sought in this land of liberty to make himself a king?

Perhaps this is sufficient. President Smith was speaking by the record when he declared that Jesus Christ is the king of this kingdom; it is not Joseph the Prophet, it is not Brigham Young, nor John Taylor, nor Wilford Woodruff, nor Lorenzo Snow; it is not Joseph F. Smith; it is not any man. There shall come no king upon this land until Christ, the king of heaven, comes in power and glory to reign over the earth. He is our king, the only king we recognize, the only king we serve, and these men are servants of the King, for whose coming we are here to prepare.

This theme is interminable; I could go on for hours and tell you of the feelings and sentiments that animated Brigham Young and his successors, but let this one fact suffice; that all who have led this Church from the days of Joseph Smith down to this day, have only built upon Joseph's foundation and

reiterated the principles that were near and dear to his heart, principles revealed to him by the God of Heaven, Jesus Christ, the King.

There is only one element of compulsion in the dealings of God with man, and it will never coerce the human mind. It is illustrated in the word of God spoken to the early Elders of this Church, in fulfillment of a parable of our Savior, the one in which He likened the kingdom of heaven unto a feast:

"A certain man made a great supper, and bade many:

"And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

"And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

"And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

"And another said, I have married a wife, and therefore I cannot come.

"So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

"And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

"And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled."—Luke, 14: 16-23.

What! Compel men to be saved? God coerce the human mind? Never! And yet they were compelled to come. The literal meaning of this parable is embodied in a commandment to the Elders of the Church in these days, repeating the great command of our Lord to His servants two thousand years ago.

"Go ye into all the world and preach the gospel to every creature.

"He that believeth and is baptized

shall be saved, but he that believeth not shall be damned.

"And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark, 16: 15-18.

These words were repeated through Joseph the Seer, and then followed other words, not spoken aforetime, but reserved unto the latter days, when the judgments of God should supplement the testimony of the Elders. "And after your testimony cometh the testimony of earthquakes, and tempests, and wars, and famines, and pestilences, and the voice of the waves of the sea heaving themselves beyond their bounds." "All things shall be in commotion," and "not only the earth shall shake, but the starry heavens shall tremble."

That is how God will compel men to listen to Him, if they turn a deaf ear to the voice of kind persuasion. He will not coerce the mind, but will create conditions and shape circumstances that will induce men to come unto Him and of their own accord bow in obedience to His holy will. Meanwhile, it is for this people to abide in the liberty wherewith they are made free, to lift up an ensign of peace to all nations, to return good for evil, blessings for cursings, and leave their cause in the hands of that God who inspired an American poet to write:

"Truth forever on the scaffold;
Wrong forever on the throne;
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above His own."

The choir sang the anthem,

"In Our Redeemer's Name."

Benediction was pronounced by
Elder Thomas E. Bassett.

Conference adjourned till 2 p. m.

OVERFLOW MEETING.

An overflow session was held in the Assembly Hall at 10 a. m. Apostle George Teasdale presided. Prof. Charles J. Thomas conducted the singing.

The congregation sang the hymn,

On the mountain's top appearing,
Lo, the sacred herald stands!
Welcome news to Zion bearing,
Zion, long in hostile lands.

Prayer was offered by Elder Hyrum W. Lemmon.

The congregation sang the hymn,

Do what is right; the day-dawn is
breaking.
Hailing a future of freedom and
light;
Angels above us are silent notes tak-
ing
Of every actoin; do what is right!

ELDER JAMES G. DUFFIN.

(President of Central States
Mission.)

I feel grateful, my brothers and sisters, for the blessings I have enjoyed during this conference, in meeting with you in Zion, and in listening to the words of counsel, instruction and inspiration, as they have fallen from the lips of the servants of the

Lord. We, who have spent many years in the world as missionaries, separated from the body of the Church, can fully appreciate, I believe, the association of our brethren and sisters, when we come to attend these general conferences of the Church. The words that were uttered by our beloved President, Joseph F. Smith, at the beginning of this conference, certainly must have inspired the souls of everyone who loves the work of the Lord, with a determination that they will be more true, if possible, and more devoted to the eternal principles that God has revealed for the salvation of His children. I felt, this morning that I should like to read to you a few words from a revelation given to Isaiah the Prophet concerning this great latter-day work, and the joy and satisfaction that it would bring into the souls of those who would receive God's word, humble themselves before Him, and render obedience unto the sacred ordinances He has revealed from heaven. I read from the twenty-ninth chapter of Isaiah: "And in that day," (speaking of the time when God was to do a marvelous work and a wonder among the people of the world) "shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darknes. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought."

Upon those who would receive the Gospel that God was to establish upon this earth, to them it was to bring joy and peace. They were to rejoice in the Holy One of Israel, their minds should be enlightened, their ears unstopped to hear, so that they might understand the principles God should reveal, and because of this, joy and peace should enter into their souls. To those who love lies rather than the truth, because their deeds are evil, it should bring hatred into their hearts, their voices and their hands should be raised against the doctrines of righteousness and against God's anointed. But He left on record the prediction that they would not prosper in their evil ways, neither should the wickedness of their hearts prevail over these eternal principles of truth, which He had revealed, nor should they prevail over those who render obedience unto those principles.

Now, I want to call your attention to another promise that the Lord made through another one of His servants, who lived many hundreds of years after the time that He gave this revelation unto His servant Isaiah. I will not stop to read it to you, but will quote from the revelation given to the beloved disciple of our Lord and Master while a prisoner upon the Isle of Patmos. He says, "And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

Now, my brothers and sisters, here are two promises that our Father in heaven authorized His servant to record concerning the great work that He was to do in the latter days. It was to be restored to the earth by an angel—a messenger sent from the courts of glory. When this message should come to the earth, it was to bring joy and peace unto the souls of those who would receive it. Our Father in heaven has always sent His messengers to men whom He has chosen, because of their pre-existent faithfulness, and they come to the earth in the time that God had appointed for them to be here. These messengers had to come to the chosen instruments of the Lord, to deliver their messages and bestow authority from heaven, and by this authority has this message gone forth among the nations of the earth, in these latter days. In fulfillment of these promises God has sent messengers in these days, first preceded by His own glorious appearance, and that of His beloved Son, Jesus Christ. These messengers have brought the Gospel of eternal life. They appeared unto Joseph Smith, the Prophet, and his fellow-servant, Oliver Cowdery, laid their hands upon the heads of those men and conferred upon them the authority of the Holy Priesthood. Thus endowed with power from on high, these men went out among the people; they taught the ways of life; they administered sacred ordinances unto those who would receive this glorious blessing, by which they were brought into the Church and became members of the kingdom of God. And others were called to the work of the ministry, and they also went out with this message of a re-

stored Gospel; and from that day to this, the work of proclaiming the truth has never ceased. But it has not yet been fully accomplished, for He said it should go "to every nation, and kindred and tongue, and people," and the principles of eternal life should be taught to them, and they should be warned of the judgments to come.

Now, my brethren and sisters, since I was twenty-six years of age, I have spent nine years as a missionary unto the people of this country in which we live. The Lord has seen fit to call me to preside during the past seven years, and I thought perhaps it might be of interest if I should give you statistics of some of the work we have been doing in the Central States Mission, where I am now laboring. These statistics that I shall quote cover a period of six years and a half, beginning with January 1, 1900, and ending with July 1, 1906. During this time there have been laboring in that mission 515 Elders, and nine sisters, choice spirits whom God has sent to assist in this work of the latter days. During this six years and a half the missionaries have visited 709,314 families of strangers; about 15 times the number of families that there are in the state of Utah. They have re-visited 55,226 of those families. They have paid visits to members of the Church, 65,994; have had 738,879 Gospel conversations, and distributed 1,146,848 tracts. These humble servants of God, and pure sisters assisting them, have sold 54,349 books, and loaned 14,807; and have held 43,036 meetings with an attendance of 944,798, nearly one million of people to whom they have preached the Gospel in public meetings, and

in the street and cottage meetings. They have performed during this period of time 1,808 baptisms, and blessed 1,576 children. Now I want to call attention to the number of pages of literature that this represents. Of tracts we have used none of less than 16 pages. One of them was written by Apostle Charles W. Penrose, entitled, "What the Mormons Believe," of which we have distributed about 50,000. The other tracts we have used have been mostly 32 and 44 pages. Multiplying the number of tracts by the number of pages contained in each, we find a total of 35,949,000 pages of reading matter that have been distributed in this form during the period referred to. There were 24,500,000 pages of reading matter in the books that have been sold and loaned, making a grand total of sixty millions, four hundred and forty-nine thousand pages of reading matter distributed in that one mission during six years and a half.

My brothers and sisters, the Lord said that this Gospel should go to every nation, kindred, tongue and people, and here is a specimen of the work that is being done by the servants of the Lord, and by our lady missionaries, in fulfilling the promise that God made when He gave a revelation to His servant John, upon the Isle of Patmos. If you will go among these missionaries and ask them what the effect of this labor has been upon themselves they will say that it has brought peace into our families, it has given us joy, it has brought satisfaction to our souls, and we do indeed rejoice in the Holy One of Israel. You see then that, through the work that your sons, husbands, and daughters are doing, the prom-

ises left on record by our Father in heaven are being fulfilled in this great latter-day work.

I want to say a word about the integrity of these young brethren among whom I have labored with so much satisfaction. This will tell the whole tale that I am going to read to you now: "Of the 515 missionaries over whom I have presided during this period of time, two remained in the mission one month; one remained two months; three served three months; three others six months; two, four months; and three, ten months; all the other missionaries remained in the field from sixteen to thirty months each. Out of the whole number, there were only two who deserted the cause of the Master. They came to us and expressed their intention to abandon the mission work assigned to them, and returned home without being released. Twelve others had good cause for returning home after they had been only one to ten months time in the mission, because of sickness contracted in their mission work, or death, or extreme illness of near relatives at home, therefore they were given honorable releases, by request of the Priesthood at home or for other good reasons. Think of these missionaries serving without any hope of earthly recompense, looking only to their Father in heaven for reward, paying their own expenses, most of them traveling without purse or scrip, leaving home and business affairs, going out and cheerfully doing this arduous labor! When you consider that only two of them deserted the cause of the Master, can you find such a record anywhere on the pages of his-

tory outside the work of our Father in heaven?

Another thing I want to say: not one of these young men has defiled himself; not one of them. They retained their virtue. When they came home, and the arms of beloved wives, mothers and fathers, and sisters clasped them, they knew that those husbands, sons and brothers came into their arms pure as they left the fireside at home.

My brothers and sisters, the time is nearing when I shall leave that mission, and I want to say to you that there never has been a moment of time since I went into the Central States Mission, seven years ago this fall, that I have not enjoyed my labor, every day and moment has been a joy and satisfaction to me. When I leave there it will be with gratitude in my heart to my Father in heaven that He gave me the privilege of going into that mission and remaining there these many years. Death has come into my family during that time. A sweet little child, two years and a half old, died; and my dear mother laid down her worn out body while I was there. I want to say one word concerning that noble mother of mine. Though her body was racked with pain, though she would have loved to see her son ere her body was laid in the grave, yet, what was her message? "My boy, stay at your post of duty." The same sentiment has been expressed by my noble wife and each of my children. Three or four years ago, when my home was in southern Utah, my eldest boy, who had been faithful and true during this missionary work, wanted to go to school. He desired to get an education in one of the higher institutions of learning, but he said, writ-

ing to me about some of his companions who were going, "I feel badly that I cannot go with them," but, said he, "I have made up my mind that I am going to stay here at home until we have finished this mission that God has given unto us." He is now twenty-four years of age, and is still at home, faithful and true to this work that God has given us to do, and so has every child I have, and every member of my family. Inasmuch as I shall, in a few weeks, return to my home permanently, and a man of God has been chosen to take my place, I felt it was proper that I should present some of these matters to you Latter-day Saints, that you might know what has been done by your sons and daughters in that mission.

Another point before I close. We have published in that mission 11,500 copies of the Book of Mormon, which have all been disposed of except about 200. We have published 20,000 of the Voice of Warning; also 6,980 Cowley's Talks, and nearly 2,000,000 of tracts. Many of these have been sent to other missions, and have been purchased by the Saints. This is a little more of the work that is being done in fulfillment of the promises and prophecies of God, left on record through the writings and utterances of His servants in former as well as in later times.

May the peace of heaven be with you, my brethren and sisters. May the Holy Spirit be in your souls. May you be faithful and true unto this work of God and the Holy Priesthood. I rejoice that your sons and daughters have returned from that mission true and faithful. While there they have been instructed in the truth and encour-

aged to maintain virtue, and they have been admonished that they should continue true and diligent when they return home. I feel it is my desire to continue to work in the service of my Master all the days of my life. God bless you. Amen.

ELDER JAMES DUCKWORTH.

(Late President of Australian Mission.)

My brethren and sisters, I am deeply grateful for the privilege which I enjoy of meeting with you upon this occasion. During the short time that I speak, I sincerely trust that the Good Spirit which has been with us during conference may direct my remarks, that they may be of such a character that all may be instructed and benefited by our meeting together upon this occasion. This is the first general conference of the Church which it has been my privilege to attend during the past five years, for nearly the whole of that period I have been away from home, presiding over our work in Australia. When you realize the length of time I have been deprived of the privileges that we are enjoying today you may understand, to a certain extent, at least, how much I appreciate this opportunity of meeting with the Saints in general conference. I have enjoyed the spirit of this conference just as much as the remarks which that spirit has actuated.

No doubt all the Latter-day Saints who have been present during the sessions which have passed have enjoyed the conference, the remarks and the spirit thereof, quite as much as I have done, and

doubtless great good will result therefrom. There are no other people in the world today who are blessed as are the Latter-day Saints. They have received the truth, and by reason of that fact they ought to be the best people upon the face of the earth. Our lives should be in keeping with the good instructions imparted, for only so far as these instructions are exemplified in our lives are they of lasting benefit to us. If our lives do not conform to the instructions, then, instead of their being a benefit to us, they will result in sorrow, for in the great day of the Lord we shall all be judged by the light which has been extended unto us. The question all Latter-day Saints should ask at the close of this conference should be this, How much of the instructions which have been imparted unto me will I carry out in my life? We are blessed in listening to the words of the inspired servants of God. There is no people in the world today who are blessed with the presence of Prophets, Seers and Revelators except the Latter-day Saints, and this privilege should be fully appreciated by us. But, in carrying out the instructions which these good men have given us, the Lord leaves us free to exercise our agency. There has never been any compulsion exercised upon the Latter-day Saints regarding obedience to the counsels which are given unto them. We are asked to abide by these counsels, but we are not compelled. No other people in the world are more free in this respect than are the Latter-day Saints, whatever may be said to the contrary.

I remember upon more than one occasion, while I have been away

from home, in speaking of the calls which are made upon our missionaries to go to the nations of the earth, the question was asked, "Are your young men compelled to go upon these missions upon which they are called?" I have said to those who have asked me that question that we are just as free to accept that call, and discharge the responsibilities pertaining thereto, as we are to remain at home. There is no need of compulsion to be exercised upon the minds of the Latter-day Saints to induce them to do right. We have good and evil presented unto us, but whether we accept the good and refuse the evil, or follow the opposite course, is left to ourselves. The Lord will assist us to do good; He will assist us to refrain from that which is evil, but He compels no man to do good, or to refrain from that which is evil. This has been the course pursued by the Lord in every age of the world even before the world upon which you and I live was created, and we enjoy that freedom of agency just as well today as we did before we came upon the earth.

I find a few words recorded in the Book of Mormon that I will read. They are found on page 164, 27th verse, chapter 2, second book of Nephi:

"Wherefore men are created free according to the flesh, and all things are given which are expedient unto men, and they are free to choose liberty and eternal life through the great mediation of all men, or to choose captivity and death according to the captivity and power of the devil, for he seeketh that all men might be miserable like unto himself."

You will observe that in the age when these words were penned the

principle of free agency was extant, and men were just as free to choose the path which led to death as they were to choose that which leads to life eternal. The same principle is taught in other pages of the Book of Mormon. I will read now from page 319 of the Book of Alma:

"I ought not to harrow up in my desires the firm decrees of a just God, for I know that He granteth unto men according to their desire, whether it be unto death or unto life. Yea, I know that He alloweth unto men according to their wills, whether they be unto salvation or unto destruction. Yea, and I know that good and evil have come before all men, for he that knoweth not good from evil is blameless, but he that knoweth good from evil, it is given according to his desires, whether he desireth good or evil or death and remorse of conscience."

Now that is the status of the Latter-day Saints today. They are free to choose that path which leads down to destruction and death, and become miserable like unto Satan himself. We, as Latter-day Saints, can exercise our agency to pursue that course which is pleasing in the eyes of our heavenly Father; when this conference shall be closed, therefore, let us carry with us to our homes, to our firesides, the grand instructions which have been given unto us, and let us carry the spirit by which they have been imparted, and then indeed may we expect them to be effective in our lives. We may rest assured of this fact that, if we want to enjoy true happiness in this life and in the life to come, there is but one course for us to pursue, and that is the path of righteousness, for the path of righteousness has in every age of the world been the path of happiness; on the other hand, the path of wickedness has, in all ages of the world, led to

misery and wretchedness. No man, nor woman, can live a life of unrighteousness and enjoy happiness, for happiness and unrighteousness never did go together, and they never will.

We may think at times that the counsels given by the servants of the Lord run counter to our happiness in life, but that is entirely a false idea, and wrong impression. If you want to be happy in this life and in the life to come, live in harmony with the counsels of the Lord as they are given to us by His servants, then indeed shall we enjoy the greatest measure of happiness possible in mortality. Our Savior said upon one occasion, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." In this respect the Latter-day Saints are exactly upon the same level as are the people of the world. It is not what we profess that will save us in the kingdom of God; it is what we do that will insure us the salvation which God desires to give unto all of His sons and daughters. We should show our faith by our works. The religion we have espoused is the grandest of all religions, and the organization to which we belong is the greatest, therefore, we ought to be the best people upon the face of the earth, and we are. But even for the Latter-day Saints there is much room for improvement. I believe that all of the Latter-day Saints are more or less in this condition, therefore we have need to put into practice the grand teachings which have been delivered to us during this conference.

We have with us a Prophet of

the living God, just as much endowed with authority as any man that ever lived upon the face of the earth, having just as much of the Priesthood of God as had Moses, Paul or Isaiah. We have the Twelve Apostles also, as well as the First Presidency, men endowed with power from on high, with all the rights pertaining to the Melchisedek priesthood, and the words of these men should be prized by the Latter-day Saints. Their inspired utterances should be above the price of jewels, and we should endeavor to profit by their teachings in our daily walk and conversation. The measure of our happiness, as I have said, depends upon our allegiance to the laws and commandments of God. Speaking of the missionaries who have gone abroad, in nearly every instance—I know of no exceptions—they will tell you that the happiest years of their lives have been when they were in the nations of the earth proclaiming the principles of life and salvation. And why is this. Because they were then living closer to God than they have been at home.

My missionary experiences have been the grandest I have yet enjoyed upon the earth. Twelve years and a half ago I went on my first mission, and during those twelve years and a half, I have been absent from home eight and a half years, laboring in the ministry, and that time has been the happiest of my life. When I have been released it has been with feelings of regret that I have taken my departure for home. I believe that this is, almost without exception, the experience of all our missionaries. But, need we go abroad to experience that feeling of happiness? God is

no respecter of persons, and He is just as willing to bless us at home as in the nations of the earth; His blessings are not confined to any particular locality. It is true that there are blessings which can be obtained only in the land of Zion, but that happiness which comes from doing good is within the reach of every man, whether in Zion or in the nations of the earth. There is no reason why we may not enjoy the same Good Spirit at home, around our firesides, in our wards and stakes throughout the whole Church, that the missionaries enjoy in the nations of the earth. There should be no happier people upon the face of the earth than the Latter-day Saints. We should be the most satisfied people in the world, because we know that we have the truth. The people in the world generally are not in that enviable condition. They hope they are on the right road to salvation, but I have talked with many of them, and they cannot say they know they are right. Whereas, of the Latter-day Saints, there is hardly one amongst them who is devoid of the testimony of the divinity of the great latter-day work, they know this is not the work of man. We have had great men in the Church, and we have today as grand men as ever lived upon the face of the earth, but this is not the work of any man, it is the work of Jesus Christ, and I know it, and all Latter-day Saints may know it for themselves. There need be no dubiety upon this question in the minds and hearts of the Latter-day Saints. The Lord is willing to bless all of us with that testimony, and without it we can never feel absolutely secure. Trials will come, trouble will overshadow

us, and the time will come, sooner or later, when that testimony will be needed by every Latter-day Saint; and when trials come it will be an anchor to them in the hour of darkness and adversity. So long as they remain true to that testimony, to that knowledge, they will never be shaken from the Church, never if they are faithful because their testimony will enable them to endure, and we are not safe without it. As I said, we can all have that testimony, and we may know for ourselves that this is indeed the Church of Jesus Christ, that Being who came in the meridian of time, the Savior of the world, the Redeemer; it is His Church and not the church of any man, and we should have faith in Him and live in harmony with His laws and commandments.

I pray God to bless you. I know that Joseph Smith was a Prophet of God, and that all of his successors have been equally Prophets of God. May the Lord bless us, may we serve Him and keep His commandments during our lives, that we may have happiness in this life and increased joy in the world to come, is my prayer in the name of Jesus. Amen.

ELDER GERMAN E. ELLSWORTH.

(President of Northern States Mission.)

My brethren and sisters, I am very grateful for the opportunity of attending this conference, and partaking with you of the Spirit of the Lord that has been poured out upon the Latter-day Saints assembled. It has been my earnest prayer, and I feel it has been yours, that we may practice in our lives

the good instructions we have received, and make them part of our conduct; that our thoughts may be changed, if they have gone astray in any particular; that our words may be guided by inspiration, and our actions in life be in harmony with the Spirit of God, the spirit of the Gospel that has been restored in this day. Some man has said that "We sow in life a thought and for that thought we reap a word, and sowing a word, we reap an action, our actions make habits, our habits make our life and when this life is sown destiny or eternal life is our reward." In other words, our destiny in the world to come will depend upon the thoughts, words, actions, and habits that permeate our lives while we sojourn upon this earth. It is my earnest desire that my thoughts will be guided, that my actions resulting therefrom, and my words, shall aid in the establishing of righteousness, and in sustaining and upholding the Priesthood of God, which has been placed on the earth. I have learned that we cannot harbor feelings against those who preside over us in any position, from a block teacher to the highest in authority, without the risk of expressing some of these thoughts; and if we give utterance to evil sentiments that are in our hearts, our actions are likely to be correspondingly shaped, and we will reap a harvest of sin in this life, and sorrow in the life to come. Men magnifying positions in the Priesthood are honored of God, and as long as God honors them, you and I, if we desire the happiness for which we pray, must carefully guard our thoughts, words and actions.

I have had great joy in being a

messenger of life and salvation to the children of men, and I have often thought, said and prayed that God would grant unto me the privilege of continuing in that good work throughout all my days on the earth. In my childhood I prayed many times for education, for lands, for riches, and other gifts of this earth; but, after thinking it all over, the last prayer in my soul is that my Father, above all the blessings of earth, would grant me the privilege of being a witness of the Gospel to the honest in heart. I have shaped my affairs twice to go away and study in the colleges of the land, but each time when I was ready to go a call has come from the authorities of God for me to go and preach the Gospel, and I have willingly gone, and acknowledged that God's overruling power has guided my life in a way that will bring the greatest happiness, and I have striven to do that to which God has called me.

It has given me happiness to have the privilege of laboring in the Northern States with the many that have been called there to preach and search out the honest in heart. I can say for those who labor there, that there are no better men on the earth than the young missionaries who have come to the Northern States, and there are none laboring any harder to advance the cause of truth, none praying more earnestly that God will give them His Spirit, that they may have power over the hearts of the honest, in righteousness; and that they may be led to those who are prepared to receive the Gospel. Most of the Elders who labor in the Northern States mission are boys only, but under the Spirit of God they have become powerful in bearing testi-

mony of the Gospel of the Lord Jesus Christ, and fearless in their declaration that Joseph Smith is a Prophet of God, sent to establish righteousness in the earth. They tell the people that this Gospel will not be taken from the earth; that God has been with His servants from the time of the re-establishment and organization of His Church to the present day; that the proclamation of the truth of the Gospel plan of salvation will continue in the earth, and that the people who have received the truth and proven faithful have had their souls filled with the deepest happiness and strong assurance of eternal life. During the past two years we were very much impressed concerning the distribution of the Book of Mormon Scripture in the earth, feeling that God requires us in this age and generation to disseminate this book as another witness for the Lord Jesus Christ. The Bible has been pretty well received among the Christian world as the word of God; and upon the Latter-day Saints, from the days of the Prophet Joseph Smith until now, has been laid the responsibility of establishing the Book of Mormon also as the word of the Lord. We have felt that responsibility very keenly, and have endeavored with all the means that God has given us to put this work in the hands of the people, trusting that the Spirit of the Lord may move upon them, and that they will read and learn wisdom through this New Witness, which is as potent as the Bible in declaring the word of God in the earth. Through the Prophet Joseph Smith this record was given. It was translated by the gift and power of God, and as he translated it he acquired wisdom, and learned

that this book contained the fulness of the Everlasting Gospel. He ascertained that it has in it a promise that all who would read it with a prayerful heart should know of its truthfulness.

Last year the Latter-day Saints missions in the United States combined and published in the city of Chicago, 10,000 copies of that work; the Northern States mission taking something over 3,000. This year, early in the spring, we began to urge the Elders to sell and distribute the Book of Mormon as much as possible, telling them that the first Elders of the Church were sent abroad with that Book, and no other except the Bible. There was no tracts written at that time, and the Voice of Warning was not yet published, so the first Elders of the Church were sent abroad with this new witness for God. It contained the fulness of the Everlasting Gospel, and in many of the homes where it was read, the fruits of the Gospel followed, and hundreds were enabled to bear testimony to the fact that Joseph Smith was a Prophet, and that the Book of Mormon was the word of God, the history of God's dealings with the people who lived upon this continent. The Elders in the Northern States mission commenced the active campaign of selling the Book of Mormon in April last, and increased their energy in this direction until in the month of June, they sold 1,232 copies, and at the end of that month we found ourselves without a Book of Mormon in the office. Another edition of 10,000 was published in August, and since then we have sold about 2,000.

I bear testimony that more of the Spirit of God has been enjoyed

by the Elders who have striven to distribute that book than they have experienced in the distributing of any other literature that has been put into their hands. More people have inquired at our office concerning the Book of Mormon and the Prophet Joseph Smith than at any other period during the three and a half years we have had the privilege of laboring in that mission. We have found, too, that while selling large quantities of the Book of Mormon at 50 cents a copy, we have also increased our distribution of Cowley's Talks, the Voice of Warning, and the Durrant pamphlet, all of which are disposed of at ten cents per copy. During this time baptisms have not decreased, neither the tithings of the people, nor have we diminished in any other mission work that has been carried on heretofore in that part of the earth. The Spirit of the Lord has increased in the hearts of the Elders and the people, and they have received additional testimony concerning the truth of the Book of Mormon and the mission of the Prophet Joseph Smith. Several Elders have stated that this book sells itself, that all they have to do is to get the people to read it. If on the street, or in a store, or an office, or in the home, they can get people to read a few passages, the Spirit of the Lord accompanies the reading, and in almost every instance where people read it they purchased a copy.

I believe President Brigham Young said that no man had ever heard the name of the Prophet Joseph Smith, but what the Spirit of the Lord whispered to him that he was a servant of God, and that no man ever heard the name of the Book of

Mormon but what he was impressed that it was of the Lord. Evidences of the authenticity of the Book of Mormon are being discovered all the time, which lead the people of the world to inquire concerning it. In time it will be found in thousands of libraries, and prove a mighty witness for the Lord Jesus. We feel that we have been very successful, and that God has blessed our efforts.

We are privileged in the city of Chicago to have a large number of students who are members of the Church, and I am proud of every one of them. They are a strong support; they teach in our Sunday school, help administer the Sacrament, and do much of the preaching. They are willing to help us on every hand to spread the Gospel, and hundreds of their fellow students have heard their testimony, because our students are not ashamed of God nor the revealed truth. They are entitled to praise from the Latter-day Saints for their support to the missionaries in that part of the earth.

Two of our Elders, two years ago this winter, were turned out of the settlement known as Zion City, forty miles north of Chicago, a place founded by John Alexander Dowie. When they were thus banished, we told the Elders to be of good cheer, for the time would come when we would have the privilege of preaching the Gospel to them. The people there believe in the doctrines of faith, repentance, baptism, and in many cases the laying on of hands for the gift of the Holy Ghost. They acknowledge the truth of the principles of tithing, offerings, fasting and the building of temples; in fact almost all the principles that are taught

by the Latter-day Saints have been incorporated in the doctrines advocated by John Alexander Dowie. One exception is the principle of authority, or the restoration of the Priesthood of the Son of God. This summer that community has practically gone to pieces, and upon the streets of their city, everywhere, for the past two or three weeks, our Elders have been distributing tracts and preaching the Gospel, declaring the plan of life and salvation. We have found among that people a goodly number who have heard the Gospel from the Elders in years gone by, but who had not the courage to accept it because of persecution, but when the Dowie people came along preaching similar doctrines they accepted his counterfeit. Now they have had their lands and property taken from them, and in their poverty some are willing to receive the truth that came to them at first. One lady told me that fifteen years ago she heard the Elders in Germany, but she then lacked the courage to become a member of the Church. Three or four years ago the Dowies came along preaching the same principles, and she gladly received them. She then moved to Zion City, and turned over her property to the corporation, and today she is a widow without anything in the world, but sad experience. She is glad to have the Mormon Elders come to her door and preach the Gospel to her again—the truth that she once turned her back upon.

We recently held another conference in Nauvoo, the city the memory of which is dear to the heart of every Latter-day Saint. The people there again gave us a warm welcome, displaying as much kind-

ness as if they were Latter-day Saints. They are glad to open their houses to us, and bid us God-speed. We thank the Lord that He has moved upon that people, so that the Elders have been enabled to peacefully visit that country. The people sing our songs, and seem glad to have us come among them and teach them the truth. They believe we have the true Gospel, and say we have an influence that has never been experienced in their lives before. They give us the freedom of their city, and bid all the Elders of the Church of Jesus Christ welcome. Their children attend our Sunday school, sing our songs, and receive instruction just as if they were Latter-day Saint children. We are pleased with the success that has attended the labor that has been done in Hancock county, especially in Nauvoo, where we have a flourishing Sunday school. We have a congregation of honest people there who willingly come and listen to the Elders, and help us pay the rent, although they have not yet applied for baptism.

I am happy to have the privilege of attending this conference. I am thankful to have received, through the Spirit of God, an understanding of the instructions given by our brethren. I pray God that we may have His assistance to enable us to live by all the good counsel we have heard. I desire this for myself, and pray that these things may be instilled into my life, and that I may have the power to similarly inspire the young men I have the honor to labor among, that when they come home they may, in their thoughts, words and actions prove true to God, true to His people, true to His servants. I pray that not one of us will ever turn away from the

truth, and that we may work righteousness in the earth throughout all our days, in the name of Jesus. Amen.

The congregation sang the hymn,

Reedeemer of Israel, our only delight,
On whom for a blessing we call,
Our shadow by day, and our pillar by
night,
Our King, our Deliv'rer, our all!

Benediction was pronounced by
Elder Frank Y. Taylor.

SECOND OVERFLOW MEETING.

In the Assembly Hall at 2 p.m.
Apostle Reed Smoot presiding.

The Temple choir and congregation sang:

Now let us rejoice in the day of salvation,
No longer as strangers on earth
need we roam,
Good tidings are sounding to us and
each nation,
And shortly the hour of redemption
will come.

Prayer was offered by Elder
John R. Barnes.

The choir sang a hymn,

"Oh, what joy will be in heaven."

ELDER SEYMOUR B. YOUNG.

My dear friends and brethren: I have a very earnest desire that I wish to express, that is that I may have the aid of your faith and prayers, and your kindly attention, to assist me in what I shall say this afternoon. I deem it a high honor,

and a great privilege, to stand before you and see the goodly company, the large numbers that have assembled at this meeting of the conference, to hear the word of the Lord, and I trust that the speakers this afternoon will not disappoint you. The beautiful sacred song to which we have just listened is very inspiring, and touches a tender chord in my heart. It is of a character that draws our thoughts and hearts to our Heavenly Father, and leads us to think of him and unite in His praise in song and prayer, and will probably influence the utterances of those who speak unto us. A song of that character is a very good beginning, it opens the mind to sacred thoughts.

I will read a short revelation from the Doctrine and Covenants, found in section No. 4. This revelation was given in Susquehannah County, Pennsylvania, February, 1829, the year before the organization of the Church. The Lord said to the Prophet and Seer, Joseph Smith:

"Now behold, a marvelous work is about to come forth among the children of men; therefore, O ye that embark in the service of God, see that ye serve Him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day; therefore, if ye have desires to serve God, ye are called to the work, for behold the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul; and faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work. Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask and ye shall receive, knock and it shall be opened unto you. Amen."

Such was the revelation given to the Prophet in the early history of

the Church. Before its organization the Lord proclaimed unto him that He was about to do a marvelous work and a wonder, and that revelation has been emphasized and we are seeing the fulfillment thereof in our day, although the fulfillment began and our fathers saw it in the early days of the Church. The marvel among observing men and women at that time was that a poor farmer's boy, unlettered, unsophisticated, unlearned, could produce any wonderful impression upon the people among whom he dwelt, and upon others farther from his home. Such was the spirit of his message that it drew around him men like Brigham Young, the great Prophet-pioneer of this mountain region, whose inspiration and energy made it possible for the Saints to make homes here where they have been prospered and blessed. Such men also as the brothers of Brigham Young, together with Heber C. Kimball, John Taylor, Wilford Woodruff, Lorenzo Snow, and others of the Twelve who constituted the first organization of that quorum. Those stalwart men who remained true to the Prophet, to the Church, and to their convictions. Those leaders, and the hundreds and thousands of others that have followed in the same belief, under the same inspiration, have testified that the Lord has set His hand to bring to pass a marvelous work and a wonder. When we consider that, notwithstanding the opposition that was arrayed against this little handful of people, the Lord fulfilled this promise through them. In that day, a few years after the organization of the Church, in the early history of Kirtland, where the Church was organized, there was a very small

gathering of Latter-day Saints. They were in poverty and in want, compelled constantly to stand in defense of their rights, not only of their rights, but also their lives, to maintain the possibility of living and testifying to the truth. Despite all the adverse circumstances that our pioneer fathers had to meet, the work that the Lord decreed should come to pass, that should be a marvel and a wonder to the world, has indeed been a success; it has been established by the power of the Lord, through His faithful messengers and servants. When the Latter-day Saints, in their poverty and limited numbers, assumed to build a temple in the town of Kirtland, and dedicated that house to the Lord, and when it was declared by revelation that the Temple was accepted by Him, then there was more astonishment among those who were opposed to this work. The bitterness of their hatred increased as the work grew, and as it was demonstrated that the power of the Lord was with His Prophet and with those who stood shoulder to shoulder with him. But the "marvelous work and a wonder" could not be confined to the little town of Kirtland; it must have greater breadth and greater opportunities for its development, so the immigration or the movement into the State of Missouri was begun. The Lord designated a portion of that land to be the great central stake of Zion, where a Temple should be erected, which will have the glory of His presence resting upon it as a cloud by day, and a pillar of fire by night. But the time was not yet for the fulfillment of this grand purpose and promise, greater scope was still needed for the development of this marvelous

work and wonder that the Lord was going to establish, so the Saints began to gather in the State of Illinois. After a while, the prejudices of the people of Illinois became too great. The surroundings there were not propitious for the spread of truth and the gathering of Israel. After the martyrdom of the Prophets Joseph and Hyrum, the Lord inspired Brigham Young, and those who stood faithful with him, to lead the people out from Nauvoo. This exodus was a fulfillment of a prediction made by the Prophet Joseph Smith about two years before his martyrdom, wherein he declared that the Saints would gather in the midst of the Rocky Mountains and become great and mighty there. So Brigham Young led the people into these valleys; and we have "grown some" since coming here.

I appeal to you today to say if you have not witnessed a growth and development here that has fulfilled in a great degree the prediction and word of the Lord that was given to the Prophet in 1829. The wonderful part of it is, to those who do not see as we do, from a religious standpoint, that the work has prospered, that it has grown and strengthened notwithstanding the opposition that has always been brought to bear upon it, I will not say by our enemies, but by those who have misunderstood us, by those who have not comprehended the mission of the Church, and have not believed in the divine calling of the Prophet Joseph Smith, or of those brethren who have stood at the head of the Church since his martyrdom. Those people who, in their ignorance, have lifted their arms and their voices against the Latter-day Saints have not under-

stood our mission; nor the purposes of the Lord, for He declared that He would bring to pass this marvelous work and wonder. He also declared to the Prophet Joseph that this Church that He was about to establish should never again be taken from the earth, but that Apostles, Evangelists, and Teachers should continue their pleading with the people in the nations of the earth, asking them to forsake their sinful ways, arrive at a knowledge of the truth, and come to the gathering places of the Saints who were appointed to establish this marvelous work and wonder in the land of Zion. Today, my brothers and sisters, we see the grand results of the gathering, the building of homes and the organization of wards and stakes of Zion throughout this inter-mountain region, combining the wealth and spirit and power of a united people to bring to pass the purposes of the Almighty in establishing His work in the latter days.

I am reminded now of the wonderful prosperity that is attending this people, both financially and in other respects. Let me express my views as to their conditions, spiritually as well as temporally. I never have known the people to be so united, so strong, so firm in the faith as they are today. I never have known the membership of the Church numerically so high in unity, power and strength, and the hearts of the people so willing to receive the teachings of their leaders. I know there is a decided advancement over and above other years along the line of faith, diligence and good works. A few years ago, President Lorenzo Snow called a few of his brethren to go on a journey with

him to St. George, and there the Lord showed to him, as he afterwards declared in our conferences, the reason for the journey. He said that the mission he was to perform among the people was to call them to repentance, and remind them of the duty that they owed to God in regard to tithes and offerings. These visits were continued throughout all the stakes of Zion, and the spirit of that mission and calling that rested upon the President of the Church was widespread; it had the effect to bring the people to a remembrance of an almost forgotten duty. The promise was made to the Saints that if they would respond to the call, earnestly and sincerely, that the windows of heaven would be opened, as predicted by Malachi, and there would hardly be found room to contain the blessings that the Lord would shower upon His people through their obedience to this commandment. Now we see the effects of that preaching and the inspiration which President Snow had. It has continued from that time to the present, and the people are more faithful in the line of this and other sacred duties than I have ever known them before; the results are apparent everywhere. The windows of heaven have indeed been opened. From one end of the land to the other the cry comes, We cannot find men to harvest our grain and cereals, to put into our granaries and places of storage the bounties of earth that the Lord has showered upon us; the blessings of heaven and of earth are indeed ours. I believe we are advancing on spiritual lines, and there is a disposition to serve the Lord more faithfully than ever before. This is gratifying to me. When I see these great gatherings I want to say to

my brethren and sisters, let us rejoice in the blessings we have received, in the testimonies that we have in our hearts. Let us not exult; in the very humility of our souls let us rejoice that we have a testimony of the truth.

I feel that we are dependent upon the mercies of our Father, and upon the blessings that the Lord will bestow upon us only through our faithfulness and humility, and our trust in Him.

In the 107th section of the Book of Doctrine and Covenants, I will read a few words that may impress upon you exactly what I mean:

"Verily I say unto you, concerning your brethren who have been afflicted and persecuted and cast out from the land of their inheritance, I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgression."

Now the Lord further declared, in section 119, in regard to the law of tithing, and in regard to other laws, that "If my people will keep my law and keep my commandments, this shall be a land of Zion unto them always; but if they keep not my law, and disobey my commands," then the other conditions would follow, and it will not be a land of Zion unto His people. Now, let us rejoice in the truth which has made us free, that we have had all doubts dispelled in regard to the truth of the Gospel, and in regard to the divine calling of the Prophet Joseph Smith and of those who preside over us today. Let us realize that through the blessings and mercy of our Father, we are permitted to have a testimony that this is indeed the work of the Lord, and that we are engaged in building up and establishing His Church.

In the year 1887 a great Jubilee was held in old England, the British kingdom, on the 50th anniversary of the crowning of Queen Victoria. In that wonderful gathering history says that the chiefs of all the colonies, and the dukes, and lords, and nobles from every part of the British empire were present, and kings and rulers from other countries were also present, and great was the display of joy, rejoicing, and exultation by the people. The prosperity of that nation, I believe, is in part due to the fact of the British people being, largely descendants of Abraham, Isaac and Jacob; they are of Israel. Heber C. Kimball, in 1840, lifted up his hands on the streets of Manchester, when Queen Victoria was passing, and asked the blessings of heaven upon her, and upon her people. I am satisfied that from that time the spirit of faith in the Gospel began to increase in that nation. We have gathered strong representatives of Israel from Great Britain, equally as strong, and in greater numbers, than from any other nation. They are of Ephraim, and have accepted the Gospel and have been highly favored of the Lord. And so in the Scandinavian nations and missions abroad, where the Elders have gained a foothold, this Gospel is being preached and the leaven of it is being felt among scattered Israel everywhere. Israel is thus being gathered by the efforts of our humble Elders, who go abroad to the nations, taking their lives in their hands, sacrificing their time and giving the ability of their young manhood to disseminate the principles of the Gospel. While this is going on, this marvelous work and wonder is being established in the land. We humbly rejoice, and

honor our Father and God, and the Priesthood, and love those who preside over us, unite in the faith, and assist to spread the Gospel in every way possible. We are indeed a prosperous people, and have become the wonder of the world, because we exist and increase in power and strength, notwithstanding the world is arrayed against us.

Now, my brethren and sisters, I rejoice today. I ask the blessing of the Lord to be upon you, that we may rely upon the promises of the Lord, in the future as in the past. When you go from this conference, may you go in peace, rejoicing, and may no accident befall you on the way. May the choicest blessings of heaven always be with you, is my earnest prayer in the name of Jesus Christ. Amen.

ELDER ANDREW JENSON.

My brethren and sisters, the subject that I shall touch upon will perhaps be unique in its nature, and may differ somewhat from the principles touched upon by the other speakers, and yet it will be a part of the great whole, and I think you will be pleased to be reminded of one of the many little duties that devolves upon every individual in the Church.

We have been called to occupy different positions in the Church and appointed to labor in different callings; but if we only do that which the Lord wants us to do, and go to with all our heart, mind and strength, the Lord will be pleased with us and our efforts, and bless us accordingly. It is so with the Twelve Apostles, whose duty it is to preach the Gospel in all the

world; it is so with the Seventies who are assistants to the Twelve. And the same can be said of the High Priests and other officers who preside at home, and those who are engaged in other labors. We all work for the upbuilding of Zion.

Your humble servant has for many years been engaged in record-making—in culling from the old records and gathering from original sources the history of this people. I hold in my hand a copy of a little work, entitled the Pearl of Great Price, which among other things, contains the Book of Abraham. In that book I find it recorded that Abraham was in possession of certain records, and that by the perusal of these records he learned that he was entitled to the Holy Priesthood. With this understanding he sought diligently the God of his fathers, so that he might be ordained to that Priesthood. And he did not seek in vain, because Abraham was a righteous man, and the Lord was pleased to take him away from his father's country (where the people, including his own kindred, had sunk into idolatry) and make him a stranger in a land that afterwards became the inheritance of his descendants. This item of history is one of the first we have on record in regard to the Holy Priesthood. Abraham found from the record in his possession that he was entitled to that priesthood which had been given to the earth through Father Adam, and which had come down in a direct line from the father of all mankind to Abraham's own day, and Abraham was entitled to receive it, and he did receive it, as we find recorded.

According to a revelation contained in the Book of Doctrine and

Covenants, the Lord, in speaking of the Patriarchial Priesthood, says :

"This order was instituted in the days of Adam and came down by lineage in the following manner :

"From Adam to Seth, who was ordained by Adam at the age of 69 years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth,

"Because he (Seth) was a perfect man, and his likeness was the express likeness of his father's, insomuch that he seemed to be like unto his father in all things, and could be distinguished from him only by his age.

"Enos was ordained at the age of 134 years and four months, by the hand of Adam.

"God called upon Cainan in the wilderness, in the fortieth year of his age, and he met Adam in journeying to the place Shedolamak. He was 87 years old when he received his ordination.

"Mahalaleel was 496 years and seven days old when he was ordained by the hand of Adam, who also blessed him.

"Jared was 200 years old when he was ordained under the hand of Adam, who also blessed him.

"Enoch was 25 years old when he was ordained under the hand of Adam, and he was 65 and Adam blessed him.

"And he saw the Lord, and he walked with him, and was before his face continually; and he walked with God 365 years, making him 430 years old when he was translated.

"Methuselah was 100 years old when he was ordained under the hand of Adam.

"Lamech was 32 years old when he was ordained under the hand of Seth.

"Noah was 10 years old when he was ordained under the hand of Methuselah."—(Doc. & Cov., 106: 41-52.)

Shem, the son of Noah, was contemporary with Abraham; hence, the ordination of Abraham to the Priesthood that his fathers held could easily take place, according to the order which had been ordained by God from the beginning.

By way of further illustration I will refer you to another item of record. I find in the history of the Jews, as recorded in the Bible, a passage that I desire to read; for I would like to make a deep and lasting impression upon you in regard to the importance of keeping records. Here is a brief history of the return of the children of Israel from the Babylonian captivity. It describes how and when they returned, and how many there were in each tribe or family who came back to their homes from which they had been absent for seventy years. But there were some of them, who, on their return, found themselves in a peculiar dilemma, and if you will listen to this—the 2nd chapter of Ezra, the 61st and 62nd verses—you will understand what that dilemma was :

"And of the children of the Priests; the children of Habaiah, the children of Koz, the children of Barzillai (which took a wife of the daughters of Barzillai, and was called after their name) : These sought their register among those who were recorded by genealogy, but they were not found; therefore were they, as polluted, put from the priesthood."

You will find the same statement in the 7th chapter of Nehemiah, 63rd and 64th verses.

I now refer you to the 128th section of the Doctrine and Covenants, paragraph 8. There you will find a rather extraordinary statement in a modern revelation, or rather in a communication that was sent to the Saints in Nauvoo, written by the Prophet Joseph Smith, who gives a new interpretation of the loosing and the binding power. After quoting the words, "Whatsoever you bind on earth, shall be bound in heaven, and whatsoever you loose on earth, shall be loosed in

heaven," he says, "or in other words, taking a different view of the translation, whatsoever you record on earth, shall be recorded in heaven, and whatsoever you do not record on earth, shall not be recorded in heaven."

My brethren and sisters, I would like to impress your minds with this fact: Records have been kept by and histories have been written of the people of God in all the dispensations that have ever been opened on the earth, and we, like the saints of former dispensations, need to keep records, so that we, like them, may be able to prove the genealogy of our Priesthood, and that we are members of the Church of Christ. It is required of us as a duty that we do this.

It is true what President Seymour B. Young said in reference to the Prophet Joseph Smith, the founder of the work of God in these last days that everything we possess today to rejoice in we have attained through Joseph Smith; the Gospel in its purity was restored to him, and the Priesthood which enables men to act in the name of Christ was given to him first; then others were called by the Lord through him, and in that manner, they obtained the Priesthood also. But it was all done through the instrumentality of Joseph Smith. Many years have already passed away since that Priesthood was thus restored. It is true that we do not have to go back many generations, like the Roman Catholic church, which endeavors to prove its right to the Priesthood that Peter possessed, through the lineage of some 273 Bishops and Popes. For we know something about the great "falling away," and we know, too, that the Priesthood was taken away

from the earth and restored again in these last days, which restoration took place over seventy-seven years ago. But all the Latter-day Saints who hold that Priesthood today have received it, in consequence of the fact that it was restored by heavenly messengers to the Prophet Joseph Smith in 1829.

We have no power in and of ourselves to officiate in the ordinances of the House of God; we have no right to baptize; we have no right to lay on hands for the reception of the Holy Ghost; we can not make an officer in the Church of any description, be it Deacon or Teacher, Priest or Elder, Seventy or High Priest, or Apostle, except by virtue of that authority given to this Church through Joseph Smith. Therefore, I want to say this: We desire all men and all women who are members of the Church of Jesus Christ of Latter-day Saints to place themselves in such a condition that they can prove by records that they are members of the Church; and those who hold the Holy Priesthood should be able to prove how and when that Priesthood was conferred upon them. This may to some seem a simple matter, but it is really of great importance. It has been agitated in your midst for the last sixteen years, at least, that documentary evidence is required of every man who claims to hold a portion of the Holy Priesthood, and of every member who claims to have been baptized by divine authority. They should prove by records that they are properly and legally called and ordained. We expect, therefore, that every family in the Church will keep a record, in which such entries will be made, that every male member, who is ordained, can

trace his Priesthood the same as Abraham of old did, and that every one who has been blessed as a child, or who has been baptized and confirmed, can prove that fact by documentary evidence.

In order to guide you in this matter, I will give you an example of how the Priesthood we hold should be traced to its source. Here is Seymour B. Young, who has just addressed this meeting; he ranks now as the first Seventy in the Church, he being the senior President of all the Seventies. He is universally known by the Saints throughout the Stakes of Zion, but we have a right to know how Brother Young became possessed of the Priesthood, which makes him what he is today. I could as well illustrate my point with some other man, but I happen to know the facts in this particular case, and I will quote from Church Chronology, a work that was compiled some years ago by your humble servant. We want to prove that Seymour B. Young is a Seventy, and that he has a right to administer in the calling pertaining to that particular office in the Priesthood; and if we can prove that he has a legitimate right to his present position, we can, on the same principle, prove that every other Elder in the Church is a legitimate officer, provided the necessary records are at hand. I find it recorded here that Brother Seymour B. Young was ordained a Seventy Feb. 18, 1857, by Edmund Ellsworth, who was ordained a Seventy Mar. 8, 1843, by Joseph Young, who was ordained a Seventy Feb. 28, 1835, by Joseph Smith the Prophet, who was ordained an Apostle in June, 1829, by Peter, James and John, who were ordained by the Savior Himself.

Whenever we perform an official act in this Church, we do it in the name of Jesus Christ, and by virtue of the Holy Priesthood. When we baptize anybody, we use these words: "Having been commissioned of Jesus Christ, I baptize you in the name of the Father and of the Son and of the Holy Ghost;" and in laying on hands for the reception of the Holy Ghost, we also refer to the Priesthood we hold, and perform the ordinance in the name of Jesus Christ. We do not refer to our own power, because we have no power as human beings to confer heavenly gifts or blessings of any kind upon anybody, but in the name of Jesus Christ and by virtue of the Holy Priesthood that has been conferred upon us we go out into all the world to preach the Gospel to every creature, like the servants of God did in ancient days. We can baptize people for the remission of their sins, if we possess the priesthood, which is the power or authority of God. The Lord recognizes the act, because He recognizes His own authority, and thus sins are forgiven by baptism. By placing hands upon the heads of those who have been baptized, we can confer upon them the Holy Ghost, because we do it in the name of Jesus Christ, and because we have the Priesthood. In this manner the Holy Ghost has been conferred in thousands and tens of thousands of instances by the Elders of this Church. In fact, every man and woman who has been baptized into this Church has had hands laid upon him or her for the reception of the Holy Ghost, and that is how they became members of the Church. It must be plain then to all Saints, that these ordinances are of the greatest impor-

tance to every individual member of the Church, and I trust that hereafter a record will be kept in every family in which these ordinances will be properly recorded. Do not rely upon the public records alone, for they are sometimes destroyed or lost, but keep your own records.

To the heads of families who have children that are being blessed, baptized, confirmed and ordained to the different grades and offices of the Priesthood, let me say: As long as your sons and daughters are members of your households, keep their records, for as a rule they do not, young and inexperienced as they are, understand the importance of keeping their own records. Enter upon your family records when and by whom blessings and ordinations are conferred upon any and all members of your households, so that when your boys and girls leave the parental roof, to establish families of their own, you can give them this important data. Then they will be able to prove, wherever they go, how and when they became members of the Church of Christ, or were blessed with a portion of the Holy Priesthood.

My time is nearly spent, and I do not want to exceed it, as there are still other speakers to be heard from in this meeting. I had in my mind, when I arose to address you, that I wanted to impress upon you the necessity of record-keeping and this I have now endeavored to do. I have traveled in all the Stakes of Zion. I have visited nearly all the settlements of the saints twice, and some of them many times, to obtain historical data. I have also visited the different missionary fields throughout the world, some of them several times, in the inter-

est of Church Records, and I am pleased to say here that we are getting the public records in a pretty good shape. The records of the Church are being kept better now than they ever were before in the history of this people; and yet these public records are not sufficient for the individual member. We want to make you all historians. We desire that everyone who has a family—every head of a family—should see to it that some record is being kept in the family, independent and aside from the public records.

Had I time to give you more reasons for my earnest injunctions, I could give you a great many such. There are indeed numerous reasons why you should keep these records, but I do not think it is necessary for me to reiterate them here, for I feel impressed that you do not doubt the correctness of my counsel. In conclusion, let me once more remind you of the words of the Prophet Joseph Smith: "Whatsoever you record on earth, shall be recorded in heaven, and whatsoever you do not record on earth shall not be recorded in heaven." If you will keep records according to my counsel, brethren and sisters, you will at some future day be well pleased with your actions. You will then always be able to establish your genealogy, and when you move from one place to another and become members of some other Ward or branch of the Church, you can always present a truthful and acceptable record, and no question can then arise about the validity of your priesthood or the validity of your membership in the Church, because you carry your own records or documentary evidence with you. Amen.

The Temple choir sang: "There is sunshine in my soul today."

BISHOP ORRIN P. MILLER.

It is with peculiar feelings, my brethren and sisters, I arise to address you for a few minutes this afternoon. It is quite a surprise to me, because I am unaccustomed to addressing such large congregations as this. The labor in the Presiding Bishop's office is entirely of a temporal character, and my mind is so much engrossed in the temporal affairs of the kingdom that it is a hard matter for me to speak about spiritual matters. We receive considerable mail every day in the week, and in all this correspondence we very seldom get a letter that is of a spiritual character. Once in a while we receive through the mail something contributed in the way of charity, or a request for assistance in behalf of those who are afflicted, and of course this naturally touches our heart a little, and causes us to feel charitable, and our sympathies go out toward those who are in distress. If it were not for these letters coming occasionally, I am afraid we might have but very little of the spiritual nature in us.

I desire to report to you this afternoon that, from a financial point of view, I don't think the Church was ever in so prosperous a condition as it is today; and I don't believe there was ever a time in the history of the Church when the Latter-day Saints were more faithful in the observance of the principles of the Gospel, or when they had more faith than they are manifesting today. This is shown by their willing obedience to the law of tith-

ing, which provides the President of the Church with the revenue whereby he can meet the demands that are made upon him from time to time in establishing missions abroad in the earth, lengthening the cords of Zion, and strengthening her stakes. It gives me great pleasure and satisfaction, to know that the people have faith in the Lord, because He has made great promises unto us in regard to this one particular law. He says, "Prove me and see if I will not open the windows of heaven and pour out upon you a blessing that you are unable to contain." And has not this been realized this season, my brethren and sisters? The windows of heaven have been opened, and the beautiful rains have made the land teem with plenty, bountiful harvests are seen on every hand, in fact hundreds of bushels of fruit that the people have been unable to market have ripened and fallen off the trees. There has been an abundance of grain, and plenty of food in the land for everybody.

While listening to the remarks of our brethren during this conference, my mind has rested upon a revelation found in the Doctrine and Covenants, and I will read a portion of it:

"Let thy bowels also be full of charity toward all men and to the household of faith, and let virtue garnish thy thoughts unceasingly. Then shall thy confidence wax strong in the precious things of God and the doctrine of the priesthood"—that priesthood which has been portrayed to us by Elder Jenson this afternoon—"The doctrine of the priesthood shall distil upon thy soul as the dews from heaven." Now you all know how the dews from heaven come, they come gent-

ly in the stillness of the night, they come when we least expect them sometimes when we are asleep and do not know it; so it is with "the doctrines of the priesthood." "The Holy Ghost, the Comforter, shall be thy constant companion, thy scepter an unchanging scepter of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever."

Is not this a glorious promise made unto us in these latter days, and has not the doctrine of the priesthood, the spirit of it, been distilled on our brethren throughout all this conference? They have been filled with the Holy Ghost, and spoke as if they were filled with inspirational fire.

It has been my privilege, my brethren and sisters to be born in these valleys, and I have attended the general conferences of the Church from my earliest childhood as far back as I can remember, but I cannot recall an instance when the Holy Ghost has been more manifest in the discourses of our brethren than during this conference. May we profit by what we have heard, and be imbued with this Spirit; may it enter into our souls and become part of us, that when we go home we may be strengthened in our determination to do the will of the Father and keep His commandments, that we may be strong and mighty in the defense of Israel, is my prayer, and I ask it in the name of Jesus Christ. Amen.

ELDER RICHARD W. YOUNG.

(President of Ensign Stake.)

My brothers and sisters, I sincerely pray that the spirit that has

so far characterized this meeting, as well as the other meetings of this glorious conference, may attend me during the few minutes that I shall address you.

There has been considerable said during the sessions of this conference pertaining to the belief of the Latter-day Saints in what has been called the "perfect law of liberty." Several of the Apostles have referred to our belief in this principle. Those of us who had the privilege of hearing Apostle Whitney this morning listened to a discourse replete with instances and quotations from the Scriptures, the ancient Scriptures and those which originated in this day, showing that the Latter-day Saints, while claiming the right to worship God as they may choose, concede to all other men the same privilege, and equal right. We have also heard that charity and long-suffering are characteristics of the Gospel.

With reference to the law of liberty, Apostle Whitney pointed out that in the very beginning, that is in the Councils of Heaven, which considered the formation of this world and the plan of salvation which has been established here, two propositions were made, one advocated the compelling of people to be saved, the taking away from them of their free agency—which plan was rejected. The second, or alternative plan proposed, and which prevailed, as we learn from the revelations God has given in this day, involved the absolute free agency of every son and daughter of God that should be born upon the earth. That belief, I venture to say, is the very cornerstone of the Gospel we have received. We know, also, it has been taught in this day that when Christ comes, and the

millennium shall be established, all men shall even then have the right to worship as they see fit.

Christ taught that we should be charitable and not be influenced by a spirit of persecution. We are reminded that our Savior, in the throes of expiration, prayed God that His enemies might be forgiven, upon the plea that they did not know what they were doing. Now these, in very brief outline, are some doctrines of the Church pertaining to very important subjects.

We believe in extending to all people the rights of conscience to the fullest extent. We believe that the Declaration of Independence was inspired of God, in declaring that all men have the right to establish their own governments along such lines as they may see fit. These are likewise doctrines of the Church. It is interesting to turn for a moment to consider what has been the practice and history of the Church, with reference to these vital propositions.

We have been sufferers, it is true, all the days of our lives from slander and persecution. I need not point out to this congregation, for you are familiar with the fact, that in the very inception of the work, the Prophet Joseph Smith was discouraged, slandered, and waylaid; and that, soon after the Church was organized, mobs endeavored to prevent the people from being baptized. I need not remind you that soon after the Church was established in Kirtland, Ohio, some of our Elders were tarred and feathered, and that public sentiment was strong against the people. You are also familiar with the fact that, when our people went to Jackson County, Missouri, under charges that were baseless, they were driv-

en out, and made to sacrifice their property, both real and personal. I may say here, that perhaps the chief charge made against our people at that time was that they were abolitionists, that they did not believe in the enforced slavery of the negro race; and it was largely upon that ground our people were compelled to suffer. When they moved into Clay, Daviess, Caldwell and some other counties in Missouri, there was a land agitation. Their new neighbors, taking courage from the example of their brethren over in Jackson county, combined in their selfishness and demanded that our people should leave, and sacrifice again their real property and personal belongings. And you will remember that the same charges as before were made against them. You will recall that a governor, of infamous memory, made an order which is recorded in the archives of the history of that state, that the "Mormons" should at once leave the State or be exterminated, and this without any offense on their part against God or man. When our people went over into the State of Illinois, they were at first received with open arms, but, owing to the fact that they were united—I make this assertion on the authority of a statement of Governor Ford, in his history of the State of Illinois, ascribing the difficulties of the Mormon Church in that state, as well as in other states, to their unity. Owing to the fact that, contrary to the custom of the various churches of the day, our people were united in various other respects, in which they had a perfect right to unite, they were again driven from their homes and compelled to sacrifice their property. Charges were made against our

people that they were thieves, that they were counterfeiters, together with other charges of a similar false character.

It was my pleasure a few months since to have a conversation with Mr. Cooper of Dubuque, Iowa, one of the manufacturers of the famous Cooper wagons, in which he stated that, on the very day the Prophets Joseph and Hyrum were martyred, he, being then a deck hand on a Mississippi steamer, on arriving at the wharf at Nauvoo with his companions, were afraid of their lives, by reason of what had happened and the rumors afloat. We spoke of those Nauvoo days, and I found he was very conversant with conditions on the Mississippi River at that time, as he has been since, and his testimony to me was that those charges against the morality and uprightness of the Mormon people were totally false, that, in fact, the people were driven out of that State by reason of religious intolerance. In like fashion, after coming here, untruthful charges were made, resulting in repressive laws being formulated against us. At one time, we were practically deprived of the right of trial by jury. Congress, led by aspersions falsely made against our characters, spurred by malicious statements that came from here, enacted a law that the district clerk and the probate judge should have the selection of all jurors, in violation of the right of jury trial, as it is known among the Anglo-Saxon race, under conditions as they existed here. There came an army against us, sent out as a result of lying statements made by a mail contractor, who had an axe to grind; absolutely without any justification for such action by the gov-

ernment. And so, throughout the whole breadth and length of our history, we have been the objects of bitter slander, misrepresentation, vile abuse, and persecution to a large extent.

And have we returned this character of treatment? I would ask anyone to point to any law passed in the legislative history of this people and this state wherein we have returned injustice for injustice, or persecution for persecution. Away back in the early days of the history of this Territory when our people were in the majority, when there were very few non-"Mormons," in fact, when we made all the laws, and the whole public sentiment was our way, there was not passed, and there is not to be found in the statutes of the Territory of Utah, one law that in any way discriminated against those who were not of our faith and in favor of our co-religionists. There has never been any intolerance toward such as were not of our faith or belief. So far as religion is concerned, they have even been encouraged; they have at least been treated with perfect toleration; and their schools have not been molested. It is possible that occasionally windows of their churches have been broken, by mischievous urchins, but I doubt if this has happened more frequently than with the meeting-houses of our own people. Outside of such trivialities as this, non-"Mormons" have been treated with a true spirit of charity. So far as political rights are concerned, consider those who in olden days made fierce attacks against us, with vituperation and determination, some of them unscrupulously—since the division upon party lines was made, what has been the treatment of

those men? They have been given many of the chief political positions within the gift of the "Mormon" people. Thus have we returned good for evil; and I desire to say that, in the whole line of our ministrations, politically, morally, and every other way, we have accorded those not of our faith fair, just and square treatment. We do believe, then, my brothers and sisters, in the perfect law of liberty, and our lives prove it.

We demand for ourselves the right to worship God as we see fit, as guaranteed by the Constitution. This sentiment is a fundamental characteristic of Mormonism; and it is to our credit and honor that we have always been willing to extend this privilege to others, and defend their right thereto, though very often we have been made the objects of intolerance and vituperation.

God grant that we may continue true to the truth, true to the glorious principles we have espoused. We do not contemplate yielding or relinquishing our religious belief, for, thank God, there is room under the broad aegis of the American Flag to worship as we see fit, and we ought to be and are inspired with a disposition to concede to all others, the God-given privilege of worshipping as they see fit. God bless us. Amen.

Sister Edith Grant and the choir sang, "Sometime we'll understand."

ELDER NEPHI PRATT.

(President of Northwestern States Mission.)

Brethren and sisters, the joy that I have felt in the teaching of my brethren in this conference is be-

yond my ability to express. I came down from the Northwestern States mission on purpose to be fed with the bread of life, to have my faith encouraged, built up and strengthened, and to hear the Prophet of the Lord and his counselors, and the Apostles that the Lord has chosen, that I may feel the influence of the spirit that is upon them. How thankful I am that I am accounted worthy to be numbered among this people. Could there be any grief so great as that which would come to us if we knew that we should be cast away from the associations of this people, either in time or eternity? I feel like the disciples of the Lord did when He said unto them, "Will ye leave me also," and they replied, "Lord, if we leave Thee, where shall we go?" I believe that God has blessed us in this day, in mellowing our hearts and preparing our souls for the Gospel of Jesus Christ, more than He has blessed any other people that ever lived upon the face of the earth. He has poured down knowledge upon us, such as the world has never seen, except the very few Prophets He raised up throughout the ages. Let us, then, my brethren and sisters, hold fast to that which God has entrusted to us. How shall we answer to the Lord if we are unfaithful to the doctrines, principles and covenants that we have made and have learned from God?

Repentance of sins, and forsaking weaknesses, has been a theme of the servants of God at this conference. It has rested upon me of late that I need to repent of the weaknesses and follies of which I am guilty, that I need to command my family after me, and to plead with them, that when I set them a

good example they should follow in my footsteps, and cease to fritter away the great opportunities of salvation that God has given them in this day.

I believe in the doctrine that has been proclaimed from this stand this afternoon, that man has the greatest gift and blessing in having the right to be an agent unto himself; that he must stand upon the merits and worthiness of his own character, and not lean upon anybody else. We believe that free agency was given to man in the beginning, and that all the spirits that God created had their agency to do as they would in the spiritual world and in this world, wherever they are placed. We believe that there were righteous people, spirits, sons and daughters of God, that lived in accordance with the words of the Father and His Son Jesus Christ, in the world of spirits. We believe also that there were rebels among the children of the Lord in the world of spirits, and that because of their agency they made trouble in the eternal world, until the wickedness of Lucifer, the son of the morning, rendered it necessary that the heavens should be rid of him, and he was then cast out and hurled to the earth. The disciples in speaking to the Lord concerning the man who had been born blind, said: "Who did sin, this man or his parents, that he should be born blind?" If there had not been such a principle as free agency in the spirit world, it would have been a very foolish question on the part of the disciples of the Lord to ask, "did this man sin before he was born?" There could have been no sin if there was no agency. It is my belief that our Father's children, having been nurtured and taught

by Him (through how many ages no one knows), the diligent and faithful, those who loved to hear His voice, and that took upon themselves to be subject and accept the teachings of their divine Father and of His beloved Son, were blessed of the Lord in being permitted to come to the earth. God made no mistake when He chose Abraham to be the great ancestor of Israel. He lived with the Lord, and the Lord beheld that he was one of the noblest and most splendid characters, and He chose him to be the father of Israel, to the increase of whose kingdom there should be no end; and in blessing He blessed him, and in multiplying He multiplied him. The blessing of Abraham has rested upon this people. They are His children, and have heard the voice of the Good Shepherd. They were born in different parts of the earth, and came through the loins of righteous men and women who had lived up to the best knowledge and wisdom they had. The Latter-day Saints are descendants of those great men. We believe that when their forefathers were taken by the Lord through the countries of Europe, Ephraim was stubborn and refused to proceed. By hundreds and thousands the tribe of Ephraim stayed, and through the providence of God were preserved, so that the blood of Ephraim is found among the countries of Europe, and on the islands of the sea; greatly predominating in England and the Scandinavian countries. When these children of Abraham, through Jacob's son Joseph, and Joseph's son Ephraim, heard the Gospel, it entered into their hearts; they loved it and they have embraced it, many of them.

The Lord has favored us, and

has redeemed us as far as we are pure in His sight, and lived the law of the Gospel. I know, my brethren and sisters that these things are true, and I know that the blessings of God rest upon His people; that the Gospel is here now for the last time, and the Prophets and Apostles of the Lord Jesus Christ are here, and they shall stand. The machinations of the wicked shall fail, the hand of God shall be against them. In His own time we will triumph in the world by righteousness, and mercy, and the love of God that we have, and the love of His children that we exhibit. The names of our oppressors, and those who seek to bring destruction upon God's people, shall be remembered only for the infamies they have committed. "Mormonism" will be here a thousand years from now, when righteousness shall reign, but the wicked shall sleep in the dust until the time when the Lord will bring salvation to them.

May the Lord bless us and strengthen us, that we may endure to the end, I ask in the name of Jesus Christ. Amen.

ELDER JOHN G. McQUARRIE.

(President of Eastern States Mission.)

I suppose we have all been taught to say, "Thy kingdom come, thy will be done on earth as in heaven." For eighteen hundred years this prayer has been offered by those who have known something of the Gospel, by those who have read the teachings of our Master. If you comprehend the responsibility connected with receiving the Gospel, you realize that before

any truth is established in the world, whether it be a religious, political or scientific truth, it is sure to run counter to some creed, custom or condition. It requires effort, study and sacrifice upon the part of those who are entrusted to make known any God-given truths to the world. The Jews sought after light. All Israel has been looking forward for ages, you may say, to the time when the Messiah would come, when the millenium would be ushered in, when the kingdom of God would be established upon the earth, yet, when the Master came, and the attempt was made to introduce those principles which will tend to perfect the individual, and institute a social system to unite them as one, that would establish the perfect law of liberty, how few there were willing to enlist with Him and assist in the promulgation of those great truths, and how many were filled with envy and jealousy, determined to resist the Gospel, because they felt or thought it run counter to those things already accepted, and to which they clung. How many schemes were resorted to in order to entrap the Son of God, get Him to commit Himself, or betray Himself in some way. How hard they sought to find occasion against Him. After the Pharisees had tried many times, they selected a party of Herodians. This was a party who clustered around Herod, and the center of their political faith was that no tribute should be paid other than to Israel, because in paying tribute to heathen nations it was, in a way, acknowledging the heathen gods and decreasing reverence for the God of Abraham, Isaac and

Jacob. Hence they selected some of those Herodians to go to the Savior, because they thought He would imagine it was the most natural thing in the world for them to come to him and ask if they should pay tribute to Caesar, and they used flattering words, saying, We know that thou art true and carest for no man, tell us whether we should pay tribute unto Caesar or not. Thus they used smooth simulation to accomplish their purpose. But the Savior could see through their cunning intent, and He said: Give me a coin. And when He had looked at it He asked, Whose image and superscription is thereon? They said to Him, Caesar's. Then He said, Render to Caesar that which is Caesar's and unto God that which is God's. Some of them thought that this saying was a kind of subterfuge, used to put them off. But I do not believe that Jesus ever used subterfuge. I believe that in this is stated a great principle, that it is our duty to render to Caesar that which is Caesar's, and even more our duty to render to God that which is God's. I believe it is possible to be loyal to the governments that are established among men, and also be loyal to the Kingdom of Heaven.

There are two systems of government, or two powers by which men can be governed in the world; one is the power of force, the other is the power of love. One operates from without, the other governs from within. The one is seen operating through the civil power of the world, and the other should be manifest through the Church and Kingdom of God. These two powers can be exer-

cised in the world without conflicting with each other. Whenever men are controlled from above, whenever their hearts beat loyally to Jesus Christ, and they feel to obey the commandments of God, whenever they give ear to His Holy Spirit, that Spirit changes their carnal nature into its divine character, and they exhibit kindness meekness, gentleness, longsuffering, charity and toleration that have been spoken of. They are lifted above mundane law. When all men are converted to the truth, and come in possession of the Holy Spirit, and are actuated by it, and their souls are filled with that divine love which is an attribute of Deity, then force will be removed from the world, and by the power of love, and by it alone, can the kingdoms of the world be broken to pieces.

The world has suffered much from priestcraft uniting with kingcraft, and people have become fearful of the combination. I bear testimony to you, my brethren and sisters, and all history will bear me out in the assertion that while men have suffered from priestcraft the world has never suffered from Priesthood. The world has received all its blessings, and its idea of liberty through the Holy Priesthood—the idea that all are born free and equal. You will remember that it was under the leadership of a Prophet of God under and by virtue of the authority of the Holy Priesthood, that the first grand movement for liberty was instituted, that it was through Him it was conducted, and under His teachings that the first representative government in history was established. The

economics established by Moses are the greatest in the world today. The laws which we have received through him are the foundation of the moral and the civil laws of today. I will call your attention to some of the economics of Moses. He gave instructions that when the children of Israel went and inhabited the land of Canaan that the land should be divided, not according to the services that any man had rendered in the army, not because of any position that he occupied, but that it should be divided according to the number in each tribe or family. Probably that is the only case in history of that kind. Even in England, the land was divided to the warriors according to their service in the army, and according to their power and influence over the people, and for the very purpose of controlling those civil governments. So too in ancient Greece, the land was divided according to their services and their strength. But not so in Israel, for among them the land was divided according to the number in the respective families, and the laws were such that those lands would remain in the possession of each family, and could not be taken from them by chicanery or fraud. There was no such thing as the eternity clause in any deed that was written in Israel, which had to do with the lands of the people. And so too I could call your attention to the administration of just judgment by the Priesthood in this day and age of the world. Who has suffered from Priesthood? Those who have trusted the leaders in this Church, the men whom God has honored with authority from on high, know that

in the settlement of any lands that the Saints have occupied, in Missouri, Illinois, and in the settlement of these beautiful valleys, every effort was put forth, so far as the influence of President Young and those associated with him was concerned, that the land should be divided into small portions, that every man should receive according to the size of his family, according to his needs, and that no man should hold large tracts of land to keep others from it.

My brethren and sisters, and friends, I want to say, in conclusion, that I feel we ought to have confidence in the Holy Priesthood, and that we should abide by their counsels, and continue to trust them. I bear my testimony to you that I know the Gospel is true, that has been restored in this day and age. If we will be faithful to it we will secure happiness in this world and eternal life in the world to come. I ask God's blessings to rest upon each and every one of us in the name of Jesus. Amen.

ELDER REED SMOOT.

I wish, in behalf of my brethren of the Apostles, and of President Smith and his counselors, to thank you for attendance at this session of the conference. We greatly appreciate the same, and say unto you, May God bless you in your labors. May He inspire all the people with the desire to keep His commandments. May He lead you by the inspiration of His Holy Spirit to understand the call of the True Shepherd, that you may not in any way, shape, or form be deceived or drawn away from the path of truth.

and righteousness by the sophistry of wicked men. We love all men, and our mission is to save souls, every one of the souls of the sons and daughters of our heavenly Father. It is also our mission to protect the Church and her interests in all the world. My prayer and hope, and desire is that God will give us the strength and determination to serve Him and walk in His ways. I pray you, my brethren and sisters, to not be discouraged. I testify to you, in the name of Jesus Christ, that God, the Father, is at the head of this work, and all will be well in Zion if we are true and loyal unto Him.

Peace be in the homes of the Latter-day Saints, peace in your hearts, my brethren and sisters; and God grant that His blessings, the choicest blessings of heaven, and eternal life, which is the greatest gift of God, may come to you. I ask it in the name of Jesus Christ. Amen.

The choir sang the anthem, "God is My Song."

Benediction was pronounced by Elder Horace H. Cummings.

OUTDOOR MEETING.

A large and attentive congregation assembled on the lawns adjoining the Bureau of Information building at 2 p. m. Elder Benjamin Goddard presided. The volunteer choir and congregation, under the direction of Prof. Charles Kent, sang the hymn beginning, "O, ye mountains high."

Prayer was offered by Elder A. L. Booth.

Continued by singing, "The time is far spent."

Elder Benjamin Goddard welcomed the saints and asked for the Spirit of God to assist all who should take part in the meeting. He rejoiced in the spirit of harmony and good will that exists among the people, and said he had never met with the saints in general conference when they felt happier and more united or manifested more faith in the work of God than they do today, and he felt that this condition should be regarded as a sufficient answer to all who may assail us.

ELDER ELIAS S. KIMBALL.

(PRES'T OF BLACKFOOT STAKE.)

Said that only on a few occasions in the Southern States mission had he preached to the people in the open air, and he had often wondered if he should be able to meet the task of proclaiming the gospel to a traveling congregation, as our elders often do when they are preaching to the people in the world. He bore testimony to the truth of the work in which the Latter-day Saints are engaged and spoke of his faith in the people. He said that when a man is under the influence of the Spirit of God he has perfect faith and confidence in the work of the Lord. The Saints will be successful in carrying the gospel to every nation, kindred, tongue and people and in building up the kingdom of God in the earth.

ELDER JOSEPH E. ROBINSON.

(PRES'T OF CALIFORNIA MISSION.)

Said he was grateful to have the privilege of attending this confer-

ence, and felt that it is a good thing amidst the conflicting affairs of mankind to know that you belong to the Church and kingdom of God.

Elder Robinson read from Matt. xiii, 44-46, in which the kingdom of God is likened unto a pearl of great price. He related some of his experiences and those of the saints, during the destruction of the city of San Francisco by earthquake and fire, and said he felt assured of the wondrous value of this pearl that made men rich in the knowledge of God and in the knowledge that Jesus is the Christ, and that through the gate of baptism men may become initiated into the kingdom of God, and if they live, they live unto Christ, or whether they die, they die unto Christ.

When the forces of nature were rent asunder there was no fear in the hearts of the Latter-day Saints. They possessed their souls in patience. They recognized the protecting hand of God, while others seemed to be sunk in deep apathy, beside themselves, distraught, praying to the Lord to deliver them and lost to all regard for that which was humane. Burglary, plunder, loot and murder were indulged in during the first hours of that terrible catastrophe, and many came to the Latter-day Saints for protection. When the flames drew near one man came to us and said, "I trust my wife and child into your keeping. If anything happens to me I want you to protect them as you would your own life. If it becomes necessary I want you to take her life to save her honor."

"God had His hand over His children. Some who had departed from the parental roof and were in that great city were preserved. Not

one who bore the name of Saint was hurt or even received a scratch. The property of our people was saved by insurance, or by being in that district which was not devastated by fire.

"Six years ago this month President Brigham Young, of the quorum of the Twelve, visited in that state and I heard him warn the people and tell them it was not far distant when that great city should be destroyed by earthquake and fire, and it made such an impression upon some of the saints that they wanted to leave the city at once.

"I had been promised by another Apostle, along with some boys in St. George, that if faithful we would be sent into the world to preach the Gospel, and that we would see cities shaken to pieces, burnt and sunk, after we had delivered our message.

"We had gathered in a conference capacity, and some visiting brethren going to the South Sea Islands were present. Tuesday night, after having met with some opposition on the streets of the city, 23 of us bowed in prayer in the mission home at midnight, and I remember the fervor of the Elder who prayed. He prayed earnestly that God would shake the city, for we had been preaching to the inhabitants year after year and not making any particular impression upon them. When the quake came he rushed into my room and asked me if this was an answer to his prayer."

President Robinson expressed his thankfulness for a knowledge of the Gospel, which is the power of God unto salvation. It has with-in it that which will save and uplift all mankind and solve every problem of humanity.

Prof. Charles Kent sang feelingly the hymn entitled, "Kind words are sweet tones of the heart."

ELDER WILLIAM T. JACK.

(PRES'T OF CASSIA STAKE)

Said he felt to rejoice that his heart was in full accord with the spirit and teachings that we have listened to at this session of conference. His parents had been converted by the Gospel sound, and had emigrated to these valleys of the mountains, and he had been privileged to carry the word of the Lord to his fellowmen in the missionary field where he had labored. Rejoiced in the possession in his soul of that peace which the Gospel alone can bring to us.

He exhorted the young, upon whom the enemies of this Church are endeavoring to exercise influence to lead them astray, to remember their fathers and mothers and the sacrifices they have made for them, that they might be brought up under the principles of the Gospel; to be true to God, to neighbors and friends, the members and authorities of the Church.

Elder Jack reverted to the patriotism and splendid citizenship manifested by the early Saints, the pioneers, when they left their wives and families to fight the battles of this nation; and prayed God to bless the memory of those true patriots, and bless their descendants and keep them in the faith that they may be inspired by the lives of their fathers.

"Let us return to our homes with an increased determination to do our duty, and if you will, I promise you that the Spirit of God will rest upon you and cause you to rejoice even in the midst of adverse circumstances."

A violin solo, "Nearer my God to Thee," was rendered in a most feeling manner by Prof. W. C. Clive, assisted by Organist Clifford Clive.

ELDER THOMAS E. BASSETT.

(PRES'T OF FREMONT STAKE),

Contrasted the teachings accepted by the world a few hundreds of years ago with those doctrines believed in by the world today, to show how thankful we should be for the privilege of living in this dispensation when the human family is emerging from darkness into the rays of everlasting light. The glorious truths of the Gospel coincide exactly with the true learning that is given to man in this century. He bore testimony that the principles of the Gospel as revealed to the Prophet Joseph Smith, are the truths of Heaven. As well may the puny hand of man try to stop the flow of the Mississippi as the enemies of truth attempt to stop the onward progress of the work of the Lord.

Singing by the congregation, "Guide us O Thou great Jehovah."

Benediction was pronounced by Elder Geo. H. Brimhall.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.

President Joseph F. Smith called the meeting to order.

The choir sang, "True to the Faith."

Prayer was offered by Bishop Robert T. Burton.

The choir sang a selection entitled "With sheathed swords."

ELDER DAVID O. McKAY.

Individual responsibility in Church affairs.—Be loyal and true because it is right.—The Holy Spirit a more sure guide than reason.—Who fails to perform duty is untrue to self.

Along with the enjoyment of the spirit of this conference my soul has had a struggle with a feeling of dread of this moment, and if I am not able to make you hear, my brethren and sisters, it is because a great deal of my energy has been expended in suspense. I pray for your sympathy, and for your faith and prayers, that the words which I utter may conform to the spirit of this conference. If you have been affected as I am by that spirit, then you are each strongly impressed with your individual responsibility. Probably you more strongly appreciate than ever before that this Church organization depends upon all the people, not upon just a few; and that those members who fail to carry their share of responsibility are not wholly true to their brethren.

President Joseph F. Smith, in his opening address, expressed this sentiment, and nearly in these words: "I come home now to the Latter-day Saints determined to keep my covenants, to be true to my duty and loyal to my God." I wondered how many, bearing the Priesthood, would say the same thing, and will go home to their fellow-workers with that same determination in their hearts. How many Patriarchs here assembled have said to themselves, I am determined to be true to my covenants, true to my brethren, true to God? How many of the High Priests throughout the Church have that same feeling within them? It burns into the heart of how many

Seventies? How many of the thousands of Elders who have partaken of the spirit of this conference have expressed this feeling? How many of the Lesser Priesthood? Into the hearts of how many of the Latter-day Saints has that sentiment penetrated? It means that, into as many hearts as that feeling enters, there are as many members and officers in this Church who are determined to carry out their individual responsibility; that not because it has been urged upon them by someone else; no, that is not the true spirit of the Latter-day Saint. I believe we ought to be influenced in this as a crowd of sailors was governed by one of their number many years ago. It was during the anti-slavery agitation, and a meeting was called in Faneuil Hall, Boston. Some sailors had been hired to break up the meeting. They went there in a body, danced around on the floor, sang, yelled, and in every way possible tried to prevent the orators from addressing the meeting. In vain were they appealed to. Their love of liberty, the memory of their old home, the honor of Massachusetts, all were invoked; but still they continued their disturbance and refused to be quiet. Suddenly a man, evidently one of their number, arose. Quieted for a moment by his appearance, thinking they had found a champion, the mob ceased its noise. The man said, "Boys, I would not be quiet unless I had a mind to." Encouraged by this remark, the mob burst into loud applause, which lasted probably five minutes. When it ceased, because of the men's desire to hear more, the man continued: "No, I would not be quiet if I didn't have a mind to; but, if I were you I *would have a mind to*, not because of the memory of this hall, not for

the honor of Massachusetts, not for loyalty to her government only, but because you are men; and honorable men always stand up for the liberty of right, justice and free speech." They were quieted; their manhood had been touched. As members of the Church in conference assembled, I believe that we ought to go home determined to carry out the responsibility that is upon us, not merely because these brethren have urged us to do so, but because we have it in our souls to do it.

And what is this responsibility that rests upon every member of the Church? I turn to the 107th section of the Doctrine and Covenants, and there find enumerated the duties of the various organizations of the priesthood, and I read in the 99th paragraph the following:

"Wherefore now let every man *learn* his duty, and *to act* in the office in which he is appointed, in all diligence."

Two principles in that admonition stand out as the duty of the officers to whom this revelation was given. First, the *learning*, the knowing what one's duty is; second, *to act* in all diligence in the performance of that duty. To know one's duty, to learn the truth, is the duty of every Latter-day Saint, of every man and woman in the world, including those outside of this Church. All mankind, I believe, are being impelled, lifted upward by that Spirit which makes them desire the truth. In the political world even, you find great men who have been searching for political truth, for truths that would relieve political situations. In the world of morality you find great reformers reaching out for truths that will alleviate harmful social conditions.

The same sentiment is found in the financial world. Scientific men are among the foremost searchers after truth. We were told this morning about that Power which impelled Columbus to go out into the ocean. In response to that feeling inspired within him to demonstrate a truth of which he felt confident, he could not content himself; he had to give expression to it. There is a natural feeling which urges men and women towards truth; it is a responsibility placed upon mankind. That responsibility rests upon the Latter-day Saints in a greater degree than upon their fellowmen. If you turn to the 88th section you will find the following admonition: And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom. Seek learning"—how? "even by study," but not alone by study, as the world searches for it, "and also by faith."

The Latter-day Saints have learned the truth that the everlasting Gospel has been restored. And what does this knowledge bring to them? It brings to all, who have honestly and sincerely obeyed the principles of repentance and baptism, the gift of the Holy Ghost, which enlightens their minds, quickens their understandings, and imparts unto them a knowledge of Christ. The Latter-day Saints have a guide, a help, a means to assist in their acquisition of truth, in their desire to know what their duty is, that the world does not possess. And this guide is necessary; man cannot find out truth; he cannot find out God by intellect alone. It has been said that no man can find out God by a microscope. Reason alone is not a suf-

ficient guide in searching for truth. There is another, higher, more sure guide than reason even. Dryden, I believe it is, who says:

"Dim as the borrowed rays of moon and stars
To lonely, weary, wandering travelers,
Is Reason to the soul; and as on high
Those rolling fires discover but the sky,
Not light us here, so Reason's glimmering ray
Was lent, not to assure our doubtful way,
But guide us upward to a better day."

Leads us to what day? To the sunlight of faith—that principle which draws our spirit into communion with the Higher Spirit which will bring all things to our remembrance, show us things to come, and teach us all things. To acquire that Spirit is the responsibility of the Latter-day Saint who would know truth.

But knowing a thing, or merely feeling an assurance of the truth, is not sufficient. "To him who knoweth to do good and doeth it not, to him it is sin." Now, where are we? Think of the instructions that have been given during this conference. You and I know now, as probably we have never realized before, what the duty of the individual Latter-day Saint is, and what the duty of the various organizations is. "To him who knoweth to do good and doeth it not, to him it is sin."

This thought brings us to consider the second duty mentioned in this revelation by the Prophet Joseph Smith: "Wherefore now let every man learn his duty, and to act in the office in which he is appointed, in all diligence." The man who knows what his duty is and fails to perform it, is not true to himself; he is not true to his brethren; he is not living in the

light which God and conscience provides. That is where we stand, and it comes right home to you; it means me. When my conscience tells me that it is right to go along in a specified line, I am not true to myself if I do not follow that. Oh! I know we are swayed by our weaknesses, and by influences from without; but it is our duty to walk in the straight and narrow path in the performance of every duty. And mark this: Every time we have opportunity and fail to live up to that truth which is within us, every time we fail to express a good thought, every time we fail to perform a good act, we weaken ourselves, and make it more difficult to express that thought or perform that act in the future. Every time we perform a good act, every time we express a noble feeling we make it the more easy to perform that act or express that feeling another time.

I am reminded of a circumstance of the Russian woman who felt sympathy; she knew how to sympathize with the poor heroine on the theatre stage. This Russian lady sat in her box, comfortable in her furs and silks, and as she looked at the performance she wept in sympathy with the heroine who was suffering imaginary torments; and while that Russian woman was sympathizing with the stage heroine, her own coachman froze to death on the carriage seat outside, because of insufficient clothing. It is not enough to *feel*; we must act, so that it will benefit somebody.

We have been reminded of our personal duties in regard to the Word of Wisdom, in regard to the Priesthood; and we have been reminded also of unity, of loyalty, of love for our enemies. Nearly every duty of the Latter-day Saint has

been mentioned in this conference; there is one more which I wish to emphasize, as an application of this principle of individual responsibility. When you go home to your ward, look around next Sunday and try to estimate how many of the Latter-day Saints are absent from the Sacrament meeting. It may be that there are twenty per cent, or fifty per cent absent. Suppose your estimate is fifty per cent; then there are that many people in the Ward who are neglecting one of the duties of a Latter-day Saint. Upon whom does the responsibility of fetching in these brethren and sisters rest? First, in my opinion, it rests upon the Bishopric. As the Bishop sits there, let him look around, and notice if all the Presidents of the various organizations in the ward are present. If the presidents of the Priesthood quorums be absent, it is the duty of the Bishopric, I think, to visit those officers and bring them. They may go farther; it is their duty to visit the various families and members who are absent and endeavor to bring them in. But it is not the Bishopric's meeting; this Church rests upon all, and not upon a few. If one of the Seven Presidents of the Seventies quorum in that ward is present, and he finds that some of the Seventies are absent, the responsibility of bringing them to meeting rests upon him. If presidents of the various quorums of Deacons are present, they should note what quorum members have absented themselves from that meeting, and let them assume the responsibility of visiting those members. And so throughout the various organizations in that Ward. Where is the responsibility, then? It is divided as it should be, as God

intends it to be, among the people composing the Church of Jesus Christ of Latter-day Saints; the responsibility does not rest upon the officers alone, it rests upon the members also. God has blessed them with—what? Wealth? No, probably not. With intellectual superiority? Possibly not; but He has blessed them with moral strength, and with a knowledge of the Gospel, or else they were not true to themselves when they went down into the waters of baptism. He has blessed them with a knowledge of the truth; and the knowledge of the truth is not enough unless it is expressed, unless it is bringing others to that knowledge. That is the spirit and responsibility of the Latter-day Saint, and it rests upon all. Said the poet:

"Admire the goodness of Almighty God!
He riches gave, He intellectual strength
To few, and therefore now commands to
be,
Or rich or learned, or promises reward
Of peace to these. On all He moral
worth
Bestowed; and moral tribute asked from
all.
And who that could not pay? Who born
so poor
Of intellect so mean, as not to know
What seemed the best; and knowing,
might not do?
As not to know that God and conscience
bade?
And what they bade not able to obey?
And he who acted thus obeyed the law
Eternal and its promises reaped of
peace;
Found peace this way alone: who sought
else,
Sought mellow grapes beneath the icy
pole;
Sought blooming roses on the cheek of
death;
Sought substance in a world of fleeting
shades."

"Wherefore let every man learn his duty, and act in all diligence in the performance of it. He that is slothful shall

not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand."

I do not know whether I have succeeded in expressing the feelings of my heart so that you understand them; but I wish to leave this thought: that every man, every woman, must bear a part of the responsibility of this Church. Feeling that, does not necessarily make him imagine that it is resting upon him only. There is no man so important who cannot sink without making even a bubble, not a ripple in the great ocean of life; at the same time his importance is so great that his actions go a long way towards establishing the power, the dignity, the advancement of God's kingdom on earth. Then, no matter where we are, if we are in the hills one week from today or tomorrow, wherever circumstances or business affairs may call us, be it in the canyon or elsewhere, and we are tempted, on a cold morning, to break the Word of Wisdom by drinking two or three cups of tea or coffee, let us feel then the responsibility of right. Let each one say to himself, "The responsibility of membership in the Church is upon me; I will not yield. What though nobody sees me, I know and God knows when I yield, and every time I yield to a weakness I become weaker myself and do not respect myself." If you are in business, and your companions say, "Come, let us go in and have a drink on this bargain, or this sale," let your answer be, No, no! What though your thirsty appetite makes you long for it, be men, be Latter-day Saints, and say, "No; the re-

sponsibility of membership in the Church rests upon me." When you are tempted to stay away from that Seventies' meeting, from that Elders' meeting, from that Deacons' quorum, and you shrink from going there, because you feel you will not be interested, say, "I will go; the duty of a Latter-day Saint is upon me; the responsibility of membership in that quorum is upon me, and I must go and help make that meeting interesting." And so, if you carry that feeling in all the duties of a Latter-day Saint, you will come to the conclusion that every time you stand by the truth, you are more of a man, you are more in harmony with God's Spirit. He loves to dwell in such tabernacles; He will guide you into all truth; He will make your soul to rejoice, and you will know this Gospel is true. "He that heareth these sayings of mine and doeth them" is the one that is likened unto the wise man. "It is not everyone that saith Lord, Lord, that shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "Therefore, be ye doers of the word, and not hearers only."

God bless you and all of us, that we may be Latter-day Saints in deed, children of our Father, standing always, everywhere, in all conditions, for the right, for virtue, for purity, and for the duty that rests upon us in our various quorums. This is my prayer, and I ask it in the name of Jesus. Amen.

Sister Emma Lucy Gates sang very effectively the beautiful sacred solo, "Angels ever bright and fair."

ELDER GEORGE REYNOLDS.

It is a great surprise to me, my brethren and sisters, to be called upon to address this congregation, and I trust you will give me your sympathy and your faith and prayers. I hope that all through my life I shall ever consider the Kingdom of God and His righteousness first, last, and all the time. To me, this is the Kingdom of God or nothing; and the nothing is an impossibility to my mind. I realize with every fibre of my being that God has established in this generation His work, never more to be overthrown. I also understand, perhaps only partially, that great truth which Brother McKay has just endeavored to impress upon us; that we all have an individual responsibility to see that the work is done which God requires at our hands; that we do it by His help and through His grace to the best of our ability; and that we must not leave to others the work that God has placed upon our shoulders. I believe most thoroughly that a man to be his best, as a father, as a husband, or as a citizen of the nation to which he belongs, must be a man who tries to serve God, who endeavors to keep the law of the Lord, who believes in God and in rewards and punishments, who listens to and cultivates the voice of his conscience, and who seeks with all his powers of heart and mind, body and soul to do that which he believes to be true and righteous. I do not believe for a moment that a man is better prepared to help his fellows who is an unbeliever in God and in our Redeemer, and in the work of the atonement that He accomplished here. In my opinion, he is the highest type of man, the best

citizen, the strongest, the bravest and the best in every relationship of life, who is in deed and in truth a Christian, or, as I would rather put it, a Saint, a servant of God. There may sometimes thoughts arise in our minds with regard to policy; time serving ideas that may afflict us for a short time; but I believe the sober, second thought of every man and every woman who has received a portion of the Spirit of God, is that it pays to serve God. It pays to do the best we can, and to learn to do better. It pays to keep our covenants. It pays now, and will pay eternally. God grant that we all may see the truth in this light; that we may use all the energies and faculties that God has blessed us with to His service. And while I am saying this I am aware of the truth taught by the Prophet Nephi, that it is by grace we are saved, after all that we can do. But grace having performed its work, and we having received the benefits of the atonement of our Lord and Savior, Jesus Christ, we should endeavor to do our part by serving God with all the strength we have received from Him.

I want to bear my testimony that I have been acquainted with the Presidents of this Church intimately for many years—with Presidents Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow and Joseph F. Smith; and though in minor particulars and characteristics they differed very materially, yet they were all the men of God's choice, the men for the hour, the men whom God selected as the leaders of His people, and they all did the work that God required at their hands. They were His mouthpieces, and they accomplished that which He placed them in the posi-

tion to fulfill, every one of them. They were all prepared of God to do the work assigned them, and they all did it, and did it well. Notwithstanding the differences and peculiarities of their minor characteristics, there were some certain things in which they were all alike, namely, their love for the truth, their faith in God, their willingness to listen to His word, their uncompromising devotion and integrity to God and His work, their full belief in the divine calling of the Prophet Joseph. These characterized them all, and God was with them, and He enabled them to accomplish the work which He called them to do. I want to bear this testimony and I do so because I know it is true. I know further, that God will remain with us if we will be true to Him; and more than this, I know that He is abundantly capable of taking care of His work. At the same time we must do our part; do it in love, in faith, in zeal, and then the blessing of God will follow and His purposes will be accomplished. We none of us need to be afraid, my brethren and sisters, for God's work will prevail. The truth is mighty, and it will prevail. May we all remember this and act as though we believed it, and conscientiously do our part, bearing the portion of the responsibility that rightly belongs to us, all to the glory of God, as He will have it, for it belongs to Him. This is my prayer, through Jesus our Redeemer. Amen.

ELDER J. GOLDEN KIMBALL.

My brethren and sisters, I hope you have confidence in me, and that I can hold your attention for

a few moments. I feel happy, just as happy as a man can feel with the rheumatism.

I have been thinking, not only today, but during this conference of a testimony that my father bore when he was fifty-four years old, and it gives me a great deal of pleasure to know that I am now fifty-three years of age and have the same testimony that he had—not one whit's difference; that I have a knowledge of the truth of the Gospel. I have been taught it from my youth, just as I was taught in early days that a peach grew on a peach tree. I believe I have just as much knowledge of a peach now as the most scientific man in the world. I can tell a peach when I see it, and a peach tree; but I cannot for the life of me tell how that peach grows on a peach tree, and neither can you. Now, there are many things about this work that I do not comprehend, but because I cannot tell it all it does not prove that it is not true. I have studied the history of this Church, and I testify that this is the Lord's work, that He has given unto us Prophets and Apostles, the Holy Ghost, and all the gifts and blessings of the Gospel, and that we have been led by inspired men.

I now want to ask you Latter-day Saints if you have counted the cost of establishing this Church? Have you considered what it has cost thousands of men and women who have been valiant in the truth and died in the faith? The country is fairly strewn with the bodies of our people from Salt Lake City to the east. Construction is very difficult, destruction is easy. Ordinary men can criticize and destroy. It has required much sacrifice to establish this Church.

I feel grateful this day, my brethren and sisters, that I have the confidence of my brethren; I must have it or I would not have been called to address you. I want also the confidence of the Saints. I say, God save the people; what can we do without them? The Lord can accomplish great things, but He wants the people, and He will never be satisfied till He secures the hearts of the children of men.

I desire to call attention to a thought that is in my mind; it is not new, however. I desire to advise the Latter-day Saints to stop selling their inheritances. I call your attention to the fact that this earth is your habitation; that this earth is your heaven, or will be. This earth is hell too, and there is a big lot of people in this hell now; their lives are such that this earth is of that character to them. They have no peace of mind, no rest of body, and I pity them. This earth is your habitation while you are in the flesh. If this earth is to be your heaven, I think you had better have an inheritance here, don't you? I do not believe the doctrine for one minute that you people, or myself (and I think I am as good as some of you), are going immediately after death to the arms of Jehovah. It will take some of us a long time to get there. You had better be very good and take care of this earth.

My father had an inheritance in Independence, Missouri, and it has never been sold by him or his heirs to any living man. The time will come, as sure as the Lord reigns, when father will claim that inheritance. He had an inheritance in Salt Lake City, on the hill, a whole block, including where the Lafayette school is now built. I was born

in the Kimball mansion which now stands on the same locality. I have a small place on that block, at least large enough to bury me in, and it is about all I can do to hold it. Why? Because they tax me almost more than human nature can endure; and the end is not yet! Are you going to get frightened and run away somewhere? Are you going to sell out your inheritance every time you meet a difficulty? If the pioneers had done that they would have been going yet; but they stopped in this barren waste, and they made it habitable for you and me. I tell you, God is not pleased with some of this people, because they are selling their inheritances for a mess of pottage. I sold part of mine, and I confess that the money went through my fingers like water through a sieve. I don't know where it went, but I know I haven't got it. That is exactly what will happen to every Latter-day Saint who sells his inheritance. The Lord wants you to stay in this country; He does not want you to break for the woods. You have a right to every particle of land that you can secure legitimately and pay the taxes on.

Now, I am going to give you a little fatherly advice, and I believe you won't take it. I advise the Latter-day Saints, as Brother Smoot did, to take up and secure the waste land throughout the State of Utah, and other sections where Latter-day Saints reside. If the Saints will keep the commandments of God, if they will raise grain enough, build up cities, and emigrate the people we are converting in the world, eliminate selfishness and avariciousness, and divide up the land and make homes for the people; if they will bless the land and dedicate it

to the Lord, let our friends come in here, and leave our gates open to the strangers, the bowels of the earth will be opened, and there will be produced therefrom riches more than we can contain. The time will come when the strangers will have little use for their money, they will come to this people for bread, and we will feed them and treat them kindly, notwithstanding some of them have acted miserably mean. Do you believe that doctrine? My father predicted it years ago, and some people are laughing over it now. I have heard some of them pooh-poo it; but I stand as a son of my father, as a witness of the Lord, and testify to you that the time will come among this people when it will be fulfilled.

Don't you go off in wild speculation, or have part in wildcat schemes. You are advised to raise grain. You had better secure an inheritance; get your titles and pay for the land. I say to you, in the language of the Prophet Joseph (I suppose I dare quote his words): "Be honest, be frank, and stop bowing and scraping to Gentile sophistry." Go along and do your duty; follow counsel, and preach the Gospel to the nations of the earth. See that this Gospel is preached to every creature under heaven. I repeat to you the words of a promise made to my father, "Trouble not thyself about thy families, for the Lord will give them food and raiment, houses and lands, fathers and mothers, brothers and sisters, if you will preach this word." God bless you. Amen.

A baritone solo, "The Publican," was splendidly rendered by Elder Horace S. Ensign.

ELDER RULON S. WELLS.

I have been deeply impressed, more than ever before, it seems to me, with the magnitude of this great work that we are engaged in as Latter-day Saints, and I am filled with wonder when I contemplate the great army of workers who are engaged in this wonderful work which our Father has set His hand to do among the children of men. When I view this great congregation of Latter-day Saints, I am also filled with wonder and astonishment at the enthusiasm that seems to fill the hearts of the Latter-day Saints. I rejoice in that work every day of my life, and I rejoice in the companionship and fellowship of the Latter-day Saints; for I feel proud that I am numbered among them, as one of those who have yielded obedience to the Gospel of Jesus Christ.

We read in the Holy Scriptures that, "Obedience is better than sacrifice, and to hearken than the fat of rams." In this connection I am led to review in my own mind the great sacrifices that have been offered by this people; how when the Gospel first came to them and they received the same, they were willing to accept the testimony of humble Elders of the Church, and in doing so they, in many instances, ostracized themselves from their companions, from their fathers and mothers, and others that were near and dear to them, and oftentimes made sacrifice of all their earthly possessions. It meant that they were broken up in their business affairs; it cost them their standing in society, and they lost the good will of their companions. And here at home we are sometimes called upon to make what might be termed sac-

rifices. We have a wonderful organization. Not only have we the various organizations of the Church as it has been divided into Statks and Wards, but we have also many auxiliary organizations, all of which give plenty of occupation to the laborers in Zion. We are called upon to attend many meetings, and to engage in many labors that seem to be very irksome and tiring. Sometimes we hear complaints among the Latter-day Saints that we have too many organizations, too many meetings to attend, requiring too much of our time. We have to do this and that, or neglect those things that have been assigned to us. Yet our brethren and sisters willingly perform these services. There are some, however, who do not do their duty willingly. Frequently calls are made upon us to go out into the world. Our sons are called and sent out to preach the Gospel to the nations of the earth. This involves a great expenditure of means. It involves a sacrifice, if it is regarded from the worldly standpoint. Yet our young men go willingly, and their parents are proud to have sons in the mission field. They are proud to know that their sons are laboring for the salvation of the souls of the children of men. I ask the question, Where in all the world will you find a people that are willing to make these sacrifices and render this service without pay, present it as an offering unto the Lord whom they adore? I say they are not to be found in all the world, outside of the Church of Jesus Christ of Latter-day Saints.

I wish to call attention to the fact that the laborer is worthy of his hire, and those that labor for Zion do not go without their reward. They are the best paid of all men

and women upon this earth, because they have enlisted in the service of the Most High, and He is the best paymaster of all. You nor I can do any service in the kingdom of God without being amply paid. What if we have forsaken father and mother? What if we have given of our substance? It matters not. The Savior said that He that would not forsake father and mother, wives and children, houses and lands, for His name's sake, was not worthy of Him; but he that will forsake father and mother, houses and lands, for His sake, shall receive in this world an hundred fold, and in the world to come life everlasting. So that those who do labor for Zion should feel encouraged that in doing so they will receive an hundred fold. It matters not what you may be called to do, whether it be to preach this Gospel to the nations of the earth or to labor at home, God will reward you for your labor. If you are called upon to minister to the sick in the ward in which you live, God will reward you. If you are called upon to go from house to house and teach the Latter-day Saints, God will reward you an hundredfold. You cannot do anything for the kingdom of God without receiving a reward, because sacrifice brings blessings, and blessings are dependent upon that which we do in the service of our Master.

I was asked a question a short time ago, I think it was in the Woodruff stake of Zion, by one of the brethren there. He had been reading the Scriptures, and he found the saying of James the Apostle where it reads, "If any among you are sick, let him call in the Elders, and they will anoint with oil, and the prayer of faith

shall heal the sick. And if any have sinned, their sins shall be forgiven them." He asked me the question, "Whose sins will be forgiven?" I had never thought of that before. The ordinance for the healing of the sick has not been instituted in the Church for the remission of sins, but for the healing of the sick. The ordinance which has been instituted for the purpose of obtaining remission of sins is baptism, as we all understand. But here is a promise that if any have sinned, their sins shall be forgiven them. At first I did not know how to answer that question; but after a moment's reflection it came to me that anyone who received the Spirit of God, their sins would be forgiven them. If we receive a remission of sins it will qualify us to have the Spirit of God with us, and the very fact that we do obtain it is evidence that our sins have been forgiven. It is for that reason that baptism has been instituted in the Church, in order that we may, by the laying on of hands, obtain the Spirit of God, because that Spirit cannot dwell in an unclean tabernacle. The one that is administered to, if he has the Spirit of the Lord resting upon him so that he may be healed by that ordinance, his sins have been forgiven, and the presence of God's Holy Spirit bears witness of it.

My brethren and sisters, let us labor for Zion; for you cannot do anything in the kingdom of God, magnifying your calling, enjoying the Spirit which issues forth from His divine presence, without having your sins remitted. And what a blessing that is! It is better than gold; it is better than the riches of this world. It is God's pay; it is the best pay that any man can get.

God help us to be worthy of our hire, is my prayer in the name of Jesus Christ. Amen.

ELDER JOSEPH W. M'MURRIN.

My brethren and sisters, I certainly feel that I am very highly honored to have the opportunity in this great gathering of the Latter-day Saints to lift up my voice, in connection with my brethren, in testimony of the glorious Gospel of the Lord Jesus Christ. I am impressed with a remark frequently made by the president of a mission under whom I at one time labored, wherein he declared that no one could do anything against the work of God, but for it. This declaration is in harmony with the statement made by President Smith at the opening of our conference, that our Father in heaven, in His loving kindness and mercy frequently overturned the plans and schemes of those who were opposed to His work, and their thwarted efforts result in the uplifting of the Church, and the advancement of His purposes among the children of men. It is very remarkable how futile have been the efforts of those who have been arrayed against the purposes of our Father in heaven. Despite their opposition, advancement has been made, growth day by day, extension in power and numbers, and, as we have heard already in this conference, we are greater now than ever before. One of the brethren made the declaration that the close of each day found the work of God stronger than it was at the opening of the day. This is true, and this will continue to be our history.

A few years ago I was laboring

as a missionary in the City of Bristol, England, and at the invitation of a Mr. White, a freethinker, who had been very kind to the missionaries, I attended a lecture that was delivered by the great English freethinker, Mr. Charles Bradlaugh. The title of his lecture was, "Is Christianity a persecuting religion?" and he made a very dismal showing of what had been done in the name of Christian religion. I felt at the conclusion of his lecture that he had demonstrated beyond any question that dreadful persecutions had been carried on by sects professing to be Christian. He did not show from the teachings of the Lord Jesus Christ that there was aught in the words which had fallen from His lips that taught any soul to persecute his fellows; but he gave the history of various denominations which, contrary to the teachings and example of the Redeemer, had engaged in persecution. An opportunity was given at the close of the lecture to ask questions, and a young man arose in the audience and presented a number of queries to this effect: "Were not the early Christians very few in number and of but slight influence and power in the world?" Mr. Bradlaugh answered, "Yes." "Was not the might, the power and the wisdom of the great government of Rome arrayed against that handful of Christians; and, in connection with the opposition of the government and its soldiery, were not the religious prejudices of the age arrayed in much bitterness and determination against those early Christians?" Mr. Bradlaugh again answered, "Yes." "Then," asked the young man, "if you do not believe that Christianity is the religion of the Lord Jesus, and that it was

founded and sustained by the marvelous power of God, how do you account for the failure of the men who were arrayed in such overwhelming numbers against this little handful of Christians? How can you explain the continuation of Christianity and its spread among the children of men?" I was very much interested in that question, and wondered what manner of answer could be given by the great infidel; for I knew that the power of God had been manifested in the preservation of the early Christians. Mr. Bradlaugh made this answer: "The Church of Jesus Christ of Latter-day Saints has had a more wonderful growth than the early Christians, and that in the face of the same manner of bitter hatred and opposition; do you believe that God Almighty is answerable for their preservation?" I did not feel that this was any answer to the question, but evidence that Mr. Bradlaugh was unable to answer. I felt that the young man might have asked, had he been a member of the Church of Jesus Christ of Latter-day Saints, Why has not the Mormon Church been destroyed, inasmuch as a similar power and might has been arrayed against it, and the decree, made time and again, that its advancement should be stayed? What answer can be given?

You who may have doubt concerning the power of God in His protection of the Latter-day Saints and their wonderful preservation, or concerning His hand dealings with the early Christians, what answer can be given to the query, Why were not those early Christians destroyed? Why was not the Church planted by the Redeemer Himself uprooted in the days of

its infancy? And the same question concerning the Latter-day Saints, why do we live? How is it that, long before this present day, "Mormonism" has not been destroyed from the earth root and branch? If we will study over the matter, the answer will be made clear to us, by the power and inspiration of the Holy Spirit, because God has organized this Church; because He is fulfilling the promises that have been made through the mouths of ancient Prophets, that a work should be established among men in the latter days that never would be overthrown, nor be given to another people.

We need not marvel or wonder that we meet opposition, and misrepresentation, and that we are evilly-spoken of, if God has established us; for the Savior Himself taught the doctrine to His disciples, "Ye are not of the world; but I have chosen you out of the world; therefore the world hateth you." That is the only explanation that can be given in truth to the opposition, the evil speaking, and hatred that has followed this work. In the same chapter of John's Gospel, where the passage above is given, we read, "But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." That has always been the condition when the truth of God has been assailed. When men have tried to destroy the work that He has planted it has been without a cause in justice or right. We ought to thank God every day that in our own hearts we know, if we are living in the light, that this hatred and evil speaking against us is without a just cause. Thank God, truth will always live

and never can be destroyed. We ought to be grateful, my brethren and sisters, that this is the case, and that we have been drawn into this work, which is in very deed the Gospel of the Son of God, the power of salvation to every soul who will receive it.

This is my testimony, and I know that I speak the truth and lie not. God bless you, my brethren and sisters, in the name of Jesus Christ. Amen.

ELDER CHARLES H. HART.

My brethren and sisters, this is entirely a new experience for me to stand before so many people and try to feed them the bread of life. I have rejoiced with you in the spirit and instruction of this conference. I was particularly thrilled by the narrative of President Smith, in connection with his visit to Carthage jail. Did you, my brethren and sisters, ever visit for the first time, or after the lapse of many years, a spot where some dearly beloved relative of yours was buried? If you have, you can realize how sacred and hallowed those memories are which come to a person in standing, after a long absence, or for the first time, upon such ground. And so with President Smith in standing, after an interval of more than fifty years, upon the spot where his beloved uncle and father shed their blood as a testimony to the divinity of this work.

It occurred to me, in connection with the account of the condition of some of our young people in the City of Berlin, that something of the same condition exists here at home. How many young profes-

sional brethren are there who feel that their labors are such during the week that when the Sabbath day comes they want to rest? They reason that, being engaged in intellectual pursuits during the week, they need rest on the Sabbath day. I labored myself under a similar delusion for several years; but I discovered afterwards that a person can truly rest upon the Sabbath day and still participate in religious work; that it is a change and actual rest to be engaged in the service of our Master upon the Sabbath day.

We have had comprehensive discourses upon the principles of the Gospel during this conference. Brother Hyrum M. Smith referred to the great Decalogue, which has been called "The Autograph of the Eternal." Do we realize that the Ten Commandments stand at the very basis of the criminal code of all civilized nations?

In connection with the remarks of Brother Nibley this morning, my mind recalled an article written in *The North American Review*, for August, by the Rev. Philip S. Moxom, his subject was "The Trial of Christianity." He lays down the proposition that the supreme test of any religion, or of any religious system, is its ability to produce good men and good women, and a wise and beneficent social order. Tersely expressed by our Savior, "By their fruits ye shall know them." This is the test by which we as Latter-day Saints will be judged. This is the test by which we are willing to be judged. It is true that the Gospel is not doing as much for all of us as it could do, or as it is calculated to do if we would put ourselves in a position to receive its

blessings. That was the class referred to by Brother Richards this morning, who are neglectful of their duties, and who are not placing themselves in a position to receive blessings.

I see growing up in these valleys of the mountains a superior class of young people. Preston W. Search, an educator of some interstate reputation, in a work of his called "The Ideal School" goes out of his way to say this: "It seems to me I never saw a finer lot of school children than in Salt Lake City." We have young men and young women growing up who are willing to go out into the sagebrush regions and redeem the country, and raise a family in pioneer life; and I have all respect and esteem for the integrity of young men and young women who are able to do that; they are altogether more worthy of praise than the young women who can preside with grace at a pink tea, or fondle a lap dog as she rides in an automobile. There is a worthy class of citizenship growing up in this mountain country. I am proud of the young people of Zion.

I am proud to be associated with these my brethren. I know that they are true men, true citizens; and those who think to the contrary are not acquainted with their lives and motives. The time for dismissal is past, and I realize that I am trespassing now. I pray that the blessings of the Lord may be with us, that we may each be able to receive in our lives all the blessings that the Priesthood and the principles of the Gospel are designed to confer upon us. I ask this in the name of Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.**(CLOSING REMARKS.)**

The time will not permit further delay; but I would like to say just a word. You have listened to the Presidency and to each member of the Council of the Apostles, and to nearly all of the Seven Presidents of Seventies; and we regret exceedingly that we do not have more time, that you might hear others. I need not ask you, after hearing those who have spoken during this conference, if you are satisfied that these men who have borne testimony and who have exhorted and admonished you, are in possession of the spirit of their calling. We leave this to your judgment and the inspiration you have received during the sessions of this seventy-seventh semi-annual conference of the Church of Jesus Christ of Latter-day Saints. I have been strongly impressed, in listening to all that my brethren have said, that the Lord, who chose them, made no mistake. They possess the spirit of their offices. The testimony of Jesus is in their hearts. They have borne record of that spirit to you, and they stand before you as approved ministers of the Gospel of the Son of God, and as true witnesses of Him to all the world. From the depths of my heart I bless these my brethren who bear this Priesthood, and who enjoy to this extent the power and spirit of their high and glorious callings. The Lord accepts them, and He will bless them; and the spirit and power of their calling will continue with them so long as they live and maintain the integrity that they exhibit before the people this moment. The people of Zion may rejoice in their

instructions and ministrations among them; for they will minister in righteousness, and the Lord will accept their labors, and the people who will not—it will be the worse for them.

The Lord bless Zion. May peace abide with you, my brethren and my sisters. God bless you in every capacity in which you are called to act in life, and be with you by the presence and power of His Spirit, guide you into all truth, put into your hearts the spirit of prayer and true devotion, and that faith which cannot be moved. God lives, and Jesus is the Christ, the Savior of the world. Joseph Smith is a Prophet of God—living, not dead; for his name will never perish. The angel that visited him and declared God's message unto him, told him that his name should be held for good and for evil throughout the world. This prediction was made in the days of his youth, before the Church was organized, and before there was any prospect of that which has since been accomplished. The declaration was made, notwithstanding it then seemed an absolute impossibility; but from the day it was spoken until this moment, and from now on until the winding-up scene, the name of Joseph Smith, the Prophet of the nineteenth century, has been, is being and will be heralded abroad to the nations of the earth, and will be held in honor or contempt by the people of the world. But the honor in which it is now held by a few will by and by be so increased that his name shall be held in reverence and honor among the children of men as universally as the name of the Son of God is held today; for he did and is doing the work of the Master. He laid the founda-

tions in this dispensation for the restoration of the principles that were taught by the Son of God, who for these principles lived, and taught, and died, and rose from the dead. Therefore I say, as the name of the Son of God shall be held in reverence and honor, and in the faith and love of men, so will the name of Joseph Smith eventually be held among the children of men, gaining prestige, increasing in honor, and commanding respect, and reverence until the world shall say that he was a servant and Prophet of God. The Lord God Omnipotent reigneth. Peace on earth, goodwill to man, is the proclamation that Joseph the Prophet made, and that is the same as his Master, the Lord Jesus Christ, made to the world. That is the mission we are trying to fulfill, and the proclamation we are seeking to make to the world today. It is the mission that these young men have been chosen to proclaim, and be witnesses of to the nations of the earth. It is their duty to see to it that this proclamation and this

Gospel of peace and goodwill shall be sent to every nation, and kindred, and tongue, and people under the whole heavens. God bless Israel, is my earnest prayer in the name of Jesus. Amen.

The choir sang, "There's a sound from the vale."

Benediction was pronounced by President John R. Winder, and conference was adjourned for six months.

Prof. Evan Stephens conducted the singing of the choir and congregation at all the conference meetings in the Tabernacle, and Prof. John J. McClellan played the accompaniments and voluntaries on the great organ.

The stenographic reports of the discourses were taken by Elders Arthur Winter, Franklin W. Otterstrom and Frederick E. Barker.

D. M. McALLISTER,
Clerk of Conference.

DESERET NEWS BOOK STORE

STATE REPOSITORY FOR SCHOOL BOOKS

SCHOOL FURNITURE, SCHOOL
STATIONERY, SUPPLIES, KIN-
DERGARTEN AND BUSY WORK
MATERIALS. LARGEST STOCK
IN THE STATE. LOWEST
WHOLESALE PRICES. SEND
FOR PRICE LIST

DESERET NEWS BUILDING, 6 MAIN STREET
SALT LAKE CITY, - - - UTAH

History of Church

Have You Secured Vols. I, II and III? Vol. IV is under way
PROCURE THEM AS THEY ARE ISSUED

¶The History of the Prophet Joseph, written by himself, with introduction and notes by B. H. Roberts. **¶**Low prices have been fixed by the First Presidency, that the work may secure the widest possible circulation.

¶Cloth Embossed, per vol. \$1.50, post paid.

¶Half Morocco, Gilt Top, per vol. \$2.50 post paid.

¶Half Calf, Gilt Top, per vol. \$2.50, post paid.

¶Full Morocco Gilt, per vol. \$4.00, post paid.

¶Every Association, Sunday School, Quorum and Private Library should have it.

¶Send for complete catalogue of Church Publications.....

**Deseret
News
Book Store**

6 Main Street
Salt Lake City, Utah

APRIL, 1907

Seventy-Seventh Annual Conference

— OF THE —

Church of Jesus Christ of
Latter-day Saints

Held in the Tabernacle

Salt Lake City, Utah

April 5, 6, 7,

1907



With a Full Report
of the Discourses, also
"An Address to the World"
by the Church.

PUBLISHED BY THE DESERET NEWS

THE


DESERET NEWS Book Store

IS THE LEADING BOOK
CONCERN OF THE STATE

¶ Full Line of STANDARD
AND MISCELLANEOUS
BOOKS---Histories, Biographies,
Late Popular Fiction, Etc.

¶ All of the Church and Home
Publications.

¶ Send for FREE CATALOG
and Price List.

No. 6
MAIN
STREET

Salt Lake City, Utah, Deseret News Bldg.

GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Seventy-eighth Annual General Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m., on Friday, April 5th, 1907, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith, John R. Winder, and Anthon H. Lund; of the Council of the Twelve Apostles, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney and David O. McKay; Presiding Patriarch John Smith; of the First Council of Seventies, Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart; of the Presiding Bishopric, William B. Preston and Orrin P. Miller. There were also a large number of presidents of stakes and missions, with their counselors, bishops of wards, and numerous other prominent men and women representing various organizations of the Church.

President Joseph F. Smith called the assembly to order, and the ser-

vices were commenced by the choir and congregation singing the hymn:

Guide us, O Thou great Jehovah,
Lead us to the promised land,
We are weak, but Thou art able—
Hold us with Thy powerful hand.
Holy Spirit,
Feed us till the Savior comes.

The opening prayer was offered by Elder David McKenzie.

The choir and congregation then sang the hymn:

Redeemer of Israel,
Our only delight,
On whom for a blessing we call,
Our shadow by day,
And our pillar by night,
Our King, our Deliv'rer, our all.

PRESIDENT JOSEPH F. SMITH.

(OPENING ADDRESS.)

Congratulations to Saints on abundant blessings.—Fidelity and diligence of the Priesthood and Saints generally.—Priesthood quorum meetings should be educational.—The work of the auxiliary organizations commended.—Faithfulness in paying tithing.—The Church free from debt.—The general authorities of the Church do not receive support from tithing.

I am delighted to greet you at the opening meeting of our general conference. It is certainly assuring and extremely pleasant to see so

many assembled at the first meeting. I think it indicates an interest in the occasion on the part, especially of the presiding authorities of the Church and the leading members. We are delighted to see you here, and we have only congratulations to offer to you and to all the Latter-day Saints for the abundance of the mercies and blessings of the Lord upon His people throughout the land.

I do not desire to say anything this morning in a boastful spirit, nor with over-confidence in ourselves, but what I shall say I sincerely hope may be prompted by the Spirit of the Lord, which is the spirit of wisdom, that I may not say anything that the Lord would not approve and that would not be acceptable to you in the spirit of truth. I desire to briefly represent before this vast assembly, as the Spirit may give me utterance, the present condition of the Church of Jesus Christ of Latter-day Saints, as I see it. I will speak first of the Presidency of the Church and their associates, the Council of the Apostles. I only wish to refer to them very briefly; for we are here before you, and it is probable that you will hear from us during this conference individually, and will be able to judge for yourselves of our spirit, our faith and our works. I am most happy in saying to you that the Presidency are as united in their spirit, in their faith and in their works as they have ever been since the organization of this Presidency. We leave it to you to judge whether our spirit is right, and whether our faith is founded in the truth or not. The Presidency and the Apostles are united in their feelings and in their love for one another. So far as I am able to discern, there is not a

single thought in the mind of any member of the Presidency or the Twelve Apostles that would not meet with the signal blessing, approval and sanction, of our Great Father and Judge. In saying this much for the brethren who stand at the head, I believe I am only doing them justice and representing briefly but truly the real condition of these two leading councils of the holy priesthood. I am also happy to say that the same goodwill, union love and confidence exist between these two bodies and the presiding Seventies of the Church. The First Seven Presidents of the Seventies are united with us, and we with them. All these brethren are diligent in the performance of their duty. They are willing, ready, and always on hand to meet every call that is made of them. You know them yourselves, they having visited you and preached in your Stakes and Wards, so you can judge of their spirit, and that they are in the faith of the Gospel, to remain forever, if they will continue to enjoy and cultivate the spirit of the Gospel and the love of the truth which pervades their souls today. We expect that; we look for it; and we could not for one moment admit in our thoughts that anything other than that could ever occur with these three leading quorums of the Church.

I am sorry to say that the health and vigor of some of the members of the Presiding Bishopric is not that which we could desire; but they are united, and they have efficient help in their office. They are men who have been tried for years in their bishopric. They are men of God, men of truth and soberness, men of wisdom and judgment, under the inspiration of the Holy

Spirit; and God has been with them, as the presiding quorum over the lesser priesthood of the Church, and they have been wonderfully blessed. They are true men, according to the light and intelligence with which they are endowed.

I need not say very much about our Presiding Patriarch. He is before the people. He has not been able to travel among the people and counsel with the patriarchs in the different Stakes of Zion as much as we would like him to do, on account of family illness; but we hope that the Presiding Patriarch of the Church will find himself strengthened and relieved from embarrassments and obligations that tie him down, and be able to exert himself to visit the Saints and administer consolation and blessings to them, to strengthen their faith in bearing testimony of the truth to them, and in this way magnify and honor his holy and high calling; for it is his duty. Indeed it is expected of every man on whom responsibility is placed, and who is called by the voice of the Spirit and sustained by the vote of the people, that he will do his duty to the uttermost, according to his ability and the inspiration that he is entitled to enjoy in the discharge of the duties of his office and calling.

I can speak heartily and warmly of the fidelity, intelligence and wisdom, strength and influence of those who today are acting as presidents of stakes. With exceedingly few exceptions—and I would hardly desire to admit that there is any exception, but if there are exceptions they are very, very few—the presidents of Stakes and their Counselors are men after God's own heart, true to their callings and their bishoprics, true to the Church of Jesus

Christ of Latter-day Saints, true to their office, faithful and united in the discharge of their duty, and diligently looking after the spiritual and temporal welfare of the Stakes of Zion over which they preside. They are men in whom we repose the most absolute confidence, men of integrity, of tried faith, of noble character, of pure lives, fathers to the people, whose mission it is to look after the welfare of Zion and the building up of that portion of the kingdom of God submitted to their care. I speak well of the Presidents of Stakes and their Counselors. The members of the various High Councils we cannot speak so comprehensively of, because they are too numerous for us to be individually acquainted with them. But we know the Presidents of Stakes, and we are more or less familiar with their Counselors, and we believe that care is being taken in all the Stakes of Zion to have efficient High Councilors, men who are exemplary in their lives, men of good influence in the Stake in which they are called to be twelve counselors to the Presidency, and twelve judges also, to sit with the Presidency of the Stake and adjudicate and adjust difficulties and differences that may arise in the Stake, and to look after the proclamation of the Gospel, both by precept and by example. We believe that great care is being taken to select and to maintain efficient High Councils throughout Zion. Where there is weakness and any necessity for change, it is our counsel to the Presidencies of the Stakes of Zion to make such changes, to fill up the High Councils, and to be provided with alternates who will be efficient in the discharge of the duty that devolves upon them.

The same may be said almost universally of the Bishops of the Church and their counselors. Of course, Bishoprics are frequently changed. It is often the case that Bishops remove to other sections of the country, and it becomes necessary to reorganize the bishoprics. Then wards are frequently divided into two or more, and this calls for more Bishops and Counselors. Occasionally men become feeble from age, and after serving many years it becomes necessary to relieve them from the great responsibility of their calling, and to call younger and stronger men to fill their places. In this way our bishoprics are more frequently changed probably than any other council of the priesthood. But we do not know of any particular deficiency in this important part of the priesthood. I do not think there is any organization in the Church of greater importance than that of the Bishopric. They are indeed fathers to the people. It is their duty to look after the widow, the fatherless, the poor, the needy, the sick and the afflicted. They are expected to not only be temporal fathers of the people, but spiritual fathers also. A double duty rests upon them with mighty force. It is their business to look after the erring as well as the feeble, and to feel after those who are inclined to stray from the paths of virtue and honor. It is expected that the Bishoprics of Wards will be in constant touch with their people, and that the Bishop will know every member in his ward, through the agencies that are established in the Church by divine revelation, by means of which every member of the Church can be reached and his or her condition, spiritual and temporal, be known. This is a great responsibility resting

upon our Bishops, and as a rule they are faithful men chosen by inspiration. The choice of our Bishops is not made by the body. Let me say just a word in regard to that principle. There is no officer in the Church of Jesus Christ of Latter-day Saints chosen by the body. The Lord has given us His way to do these things. He has revealed to us that it is the duty of the presiding authorities to appoint and call; and then those whom they choose for any official position in the Church shall be presented to the body. If the body reject them, they are responsible for that rejection. They have the right to reject, if they will, or to receive them and sustain them by their faith and prayers. That is strictly in accordance with the rule laid down of the Lord. If any officer in the Church has my sympathy, it is the Bishop. If any officer in the Church deserves credit for patience, for longsuffering, kindness, charity, and for love unfeigned, it is the Bishop who does his duty. And we feel to sustain in our faith and love the Bishops and Counselors in Zion. We say to the Bishoprics of the various Wards, Be united; see eye to eye, even if you have to go down on your knees before the Lord and humble yourselves until your spirits will mingle and your hearts will be united one with the other. When you see the truth, you will see eye to eye and you will be united.

The truth will never divide councils of the priesthood. It will never divide Presidents from their Counselors, nor Counselors from their Presidents, nor members of the Church from one another, nor from the Church. The truth will unite us and cement us together. It will

make us strong, for it is a foundation that cannot be destroyed. Therefore, when Bishops and their Counselors do not see eye to eye, or when Presidents and their Counselors have any difference whatever in their sentiments or in their policy, it is their duty to get together, to go before the Lord together and humble themselves before Him until they get revelation from the Lord and see the truth alike, that they may go before their people unitedly. It is the duty of the Presidents of Stakes and High Councilors to meet often, to pray together, to counsel together, to learn each other's spirit, to understand each other, and unite together, that there may be no dissension nor division among them. The same with the Bishops and their Counselors. The same may be said of the councils of the priesthood from first to last. Let them get together and become united in their understanding of what is right, just and true, and then go as one man to the accomplishment of the purpose they have in view.

There is an effort being made (it has come more particularly to our notice in the near Stakes of Zion) by the Presidents of Stakes and the presidents of the various quorums of the priesthood to induce the members of these councils to attend to their priestly duties. The High Priests' quorums should have their regular meetings. They should meet together as often as circumstances will permit or as necessity requires, and grow and unite together. They should establish their schools of instruction and enlightenment; for it is the duty of the High Priests' quorum to teach the principles of government, of union, of advancement and of growth in the kingdom of God. They are in-

deed the fathers of the people at large. In our High Priests' quorums are numbered the Presidents of Stakes and their Counselors, Bishops and Counselors, Patriarchs, and all that have been ordained to the office of High Priest in the Melchisedek Priesthood. All such belong to the High Priests' quorum. They come under its supervision, and they should have a lively union with it, not a dead connection. They should be united with the quorum in such a way that they give it all the force that they can impart for good. They should give it their individual influence, their hearty support, their confidence, and the benefit of their advice and counsel. They should not pull apart nor be disinterested in these matters.

The same may be said of the Seventies' quorums. I believe that the Seven Presidents of the Seventies have it in their hearts and minds to establish a better system of growth, advancement and instruction in those quorums. The Seventies are called to be assistants to the Twelve Apostles; indeed they *are* apostles of the Lord Jesus Christ, subject to the direction of the Twelve, and it is their duty to respond to the call of the Twelve, under the direction of the First Presidency of the Church, to preach the Gospel to every creature, to every tongue and people under the heavens to whom they may be sent. Hence they should understand the Gospel, and they should not be wholly dependent upon our auxiliary organizations for instruction, neither should they be wholly dependent upon the missionary classes in our Church schools for their knowledge of the Gospel and for their qualifications to preach that Gospel to the world. They

should take up the study of the Gospel, the study of the scriptures and the history of the dealings of God with the peoples of the earth, in their own quorums, and make those quorums schools of learning and instruction, wherein they may qualify themselves for every labor and duty that may be required at their hands. The Bishops should take especial charge of the lesser priesthood, and train them in the duties of their callings—the Priests, Teachers and Deacons. Our young men should be looked after. The boys, as soon as it is prudent, should be called to take part in the lesser priesthood. If it were possible to grade them, from the Deacon to the Priest, and from the Priest upward through all the offices that will eventually devolve upon them, it would be one of the best things that could be done. All these things should be looked after by the presiding authorities of the Church, especially those who preside over the quorums. I will repeat what I said before, it is expected that every man on whom responsibility is placed will do his duty faithfully, and be diligent in the performance thereof.

Our auxiliary organizations, I believe, are in excellent condition. I need only to mention to you that our Sunday Schools probably have never had a better organization than they have today. There never has been a time in the Church when more attention has been given to imparting instruction and to forming outlines for guidance of teachers, in our Sunday Schools than has been given of late; and there is a good, lively spirit and influence felt among the Sunday School workers. I will speak of the Relief Society as one great organization in the Church, organized by the Prophet

Joseph Smith, whose duty it is to look after the interests of the women of Zion and of all the women that may come under their supervision and care, irrespective of religion, color or condition. I expect to see the day when this organization will be one of the most perfect, most efficient and effective organizations for good in the Church; but that day will be when we shall have women who are not only imbued with the Spirit of the Gospel of Jesus Christ, and with the testimony of Christ in their hearts, but also with youth, vigor and intelligence to enable them to discharge the great duties and responsibilities that rest upon them. Today it is too much the case that our young, vigorous, intelligent women feel that only the aged should be connected with the Relief Society. This is a mistake. We want the young women, the intelligent women, women of faith, of courage and of purity, to be associated with the Relief Societies of the various Stakes and Wards of Zion. We want them to take hold of this work with vigor, with intelligence and unitedly, for the building up of Zion and the instruction of women in their duties—domestic duties, public duties, and every duty that may devolve upon them. Our Mutual Improvement Associations are in excellent condition, and doing a good work. I think Brother Heber J. Grant, just returned from the mission field, will bear me out in the statement that the young men who have had training in the Mutual Improvement Associations make the most effective and successful missionaries in the world. We want this work continued, not only among the young men, but among

the young women also. The Primary Associations are doing a vast amount of good, as are our Religion Class workers also. The Religion Class work has been hampered considerably, in consequence of the prejudice of some people and a disposition to hedge up the way of the Gospel; nevertheless it is accomplishing good. Whatever is most effective of good is most hated and opposed by the enemy of truth.

I want to say to my brethren and sisters here this morning, that in my opinion there never was a time when the members of the Church of Jesus Christ of Latter-day Saints were living better lives, were more faithful and more diligent, than they are today. We have various means of judging of this. One very accurate way of knowing is the fact that the law of tithing is being observed. There never has been a time in the history of the Church, I believe, when the law of tithing was observed more universally and more honestly than it has been observed by the Latter-day Saints of late. The tithes of the people during the year 1906, have surpassed the tithing of any other year. This is a good indication that the Latter-day Saints are doing their duty, that they have faith in the Gospel, that they are willing to keep the commandments of God, and that they are working up to the line more faithfully perhaps than ever before. I want to say another thing to you, and I do so by way of congratulation, and that is, that we have, by the blessing of the Lord and the faithfulness of the Saints in paying their tithing, been able to pay off our bonded indebtedness. Today the Church of Jesus Christ of Latter-day Saints owes not a dollar that it cannot pay at

once. At last we are in a position that we can pay as we go. We do not have to borrow any more, and we wont have to if the Latter-day Saints continue to live their religion and observe this law of tithing. It is the law of revenue to the Church. Furthermore, I want to say to you, we may not be able to reach it right away, but we expect to see the day when we will not have to ask you for one dollar of donation for any purpose, except that which you volunteer to give of your own accord, because we will have tithes sufficient in the storehouse of the Lord to pay everything that is needful for the advancement of the kingdom of God. I want to live to see that day, if the Lord will spare my life. It does not make any difference, though, so far as that is concerned, whether I live or not. That is the true policy, the true purpose of the Lord in the management of the affairs of His Church.

Before I sit down I would like to make another statement. Our enemies have been publishing to the world that the Presidency of the Church and the leading officers are consuming the tithes of the people. Now, I am going to tell you a little secret, and it is this: there is not one of the general authorities in the Church that draws one dollar from the tithes of the people for his own use. Well, you may say, how do they live? I will give you the key: The Church helped to support in its infancy the sugar industry in this country, and it has some means invested in that enterprise. The Church helped to establish Z. C. M. I., and it has a little interest in that, and in some other institutions which pay dividends. In other words, tithing funds were invested in these institutions, which give employment

to many, for which the Trustee-in-Trust holds stock certificates, which are worth more today than what was given for them; and the dividends from these investments more than pay for the support of the general authorities of the Church. So we do not use one dollar of your tithing. I thought I would like to tell you that much, so that when you hear men talking about Joseph F. Smith and his associates consuming the tithes of the people you can throw it back into their teeth that they do not use a dollar of the tithing for their support. I would like our "*friends*," if I might be permitted to use a vulgar expression, to "put that in their pipe and smoke it." (Laughter.)

A word about our Church schools. Our Church schools were never more efficient than they are today. We have good men at their head, and good teachers, Latter-day Saints, who are teaching your children principles of righteousness, honor, virtue, truth and uprightness, as well as giving them the benefits of a secular education. Hitherto we have had sufficient means to take care of our schools, but there is nothing that I have anything to do with in the Church that has grown so fast in so short a time as our Church schools. I do not know but they will outgrow the Church by and by, if we do not put a little hedge about them. We will have to exercise some judgment and wisdom in their management, for they may grow so big that we will not be able to carry them at all. We may have to curtail them a little, and gauge their growth and increase somewhat to correspond with the means available for their support.

Many things come to my mind,

but one thing more I will speak of. We have seventeen or more missions in the world, and they are mostly young men who are presiding over them. [There are 23 missions, all told.] My brethren and sisters, let me say to you that these young men are your sons, and they are men after God's own heart. We have absolute confidence in their integrity. We know they are true-born and true metal. We know they can be trusted with the great responsibilities that devolve upon them. There are noble young men of intelligence, virtue, honor and integrity, whose word is as good as any man's bond, I do not care how strong the bond may be. Therefore, I commend these young men, and say in my heart, God bless the Presidents of the Missions of the Church of Jesus Christ of Latter-day Saints throughout the world. Elder Charles W. Penrose is presiding now over the European Mission, where he is using the ability the Lord has given him (which we know is of no mean order) in the proclamation of the Gospel, in writing editorials for the *Millennial Star*, and in exercising his influence and intelligence in the defense of the cause of Zion, and in the advocacy of the principles of the Gospel to the world; and he has a large number of most faithful, energetic and worthy young elders seconding his efforts in that Mission.

I feel that I have really trespassing upon your time. I now wish to announce to you, that the Presidency and the Twelve have prepared a document containing our views, our faith and doctrines, and asserting the truth in connection with the up-building of Zion and the purposes of the Church of Jesus Christ of Latter-day Saints, which

document we propose to have read to you this morning by Elder Orson F. Whitney, and then we want to present it to you for your acceptance or rejection, as you desire, that it may go forth from this conference, if approved, as an authoritative statement of our faith, our purposes and our works, as the Church of Jesus Christ of Latter-day Saints.

God bless you, is my prayer in the name of Jesus. Amen.

ADDRESS TO THE WORLD.

The Address referred to by President Smith in his concluding remarks was then read to the congregation, in a clear and impressive manner, by Elder Orson F. Whitney.

The document in full is inserted as an appendix to this official report of the Conference proceedings.

After the reading of the Address by Elder Whitney, President Francis M. Lyman made the following statement and motion:

President Joseph F. Smith and my Brethren and Sisters—

The council of the Twelve Apostles most heartily approve and endorse the principles and views in the address that has just been read. The tone of this document is admirable. It breathes a spirit of truth and moderation that will commend it to the judgment and approval of all reasonable men. As stated in the document itself, we desire peace; and as the first requisite to this is a proper understanding of the position the Church proposes to take with reference to the questions that have arisen in the recent past, it is very proper that a straight forward statement of the principles and policy by which the Church will

be governed should be made. The address just read covers that ground in a very comprehensive manner; and the times are propitious for issuing it to the world. The storms that have beat upon us for so long have subsided. They have passed over us, thank the Lord, without doing us any material harm. We are laboring under no stress of feeling, and hence we are in the right frame of mind to adopt the address.

I therefore move that, representing the Church of Jesus Christ of Latter-day Saints, in general conference assembled, we do now adopt this document presented by the First Presidency, and that we accept it as an expression of the principles and policy of the Church that we will advocate and sustain.

Elder John Henry Smith, in seconding the motion for the adoption of the Address, said: "Believing that the best interests of the Church of Jesus Christ of Latter-day Saints are in connection with this matter, and the well-being of the American people and the world at large, I most heartily second this proposition."

President Smith called upon all who favored the adoption of the Address to arise to their feet. In response nearly every person in the congregation arose, thus manifesting their approval of the document. Before calling for the negative vote, President Smith stated that the subject was for the consideration only of Church members, and if any such present were not in sympathy with the contents of the paper read in their hearing, they also should arise. No one responded, and the motion was declared to have been carried unanimously.

The choir and congregation sang the hymn :

Do what is right, the day-dawn is breaking,

Hailing a future of freedom and light;
Angels above us are silent notes taking
Of every action; do what is right.

Conference was adjourned till 2 p. m.

Benediction was pronounced by Patriarch John Smith.

Afternoon Session.

Conference was resumed at 2 p. m.

The choir and congregation sang the hymn commencing :

Our God, we raise to Thee,
Thanks for Thy blessings free,
We here enjoy;
In this far western land,
A true and chosen band,
Led hither by Thy hand,
We sing for joy.

Prayer was offered by Elder Joseph E. Taylor.

The choir and congregation sang the hymn :

Praise to the man who communed with Jehovah!

Jesus anointed that Prophet and Seer—
Blessed to open the last dispensation;
Kings shall extol him and nations
revere.

ELDER DAVID O. M'KAY.

Regeneration of life the result of true faith and repentance.—Importance of power of resistance.—Statement of evils that should be resisted.

My brethren and sisters: I hope that the Spirit of the Lord will prompt the words that may be spok-

en by me during the few minutes I stand before you.

One expression in the document that we supported this morning remains in my mind, and I feel to touch upon it, because I believe that it contains much food for thought, as does every sentence in that declaration. It is implied therein that the Latter-day Saints are members of the Church "for the fostering of spiritual life, and the achievement of moral and charitable ends;" in other words, for the developing of the religious sentiment, the true religious spirit. This may be done in two ways: first, by *seeking the truth and living in harmony with it*; and second, by *resisting every influence, every power that tends to destroy or to dwarf in any way the religious sentiment*. When the Latter-day Saint stood at the water's edge, before being buried with Christ in baptism, he had within him an implicit faith that the Church of Christ is established upon the earth, and that this organization is the best in the world to-day for the fostering of spiritual life, for the attaining of true religious development, for the salvation of his soul. I repeat that this implicit faith was within him; and with that, there was a true repentance, and that repentance carried with it a desire to leave off everything in the past life that was contrary to the teachings of the Gospel or the Church he was about to join. His old life, and the sins, if there were any connected with it, he truly repented of. He looked forward to the time when he would be born anew in the Kingdom of God. He was about to go through the ordinance of baptism, typical of the burial of his old life and with it all the imperfections, the frailties, the evils,

the sins that accompanied that old living. He was to be buried by baptism, that like as Christ was raised from the dead by the power and the glory of the Father, he might come forth in newness of life, a member of the Church of God, a child of the Father, a citizen in the Kingdom of Christ. By baptism he was born again, and became a fit recipient of the Holy Spirit. His body came forth anew, and the Holy Ghost was bestowed upon him; he was confirmed a member of the Church of Christ. That is where we all stood at one time. Those were our feelings, our faith, our hope. We stood that day forgiven of past evils and follies. Now, the whole mission—the life, if you please, of soul development—was before us, and we had thus bestowed upon us the light that emanates from the Father, to lead us that our feet might not stumble, that the truths of His Holy Gospel might sink into our hearts—the truths that will give us knowledge, that our souls might be saved in intelligence. The Holy Ghost was to bring all things to our remembrance, to show us things to come, to testify of the Father; and as we seek that light, and live in accordance with the duties that are placed upon us by that obligation, we are seeking the true religious development, we are fostering the true religious growth.

But what is the other element which we must consider? Along with this new life, with this seeking for truth, there should be a *strong power of resistance*. Someone has said that when God makes the prophet He does not unmake the man. I believe that, though being born anew, and being entitled to new life, new vigor, new blessings,

yet the old weaknesses still remained with us. The evil one was eager and ready to attack and strike us at our weakest point, and he has been striking on it ever since. Why? That he might thwart the very purpose for which we entered the Church of Christ. That is his mission. Take as an example the Savior. After He passed through that ordinance to fulfill all righteousness, after He had received the commendation of the Father and the testimony from on high that He was the Son of God, the "Beloved Son" in whom the Father was well pleased, Satan was there ready to thwart His mission. Jesus went forth in fasting and prayer, preparatory for the great mission resting upon Him; and when in His weakest moment—as Satan thought—when His body was weak and exhausted by long fasting, the evil one presented himself in temptation; and what was the temptation? An appeal to His bodily weakness: "If thou be the Son of God—(note the taunt—the very testimony on the bank of the Jordan was, "This is my beloved Son;") "If thou be the Son of God, command that these stones be made bread." In a moment of weakness and hunger, that temptation would be strongest, other things being equal. There was the moment of *resistance* on Jesus' part. His *seeking* had been manifested in prayer and fasting; His resistance came, at the moment of bodily weakness. Though the body was weak the Spirit was strong and Christ answered: "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Then Satan tried Him on another point. Failing in that, the tempter tried Him still on

the third, tempted Him first on His love for physical comfort; second, tempted Him on vanity, and third, tempted Him on love for worldly wealth, and the power to rule the world. But all these temptations Christ resisted; and the final resistance was: "Get thee behind me, Satan, for it is written: Thou shalt worship the Lord thy God and Him only shalt thou serve." We may not have heard audibly on the water's edge, the words: "This is my beloved Son in whom I am well pleased," but the Spirit bore testimony in our souls that God was well pleased with the act, and He was pleased to lead us as we sought His guidance, in fasting and prayer. We might not have heard in audible tones: "If you are a member of that Church, a member of that Kingdom, entitled to the Holy Spirit, do this or that—command these stones to be made bread." Our temptation may not have come in that form. It may have come in the form of the old love; for the passion which we had satisfied for years. It may have been, and I doubt not that it was, in the form of some bodily temptation—some longing. It may have been the love of the old pipe which we determined—if we were sincere—to put aside when going into the waters of baptism. O when that longing came, after we were in the Church or Kingdom, who was it that said: "Though you pretend to throw that aside, take it only once more; this once will not hurt." There was the necessary moment of resistance. How many of us stood as Christ our leader and said: Get thee behind me! This element of resistance in regard to our bodily longings—satisfying the passions, applies to ev-

ery member of the Church of Christ. In some way the evil one will attack us. In some way he can weaken us; in some way he will bring before us that which will weaken our souls, and will tend to thwart that true development of religious sentiment; and what I mean by that is this: the development of the spirit within, the strengthening of the inner man, the strengthening and growth of the spirit, that time cannot kill, but which is enduring and lasting as the eternal Father of that spirit. And the things that will tend to dwarf this spirit or to hinder its growth are things that the Latter-day Saints are called upon to resist.

We have in the 89th section of the Doctrine & Covenants, the word of the Lord upon a few little things—little as considered by many, and particularly by the men of the world, which the Latter-day Saints are asked to observe. It is a temporal law, and pertains to our physical welfare. We can say nothing about resisting the temptation of vanity. That, too, comes to us; but O I hope it will keep out of the Church. I hope our sisters will resist all the temptations of the world that may come under that heading—vanity. I hope that we may have strength to resist all the allurements that come with wealth and worldly position, when we make those two things an end in themselves. To-day we have only time enough to consider those few little things with which Satan tempts us, in regard to our body:

"Verily, thus saith the Lord: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned

you, and forewarn you, by giving unto you this word of wisdom by revelation; that inasmuch as any man *drinketh wine or strong drink* among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before Him; and behold this should be wine, yea pure wine of the grape of the vine, of your own make. And, again, *strong drinks are not for the belly*, but for the washing of your bodies. And again, *tobacco is not for the body* neither for the season thereof, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill. And again *hot drinks are not for the body or belly*. And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man. Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving. Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter or of cold, or famine. All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; and all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones; and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

These things mentioned here—strong drinks, tobacco, hot drinks—tea and coffee included,—are a few of the temporal things that Latter-day Saints who would follow the true religious sentiment of this Church should resist. Every young man throughout Zion, when he

comes forth from the waters of baptism ought to know that it is part of his duty to resist smoking a cigarette. Every young person in the Church should be taught, when coming from the waters of baptism, that he should resist the wine cup that is passed around at the social gathering. Every young member of this Church should know that tobacco in any form should not be used. He should resist all these habits, not only for the blessing that is promised herein by our Father, but because of the strength that will come to him to resist greater temptations.

Now, just a word in regard to this resisting under circumstances that seem difficult. A young man who may refuse his coffee or tea at the home, and who may find it easy to do so, might yield when he is out in company at a social. When all the others partake of coffee, he might not have strength to resist the temptation. That is the moment when the true soul growth should be made and fostered. That is the moment, in the hour of greatest temptation, when the strongest resistance does the most good. It is not when it is in the family circle, when father and mother's influence help to keep these things away. In this respect it is to be hoped that every father and mother will set a good example. I hope that parents will not set bad examples so that the children indulging in weakness may say, "I am following you." As far as possible let our fathers and mothers restrain themselves in these things. Parents, resist that appetite. What though you do love it? The more you love it, the greater should be your resistance and the greater will

be your soul development. It is no credit for us to resist drink, who do not love it. The man who grows most by resisting, is the man who resists what he loves, who will say, in the strength of the Gospel, "I will stop it, I will resist it."

"It's easy enough to be pleasant
When life flows by like a song,
But the man worth while
Is the man who will smile,
When everything goes wrong.

"It's easy enough to be prudent,
When nothing tempts you to stray;
When without or within,
No voice of sin
Is luring your soul away.

"But it's only a negative virtue
Until it is tried by fire,
And the soul that is worth
The honor of earth,
Is the soul that resists desire."

May God grant that as we are seeking the further establishment of the Kingdom of God, that we may instruct our young people, and the members of the Church everywhere, to resist the temptations that weaken the body, that destroy the soul, that we may stand truly repentant as we were when we entered the waters of baptism, that we may be renewed in the true sense of the word, that we may be born again, that our souls might bask in the light of the Holy Spirit, and go on as true members of the Church of Christ, until our mission on earth is completed, and God receives us and rewards us according to our merits. May this be our lot, I ask in the name of Jesus Christ. Amen.

Sister Edith Grant sang the soprano solo, "Fear not, O Israel."

ELDER GEORGE F. RICHARDS.

Great extent of information concerning purposes of God.—Testimony obtained by obedience.—The Church encourages acquisition of intelligence.—Intelligent obedience only is desired.—Integrity of the Saints.

I rejoice with you, my beloved brethren and sisters, in the privileges and blessings of this another conference of the Church, and in the possession of the Good Spirit which has been with us thus far in these conference meetings. I rejoice in the condescension of our Lord and Savior Jesus Christ, in that He came upon the earth in the meridian of time and Himself taught the children of men the great plan of life and salvation, which plan was instituted from before the foundations of this earth. He, so far as it was possible, made an object lesson of every principle of the Gospel, by living and yielding obedience unto the same Himself. He lived a perfect life, filled His mission completely, and has asked of us to do only what He has done, perform our duty as it is made known unto us. It is the design of the Father that the Gospel shall be taught to all the children of men, that they may learn the will of the Father, and know what requirements are made of them in order to obtain eternal life. Through the mercy of our Father in Heaven, all His children will have that privilege. I rejoice that we have such a complete record of the Savior's mission, and His teachings, as that contained in the New Testament. I appreciate the additional knowledge that has come to us concerning the great plan of salvation by the coming forth of the Book of Mormon, by

the revelations contained in the Book of Covenants, and by the words of inspiration that have come to us from time to time through the mouths of His servants, whom He has honored with the Holy Priesthood and authority to preach the Gospel and administer in the ordinances thereof.

I rejoice that there have been so many of our Father's children who have heard the truth, who have been willing to accept it, and make the sacrifices that were required at their hands, for assuredly it has required great sacrifice. Our fathers and mothers, many of them who heard the Gospel in the world, have forsaken their homes, their occupations, the love and friendship of their parents and brothers and sisters, and all that was dear to them in this life, and have cast their lot with a despised people, and made these sacrifices because of the love which they had for the Gospel and the testimony which the Lord gave them of the truthfulness of this work. The Lord has borne record to every faithful son and daughter who has yielded obedience to the principles of the Gospel, that this work is true, that there is no other plan devised, no other way under heaven, by which mankind can obtain salvation and eternal life. There is no way to exaltation except by yielding obedience to the principles which are taught by the Latter-day Saints, revealed in this last dispensation through the prophet Joseph Smith, the same principles, in the same order, as they were taught by Jesus Himself, having the same saving power. Those who have yielded implicit obedience to these principles know of a surety that the work is true; and they have not only obtained this knowledge and strength and courage from the

Lord, which enabled them to make the sacrifices that have been required at their hands, but many have laid down their lives for the truth of the Gospel and the testimony which the Lord has given them. I rejoice that today we have a multitude of men and women of like integrity. I have no doubt that all those whom President Smith has mentioned in his opening address in this conference, all those officers, with very few exceptions, if any, would be willing to lay down their lives, if necessary, for the salvation of the children of men, and that they themselves may obtain eternal life.

It is a rare thing to find a man in this Church, in full standing, who refuses to do anything that he is asked to do. Why? Because he has an intelligent understanding of the plan of life and salvation. He knows that it is God's work, and that man does not elect himself to office, or assign to himself the part he is to perform in this kingdom, but every man who has heard the word and had the privileges of the Gospel is expected to give his time his talents, his means—all that he has, if need be—for the building up of the kingdom, the salvation of the human family, but he does not yield a blind obedience.

It is a mistaken idea, prevalent in the world, that the perpetuity of this work depends upon the authorities keeping the masses of the people in ignorance. The truth is the direct reverse, else why have we all these auxiliary organizations and quorums of priesthood in the church, for the education of the rising generation. Their being established in the faith depends upon their knowledge of the Gospel. Our greatest fear concerning our children in Zion is the possibility of their growing up in ignorance

of the everlasting Gospel, for it is only that class—with few exceptions—who give up the faith. Possibly some who have had a little faith in the Gospel have been overcome by temptation and fallen from grace; they have not had enough faith to bring about repentance in their hearts, to humble themselves and regain their standing. It may be we have lost a few of our sons and daughters on this account, but we never see them uniting with other churches and denominations. They are sure we have the true Gospel and Church of Christ, with all its saving power. Respecting those who have received the testimony of the Gospel, our fear is that they may become indifferent, that they will not join the auxiliary organizations, and that they do not always receive at their firesides in their homes the instructions concerning this work that they should receive, and because they have not retained a knowledge of the Gospel their eyes may be blinded. But we do know that where our sons and daughters are virtuous and upright, and have a knowledge of the Gospel, that they love it; it appeals to their judgment and intelligence, and they will hardly lay down the truth for a falsehood. We believe in our young people being educated in the district schools and in the colleges, for we believe that intelligence gained from those sources is necessary to enable them, as they grow up, to assume the responsibilities that now rest upon the shoulders of their parents. This education is necessary to make them more proficient in preaching the Gospel abroad, and in ministering among the people at home. Above all, we believe in the religious training of our children, and we give evidence

to the world that we are sincere in this expression.

I do not see how the people of the world can consistently charge the Latter-day Saints with being insincere, or that our union and strength are caused by the alleged fact that we are ignorant as to the methods, designs, and purposes of the authorities of the Church. Before coming into the Church, men and women are taught the principles of the Everlasting Gospel, the principles of righteousness, and are informed concerning the course of life they will be expected to pursue as members of the Church; and, without a covenant on their part to observe and keep the commandments of the Lord, to live righteous and pure lives, and make complete reformation, they are not received into the Church. There is no way to become members of this Church except through faith in God the Eternal Father, and in His Son Jesus Christ, and repentance from sin. We must confess our sins; we must come forth with broken hearts and contrite spirits, and give evidence that our repentance is genuine, that we are sincere in what we are undertaking; when we have done this, and have yielded obedience to the principle of baptism, we receive as a result the forgiveness of sins. Then follows the laying on of hands for the gift of the Holy Ghost, and we receive light and intelligence, and the fulfillment of the promise of the Lord that we shall know of the doctrine; thus we are made better for having received the Gospel, if we have been true to our covenants.

The fact that we are not all of us true under all circumstances is evidence of the necessity for officers in the Church whose duty it

is to encourage the people to works of righteousness, not to force or oblige them to do something regarding which they have not become converted. No man nor woman is asked to do anything that they are not first thoroughly convinced is the right and proper thing for them to do for their soul's salvation. We labor with men and women in all kindness and gentleness, and with love unfeigned. We do all we can, pray for them, counsel with them, and help them along; that is the method of the officers in the Church, not to force men and women into a line of duty. Men come into this Church of their own free will and choice, and they can just as easily leave it, if they think they have made a mistake. I thank the Lord that there are very few who have in all sincerity embraced the Gospel that ever had any desire whatever to retrace their steps; those who have fallen away have done so because of their own disobedience to the laws of righteousness, not because they have discovered in the principles of the Gospel, as taught by the Latter-day Saints, any error, or anything that tends to degrade mankind. They must acknowledge that those principles are ennobling.

If all of us would yield implicit obedience to the principles of the Gospel, we would indeed be a happy people. The evil results of the use of strong drink would be averted if we all yielded obedience to this word of wisdom, to which reference has been made this afternoon, and so with the other laws. One of the greatest arguments in favor of faithfulness on the part of the people, in observing the word of wisdom, is that it gives evidence to our Father in heaven, and to one another, our willingness

to obey His wishes. We do not care to argue as to the effects of drinking a little liquor, or smoking a pipe or cigar, or drinking tea and coffee. When the Lord commanded Adam to build an altar and offer sacrifices to His name, do we hear of Adam arguing with the Lord? Adam did not say: I see no necessity for offering a sacrifice, and I would like to know why this requirement is made of me." When the angel came to Adam and asked why he offered sacrifices, what was his reply? He said: "I know not, save God has commanded it;" and then the angel explained this matter to him. When the Lord commanded Abraham to offer up his son as a sacrifice, we do not hear of Abraham parleying with the Lord and wanting to know why. It was sufficient for him to know it was the will and word of the Lord unto him. He undertook to do what the Lord required; he made the sacrifice in spirit, and it was accepted of the Lord. And so, obedience to the will of the Lord is the principle we must learn. This simple word of wisdom, adapted to the weakest of those who may be called "Saints," is given that we may manifest to the Lord, in this little thing, whether or not we are obedient and willing to do what He requires at our hands. As a matter of intelligent obedience—not blind obedience—we should observe to keep the word of wisdom. For the same reason we should observe to keep holy the Sabbath day, and the name of our Father in Heaven, and His Son Jesus Christ, and intelligently yield obedience to every requirement that is made at our hands.

I love the Latter-day Saints. I pray God to bless them and keep

them in the faith. I have had the pleasure of associating with a great many of them during the past year, having traveled more than twenty thousand miles, visiting the Saints in the stakes of Zion and in the mission field. I have found them in the world, and in the stakes of Zion just as true to the Gospel as the most faithful of these men and women here near the headquarters of the Church. I know of their integrity; I have heard their testimonies; I have heard their presidents speak well of them. I have seen them in the auxiliary organizations working like bees in a hive. I do know something of the strength of the veterans of Zion, and the faith and integrity of the youth of Zion, and I doubt them not. There is a very small percentage of the boys and girls, sons and daughters of the Saints, who will be recreant to the faith of their parents. Our young people are, in a large measure, as I have said, true and faithful, and they will continue so, and the Lord will prosper Zion, and bless His people. Zion will triumph; the truth will prevail, and God's purposes will be consummated in the earth. May the Lord help us all to be faithful, I pray, in the name of Jesus Christ. Amen.

ELDER GEORGE ALBERT SMITH.

Faithfulness and zeal manifest in the missions.—Observance of the Word of Wisdom a means of exaltation.—Faith and intelligence increased by obedience to the laws of health.—Transmission of tendency to physical and mental weakness.—Evidence of faith is keeping the commandments.

It is very remarkable to me how rapidly the time passes. It does not seem six months since we were in our last general conference, and

I occupied this same position. Since then it has been my privilege to go into the mission field, and to visit some of the branches of the Church in different portions of the United States. The testimony of President Smith of the worth of our Mission Presidents coincides with my feelings. I met a number of Presidents of Missions in their fields of labor, and found them desirous of building up the Church of God, and they are laboring diligently to that end. I had the pleasure of meeting many of your sons and some of your daughters also, who are giving their time and ability to the promulgation of the work of our Father. I rejoiced in the testimonies they bore. I discovered that the sweet Spirit of the Lord was with them, and that they were happy, even though their names, in many cases, were cast out as evil because they were members of the Church of Christ. I listened to the testimonies of those who are members of the Church, in the Eastern and the Southern States, and they bore the same witness that is expressed in our meetings at home when opportunity for testimony is afforded. I find, wherever I go among the branches of the Church, that the spirit which should characterize the Elders of Israel and the members of the fold of Christ is strongly manifest in the lives of its devotees.

Speaking of the apparently rapid way that time passes, I am reminded that none of us are here in this life very long. We believe that we are harvesting the fruits of our pre-existent lives, and earning here the reward we expect to reap when we go hence. The Lord has indicated to us that by faith we can please Him, and that by keeping His commandments we

can draw near unto Him. We are told that faith is a gift of God, and that in return for obedience our faith is increased. Thereby we grow in strength, and we feel the presence of the Holy Spirit more abundantly. Some of the brethren have spoken to us today concerning one of the temporal laws of the Lord—the Word of Wisdom. I sometimes wonder if Latter-day Saints realize that it has been given to us for our exaltation; not only for our temporal blessing, but to prepare us for spiritual life. It was my observation in the mission fields that the Elders who manifested the most faith, who seemed to have the greatest assurance of the divinity of this work, were those who had kept this law of the Lord. I found that many of those who, in times past, had questioned the divinity of this Church, had tampered with things which the Lord has said are not good for us. We are told that the glory of God is intelligence, and we all admire intelligent men and women, therefore it should be our desire to lay the foundation for increased mental power and not do anything to weaken it. It is evident in the lives of some that they deprive themselves of the brain power they might enjoy, by the continued use of things our Heavenly Father has said are not good; they become less intelligent as a result, and fail to make the preparation for Eternal life that should be their ambition.

I am fully convinced that the Lord in His mercy, when He gave us the Word of Wisdom, gave it to us, not alone that we might have health while we live in the world, but that our faith might be strengthened, that our testimony of the divinity of the mission of our Lord and Master might be in-

creased, that thereby we might be better prepared to return to His presence when our labor here is complete. I fear that, as sons and daughters of Zion we sometimes fail to realize the importance of this great message to the world. Sec. 89 of the Doctrine and Covenants is not only a Word of Wisdom to the members of this Church but it is a law for the temporal salvation of all of our Father's children in the world, and it behooves the Latter-day Saints to declare the truth of this law to all men. We observe that compliance with the laws of health produces mental and physical strength, and we discover that through disobedience thereto, mental and physical deterioration follows. It is our Creator, the Father of our spirits, who gave us opportunity to dwell upon this earth, who has said that certain things referred to in that revelation are not good for us. He has made us valuable promises, if we will obey this law,—promises of wisdom, of health and strength, and that the destroying angel shall pass us by and not hurt us, as he did the children of Israel. I look upon the Word of Wisdom as kind advice of our Father in heaven, who desires to see His children become more like Him. He sent me into the world that I might develop my manhood and magnify my opportunities. I take it as the fatherly counsel of one who, knowing what I needed, said to me: "My son, these things are not good for you, and if you will avoid them I will give you the companionship of my Holy Spirit and joy while you live in the world and in the end eternal life. How foolish I would be then to partake of these forbidden things, having the assurance that it is the

counsel of the Lord I should abstain therefrom. I would feel under condemnation if I should partake of them, when He who knows better than anybody else says that they are harmful, and has warned me against them.

Tobacco often affects the heart; and many men who have been physically strong in their childhood have weakened that vital organ in young manhood by the tobacco habit, and in many cases the malady is transmitted to their offspring. Sometimes consumption results from the use of those things God has forbidden; the tissue of the lungs and the membranes give way, disease sets in, and the violator of the law of health goes to an untimely grave. Unfortunately the scourge does not always stop with them; they transmit it to their children—those blessed jewels in whose development they expect to rejoice in the Kingdom of God. It is well known that many dread diseases are transmitted from one generation to another, and have the effect of weakening the mental and physical powers of the race. Surely we do not want to be among those knowingly guilty of increasing the burdens of those yet unborn. The Lord has warned us that the sins of the fathers will be visited upon the children to the third and fourth generation; and it is said that those who walk uprightly before the Lord and obey His counsel will bequeath virtues to their offspring. I believe that the Word of Wisdom is a natural law, and that it is incumbent upon the Latter-day Saints to obey the Lord in this as in other matters. In the world today we find that consumption, heart troubles of various kinds, tuberculosis, cancer and other dread dis-

eases, usually regarded as of a hereditary nature, are on the increase, and they send thousands to the grave annually. There is no doubt that, in many cases, their beginning is traceable to the causes I have named. How terrible we would feel if, having weakened our physical structure and mentality by the use of these forbidden things, we should find that we have left as a heritage to our children, weaknesses that may be handed down from generation to generation until our names shall be obliterated from the earth! Oh, how I wish the sons and daughters of the Latter-day Saints could understand the importance of this law! How I wish that the fathers and mothers who tamper with these things, and then offer excuses for themselves, might understand that they are bringing humiliation and distress upon their children. We are taught that the glory of our Heavenly Father will be shared by us, if we are faithful. If I am honorable and keep the commandments of the Lord, I believe that my children will inherit similar strength of character. On the other hand, if I plant in them appetites and desires for those things which the Lord has forbidden, whereby they transgress His laws, forfeit the companionship of His Holy Spirit, and go outside the pale of the Church, when I go to the other side and find that by my unfaithfulness and determination to be a law unto myself, I have placed a stumbling block in the way of my children, so that they are deprived of exaltation in the presence of the Father, all the excuses I have made in this life will be of no avail. Brethren and sisters, let us not be a community of excuse-makers. Let us not be among those who say

that, because they are old and feeble, they must have these things. The Lawgiver made no distinction for age; let us make none. The older we are the more exemplary should be our lives. I do not feel to criticise or condemn any of those who have violated laws of the Lord, I do not feel to say unkind things of them; I sympathize with them deeply, and I pray that the Lord may come to their rescue before it is too late, and assist them to overcome.

Brethren and sisters, we cannot with impunity look slightly upon the Word of Wisdom. It was given as counsel and advice, not by commandment or constraint, but as a word of wisdom, from our Father, for the temporal salvation of our bodies and the preparation of our souls for eternal life. He thought it of enough importance to give it unto us, and to warn us and if He who knows all things thought it necessary to give advice and counsel upon these temporal matters, how carefully we, who know not what the morrow has in store for us, should observe that divine counsel. I feel that the Latter-day Saints have in the Word of Wisdom a law that will exalt them and lift them above those who fail to keep it. As I have already said, fathers and mothers, if they will keep the Word of Wisdom, may transmit to their offspring virtues and strength that they could not otherwise give to them. I believe that the companionship of the Spirit of our Father will be in the hearts and homes of those who keep this law, and their desire to be obedient will be transmitted to their children. Brother McKay, who spoke on this subject, has had evidences in his educational work of the im-

portance of students observing this law. It is a well known fact that the effect of tobacco upon the child brain is most harmful, destroying the memory and dulling the finer senses; also, that the effect of liquor upon the youthful brain is very deleterious: it breaks down the desire to be honorable and upright, and leads to vice and crime. The baneful effect of tea and coffee upon the nerves of womankind is too well understood to admit of argument. And so it is all along the line. The Lord has given us this law in kindness and love, promising certain blessings if we will obey His counsel. I feel to exhort you, by brethren and sisters, to teach this in your homes. Call the attention of your growing children to it, and to the reward predicated on its observance. Let me say to you that the best evidence of our faith in that law, that we believe it came from God, is a consistent observance of it in our lives. We may preach it all day long, but if we transgress it in practice, our example may be disastrous to those we love better than life, for they will feel that they can safely follow where we lead.

I am thankful for the sons and daughters of Israel, for their virtue and temperance, and rejoice in their righteousness. I thank the Lord that we have been planted in this land of Zion, which He has said is blessed above all other lands. Today, I raise my voice in humility and pray that we may have strength to observe the Word of Wisdom and all other laws of the Lord, that our lives may comport with the dignity of the great Church with which we are identified, that men and women everywhere, seeing our good works,

may be led to glorify our Father which is in heaven; that in the future the sons and daughters of Zion may bless us for examples of integrity bequeathed to them; that our brothers and sisters of other faiths may be able to say, "There are men and women in the valleys of the Rocky Mountains, who live according to their teachings to others, evidencing their belief that those principles are from God."

I pray that our Father may bless the man who stands at the head of this work, with his counselors, and those associated with them, that each may be inspired to teach in power and plainness the truths of heaven; that the Presidents of Stakes, who so faithfully and energetically discharge their duties in the organized Stakes of Zion, may find joy in their ministry, and that the Bishops and other officers may receive abundant blessings from the Lord for their labors among His children. I pray that love for the Gospel may be found in the hearts of the rising generation, that they may prepare to teach its truths to the convincing of the honorable of the earth. That day and night, by reason of our devotion to those things that are right and pure and true, the Spirit of our Father may tabernacle with us, that we may rejoice in its companionship. I pray that His Spirit may be poured out upon all the world, wherever men and women desire to know His will and keep His commandments; and that it may find its way to those who are not disposed to keep the laws of God, that the spirit of repentance may come upon them; that all may be prepared for the time which we are assured is not far distant, when the Lord will suddenly come to His temple; that His children may rejoice in His

presence and receive eternal life at His hands, in the name of Jesus Christ. Amen.

ELDER HYRUM M. SMITH.

General unanimity of the Priesthood and members of the Church.—Vain following of fashion censured.—The Saints "a menace" to crime.—Warning against the skating rink craze, and excess in amusements.

My brothers and sisters, there is nothing gives me more happiness than the knowledge that the Latter-day Saints are progressive and prosperous, both spiritually and temporally. I am exceedingly well pleased at the large attendance upon this conference, and with the addresses that have already been delivered. I rejoice in the opening statement of President Smith concerning the condition of the Church, because I myself know that statement to be the truth. My experience in traveling throughout the lands where the Saints are gathered confirms the truth of his remarks, and proves to me that they are conservative and just. I rejoice in the general faithfulness of the Latter-day Saints, in keeping the commandments of the Lord. The counsel and advice that was given to the Presidents of Stakes, the Bishops of Wards, the Presidents of Quorums and other leading brethren, that they be united and see eye to eye, is veritably complied with by those authorities, with few exceptions. Not only is this the case with the authorities of the Church throughout Zion, but it is the case with the Latter-day Saints universally; as to the Gospel of Jesus Christ they see eye to eye. The fundamental principles and

doctrines of the Church are understood alike by all its members. They all understand faith to be the first principle, and you will not hear any one declaring that some other principle is first. They also see eye to eye in relation to repentance, the second principle in the Gospel. The same as to baptism, the manner and purpose of it, and the condition that the individual should be in at the time of baptism, are all understood perfectly, and there is no schism in the Church in relation to this ordinance. There is not more than one plan, there is only one way, and that is, baptism by immersion for the remission of sins, being buried in water, and being brought forth out of the water into newness of life. As to the reception of the Holy Ghost, there is no difference of opinion among the Saints. That He can be received only by the laying on of hands of one having authority is a doctrine of truth revealed anew in this dispensation through Joseph Smith. It was a doctrine promulgated by Christ and practiced by Him and His Apostles in primitive times. And thus have we all received the testimony of the Spirit, and He has borne record unto us that these are the doctrines and principles of the Gospel of Christ, which is the power of God unto salvation, and which we all understand alike. Is it not an evidence, if we do comprehend them alike, that we possess the same Spirit, which has given us the same testimony and revealed to us the same truths? In relation to tithing, it has already been said that the Saints are faithful in observing this law, and there is no misunderstanding in relation to it.

As to the Word of Wisdom, I believe many of the Latter-day Saints

fail in a measure to observe that law. I do not know that any of them fail to understand it. Those who do not keep the Word of Wisdom will admit that they do wrong. If those who neglect to observe that law could but develop within them the power which cometh of repentance and righteous desire, and resist the temptation, it would be better for them and their children, and for the Church at large.

There are other follies that find place among us and that are indulged in to some extent despite the general faithfulness and integrity of the Saints. Brother McKay suggested to the sisters the hope that they would not become vain after the manner and fashion of the world. I endorse his remarks on this subject. I will go further than that and apply the same reflection to the men; for, so far as I have observed, the men are as liable to be vain as the women. As to their clothes, and other things, they are as punctilious and as anxious to observe the fashions as are the women. They want the latest cut of trousers, coats, and vests, the newest style of hats, the latest shoes and so on. So that we may as well apply the plaster to cover the whole wound, because men also are inclined in this direction. I believe in being moderate in these things, that it may not be said of us as it was said by a prophet in former times, that all is vanity under the sun. We find a little of it now and again, of course. Let us clothe ourselves becomingly and neatly, even richly if we can afford it, without catering to the fashions and ways of the world.

Brethren and sisters, we who have supported this declaration of principles which has been read will,

I hope, live according to its precepts; that our lives will conform to the truth; that we will desire to know the truth, and knowing it, seek power from the Lord to live according to it; that we will not yield to the temptations and evils that beset us, and that would lead us astray. Many of these evils and temptations are now in our midst. The Latter-day Saints are frequently called by our enemies a menace to good government, to good order, to law, etc., which we deny. If the Latter-day Saints are a menace at all, they are a menace to sin and vice of all kinds, to error, to falsehood, to outlawry, and anarchy, and all such. We are opposed to these things, nevertheless some of these unwelcome evils creep in stealthily among us. Saloons are a menace which, if we had our way, would be absolutely abolished from among the people. They are the greatest destroyers of the home, American and others, and I am sorry that there are men of intelligence who do not so regard the saloons. The Sunday theaters and amusements are a menace to the morals and welfare of the people, both young and old. So far as I am concerned, I disapprove most emphatically of all such things on the Sabbath day, and I disapprove of some species of amusements on week days as well; I believe they are evil, and their influence is bad. Skating rinks are a menace, and at the present time the desire to frequent them is a craze. They are being introduced in certain Stakes of Zion, and the young people are going wild over this pastime, which they carry to excess. As a result of enthusiasm in relation to this so-called pleasure we mark the downfall of far too many

young men and young women. I disapprove of these and other places of amusement where young people are thrown promiscuously into the society of the wicked, who care neither for God nor man, for virtue nor decency. To allow pure girls and virtuous boys to mingle in the society of men and women who are steeped in sin is little short of a crime on the part of parents and guardians of the young. To the extent that these things are carried to excess and are not governed properly I disapprove of them, both Sunday and week days. I warn the Latter-day Saints against them. They ought to warn their children against them, and keep them away from Sunday theatres, from Sunday dance-halls, from skating rinks and other like resorts. If they attend such places on week days, they should be accompanied by their parents, or by responsible people who can keep them from being led astray and from falling into sin. I look upon these resorts as dangerous. If we value the innocence, virtue, and purity of our youth, then we should see to it that their innocence, virtue and purity is guarded, that our children are kept away from contaminating influences, and that such influences are kept away from them, just as far as lies in our power.

Wherever the Saints are assembled in the land we find a goodly degree of faithfulness. They are observing the laws of the Gospel, they are prayerful, but it would be well if they were more so. Wherever there is room for improvement, I hope we will take advantage of the opportunities within our reach to make any needed reformation.

May God bless you, guard you

from evil and give you the power to guard from evil those entrusted to your care. May He give to the Priesthood wisdom and foresight to warn the Saints of evil and sin, and to instruct them in the ways of righteousness; and may He put into the hearts of the people the love of the Holy Priesthood, and willingness to listen to good counsel and follow it. In the history of the Church the Saints have never gone wrong, not in one instance, when they have followed the advice of the Holy Priesthood; neither will they ever go wrong in following that advice, because it cometh of God, through the proper channel, and must lead the people aright and eventually into the presence of the Father, being justified by a righteous life. The Lord bless you. May He bless our brethren who shall speak, bless the interests of Zion and the honest in heart everywhere. May those upon whom responsibility is placed, feel their responsibility and acquit themselves as true servants of the Lord, to the uplifting of their fellow-men to a higher plane of righteousness, is my prayer in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

I would like to say to the Presidents of Stakes and counselors, and to the Bishops and their counselors, who are present today, that we commend to their careful consideration the subjects that have been treated upon this afternoon by the brethren who have spoken—the observance of the divine law of health and life, the Word of Wisdom, abstinence from folly and from the wild, foolish pleasure resorts that are being so freely patronized by young people in these days. I think that the presiding priesthood everywhere should pay attention to these things, and carefully guard the youth of Zion, as well as the middle aged and aged, against these foolish excesses.

The choir and congregation sang the hymn:

The Spirit of God like a fire is burning!
The latter-day glory begins to come forth;
The visions and blessings of old are returning,
And angels are coming to visit the earth.

Benediction was pronounced by Elder Charles H. Hart.

SECOND DAY.

Saturday, April 6th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn:

How firm a foundation, ye Saints of the
Lord,
Is laid for your faith in His excellent
word!
What more can He say than to you He
hath said,
You who unto Jesus for refuge have
fled?

Prayer was offered by Elder Junius F. Wells.

The choir sang the hymn:

Though deep'ning trials throng your
way,
Press on, press on, ye Saints of God!
Ere long the resurrection day
Will spread its life and light abroad.

PRESIDENT JOHN R. WINDER.

Endorsement of Address to the World, and President Smith's statements.—Fruits of "Mormonism."—Encouraging condition in the Church, at home and abroad.—Gratitude for many blessings.

I feel very thankful, this morning, my brethren and sisters, that the Lord has lengthened out my days and permitted me once more to meet with you in general conference. I wish to join with our President in extending heartfelt greetings to you, my brethren and sisters; and congratulate you on the blessings and privileges, and all good things we are enjoying at the present time. I feel very thankful that the Lord has been so merciful and kind to me personally, that he has lengthened out my days sixteen years beyond the limit that is

attributed to man—three score and ten. You will agree with me when I say that I have much cause to be thankful to the Lord, for His mercies and blessings and preserving care.

It is needless for me to say to you that I endorse the sentiments expressed in the document that was read to us yesterday morning. I wish to add that I also endorse all of the sentiments that were spoken by our President in his opening address to us. I am heartily in accord with everything he said in relation to the condition of the Church of Jesus Christ of Latter-day Saints. In this connection, I was reminded of an expression that was used by President Taylor, when he published a newspaper in New York, many years ago, that "It is better for us to represent ourselves than to be misrepresented by others."

Those of you who were present at the concert in this Tabernacle last evening, I think will join with me when I say: What a beautiful exhibition we had here! Five or six hundred children on this stand singing the beautiful songs of Zion! I thought of the saying of the Savior: "Do men gather grapes of thorns, or figs of thistles?" Then, as I gazed upon these children, I thought: These are fruits of "Mormonism." Did you ever see a finer lot of children grouped together than you saw here last evening on this stand? I never did. It was inspiring to listen to their trained and beautiful voices. Again, as I thought of the fruits of "Mormonism" which are presented here, gathered from the na-

tions of the earth; thousands of individuals who have obeyed the Gospel of Jesus Christ and have come to Zion.

I congratulate my brethren and sisters on the success that is attending your efforts here at home, as well as the brethren of the priesthood who are scattered abroad in the nations of the earth engaged in missionary labors. It is encouraging to hear and to know that progress is being made everywhere. Wherever our elders are laboring, much good is being done, and the work at home is also progressing and thriving. I rejoice, my brethren and sisters, to be enabled to join with you in the events that are transpiring around us. I hope, if it be the Lord's will, that He will extend my days a little longer, that I may continue to rejoice with you in seeing the work of the Lord progress in the earth.

God bless our President. I feel in my heart to sustain and stand by him; and I am thankful to him for the many blessings that he has extended towards me, and for the courtesies and kindnesses I have received and still receive from his hands; and I thank you all, my brethren and sisters. I often wonder why it is that I am receiving so many courtesies and kindnesses from my brethren of the Apostles, and from all the Latter-day Saints I may say.

I pray that the blessings of the Lord may continue to be poured out upon us. Help me O Lord, I pray Thee, to be faithful and true the remainder of my days, that, when I have finished my work, I may receive salvation in Thy kingdom, is my prayer in the name of Jesus. Amen.

ELDER REED SMOOT.

Endorsement of the Address to the World.—Honesty and sincerity of the Saints.—Charles Dickens' tribute to "Mormon" emigrants.—Astounding ignorance among leading people concerning "Mormonism."—Anxious to have our doctrines and lives investigated.—Ours an everyday religion.—Maxims given by a good mother to her son.

My dear Brethren and Sisters, I am exceedingly delighted to have the privilege of attending this general conference of the Church of Jesus Christ of Latter-day Saints. I have listened to all that has been said, and I am pleased to say that it finds an echo in my heart, and I can say "Amen" to all of the sentiments so far expressed by the brethren during this conference.

In connection with President Winder, I testify to you that I am in full accord with the sentiments of the Address read yesterday, and approved by this conference.

I hope that, for the few minutes I stand before you, I will be directed and guided in what I shall say by that same kind, charitable spirit manifest in the remarks of the previous speakers.

There is no place on this earth so dear to me as our blessed State of Utah, and there are no people I love so well. I am proud of the fact that I am a member of the Church of Jesus Christ of Latter-day Saints. I am also proud that I was born of goodly parents, and I thank God every day of my life that I was born a member of His Church. I hope and trust that our aim and desires are to live as worthy and consistent members of the Church, and that we will be true and loyal to every

principle revealed in this last day and dispensation.

I love honesty and sincerity, and I believe no other people on earth are as sincere in their belief and faith as are the Latter-day Saints. They are honest in their business and in their religion; they say what they mean, and mean what they say. When it is "Yes," it is "Yes;" when it is "No," it is "No." They are void of hypocrisy so common in the world. I thank God that this people, as a whole, are true and loyal to their faith and to God's will concerning them.

In the Address delivered yesterday the sentiment was expressed that we are hoping for an enlightened investigation of what the world calls "Mormonism." My brethren and sisters, I hope to see the day—and God grant that it be an early one, too—when a just and unprejudiced investigation will be made of all the principles of the Gospel, and the lives of the Latter-day Saints. Never has there been an investigation of any sort calling in question the principles of the Gospel or the lives of the Latter-day Saints that has not proved an advantage to us as a people, and we have been and will be the gainers thereby. I know in my heart that if the enlightened men of this world will take time to inquire into real "Mormonism," what the fruits of it are, half our great battle in this world will be won.

Last night I picked up one of Dickens' works, and after reading the article written by him regarding his visit to an immigrant ship, I thought to myself how many men are laboring under the same misapprehension and predisposition respecting the "Mormon" people as was Charles Dickens, the great

English novelist and writer, before he had made a personal investigation. He thought that "Mormonism" was taking from the shores of England only the scum of the land—the ignorant class. The article referred to tells the object of his visit and what he found, and how utterly astonished he was in finding just the opposite of what he expected. He visited the emigrant ship named "Amazon,"—perhaps there are people in this congregation who crossed the ocean in that ship—and this is what he says:

"My emigrant ship lies broadside on to the wharf. Two great gangways made of spars and planks connect her with the wharf; and up and down these gangways, perpetually crowding in and out, to and fro, like ants, are the emigrants who are going to sail in my emigrant ship. . . . I go out on the poop-deck for air, and surveying the emigrants on the deck below (indeed they are crowded all about me, up there too) find more pens and inkstands in action, and more papers, and interminable complication respecting accounts with individuals for tin cans and what not. But nobody is in an ill temper, nobody is the worse for drink, nobody swears an oath or uses a coarse word, nobody appears depressed, nobody is weeping; and down upon the deck, in every corner where it is possible to find a few square feet to kneel, crouch, or lie in, people in every unsuitable attitude for writing, are writing letters.

"Now, I have seen emigrant ships before this day in June. And these people are so strikingly different from all other people in like circumstances whom I have ever seen, that I wonder aloud, 'What *would* a stranger suppose these emigrants to be!

"The vigilant bright face of the weather-browned captain of the Amazon is at my shoulder, and he says: 'What, indeed! The most of these came aboard yesterday evening. They came from various parts of England in small parties that had never seen one another before. Yet they had not been a couple of hours on board when they established

their own police, made their own regulations, and set their own watches at all the hatchways. Before nine o'clock the ship was as orderly and as quiet as a man-of-war!

"Later in the day, when this self-same boat was filled with a choir, who sang glees and catches for a long time, one of the singers, a girl, sang her part mechanically all the while, and wrote a letter in the bottom of the boat while doing so.

"A stranger would be puzzled to guess the right name for these people, Mr. Uncommercial," says the captain.

"Indeed he would.

"If you hadn't known, could you ever have supposed—?"

"How could I! I should have said they were, in their degree, the pick and flower of England."

"So should I," says the captain.

"How many are they?"

"Eight hundred, in round numbers,—

"Eight hundred what? Geese, villian?" Eight hundred Mormons. I, Uncommercial traveler for the firm of Human Interest Brothers, had come aboard this emigrant ship to see what eight hundred Latter-day Saints were like! And I found them (to the rout and overthrow of my expectations) like what I now describe with scrupulous exactness."

In closing the article the great novelist says this:

"What is in store for the poor people on the shores of the Great Salt Lake, what happy delusion they are laboring under now, on what miserable blindness their eyes may be opened then, I do not pretend to say. But I went on board their ship to testify against them if they deserved it, as I fully believed they would; to my great astonishment they did not deserve it; and my predispositions and tendencies must not affect me as an honest witness. I went over the Amazon's side feeling it impossible to deny that, so far, some remarkable influence had produced a remarkable result, which better known influences have often missed."

My brethren and sisters, all I want in this world, as a member of the Church of Jesus Christ, is for

intelligent men to honestly investigate the lives, the character and the faith of the Latter-day Saints. Are we gaining ground? Certainly we are. There is hardly a stranger that comes into this building and hears the organ—the sweetest toned one in the world—who is not favorably impressed. There is no visitor that attends our services and listens to our choir who does not question the absurd stories told of us. I have met thousands of strangers who have expressed to me the pleasure they had in meeting members of the Church connected with the Bureau of Information, and said that their ideas of "Mormonism" had thereby been completely changed. I have been dumbfounded in meeting hundreds and thousands of leading men and women of this country to find that they knew absolutely nothing of our beliefs and aims, and were ignorant as to what we have accomplished in the past and what we were now doing as a people. Thank God, I have had the privilege of bearing testimony to hundreds concerning your honesty, your virtues, your hopes and aims in life. Many have said to me that they were delighted to learn the truth respecting the Latter-day Saints. I have met hundreds of leading women of the country, and after I had talked with them for ten or fifteen minutes, about the first thing they would say to me would be, "Why, Senator Smoot, I signed the petition asking your expulsion from the United States Senate, because I believed the stories published and told against you and the Mormon Church." But they have been honest enough to say that from that moment they would try to undo all that they had attempted to accomplish against me, and in the future

would guard against such unjust imposition.

My brethren and sisters, I believe I can recognize the hand of God in directing the thought of the best people of this country favorably toward the beliefs and lives of the Mormon people. God grant that future investigations may be honest and enlightened. If they are we will come out of them far advanced, and be recognized as an industrious, honest, and God-fearing people. Instead of holding the theory that we want no one to know what our lives, our aims, our ambitions, and our doctrines are, we desire the very opposite, and want all people, from one end of the world to the other, to understand that we desire them to know us.

I am not ashamed of the Gospel of Jesus Christ, nor am I ashamed of the fruits of "Mormonism." Compared with other people, intellectually, the Mormon people stand almost at the top, according to statistics. Only three States in the Union have a higher percentage than Utah; and, mind you, their larger percentage is so small that it is hardly noticeable. Talk about the Mormon people not believing in education! I say, without fear of successful contradiction, that we believe in it with all our souls. We are spending a great proportion of the tithes in educating our sons and daughters with a view to making them honorable men and women, worthy members of the Church, and stalwart citizens of this great country in which we live.

Some of the thinking men of this country have come to the conclusion that there is something out of balance in modern Christianity. Just the other day I clipped from the "Saturday Evening Post" an arti-

cle which was headed "A Weekday Religion." It says:

"There is a general feeling that the world needs a new wave of religious feeling that shall chasten the materialism of the rich and reconcile the poor to their lot. It is hard to tell whether the churches have lost their hold altogether upon the people today. The evidence is confusing and partial. But it is obviously true that the world never more needed genuine religious conviction to restrain its passions and raise its ideals. When the new religion comes, or the old faith is re-shaped to meet the modern needs, one thing is absolutely certain: it must be a religion that shall deal with men actively six days out of the seven, instead of attending to them only one day."

I will not take time to read the balance of the article. I say to you that the world will have to learn that a religion that is worth considering at all must be a religion that governs each individual seven days in every week, and not merely a part of one day weekly. We hold to that view as a Church, and, therefore, we are sometimes criticised. Some people complain that our religion interferes with the temporal affairs of life. I would not give a cent for a religion that was not a part of, and did not affect, the temporal life of every adherent. God so intended it. That is the kind of religion He has had in every dispensation from the beginning until the present—a religion that appeals to man every day in the week, and every hour in the day.

I notice, my brethren and sisters, time is rapidly passing. I had a number of things I wanted to say to the young people, but the time allotted to me has gone. However, there are a few things I want to now present to the Latter-day Saints. I ask you to consider them as suggestions and each suggestion

a sermon. I hope you will remember them.

While sitting at home last evening I was thinking of some of the things my mother used to impress upon me with the request that I make them a part of my life. I jotted some of them down, and I want to read them to you today. They are as follows:

"Pray to your heavenly Father for His guidance and blessing, and with His love in your heart, rely upon your own strength of body and soul.

"Take for your motto, Faith in God, self-reliance, honesty and industry.

"Inscribe in the most conspicuous place in your home, 'Luck is a fool, pluck is a hero.'"

Let me call your attention particularly to this last saying, because there is a fever of speculation raging among the people, especially in mining stocks, and they are relying upon luck rather than upon the strength of their own brawn and brain.

"Be careful from what source you take your advice, and remember that the great art of commanding is to assume a large share of the work.

"Rise above the envious and wifful liars.

"Place your ambitions, your aims in life away above the goal you intend to reach.

"Remember that energy, indomitable determination, with a proper incentive, are the levers that move the world.

"Don't drink intoxicating liquors. Don't chew. Don't smoke. Keep the Word of Wisdom. Don't swear. Don't read trashy books, and save your time and peace of mind by paying no attention to vicious and lying newspapers.

"Be in earnest. Be generous. Be civil. Love your God and fellow-men.

"Love truth and virtue. Love your country and pray for its success.

"Be strong. We are not here to play, to dream, to drift; we have hard work to do, and loads to lift: shun not the struggle; face it; 'tis God's gift."

"Be strong: say not 'The days are evil; who's to blame?' and fold the hands and acquiesce. Oh, shame: stand up, speak out and bravely, in God's name!"

My brethren and sisters, I hope and pray that the spirit of God will be in your hearts. I want to leave my testimony with you this day that God lives, and that Jesus is the Christ. I also leave my testimony with you that God is at the helm of the ship Zion, and He will never allow it to run upon the rocks, but will protect and guide it. The mission that was placed upon the Prophet Joseph Smith, of establishing the Church of Jesus Christ of Latter-day Saints in this last dispensation, never more to be thrown down or given to another people, will succeed. Let us all be humble, and live in such a manner that our conduct will be worthy of emulation. God give us strength to do this, that our influence may be felt from one end of the world to the other. May our young people be pure in heart and pure in their lives, live according to the laws of God and receive His blessings; which I ask in the name of Jesus Christ. Amen.

Brother William D. Phillips rendered a tenor solo, entitled "The Perfect Life."

ELDER RUDGER CLAWSON.

Unusual musical talent among the Latter-day Saints.—Character of community indicated by their popular songs.—Sublime themes of hymns sung by Latter-day Saints.

Brethren and sisters: The Latter-day Saints are not only studious, thoughtful, and reverent, but they

are also a musical people. In evidence of this, like my brother who has just preceded me, I point to this great organ, which is an outward symbol that speaks in tones of eloquence of our love of music. I point to the congregational hymns of praise that ascend during these conference times from the Tabernacle of the Lord, the influence of which I am sure must penetrate into the heavens. I point to the Tabernacle Choir, which, under the capable leadership of Brother Evan Stephens as conductor, and Brother John J. McClellan as organist, have accomplished great achievements within our knowledge. I point to the numerous choirs in the 700 wards of the Church, some of which have greatly distinguished themselves. The members of the Tabernacle Choir, especially, in concert and upon the Sabbath day, and also at the general Conference, have captivated and charmed the Latter-day Saints by their splendid work; and you will remember that the Tabernacle Choir appeared in competition with other choirs before the nations of the earth, at the World's Fair. While they did not receive the first prize, yet in the estimation of very many people, strangers as well as friends, they were entitled to it; but our Choir did win the second prize, and surely that was sufficient honor to satisfy the most ambitious of choirs or choir-leaders, and will give them influence and prestige that will attach to them to the latest generation. It seemed that the world could not concede the first prize to the "Mormon" singers, and consequently there was a great combination effected, consisting of the very best and choicest choral singers of Wales and the United States, to defeat this purpose, which was

all very proper, I suppose, but we feel highly honored in the victory won by the Choir.

I want to say to you that I believe we are most profoundly influenced by the songs which we sing. Some writer has said, in substance, that if you will show me the songs which a people or a community sing, then I will tell you the character of that community. There is much truth in this statement. I hold before you a book which is entitled: "Sacred Hymns and Spiritual Songs," for the Church of Jesus Christ of Latter-day Saints," and I declare that this is one of the most remarkable books in the literature of the Latter-day Saints. It comprises 460 hymns, about seventy of which treat upon five great and important themes, and they are as familiar to the Latter-day Saints as the A B Cs. The themes to which I allude are as follows:

Jesus Christ, the Lord; Joseph Smith, His prophet; the Book of Mormon; the founding of Zion; and the Millennium.

Jesus, the Christ. We believe that He was and is the Son of the living God—not in some mysterious, unaccountable way, but naturally. We believe that we are the children of God, and that Jesus is our elder brother; and we are confirmed in this belief, because the Father and the Son appeared to the youthful prophet, Joseph Smith, and the Father said: "This is my beloved Son; hear Him." Surely, we should sing of the Lord. You will find in the hymn book eleven great hymns treating upon His life and labors, His suffering, and death, and his resurrection. Let me call your attention to them only to remind you how familiar the Latter-day Saints are with these beautiful

hymns of praise. The first two lines of each are as follows:

"Jesus, once of humble birth,
Now in glory comes to earth."

"Come, O Thou King of kings,
We've waited long for Thee."

"Redeemer of Israel,
Our only delight."

"A poor wayfaring man of grief,
Hath often crossed me on the way."

"Glory to God on high,
Let heaven and earth reply."

"Arise, my soul, arise,
Shake off thy guilty fears."

"He died! the Great Redeemer died,
And Israel's daughters wept around."

"I know that my Redeemer lives;
What comfort this sweet sentence gives!"

"Behold the great Redeemer comes
To bring His ransomed people home."

"Behold the great Redeemer die,
A broken law to satisfy."

"How great the wisdom and the love
That filled the courts on high."

The Lord never works in a direct way, by revelation, or word of mouth, among the people of the earth, except He has a prophet, a man who holds the keys of authority to officiate in the ordinances of the Gospel, who possesses the sealing power, to seal on earth and it shall be sealed in the heavens, to loose on earth and it shall be loosed in the heavens, to remit sin on earth and it is remitted in the heavens. Such a prophet was Joseph Smith, and he stands at the head of this great, last dispensation. Surely in our songs of praise and thanksgiving we shall speak of the murdered prophet, the man who, with his brother, laid down his life for

the testimony of Jesus, and for the founding and establishing of this great work. You will find in the hymn book six notable songs that refer to the Prophet and which are perfectly familiar to the Latter-day Saints, and are sung upon frequent occasions:

"Our God, we raise to Thee,
Thanks for Thy blessings free."

"Come listen to a prophet's voice
And hear the word of God."

"We thank Thee, O God, for a prophet
To guide us in these latter days."

"Praise to the man who communed with
Jehovah,
Jesus anointed that 'Prophet and Seer.'"

"The Seer, the Seer, Joseph the Seer,
I'll sing of the prophet ever dear."

"O give me back my Prophet dear,
And Patriarch, O give them back,"

I have sometimes thought that the fame of Isaiah, the prophet, rests largely upon his predictions concerning the coming forth of the Book of Mormon and those relating to Zion. In speaking of this remarkable book, the ancient prophet says that "It whispers from the dust," whispers of a people long extinct, and "The truth springs from the earth." Is it not so? This wonderful book embraces the fullness of the Everlasting Gospel. It harmonizes in principle and doctrine with the Holy Bible, and instead of weakening strengthens it, and certifies to the glorious truths set forth therein. Surely we will sing of the Book of Mormon. You will find in this hymn book five splendid songs respecting the Book of Mormon, the first lines of which are as follows:

"What was witnessed in the heavens?
Why, an angel, earthward bound."

"Hark! ye mortals. Hist! be still.
Voices from Cumorah's hill."

"An angel from on high
The long, long silence broke."

"The happy day has rolled on,
The truth restored is now made known."

"Go, ye messengers of glory;
Run, ye legates of the skies."

Great and glorious were the predictions of Isaiah, concerning the founding of Zion. In one place he says: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say: Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." And in another place the prophet says: "Fear not, for I am with thee. I will bring thy seed from the east, and gather them from the West; and I will say to the North: Give up, and to the South: Keep not back; and I will bring your sons from afar, and your daughters from the ends of the earth, even all who bear the name of the Lord." O, what a glorious theme is this, Zion of the latter-days! Shall we not celebrate such a great subject in praise, and in thanksgiving? It is done. You will find in the hymn book 26 inspired songs respecting Zion, too many to be read upon this occasion, but I will name a few that are most prominent among them. These are familiar to us all, and

will immortalize the writers who penned them under the inspiration of the Almighty:

"The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled."

I hardly need to go further, this is a text in itself.

"Glorious things of thee are spoken,
Zion, city of our God."

"On the mountain's top appearing,
Lo, the sacred herald stands."

"Zion stands with hills surrounded—
Zion, kept by power divine."

"Come, come, ye Saints, no toil nor
labor fear,
But with joy wend your way."

"The Spirit of God like a fire is burning!
The latter-day glory begins to come
forth."

"O, ye mountains high, where the clear
blue sky
Arches over the vales of the free."

Now, brethren and sisters, let us refer for a moment to the fifth great theme. We are passing through trying times which are testing the souls of men. There are thunders and lightnings, and vapors of smoke, and earthquakes, and the sea heaving itself beyond its bounds. There is commotion in the midst of the nations, and men's hearts are failing them for fear. These things will all pass away. Latter-day Saints! Hold on to the faith; be firm; be patient; be steadfast; be true to the cause; be true to Zion.

Surely we will sing of the great Millennium. You will find herein five songs which emphasize in a very striking manner the opening of a thousand years of peace and rest:

"Softly beams the sacred dawning
Of the great Millennial morn."

"Come let us anew our journey pursue,
Roll round with the year."

"Let us pray, gladly pray,
In the house of Jehovah."

"Now let us rejoice in the day of salvation,
No longer as strangers on earth need we roam."

"Sons of Michael, He approaches!
Rise, the Eternal Father greet."

And the glorious hymn that was sung this morning:

"Though deep'ning trials throng your way,
Press on, press on, ye Saints of God!"

And there are some miscellaneous songs in the hymn book which are worthy of mention, and worthy of our profound consideration. They set forth some of the most glorious truths that have been given to the Latter-day Saints. Let me remind you of:

"O my Father, Thou that dwellest
In the high and glorious place."

"God moves in a mysterious way
His wonders to perform."

"Should you feel inclined to censure,
Faults you may in others view."

"Prayer is the soul's sincere desire,
Unuttered or expressed."

"School thy feelings, O my brother,
Train thy warm impulsive soul."

"Do what is right; let the consequence follow."

"O say, what is Truth?"

And last but not least:

"My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing."

It seems to me—to use a strong expression—that the atmosphere of our mountain home is charged and surcharged with the spirit of melody. Is it any wonder that the great prophet of former times should proclaim: "For the Lord shall comfort Zion; He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the *voice of melody*."

May the Lord bless us. May His peace be upon the congregations of Isarel. May His choicest blessings rest upon our President and his counselors. This is my prayer, and I ask it in the name of Jesus Christ. Amen.

ELDER HEBER J. GRANT.

Commendation of labors of Elders Lyman and Penrose.—Endorsement of truths advocated by other speakers.—Three vitally important questions, and answers thereto.

I would have been happier had it fallen to my lot to have more than eighteen minutes to talk to you; but as the people in this city are inclined to criticise anybody who talks in meeting beyond four o'clock, unless I forget myself, for the first time in this Tabernacle, I shall stop at four o'clock—I mean at twelve o'clock. I have forgotten myself already, you see. If I were in Arizona, or Mexico, or Canada, or some place other than Salt Lake, I would feel at perfect liberty to talk ten or fifteen minutes beyond the time, and not expect to be censured by the Saints. We have so much good preaching and so much good singing here that we apparently get

tired of it. I notice that some times when the Tabernacle choir gives a concert very few people attend; I suppose they hear the choir so often for nothing that they do not care to pay for the privilege.

After an absence of three years and a half, I rejoice to return to my mountain home. I rejoice in the progress of the work of God at home or abroad. I wish to say to fathers and mothers who have sons in the European Mission that they are doing their duty, they are boys to be proud of.

While in Japan, I prayed to the Lord with all my heart, in the woods of that country that I might be permitted to succeed Brother Lyman as the President of the European Mission. And why? Because I knew from my experience in following him in the Tooele Stake of Zion that he would have all the holes filled up, the bridges made, and the roads in good condition. I knew that I would find the Mission well organized and everything in fine shape, with a good foundation upon which to build. I built upon that foundation, and the young missionaries seconded my efforts there. God blessed us in our labors, and there was an increase of our Church work in that land during my administration. I feel that there will be still greater increase under the administration of Brother Penrose, because of the foundation laid by Brother Lyman, seconded by my efforts. When people say that the Latter-day Saints do not believe in education and investigation, they simply tell that which is not true. Last year, in the British Isles alone, over four million tracts were distributed by the elders, and those tracts were principally written by Elder Charles W. Penrose.

In ability to expound the Scriptures, Brother Penrose has that qualification pre-eminently. I once heard a man talking with Rev. Dr. Iliff on the railway train. (They did not know I was in the seat behind.) This man said to Iliff that he had heard nearly every great preacher in the United States, but that when he was in Salt Lake City he had heard in the Mormon Tabernacle the best and most logical sermon he had ever listened to. He asked Dr. Iliff, "Who is your great Mormon preacher out there?" Iliff said he didn't know any great Mormon preacher. "Why," said the man, "you must know that man; there could not be another one like him." "Well," replied Iliff, "I don't know who you mean." "Well, who edits the Mormon paper out there?" "Oh! that's Penrose," said Iliff. "That's the fellow," said the man; "he preached the best and most logical sermon I ever heard in my life." Thin as I am, that put fat on my ribs; but it seemed to kill off Iliff. It was like pouring a bucket of cold water on his head, and he moved away from the man; he didn't want any more of it. This man who preaches such a fine sermon is today President of the European Mission. I tell you that, with all the intelligence in the British Isles, there is no man there who, with the Bible as the standard, can confute Brother Penrose. We are not ashamed of our religion. We know the Gospel of Jesus Christ is true. We have set our light so that it can be seen of all men.

I call your attention to a little tract written by President Hugh J. Cannon, entitled, "Why." It gives reasons why our young men without college education, with little experience, and without polemic train-

ing, can meet the wisest and best informed and cause many of them to lay down their sectarian ministry and embrace the principles of truth and salvation, as taught by the Latter-day Saints. They are successful because we have the truth, and the divinity of the work in which we are engaged is beyond question.

I endorse with all my heart every word that is in the declaration to the world that was read here yesterday. I endorse the remarks made by our President and by all the other speakers. I want to endorse the Word of Wisdom. I have been in only two or three Stakes since I have been home, and the Presidents of those Stakes have told me that there is an increased sale of tea, coffee and tobacco among the Latter-day Saints. In our social gatherings, too many of the people, some holding official positions, drink tea or coffee. Therefore, I endorse all that I heard yesterday on the Word of Wisdom before I withdrew to attend a funeral. I understand there was more said afterward, and I endorse that, too. I heard of one of the brethren who was awakened from sleep at the close of a sermon, and he got up and bore testimony to the truth of what had been said. He was asked how he could do it, and he replied: "Because I know the speaker would not say anything that was not true." So I bear testimony to all that was said here yesterday by the servants of the Lord on the Word of Wisdom, including that which was said after I left. It is a law of God; President Brigham Young declared it to be such, therefore, we are breaking one of the commandments of God if we fail to obey the Word of Wisdom.

I want to endorse what Charles Dickens wrote, that was read here today by Brother Reed Smoot. Wherever the Latter-day Saints go proclaiming this Gospel, it is the pick and the flower of the people that embrace it. It is honest men and women who embrace the truth; and when they hear the word of God they rejoice in their souls. They are full of integrity, and they show their integrity by sacrificing, if need be, for the advancement of this cause.

I endorse all the good things said here by Brother Clawson regarding the songs of Zion. God Himself said, in a revelation to Emma Smith, who was given the mission to choose the hymns that would be acceptable to Him, that His soul delighted in the song of the heart; "yea, the song of the righteous is a prayer unto me, and it shall be answered in blessing upon their heads." I hope that when the next psalmody is published they will be able to find room enough in it to put in the fourth verse of many of our best hymns. One of the finest hymns we have is one of those that Brother Clawson referred to, "Come, come, ye Saints!" It is my favorite. When I think of the travels of our fathers and mothers; when I think of their singing that song, many of them laying down their lives in the spirit of the words, "And should we die before our journey's through, Happy day, all is well!"—when I realize their integrity and devotion, I pray God to make us worthy of such fathers and mothers as those who sang this song from their hearts, for many of them did lay down their lives before their journey was through. I endorse all the good things that

have been said during this Conference.

I want to read here something from a book written by one of America's foremost statesmen, which I had the pleasure of reading in nearly all the conferences of England:

"A few years ago a certain man, with good opportunities for the investigation and a probability of sincere answers, asked every young preacher whom he met during a summer vacation these questions:

"First, Yes or no, do you believe in God, the Father; God a person, God a definite and tangible intelligence—not a congeries of laws floating like a fog through the universe; but God a person in whose image you were made? Don't argue; don't explain; but is your mind in a condition where you can answer yes or no?

"Not a man answered Yes. Each man wanted to explain that the Deity might be a definite intelligence or might not; that the 'latest thought' was much confused upon the matter, and so forth and so on.

"Second, Yes or no, do you believe that Christ was the Son of the living God, sent by Him to save the world? I am not asking whether you believe that He was inspired in the sense that the great moral teachers are inspired—nobody has any difficulty about that. But do you believe that Christ was God's very Son, with a divinely appointed and definite mission, dying on the cross and raised from the dead—yes or no?

"Again not a single answer with an unequivocal, earnest Yes. But again explanations were offered and in at least half the instances the sum of most of the answers was that Christ was the most perfect man that the world had seen and humanity's greatest moral teacher.

"Third, Do you believe that when you die you will live again as a conscious, intelligence, knowing who you are and who other people are?

"Again, not one answer was unconditionally affirmative. 'Of course they were not sure as a matter of knowledge.' 'Of course that could not be known positively.' 'On the whole, they were inclined to think so, but there were very

stubborn objections,' and so forth and so on.

"The men to whom these questions were put were particularly high-grade ministers. One of them had already won a distinguished reputation in New York and the New England states for his eloquence and piety. Every one of them had had unusual successes with fashionable congregations.

"But every one of them had noted an absence of real influence upon the hearts of their hearers and all thought that this same condition is spreading throughout the modern pulpit.

"Yet not one of them suspected that the profound cause of what they called 'the decay of faith' was, not in the world of men and women, but in themselves. How could such priests of ice warm the souls of men? How could such apostles of interrogation convert a world?"

What are the answers of every Latter-day Saint who goes out to preach the Gospel of Jesus Christ to these questions? The answers are Yes! Yes! Yes! without a moment's hesitation. And the same answers will be given by each ten-year-old child in any of our Sabbath schools. We believe in God the Father. We believe in Jesus Christ, the Son of God, with a divinely-appointed mission, the Savior of the world. We believe that we shall exist eternally, and that we shall have a conscious knowledge of ourselves, and of others. We are married for time and for all eternity. We have God's truth to give to the world. We court the light of day; we court investigation. We say to all the world, God lives, and we are made in His image. We say to all the world, Jesus is the Christ, and we know it. We say to all the world, Joseph Smith was God's prophet. I bear my testimony that I know that God lives, that I know that Jesus is the Christ, that I know that Joseph Smith was a Prophet of God. God bless you all. Amen.

PRESIDENT JOSEPH F. SMITH.

Important interrogations.—Emphatic response.

I want to give this congregation the opportunity of answering yes or no to the questions that have been read by Brother Heber J. Grant, namely :

"First, Yes or no, do you believe in God, the Father; God a person, God a definite and tangible intelligence—not a congeries of laws floating like a fog through the universe; but God a person in whose image you were made? Don't argue; don't explain; but is your mind in a condition where you can answer yes or no?

"Second, Yes or no, do you believe that Christ was the son of the living God, sent by Him to save the world? I am not asking whether you believe that He was inspired in the sense that the great moral teachers are inspired—nobody has any difficulty about that. But do you believe that Christ was God's very Son, with a divinely appointed and definite mission, dying on the cross and raised from the dead—yes or no?

"Third, Do you believe that when you die you will live again as a conscious intelligence, knowing who you are and who other people are?"

Every man and woman in this congregation that can answer yes to these questions, say yes. (There was a universal response from all over the house.) And every one that bears the name of Latter-day Saint in this vast congregation that cannot say yes, let him say no. (Not a single response.) Brother Heber has told us the truth. There is no doubt in the minds of Latter-day Saints in relation to the existence and personage of the Lord God Almighty, who is the Father of our Lord and Savior Jesus Christ. There is no doubt in the minds of Latter-day Saints that Jesus is the Son of God, being begotten of the

Father in the flesh. And there is no Latter-day Saint in all the world but knows as truly and as fully as God can impart that knowledge to the soul of man, that he shall live again after death, and that men and women shall be associated together as God has ordained and they have been united by His power, to dwell together forever and forever; and they shall know as they are known, they shall see as they are seen, and they shall understand as God understands; for they are His children. I wanted to say this much in confirmation of the faith of the Latter-day Saints with reference to the questions that have been asked here, and that cannot be answered by the sectarian world, because they have not the faith or the knowledge to answer them. Latter-day Saints can answer them, because God has revealed the knowledge to them in this day through the Prophet Joseph Smith, and by the testimony of the Spirit of God in the heart of every faithful Latter-day Saint.

The choir and congregation sang the hymn :

For the strength of the hills we bless
Thee,
Our God, our fathers' God;
Thou hast made Thy children mighty,
By the touch of the mountain sod.

AUDITING COMMITTEE'S REPORT.

President Joseph F. Smith read the annual report of the Church auditing committee, as follows :

Salt Lake City, March 20, 1907.

President Joseph F. Smith and Counselors.

DEAR BRETHREN—We, the undersigned members of the general

Church auditing committee, beg leave to report as follows:

We have carefully examined the accounts of the Trustee-in-Trust, Presiding Bishopric, the Deseret News, the Latter-day Saints' hospital and other business concerns in which the Church is interested, for the year 1906. We find that the accounting in the various departments is properly done; every dollar received has been correctly entered, and the disbursements under your direction have been economically and wisely made for the exclusive benefit of the various interests of the Church. And we heartily endorse your judicious and conservative administration.

The Church is to be congratulated upon the fact that the Church bonds have been redeemed, that the Church is entirely free from debt and has sufficient funds on hand to meet necessary requirements.

Your brethren,
(Signed.) RUDGER CLAWSON,
REED SMOOT,
W. W. RITER,
C. W. NIBLEY,
A. W. CARLSON,
*General Church Auditing
Committee.*

President Anthon H. Lund moved that the report of the auditing committee be accepted and approved by the Conference. The motion was seconded, and carried unanimously.

Benediction was pronounced by Bishop Orrin P. Miller.

Afternoon Session.

The meeting was called to order at 2 p. m., President Joseph F. Smith presiding.

The choir sang the hymn:

Lo! the mighty God appearing,
From on high Jehovah speaks!
Eastern lands the summons hearing,
O'er the west His thunder breaks.

Prayer was offered by Elder J. Golden Kimball.

The choir sang the hymn:

We're not ashamed to own our Lord,
And worship Him on earth;
We love to learn His holy word,
And know what souls are worth.

ELDER SEYMOUR B. YOUNG.

I am very grateful, my brethren and sisters, for this privilege, and I cheerfully respond to the call made upon me, believing that I have the confidence, the faith and the prayers of my brethren and sisters; and I ask a continuation of these favors at this time, in my behalf; praying that the Lord may inspire me to say those things that will be for your edification as well as mine.

I rejoice that I have a name and standing in the midst of this people. How great you look to me this afternoon I can hardly tell you. The immense capacity of this building filled with human beings, your faces all turned toward the speaker, is, indeed, an inspiring sight. I am grateful to the Lord for this conference, for this grand assemblage of His children, for the united vote that you gave this morning, and in respect to questions on doctrinal points that were given you to answer this forenoon. The way they were answered is in strict keeping with the spirit of the faith you have adopted. When President Brigham Young entered the Salt Lake Valley in 1847, he raised himself upon his elbow, in the carriage

of Brother Woodruff, where he was reclining, and looked over the valley, from the mouth of Emigration Canyon, and said: "This will do; drive on, Brother Woodruff; this is the place for the gathering of the Saints." That saying was prophetic, as manifest in the events which have transpired since that vision to the prophet of the Lord, and evidenced in the prosperity that has attended the people. Their united faith has drawn them together in greater numbers year by year, and so I believe it will continue to be.

In relation to the document that was read in your hearing yesterday, I endorse every word of it now in my testimony as I did in my vote yesterday. I am delighted with the prospect, which I consider is brighter today than ever before, that the whole world shall learn of the faith of this people; and our probable future destiny will be studied with greater interest, I believe, by the thinking people of the world, than it has been heretofore. The truth of the old song is evidenced to me today: "Zion is growing; give us room that we may dwell." If this were not so, I think that some of us would feel very much disappointed. The work of the Lord is destined to make progress; it means progression. In the common parlance of the times, this work "has come to stay," and, having come with this purpose, it must grow; it must extend, because it cannot stand still. If there is any project that comes to a stop, retrogression, a movement backward, is the natural condition that ensues.

In regard to the beautiful exposition that was made this morning of the hymns we sing, I was delighted with the statements made by

Brother Clawson, and the allusion to those hymns by Brother Grant and others. I was also interested in the reference that was made to the sacred purpose that the Saints have in their hearts, while diligently laboring in the stakes and wards of Zion.

My brethren and sisters, I believe firmly in the doctrines you have so honestly announced today to be your convictions, that the God of heaven lives, that He is our Father, the Father of our spirits, the Creator of the universe; that from His presence we have come to our earthly probation; that He chose His well beloved Son, Jesus of Nazareth, to be the Savior of the world. He was the only begotten of the Father. That is the stand we take in regard to the matter of relationship between God the eternal Father and His Son, Jesus Christ. As Brother Smoot properly observed today: If any of our Sunday School children, ten years of age, had been in that congregation of ministers, and had been asked the question: "Do you believe in a personal God, of body, parts, and passions?" every Sunday School child would have answered that they do believe in such a God. They have been perfectly taught in these matters, and so have the Saints, not alone by the doctrines of the Church, but we also endeavor to individually obtain a living testimony that God lives, that His Son Jesus Christ lives, and that the Holy Ghost is a personage of spirit. We believe in the passage of scripture which gives an account of the baptism of the Savior. John was baptizing in the river Jordan, and the Savior came to him and asked for baptism, but John forbade him, saying: "I have need to be baptized

of thee, and comest thou to me?" and Jesus said: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness," and so he suffered Him, and they went down into the water. As they came up out of the water and stood upon the bank of the river, a voice was heard from heaven, saying: "This is my beloved Son, in whom I am well pleased;" and the Holy Ghost descended upon Him in the sign of a beautiful white dove.

In a Sunday School gathering in the city of New York, not long ago, (not a Latter-day Saints' Sunday School, however), a young lady teacher approached the minister who was presiding over the school, and asked: "How shall I teach God to my children—the class that I am teaching?" The minister replied: "You must teach God according to the intelligence of those whom you are teaching." The lady replied that this did not answer her question. Then the minister appealed to the congregation, and asked if there was any one present who would answer the question of the lady; and it is said that a "Mormon" elder who was present volunteered this information on the subject: He referred them to the first chapter of Genesis where God declares that He "created man in His own image, and in His own likeness—male and female, created He them." This was in keeping with the teachings of Scripture, and no doubt satisfied the query that was in the mind of the lady, as no further questions were asked. We have declared in our articles of faith that "We believe in God the eternal Father, and in His Son Jesus Christ and in the Holy Ghost. We believe that mankind will be punished for their own sins and not for

Adam's transgression." This doctrine is in perfect accord with the teachings of the Holy Scriptures, and harmonizes with the divine teachings given through the Prophet Joseph Smith in the day and age in which we live. When the Savior was upon the earth he gave the promise: "If any will obey the doctrine that I teach he shall know whether it is of God, my Father, or whether I speak of myself. It is the Gospel of the Lord Jesus Christ that this people have been called to teach, and to exemplify in their lives. Although there has always been some opposition to the truth, ever since the Church was organized, that has not, however, resulted in staying its progress. The Church of Christ, the ordinances of God's house, and the organizations of the Holy Priesthood are upon the earth, and they will remain until they have accomplished the purposes that the Lord has designed.

It was fortunate for us, my brethren and sisters, that the Church was organized under the protection of the constitution of this great government. This grand constitution and government was established under the inspiration of Almighty God by our revolutionary fathers, and we have had the privilege of living under these favorable conditions, and becoming numerous and strong; and the State in which we live is now one of the bright stars in the galaxy of our national starry host. We are proud of the State of Utah; we are proud of the products of Utah. We are proud of our boys and girls, and we are not afraid to compare them with any that the world can produce, for moral, physical, and intellectual strength. The Gospel net has gathered people from many nations of

the earth, we are therefore a cosmopolitan people, and the mixture has produced a race of men and women gigantic in health and physical powers, as well as in moral and intellectual development, and their understanding of Gospel philosophy. There was no cold, dead response, no myth, no shadow in the answers on Gospel philosophy that were given this morning. Every man and woman knew what they were declaring. They understood the questions they were answering. They knew in their hearts that God lives, and that Jesus is the Christ. They also know that Joseph, the prophet, through the inspiration of the Almighty, brought to pass the organization of the Holy Priesthood upon the earth; that Zion is being built up, and Israel is being gathered, through the efforts of that mighty prophet and those who have followed him.

My brethren and sisters, I pray the blessings of the Lord upon you. I testify that the Gospel is true. I know that my Redeemer lives. I know that Joseph Smith was a prophet of God, and that we are being led under the prophetic influence of the Spirit of God today, by His servants who preside over us. Amen.

ELDER RULON S. WELLS.

The present conference has been to me full of the deepest interest. To my mind, this has been a memorable occasion, one that has made an impression upon the people, and which, I believe, will make an impression upon the world; for, in the declaration of principles that has been adopted and approved by the

Latter-day Saints, in conference assembled, is a plea for fair play, for justice. It is a plea to the world not to believe the misrepresentations that have been sent out by the enemies of this people. It is the protest of a great people against being maligned by a world which has been misled by unscrupulous men and women. I echo the sentiment expressed, that it is better to represent ourselves than to be misrepresented by others. It appeals to me that that is the proper thing for us to do. I endorse with all my heart the principles set forth in that document. They are principles that have been taught to me from my infancy. They are not new to the Latter-day Saints. It is something that we do not need to deliberate upon. The moment we heard the declaration of these principles every soul was ready and prepared to vote upon the proposition. They are principles that are dear to our hearts. They have been revealed from heaven in the dispensation in which we live. I also endorse and believe that all the good that has been spoken of Zion and her people is true. There are no better people upon the face of the earth than the Latter-day Saints, and whatever superiority we have attained to is the direct result of obedience to these principles which our Father has revealed unto us. While I believe these things with all my heart, nevertheless there is danger that we might think we have already attained to so much excellence that we should stop. I wish to bear witness that there is ample room for improvement among the Latter-day Saints, as well as in the world at large.

The Gospel we have received is

the Gospel of repentance; and during this conference, it seems to me, a great deal of stress has been laid upon that principle. Sometimes we are prone to think that because we have yielded obedience to the principles of faith and repentance and have received baptism by immersion for the remission of sins, we have no further need of repentance. My brethren and sisters, we have daily need of this saving principle of repentance. It should apply to our daily lives. The one great reason why the world does not accept the message which is borne by the missionaries of this Church is because they are not willing to practice the principle of repentance. There seems to be a deep-seated feeling among people—I mean the higher class of people—that they have no need of repentance. And sometimes many of the Latter-day Saints appear to think similarly. The truth is, we all need repentance, day by day, in the common, ordinary walks of life. Repentance is a saving principle, and we will be saved through yielding obedience to that law. We are inspired to it through the faith we have in God our Eternal Father. Without repentance we cannot grow spiritually, we cannot advance. It is because we have to some degree repented and turned away from evil practices and bettered our lives, that we can today point with pride to the condition of the Latter-day Saints as compared with other people in the world. Repentance is not simply a grieving and mourning over sin. It is something to influence us in every business transaction, in every dealing that we have, in every labor we perform. When we arise in the morning it

should be with a determination that through our faith in the Lord we are going to live in obedience to His laws and commandments, that we are going to apply the principle of repentance by turning away from every evil deed; and if I deal with my brother, that dealing will be honest, and if I speak I will speak the truth.

Some people have an idea that if we become so religious that we must take the Lord into consideration in everything we do we will become so holy and so good that nobody can speak to us. People say, "Oh, he is altogether too good," and he is referred to as "goody-goody"—as if it were possible for men to be too good. I recollect talking with a gentleman a short time ago, and he referred to a certain individual as being altogether too good. I asked him the question, Is it possible for a man to be too good? Oh, yes, he said; and then he went on to describe a certain individual whom he knew, saying that he was altogether too good. He described a man who was somewhat fanatical, a sort of a bigot, a sanctimonious hypocrite, and called him "too good!" Why, that is not goodness at all. A man cannot be too good. Can a man be too honest? No. Can a woman be too virtuous? No. Neither can anyone be too good. The trouble is, none of us are good enough. So we need to improve by a practice of that saving principle of repentance, that will eventually make us like our Heavenly Father. If we find that we are dealing in a way that our Father will not approve of, repent, because we are doing wrong; and never stop repenting until we can harmonize our con-

duct with the will of our Father in heaven. Repentance is a saving law. We all have weaknesses, and we may confess them freely; it is good to do so. But we must not glory in our weaknesses. We must not think it possible for us to walk too closely to the line. We should be ambitious to become better every day, by a practice of this principle. Our prayers to the Father are a practice in the principle of repentance. If we go before Him in the spirit of prayer, with broken hearts and contrite spirits, the spirit of repentance is with us. By practicing this principle we learn to know ourselves; we behold our weaknesses because we are trying to overcome them, and as we become conscious of them, and have a desire to overcome them, we grow stronger day by day.

The kingdom of God has been likened to a city set upon a hill, whose light cannot be hid. Such will be and is the position of the Latter-day Saints today. They are as a city set upon a hill whose light cannot be hid. Never mind the calumny that goes abroad in the land, never mind what people think of us. I am not half so much concerned in what they may think of us as in what we must think of ourselves, and what is the truth in regard to our own condition. If we are living up to the laws and commandments of God, if we are dealing righteously one with another, if we are practicing the principles that the Lord has revealed, our light will shine, and the whole world will behold it. May the Lord help us to be always on the alert, always willing to improve, always full of the spirit of repentance, is my prayer, in the name of Jesus. Amen.

ELDER BRIGHAM H. ROBERTS.

Of late years it has been the custom of the Church to publish in pamphlet form the proceedings of the annual and semi-annual conferences of the Church, and I presume that the present conference will be no exception to that rule. I take it for granted, therefore, that the important document presented by the Presidency of the Church and accepted by the conference in behalf of the Church will be published in the proceedings of this conference. It will find its way into the hands of the Elders who are engaged in the foreign ministry, and I doubt not but it will furnish them with very important data, by which they can meet much of the misunderstanding and some of the misrepresentation that obtains in the world concerning the work of the Lord in these last days. In view of this probable use of the document, I have it in mind to make a supplemental contribution, in the way of argument and historical illustration of some one or two points in it, which, while it may not be of so very much interest to you, may yet be of some use to your sons and husbands who are abroad in the world on missions.

You will remember that we express a desire in the document (and I say "we" advisedly; for while the document is signed by the Presidency of the Church, it becomes "ours" by reason of the unanimous adoption of it in this conference) to live at peace with all men. We desire to live in peace and confidence with our fellow-citizens of all political parties and of all religions, is the hope expressed. Then attention is called to the fact that there exists a doubt as to our ability to so live with our fellow-citi-

zens; because we believe in revelation from God, and that a revelation may come from Him at any time, even as He wills, as He may determine, and upon whatsoever subject He may choose to reveal Himself to His Church. For the sake of accuracy I quote the passage I have in mind verbatim.

"It is sometimes urged that the permanent realization of such a desire is impossible, since the Latter-day Saints hold as a principle of their faith that God now reveals Himself to man, as in ancient times; that the priesthood of the Church constitute a body of men who have, each for himself, in the sphere in which he moves, special right to such revelation; that the President of the Church is recognized as the only person through whom divine communication will come as law and doctrine to the religious body; that such revelation may come at any time, upon any subject, spiritual or temporal, as God wills; and finally that, in the mind of every faithful Latter-day Saint, such revelation, in whatsoever it counsels, advises or commands, is paramount. Furthermore it is sometimes pointed out that the members of the Church are looking for the actual coming of a Kingdom of God on earth, that shall gather all the kingdoms of the world into one visible, divine empire, over which the risen Messiah shall reign. All this, it is held, renders it impossible for a 'Mormon' to give true allegiance to his country, or to any earthly government."

In relation to that expressed fear we say:

"We refuse to be bound by the interpretations which others place upon our beliefs, or by what they allege must be the practical consequences of our doctrine. Men have no right to impute to us what they think may be the logical deduction from our beliefs, but which we ourselves do not accept. We are to be judged by our own interpretations and by our actions, not by the logic of others, as to what is or may be the result of our faith."

At first glance a statement of that

kind may seem very bold and somewhat egotistical. It is not, however, without illustrious example and precedent if we need precedent to guide our conduct, which, of course, we do not especially need; still if there are illustrious examples that justify such a position as this, there can be no harm in referring to them. The position here taken is not only the position of the Church of Latter-day Saints, but is the position also of the great Catholic Church. Rev. Dr. John Milner, a most able exponent and defender of the Catholic faith, in his great work, "The End of Religious Controversy," published at the commencement of the nineteenth century, quotes with approval one of the early Christian fathers—Tertullian, of the second century of the Christian era—upon that subject, as follows. By the way, the Christian father is criticising the attitude of some of the heretics and reproving their presumption in using the Scriptures against the Catholic Church, he says:

"Heretics are not to be allowed to appeal to Scripture, since they have no claim to it. Hence it is proper to address them as follows: Who are you? Whence do you come? What business have you strangers with my property? By what right, Marcion, [one of the heretics against whom Tertullian was contending] by what right are you, Marcion, felling my trees, by what authority are you, Valentine, [another heretic] turning the course of my streams? Under what pretense are you Appelles removing my land marks? The estate is mine. I have the ancient, the prior possession of it. I have the title deeds delivered to me by the original proprietors. I am the heir of the apostles; they have made their will in my favor; while they disinherited and cast you off, as strangers and enemies."

Dr. Milner, quoting with approval St. Vincent of Lerins (who flourished at the end of the Fifth century) on the question as to how the children of the Church were to use the scriptures so as to discern truth from falsehood, quotes the father as saying:

"They are to interpret the divine text according to the tradition of the Catholic church." (*End of Religious Controversy, Letter X.*)

Dr. Milner himself, in his controversy with Protestants (1801-2) says:

"I have reminded you, that no prophecy of Scripture is of any private interpretation; and I have proved to you that the whole right to Scripture belongs to the Church. She has preserved them, she vouches for them, and she alone, by confronting the several passages with each other, and with tradition authoritatively explains them. Hence it is impossible that the real sense of Scripture should ever be against her and her 'doctrine; and hence, of course, I might quash every objection which you can draw from any passage in it by this short reply: The Church understands the passage differently from you; therefore you mistake its meaning." (*End of Religious Controversy, Letter XII.*)

So with reference to our Scriptures. The Church, and the Church alone, holds the right of interpretation; and we are not bound to accept either the interpretation or the logical deductions built thereon that are made by others than the Church.

I desire now to put in the record another important quotation; one that has a bearing on the supposed impossibility of our giving true allegiance to government because we look for the coming of the kingdom of God. This time I quote not from a churchman, but from a great historian. At one time it was strongly

doubted in England if Catholics, who held allegiance to the Pope, who regarded him as infallible as an interpreter of questions of faith and morals, and themselves subject to his spiritual direction—it was doubted if Catholics were capable of genuine allegiance to the British government; or if the Jews, who looked for the coming of a Messiah to stand at the head of a great and dominating Hebrew state, could give such allegiance to Great Britain as would warrant their participation in her civil affairs. These principles were discussed by Lord Macauley in his Essays, and I read you an extract from one of them:

"It passes for an argument to say that a Jew will take no interest in the prosperity of the country in which he lives, that he will not care how bad its laws and police may be, how heavily it may be taxed, how often it may be conquered and given up to spoil, because God has promised that, by some unknown means, and at some undetermined time, perhaps 10,000 years hence, the Jews shall migrate to Palestine. Is not this the most profound ignorance of human nature? Do you not know that what is remote and indefinite affects men far less than what is near and certain? The argument, too, applies to Christians as strongly as to Jews. The Christian believes, as well as the Jew, that at some future period the present order of things will come to an end. Nay, many Christians believe that the Messiah will shortly establish a kingdom on the earth, and reign visibly over all its inhabitants. . . . Now wherein does this doctrine differ, as far as its political tendency is concerned, from the doctrine of the Jews? If a Jew is unfit to legislate for us because he believes that he or his remote descendants will be removed to Palestine, can we safely open the house of commons to a 'fifth monarchy' man, who expects that, before this generation shall pass away, all the kingdoms of the earth will be swallowed up in one divine empire?

"Does a Jew engage less eagerly than

a Christian in any competition which the law leaves open to him? Is he less active and regular in his business than his neighbors? Does he furnish his house meanly because he is a pilgrim and sojourner in the land? Does the expectation of being restored to the country of his fathers make him insensible to the fluctuations of the stock exchange? Does he, in arranging his private affairs, ever take into the account the chance of his migrating to Palestine? If not, why are we to suppose that feelings which never influence his dealings as a merchant, or his dispositions as a testator, will acquire a boundless influence over him as soon as he becomes a magistrate or a legislator. . . . To charge men with practical consequences which they themselves deny, is disingenuous in controversy, it is atrocious in government."

Discussing the principle in hand still further, and with that wealth of illustration so characteristic of him, our author says:

"The doctrine of predestination, in the opinion of many people, tends to make those who hold it utterly immoral. And certainly it would seem that a man who believes his eternal destiny to be already irrevocably fixed is likely to indulge his passions without restraint, and to neglect his religious duties. If he is an heir to wrath, his exertions must be unavailing. If he is preordained to life, they must be superfluous. But would it be wise to punish every man who holds the higher doctrines of Calvinism, as if he had actually committed all those crimes which we know some Antinomians to have committed? Assuredly not. The fact notoriously is that there are many Calvinists as moral in their conduct as any Arminian, and many Arminians as loose as any Calvinist.

"It is altogether impossible to reason from the opinions which a man professes to his feelings and his actions; and in fact no person is ever such a fool as to reason thus, except when he wants a pretext for persecuting his neighbors. A Christian is commanded, under the strongest sanctions, to be just in all his dealings; yet to how many of the twenty-four millions of professing Christians

in these islands would any man in his senses lend a thousand pounds without security? A man who should act, for one day, on the supposition that all the people about him were influenced by the religion which they professed, would find himself ruined before night; and no man ever does act on that supposition in any of the ordinary concerns of life, in borrowing, in lending, in buying, or in selling. But when any of our fellow-creatures are to be oppressed, the case is different. Then we represent those motives which we know to be so feeble for good as omnipotent for evil. Then we lay to the charge of our victims all the vices and follies to which their doctrines, however remotely, seem to tend. We forget that the same weakness, the same laxity, the same disposition to prefer the present to the future which makes men worse than a good religion, makes them better than a bad one."

There is one other quotation I desire to make, and this time from an eminent American statesman, not long since deceased, and I trust that he will for a long time live in the memory of the Latter-day Saints, cause of the evident fairness that he manifested in dealing with the questions in which the Church was involved in the recent investigation had before the Senate Committee on Privileges and Elections. Influenced, though perhaps unconsciously, but influenced, I believe, by the doctrine of Macaulay just set forth, Senator Hoar, of Massachusetts, said:

"We have no right to deal, in determining Mr. Smoot's case, with any article of religious faith of his; and I suppose further—now I speak only for myself—that I have no right to impute to him what I think may be the logical deduction from his beliefs, but which he himself does not accept. He is not obliged to be judged by my logic as to what is the result of his creed. That is the great source of all religious persecution and tyranny in this world."

Here, then, is where we stand on this question of the interpretation of our doctrines—we insist upon our own interpretation—we refuse to be bound by the interpretation of others, or by what they may consider logical deductions from our beliefs; and in this position we are sustained by the example of the great Catholic Church; by such authorities as Macaulay and Senator Hoar; and, what is better still, by the reasonableness of the thing itself. And now, placing our own interpretation upon our own doctrines, “We deny,” to use the language of the Address read and adopted by this conference—“We deny that either our belief in divine revelation, or our anticipation of the coming kingdom of God, weakens in any degree the genuineness of our allegiance to our country. When the divine empire will be established, we may not know any more than other Christians who pray, “Thy kingdom come, Thy will be done, in earth as it is in heaven;” but we do know that our allegiance and loyalty to country are strengthened by the fact that while awaiting the advent of the Messiah’s kingdom, we are under a commandment from God to be subject to the powers that be, until He comes “whose right it is to reign.”

These things may not be of so much interest to you as some others would have been, but I desired to set a statement of these principles and arguments into the record of this conference. May the Lord bless them to the good of our cause, is my prayer. Amen.

Sister Della Daynes sang the sacred solo, “Jerusalem.”

ELDER JOSEPH W. McMURRIN.

In standing up in the midst of this great congregation I trust I may be assisted by my Heavenly Father to say such words as shall be appropriate and profitable for you to hear. In common with my brethren, who have already addressed those who have assembled in these conference meetings, I can say that my heart has been made happy, and I have felt in very deed to praise the name of my Maker, for giving me standing in the midst of the Latter-day Saints, and for giving me fellowship with my brethren with whom I am privileged to labor. We believe, my brethren and sisters, that our Father in heaven has called us to the accomplishment of a marvelous work. We feel satisfied that we have not been led astray, and that we are in no way deluded in giving the Church of Jesus Christ of Latter-day Saints our allegiance. I can say as an individual that I could not discover the truth of the work the world calls “Mormonism” through the teaching and persuasion and example of my parents alone, although my parents, before I was born upon the earth, had been convinced of the truth of “Mormonism,” and had separated themselves from their friends, and relatives, and country, for the Gospel’s sake. They were filled with a strong desire that their children might have faith in that Gospel and system of religion that had brought them from a far-off land. I could not comprehend the truth of this work merely because my parents had yielded obedience to it, notwithstanding they were very devout, and believed intensely in the truth of “Mormonism,” and

they sought by every means within their power to transmit to me a knowledge of that truth, and to impress me with the fact that they had planted their feet in the right path. While I believed measurably in the representations they made concerning the principles of Mormonism, because of the honesty of their lives, their uprightness in every action and in every labor to which they set their hands, yet I could learn that Mormonism was the power of God unto salvation only by the revelation of that truth to me as an individual. When I obtained that knowledge it came to me in the very same manner in which it had been revealed to my parents in the land of their birth.

I believe there is a feeling, a conscientious disposition on the part of the young men and women of "Mormondom," to hesitate in saying that they have knowledge concerning the truth of the Gospel, until every doubt has been swept away by the power of the Holy Ghost, and the knowledge has been given to them by the inspiration that comes from our Father in heaven. This revelation of truth to the individual is the secret of the strength of "Mormonism." It is not, as has been supposed and oftentimes intimated, that the ignorant of the world have been gathered together, and that presiding over them are a few men of great intelligence, who have had power to control the people, and to keep them in ignorance. Who are the men, my brethren and sisters, who preside in the midst of the Latter-day Saints today? I cannot help but think and remember that in my life time—and when I consider my age in comparison with the age of President John R. Winder, I feel that I am only a boy—

in my recollection every man who occupies a prominent position in the counsels of the presiding authorities of the Church of Jesus Christ of Latter-day Saints today, has been brought up from the ranks of the people since I attained my majority, with the exception of President Joseph F. Smith alone. They have not come to the positions they occupy through any royal road, or because of any special preference for them or the names they bear, but because of the duties and labors they have faithfully accomplished in assisting to build up and bring to pass the work of our God. It has fallen to my lot, just in recent years, in attending to the labors and responsibilities that have been assigned unto me in the Holy Priesthood, to preside over two of these men who stand today as Apostles of the Lord Jesus Christ. I have directed them in missionary labors, and I have this testimony to bear concerning them: that they are men of humility, that they appreciated the responsibility of the Priesthood that had been conferred upon them, and they honored that authority in the men who presided over them. I take it, my brethren and sisters, that if we were to study the history and the lives of the men who have been called to responsible positions in this Church, we would discover that they had been anxious to keep the commandments of our Father in heaven. We would discover that into their souls had dawned a knowledge of the truth of the glorious Gospel of the Redeemer of men. We would discover that they have been men who, in the early days of their lives, have entered into sacred and secret covenant with our Father in heaven to honor Him and to keep His com-

mandments, and to assist as God would give them light and power, to bring to pass His purposes among the children of men. They have not been men who have been anxious to wield the sceptre of power, rather they have been men who were willing to take lowly positions, willing to accomplish and perform without question every labor assigned unto them; because God had revealed to them that "Mormonism" is the power of God, the true religion of the Redeemer of men, given anew in this great and last dispensation, according to the promises of the holy prophets.

God decreed long ago that His word, in the latter times, should be re-established among men, that the truth should go forth from nation to nation, that the honest among men should be pricked in their hearts by the power of God; and that, by His power and His revelation, they should be brought together from the East and from the West, from the North and from the South, to a place called "Zion," for the very purpose of learning more fully of the ways of the Lord and walking more perfectly in His path. Let us remember, my brethren and sisters, that this is the grand object of our being gathered together. I pray that it may be fully accomplished in our lives. Our hearts, and the hearts of our sainted parents before us, have been pricked by the power of God, we have all been made to know—father and mother, son and daughter—in the same marvelous manner, that this is the truth, the Gospel of the Lord Jesus Christ.

This is my testimony. I rejoice in it; I know that I speak the truth, for it has been given to me by my Father, my Redeemer, my Creator.

Thank God for it, in the name of Jesus. Amen.

AUTHORITIES SUSTAINED.

President Joseph F. Smith presented the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as first counselor in the First Presidency.

Anthon H. Lund, as second counselor in the First Presidency.

Francis M. Lyman, as President of the Twelve Apostles.

As members of the council of Twelve Apostles: Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney and David O. McKay.

John Smith, as Presiding Patriarch of the Church.

The counselors in the first presidency and the Twelve Apostles and the Presiding Patriarch as Prophets, Seers and Revelators.

First Seven Presidents of Seventies: Seymour B. Young, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart.

William B. Preston, as Presiding Bishop, with Robert T. Burton and Orrin P. Miller as his first and second counselors.

Joseph F. Smith as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church His-

torian and General Church Recorder.

Andrew Jenson, A. Milton Musser, Brigham H. Roberts and Joseph F. Smith, Jr., assistant historians.

Horace H. Cummings, General Superintendent of Church Schools.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, John R. Winder, Charles W. Penrose, Horace H. Cummings and Orson F. Whitney.

Arthur Winter, Secretary and Treasurer to the General Church Board of Education.

Duncan M. McAllister as Clerk of the Conference.

TABERNACLE CHOIR.

Evan Stephens, Conductor and Manager; Horace S. Ensign, Assistant Conductor; John J. McClellan, Organist; Edward P. Kimball

and Walter J. Poulton, Jr., Assistant Organists; Noel S. Pratt, Secretary; Joseph F. Smith, Jr., Treasurer and Librarian, and all the members.

AUDITING COMMITTEE.

Rudger Clawson, Reed Smoot, William W. Riter, Charles W. Nibley, August W. Carlson.

All were sustained by unanimous vote of the Conference.

The choir and congregation sang:

Now let us rejoice in the day of salvation,

No longer as strangers on earth need we roam,

Good tidings are sounding to us and each nation,

And shortly the hour of redemption will come.

Benediction was pronounced by Elder Andrew Jenson, and Conference adjourned till Sunday morning at 10 o'clock.

THIRD DAY.

Sunday, April 7th, 10 a. m.

Conference was called to order by President Joseph F. Smith, and he announced that, as the Tabernacle could not accommodate all who desired to be admitted, an overflow meeting would be held this morning in the Assembly Hall, under direction of Elder Heber J. Grant.

The choir sang the hymn:

Sweet is the work, my God, my King,
To praise Thy name, give thanks and
sing,
To show Thy love by morning light,
And talk of all Thy truths at night.

Prayer was offered by Elder Byron Sessions.

The choir sang the anthem,
"Rouse, O Ye Mortals."

PRESIDENT ANTHON H. LUND.

Gratifying condition of financial and other records of the Church.—One per cent death rate among members of the Church in Utah, in 1906.—Reasons for observing first day of week as Sabbath, and for believing in resurrection.

Brethren and Sisters: I feel a certain timidity, when I see this large congregation, and have to occupy your attention for a time. I ask that the Spirit of the Lord may aid me in what I desire to say unto you.

I have enjoyed the past sessions of the conference, and I believe all who have been present have been paid for coming, and have felt that

this is the place for the Latter-day Saints. They have enjoyed the addresses made, and have taken part in the business of the conference with pleasure, and everything has been done unanimously.

I was pleased yesterday to hear the auditor's report. I know that it is exactly according to truth. These men who have been appointed to act as auditors, devoted considerable time to go through all the accounts and books kept by the Church, and hence in giving their report they did so understandingly. They gave the true status of the financial affairs of the Church. I am pleased that our accounts are kept in such shape that every cent is accounted for, so that it can be shown how the Church funds have been used. Much credit is due to the Presiding Bishopric and to Brother John Wells for the accurate manner in which the Church books are kept; and as they are kept in the general office, so they are now kept in all the stakes and wards of Zion. Less loss in handling produce has been reported this year than ever before. This shows how well the Bishops are taking care of the things pertaining to the Lord's storehouse.

I am also able to say unto you that the historical and statistical records of the Church are getting into a similar condition of accuracy and completeness. As early as the 6th of April, 1830, the Lord, in a revelation, told the Prophet Joseph that there should be records kept in

the Church; and later on John Whitmer was commanded to write a history of the Church. This is a very important matter. How glad we are that Matthew, Mark, Luke and John applied themselves to the work of writing a part of the history of our Redeemer! If they had not done so, how much we would have missed! We love to read the accounts given us in their gospels, of the beautiful life of our Savior while here upon the earth, and we are very thankful that these records were kept. Likewise we are thankful that we have the record called the Book of Mormon, which contains a history of the earliest settling of this continent. We rejoice that we have the writings of the Nephis, of Alma, and of all those recorders who gave us the history of the Lord's hand dealings with His people upon this land. When Lehi left Jerusalem he saw the necessity of having records with him, and sent his sons back to get the records kept by one of his kinsmen. He obtained the history of the people of the Lord until within six hundred years of Christ. The prophecies of several of the prophets, the accounts from the creation up to that time, were brought with them to this land, and this helped them to regulate their lives, to obey the laws of God, to remember what the Lord had done for their forefathers, and to keep their language purer than they otherwise could have done. As I said, when the Church was organized in our day the Lord commanded that records should be kept. I wish that commandment had been more strictly obeyed and more elaborate records had been kept from the beginning of the Church. What history we have is correct, but John Whitmer's

record and the records of the early recorders of the Church are not very extensive, and if it were not for the history of the Prophet Joseph, and the journals kept by some of our leading men in those early days, our knowledge of the interesting events of that remarkable period of our history would be very meager. We are trying to obtain from journals, letters and correspondence additional historical matter to what we have in the history of the Prophet Joseph, and we gather many interesting facts from precious documents which have been kept in different families. We hope that the descendants of the early members of the Church who kept journals or records of any kind will be kind enough to bring them to the Historian's Office, and give us the opportunity either to keep them or to copy them, in order that the facts recorded may be remembered.

In late years great importance has been attached to the keeping of the statistics of the Church. We have these reports bound, and they give us interesting data, and will be more and more valuable in time to come. In looking over the statistics of the Church for the last year, I find that there has been a substantial increase in the members added to the Church: 542 more births in 1906 than in 1905, and the death rate was considerably smaller—332 less than in 1905. In fact, the death rate in all the stakes of Zion combined does not exceed one per cent. This is quite an item for the life insurance companies. If such a rate could be kept up, the prophecies would be fulfilled that people should live to be a hundred years old. I believe that the mode of living observed by the Latter-

day Saints tends to longevity, and that if the Saints will follow the counsel that has been given in this conference on the subject of the Word of Wisdom, they will add years to their lives. Instead of indulging in appetites that are destructive to the system, they should live plain and simple lives, and they would thereby receive much greater happiness. If, however, they allow themselves to gratify their appetites for strong drink, tobacco or other stimulants, they create an almost uncontrollable longing for these things, and form a habit that is very hard to overcome, and which is ruinous to the functions of the vital organs. I do honor those who, though having strong desires for these things, still do not yield, but resist and overcome their inclinations. Let us try, brethren and sisters, to follow the counsel of the Lord who gave this advice to us, not to take from us the pleasures of life, but rather to increase them; for what is of greater benefit to the human body than health, and health cannot be enjoyed if we go contrary to the laws which the Lord has laid down. I believe that the keeping of the Word of Wisdom, to the extent that the Saints have kept it, is responsible for the low death rate.

I notice also in the statistical report that more of our young people have entered the temples last year than the year before, and they have been sealed by the authority the Lord has given His servants. I would encourage our young people to marry, and to marry right. They should keep themselves pure and free from the sins of the world, that when they wish to marry, their Bishops can give them recommends to the temples, and at the altar of

the Lord they can be sealed for time and for all eternity by that authority which binds on earth and 't shall be bound in heaven. We believe in the eternity of the marriage contract. We do believe in a future life. We gave evidence of this belief in answer to the question asked us yesterday. We believe that life is continuous. We believe in the resurrection, and that the spirit and body will again be united; we believe that we will know as we are known, and that the marriage relation will continue, that husband and wife will dwell together through all eternity, that the love which binds their hearts together upon the earth will not leave them at death, but that it will endure eternally, and hence we encourage our young people to commence their married life in the right way.

There is a matter to which I would like to call the attention of our brethren and sisters, and that is our Sunday meetings. It is a pleasure to visit some of our wards and find every seat taken and our meeting houses full of worshipers. but there are too many wards where the Saints are not so attentive to this duty. We go to the house of worship to receive spiritual food, to be instructed and advised by the servants of the Lord and to worship Him to whom we owe all. He has commanded that we should go to the house of worship on the day appointed, and let us not feel satisfied on that day to stay at home, or think that by reading some good book we can be instructed as well as by going to meeting. Remember that the meeting is the place where we renew our covenants; we partake of the Sacrament, and renew our vows to serve the Lord,

and His Spirit is promised us when we do this in sincerity. It puts us in communion with Him who instituted the Sacrament. It is our duty to go to the table of the Lord and partake of the emblems of His body and blood, but this must be done in the right way. We must not go there with hard feelings towards our brethren and sisters. Those who take part in that sacred ordinance must be one, for if they are not, or are under transgression, or harbor feelings of hatred in their hearts towards any of their brethren, they eat and drink unworthily. The Apostle Paul says that anyone who does so "eateth and drinketh damnation to himself." Consequently we must watch ourselves that we do not so partake of it. Some may say: "If there is danger of eating and drinking unto condemnation, we had better not touch it," but the Lord has given a commandment that we are to partake of the Sacrament, and if we abstain from doing this, we are not fulfilling our duty. It is a great blessing to partake of the Sacrament. In doing it our thoughts go back to Him who gave His life for us, and we make the covenant that we will take upon us His name and keep His commandments, and always remember Him, and we are promised that we shall have His Spirit. In doing this we are blessed and strengthened for the coming week's work.

In regard to the Sabbath day I will say that there is no doubt in the minds of the Latter-day Saints in regard to the day of the week on which we are to worship. In the beginning the Sabbath was commanded to be observed on the seventh day. The Lord rested on that day. Israel observed it very strict-

ly. There are instances where persons were put to death who violated this command of the Lord. There are instances in the Jewish history where the people out of reverence for the Sabbath would not engage in battle on that day. If their enemies, the Gentiles, attacked them on the Sabbath day, they would not defend themselves, hence leaving it very easy for their enemies to gain the victory, so strict were they in the observance of the day which the Lord had appointed. But we observe the first day of the week. Is there any commandment in the Scriptures in regard to this? Reading the New Testament through we cannot find any direct command to change the Sabbath to the first day, and some Christian sects hold that all the rest of the Christian world have gone astray because they keep the first day of the week holy instead of the seventh day. Some have attacked us on this point, and they have said: Your principles are strictly in accord with the teachings of the apostles formerly, but you do not keep the commandment of the Lord in regard to the Sabbath day. We are informed in the Scriptures that the Lord, our Savior, was resurrected upon a Sunday. A week ago we celebrated the anniversary of His resurrection. We believe that He was resurrected bodily; that the man Jesus, the Son of God, did as He had told His disciples He would do: on the third day He took up His body. That same day He appeared to some of the disciples and to some of the women. On the Sunday following He appeared to His apostles, and showed them the marks on His body, convincing the "doubting Thomas" who would not believe unless he should see Him himself. He was gratified to see

the Savior, but he got this gentle reproof: "Blessed are they that have not seen and yet have believed." Thomas doubted at first, but his doubts were dispelled. The admonition is to all of us that we must not reject that which is taught us, just because we have not seen it ourselves. By taking the testimony of others we increase our store of knowledge. By taking the testimony of the apostles and five hundred who saw Jesus at one time, we increase our knowledge to this extent: that we know that one person conquered death. Then we read that other resurrected beings were seen in Jerusalem, having risen from their graves—showing that the resurrection was not confined to Jesus alone, and that it commenced not before, but after, Christ had conquered death.

What an inspiring thought, that death is conquered, that Jesus won the victory over death! It was a great event, worthy of being celebrated and remembered. There is no doubt in my mind that the apostles taught the Saints to come together on the first day of the week—on the Sunday—to make that the day of worship. The Jews, you know, were very strict as to the Saturday, the seventh day, and they dared, perhaps, not neglect that day. Not only did they keep the Sabbath according to the Mosaic law; but we find that they also came together for worship on the Sunday, the Lord's day. They partook of the Sacrament on that day. Paul at one time preached on the Sunday evening so late that one person, falling asleep, fell down from the third story, and was found to be dead, but Paul, by the power of God, raised him from the dead. If you will refer to the Corinthians

you will see that Paul there alludes to the Saints coming together on the Sunday. Writers from the first century tell us that the Christians met on the Sunday and made that their holy day. I believe that this custom was inaugurated by the apostles. The day of the resurrection was of such importance that they made the first day, on which it took place, the Sabbath day, or the holy day of the week. You remember the commandment of the Lord, recorded in the book of Deuteronomy, in regard to the Sabbath day, as follows: "But the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates, that thy man-servant and thy maid-servant may rest as well as thou; and remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord God commanded thee to keep the Sabbath day." One reason is given here by the Lord why Israel should observe the Sabbath, namely, their wonderful deliverance from servitude through His power, and they were commanded to commemorate this event on the seventh day. Is it, then, so strange that the apostles formerly changed the day to remember the much greater event—the event of the resurrection, and that Sunday on which that great event occurred became the Sabbath day unto the Saints?

It is impossible for all to keep the Sabbath day at the very same time all over the globe. If all the people lived on one longitude or

meridian they could keep it at the same time, but as they are now scattered around the globe, there is a great difference in time. For instance, children went to Sunday School in New Zealand yesterday at half past two o'clock. It was Saturday to us; it was ten o'clock Sunday morning to them. The children on the Hawaiian Islands will go to Sunday School about one o'clock today, and it will be ten o'clock then for them. Thus, at a given time it may be Sunday for one set of people and Saturday for people in another place. The teachers in the Hawaiian Sunday School might say today to the children, "Your brethren in New Zealand met yesterday, when it was twelve o'clock here, in their Sunday School," and the children would likely say, Why, they have Sunday School on a Saturday!" The line which divides the time, or which indicates where day begins, is an arbitrary one made by men for the sake of convenience. It is located the very best place that it could be, because there are very few inhabitants that the line will strike. It passes over the Pacific Ocean, and in order that no island shall have Saturday on one side and Sunday on the other, they have turned the line around the groups in the Pacific Ocean, so that those pertaining to the same country, under the same government, may have the same day; but this is all an arbitrary arrangement. If then the Lord accepted the devotions of those who worshiped Him yesterday, calling the day Sunday, and accepts the worship of those living a short distance eastward who call today Sunday, the important question seems to be, not so much the exact time as the fact that one day

in every seven is set apart to be a day of rest.

There are some who strongly argue in favor of the Saturday as the Sabbath instead of the Sunday, and they create in the minds of many a grave doubt as to which day is the correct day to be observed as Sabbath. Where such doubt exists it cannot be removed by any other means than revelation. When the Scriptures are silent on this point, and men do not feel to take tradition as a rule, then they are left without positive knowledge on the subject. The Latter-day Saints are not so left. The Lord in a revelation given to the Saints says:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;"

"Upon my holy day." Which is that day? This revelation was given August seventh, 1831, which was a Sunday. The following paragraph makes it plain that Sunday is the day set apart for worship:

"But remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord."

This takes away all doubt from the minds of the Saints, for here through the revelation of the Lord we are told that we are to hold the Sunday holy.

Now, brethren and sisters, let us go to our meetings; let us worship the Lord; let us not feel satisfied to stay at home; but always feel that it is a duty to go to the Lord's

house and there with the Saints partake of the blessings which He has promised. May the Lord bless you all is my prayer in the name of Jesus. Amen.

FAMINE IN CHINA.

President John R. Winder moved the adoption of the following resolution:

"Whereas, The president of the United States has called national attention to the existence of the sore distress in China on account of famine, and

"Whereas, The Lord has greatly blessed the Saints and all the interests of the Church, and,

"Whereas, our Relief Societies have stored up grain against a time of need; now therefore, I move that the Trustee-in-Trust be, and is hereby authorized to appropriate and donate toward the relief of the poor in famine stricken China 20 tons of flour."

ELDER BRIGHAM H. ROBERTS.

My brethren and sisters, I desire to second the resolution offered by President Winder to this conference; and in doing so I desire to call attention to the fact that we are connected with an institution founded of God for the benefit of the whole world, and that it is an institution of world-wide sympathies; that it is an institution whose doctrines recognize the great truth that the children of men are also the children of God, and that all men are brethren. No calamity can fall upon any of our Father's children but what our hearts go out in sympathy to them. I trust also that this movement, which I believe will

be unanimously endorsed by this conference, may bear witness to the wisdom that exists in our methods of collecting means for charitable and religious purposes. Thank God, there is an institution in the earth whose charities are constantly accumulating, that in the very moment of need there is a means of ministering unto the children of men—a circumstance that speaks loudly for the divine wisdom that has made these provisions in the Church of Christ. With all my heart I second the resolution of President Winder.

The resolution was adopted by unanimous vote of the congregation.

Brother Elihu Call rendered a tenor solo, entitled, "Save Me, O God."

ELDER SYLVESTER Q. CANNON.

I rejoice, my brethren and sisters, in being present at this conference this morning; and I have rejoiced exceedingly in the meetings which have already been held. I trust that the few moments I stand before you, my remarks may be directed by the Spirit of the Lord. As has been said by President Smith, I have been called to labor in the Netherlands mission. While I feel that there is a great work to be done here at home, I am happy in the opportunity of going abroad to again preach the Gospel in the nations of Holland and Belgium, because I can assure you that the mission I have already performed in those countries was the most enjoyable time of my life. I believe that no greater joy can come to any one than the joy experienced in the saving of human souls. Our Father has said that human souls are pre-

cious in His sight, and He has given a commandment to His Church that the Gospel shall be preached in all nations, and that every man, woman and child that is able to understand, shall have the opportunity of hearing the Gospel and receiving its blessings, if they believe the same and obey it. I rejoice in this call that has been made, because, as has been said here—more particularly in our priesthood meeting,—the people of those countries, Holland and Belgium, are a sturdy class, and those who are accepting the Gospel are among the best in those nations. They accept the Gospel because they understand the Bible. They have studied the Scriptures, and they are prepared, in very many instances, to receive the truth when the missionaries bring it to them. They seek to live according to the Gospel; they seek to obey its precepts, to live up to its requirements. I feel that they are a good people. I believe that those who have accepted the Gospel will be true, generally speaking, to the end of their lives. The missionaries who have labored in that field have been diligent in their labors. I do not know the present situation with regard to the needs of the mission, respecting elders, but I do know that every man who is prepared to go forth and labor diligently, and in humility, for the progress of this work will be welcomed in the Netherlands mission. I believe there is no more fruitful field anywhere in the world today than that mission. I rejoice in the prospect of the publication of the Doctrine and Covenants in that language, because the people have been longing for that record of revelations. At various times certain sections have been published, but the book

as a whole has not been in their hands; and I feel that it will prove a great blessing, and a great benefit to the saints who have accepted the Gospel there, to have the privilege of reading and studying this important Church work.

I rejoice in the prospects that are before us, my brethren and sisters. I desire to endorse and to sustain every action that has been taken at this conference thus far. I desire to sustain the Presidency of the Church and the Quorum of the Apostles, and every one of the general authorities. I realize that they are men of God, that they are indeed inspired; and that they enjoy the spirit of their calling, which will enable them, and which does enable them, to guide and direct the affairs of this Church in accordance with the will of our Father in heaven. I pray that we as a people may sustain them, that we may be prepared to accept the instructions we receive and to carry them out. For myself, I desire with all my heart to remain true to this work to the end of my life. I desire not only to be true to it, but I desire to be active in its behalf, for the furtherance of the work and the fulfilment of the responsibilities which the Lord has placed upon us. May the Lord bless us, and may we carry with us, wherever we go, the spirit of this conference; may we seek to fulfill and carry out the instructions which have been given, or which may be given to us, in my prayer, in the name of Jesus, Amen.

ELDER WILLIAM H. SMART.

(President of Uintah Stake.)

In speaking briefly, my brethren and sisters, of matters pertaining to the Stake over which I have been

called to preside, I sincerely hope that I may be actuated by the spirit of truth—the spirit of this conference. It was, as I remember, last June when I was called to preside over the Uintah Stake of Zion, and in the month of August, having then been released from my labors in the Wasatch Stake, with my family I went immediately to Vernal, the headquarters of the Uintah Stake. The territory within the confines of the Uintah Indian Reservation, which had recently been thrown open for settlement, was placed within the organized Uintah Stake. The Uintah Stake proper had been organized twenty years. Brother Samuel R. Bennion, of Salt Lake County, was called as the first President of that Stake. Prior to that it was presided over by Jeremiah Hatch, as a presiding Elder, acting under the President of the Wasatch Stake, Abram Hatch. The Uintah Stake as it is now comprised is bordered on the east by Colorado, and on the west by the Wasatch Stake of Zion. It is in a general direct line between Salt Lake City and Denver. It holds an intermediate position between the country traversed by the Union Pacific railway and the Rio Grande railway, and consequently it bids fair to be pierced by another continental railroad in the near future, which will facilitate the growth and interests of that country, which I verily believe has a great future. Speaking in a general way, the Uintah basin is about 125 miles by 90 miles. It is of an oval shape. It is one of the best watered sections of the State of Utah. The main streams that flow into it are the Strawberry, Duchesne, Lake Fork, Uintah, Ashley, Green river, and White river, with their numerous tributaries. The soil has a

sterile aspect; and one who goes from a grassy country will look upon it as a rather forbidding land; but, like the soil of many parts of Southern Utah, and other places in the West where the land seems to be sterile, when it is blessed by irrigation, it is exceedingly fertile. There were some very glowing statements made with reference to this land prior to the opening of the Uintah Indian Reservation, and they were sometimes somewhat overdrawn. A great many people rushed there expecting to see an Eldorado, an oasis,—well cultivated farms and orchards, the products of the Indians' labor under the tutelage of the government, and when they found that the country had to be made, many of them were dissatisfied and went away, not to return. Some of these people have scattered broadcast unfavorable statements concerning the land, and the impression has got out that there is so much mineral matter in the soil that it will continue sterile and barren. But upon the Uintah Indian Reservation territory last year there was some as fine cereals raised, as well as watermelons, potatoes and other vegetables, as I have ever looked upon. This is perhaps a strong statement, but I was myself exceedingly surprised to see the fine results of husbandry in this virgin soil the first year. I firmly believe that the prediction made by President Lyman, at the re-organization conference last June, will be fulfilled, wherein he stated that the time would come when that district would be looked upon as one of the most important parts of the State of Utah. I want to say to you brethren and sisters who are not satisfied where you are, who have not sufficient land, and not sufficient means to

increase your acreage, and are looking for homes elsewhere, I do not know of a better place than the Uintah basin. I speak of this in truth. I thank God I have got the spirit of love for that country, since I am called to preside over it, but I thank Him too that my heart is not closed against other parts of His footstool. I feel in this matter very largely as that character into whose mouth the immortal Shakespeare put these words: "Not that I love Caesar less, but that I love Rome more." So I feel with reference to the Uintah basin—not that I love other lands less, but that I love the Uintah basin more.

As to the people in that land who have assisted in the reclamation of the old Uintah Stake of Zion, I feel to speak of them in the highest praise. Brother Samuel R. Bennion is a man of sturdy qualities, conservative, well-balanced, economical, active in his labors, and he has taught the people there how to wrest from mother earth the necessities of life, and then to hold them as sacred trusts, as their stewardships, under the hands of God. Under his guardianship and guiding hand the people are becoming thrifty and progressive. His counselors have ably assisted him in the work. I find that many of the people there are descendants of fathers and mothers from Utah and Salt Lake counties, and they are a very fine class of people. The majority seem to be progressing, yet among them we find some who have been indifferent in the lands from which they have come, and they continued indifferent. Some have even forsaken the faith of their fathers, but, perhaps you remember that at various times the Apostles and other missionaries have gone into the Stake and held

meetings, and I am thankful to say, they have reaped a rich harvest; yea, I am glad to report that some of the most active workers in the Church there today have been reclaimed by the administrations of these men of God.

There are three general ways to approach that land. One by means of the Rio Grande railroad as far as Heber, and thence east into the Uintah basin. Another by way of the Rio Grande railroad to Price, and thence by wagonroad. Another leaving the Rio Grande railroad at Mack, just over the dividing line between Utah and Colorado, taking there the Uintah railroad, a small branch that passes over the Book Cliff mountains, and enters the Uintah basin, having its terminus at Dragon. From there you take team conveyance, and it is one day's drive to Vernal. There are many people settling on that land who are not of the Latter-day Saints' faith, and I am pleased to state that, as a rule, our people and our brothers and sisters of other faiths, or of no faith, are dwelling in peace together. They are uniting in the building up of that country, and there is very little of that spirit which, I am sorry to say, we breathe to some extent when we come into the atmosphere of this city, the principal place of Zion. There is great credit due to the Uintah Railroad Company in building that little railroad from Mack to Dragon; and, while it was done largely from a commercial standpoint, yet some of those connected with it have felt an interest in that country from almost its early settlement, and they have a sentimental pride in seeing its development, as well as satisfaction in receiving a reasonable amount for the expenditure of their means. This railroad

passes over the Book Cliff range; you who have traversed it will remember that the descent is very precipitous, and that the railroad takes a serpentine course. There are some portions where you can see the railroad track curves seven or eight times. It shows the wonderful ingenuity and determination of this company in building that road.

The Presidency and High Council of the Uintah Stake are united. All the wards are presided over by men of God. There are six wards and four branches, and others in embryo. Much of the territory of the old Uintah Reservation is comprised in one ward—the Duchesne—and there are several branches under its protectorate. As the country grows it naturally will be divided up into more wards. Last winter there was excellent missionary work done in that Stake. There was a missionary committee of the High Council appointed, and they acted in connection with the Bishpries of the wards, and had as assistants all of the home missionaries, the Stake Presidency, the High Council, and all the teachers in the various wards. They divided the work of the Stake among them. They went into each teachers' district and visited the homes of every family. In those visits there was a representation of the Stake authorities, of the Bishprie, and of the teachers of that district. They visited every home, regardless of the faith of the residents. After the teachers' district was finished, then they held a general district meeting, calling all the families of the saints together within that district. After this was done in all the teachers' districts in the respective wards, then there was a general meeting held, calling to-

gether all the people of the various districts. The brethren testified that they had never witnessed a greater outpouring of the Spirit of God; and through their efficient labors quite a number have become investigators.

May God bless us, brethren and sisters, that we may continue endeavoring to do His work, spread the truth, reclaim the soil, and redeem ourselves through the blessings of the Gospel. I ask it, in the name of Jesus. Amen.

ELDER GEORGE TEASDALE.

The re-establishment of the Church of Christ.—Fulfillment of ancient prophecies.—Testimony concerning personality of the Father and the Son.—A knowledge of God necessary to obtain eternal life.—Unrighteous dominion cannot be exercised by the Priesthood.

I am deeply grateful to God, my Eternal Father that I have the privilege of attending this glorious conference to hear "the glad tidings of great joy," and the good things that have been said in defense of the work of the Lord. I am thankful for the privilege of being a member of the Church of Jesus Christ of Latter-day Saints, and that it has pleased the Father to give me a testimony concerning the divinity of this work. For a great many years, I have been advocating the principles of the Everlasting Gospel. It is wonderful to me, that at my advanced age, I enjoy the measure of life and health that I do, and that I have been enabled to attend the meetings of this conference and to rejoice in the spirit and influence thereof.

I know that the Church of Jesus Christ of Latter-day Saints is the Church of the Lamb. I know that

God hears and answers prayers; and it seems to me perfectly consistent that we should trust in the Lord. Viewing this immense congregation, looking upon the glorious sight it presents, I am impressed with this wonderful gathering of precious souls, the redeemed of the Lord who have accepted the principles of the Everlasting Gospel, and who have a living testimony, so that they know His will. As I say, sometimes, "We know what we know." We are perfectly certain, but we cannot always explain it. I know that Joseph Smith was a true prophet of God. How do I know it? He taught the same principles that were taught by the Messiah and His apostles on the eastern continent; the same principles that were taught on this western continent, when the Lord Jesus Christ visited the ancient Nephites, when He revealed Himself unto them, and instructed them in His doctrines. And in these last days the Lord inspired His servant Joseph, and revealed His mind and will unto him concerning the organization of the Church of Christ upon the earth, with the same principles as taught anciently, and with the signs following the believers. It seems to me a very natural thing that God the Eternal Father should manifest Himself unto His servant Joseph Smith, then a boy, whom He had ordained from before the foundation of the earth to usher in the dispensation of the fulness of times. I believe that "Known unto God are all things from the beginning," and I believe that He knew everything concerning the establishment of His Church upon the earth in these last days. This Church has been properly organized, for the Lord Jesus Christ Himself organized it. He organized it

with "apostles and prophets, evangelists, pastors, and teachers," "for the work of the ministry and for the edifying of the body of Christ." "Ye are the body of Christ and members in particular." In consequence of this organization, the inhabitants of the earth have the opportunity, if they desire it, to become the disciples of Jesus Christ. Joseph Smith was a disciple of Jesus Christ. Hyrum Smith, his brother and fellow martyr, was also a disciple of Jesus Christ. They manifested by their integrity the truth of the principles they advocated.

This wonderful organization has been brought about in fulfilment of prophecy,—the coming of John the Baptist to restore the Aaronic priesthood; the coming of the prophet Moroni, bringing forth the Book of Mormon, containing the fulness of the everlasting Gospel; the coming of Peter, James, and John, restoring the keys of the holy apostleship and the sealing power, so that there might be a representative upon the earth, with authority to seal upon the earth and it should be sealed in the heavens. Also, the coming of Elijah to turn the hearts of the children to the fathers, and the fathers to the children; and the voice of one crying in the wilderness: "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it." "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that

her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." We are on the eve of the fulfilment of these precious promises.

It had to be that there should be a testator upon the earth who knew that God was a personal being. The Apostle Paul said: "God, who at sundry times, and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds, Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." From this we know that the Lord Jesus Christ was the express image of His Father's person, but this knowledge of God had been lost, and consequently it had to be restored, and in that restoration we have obtained the testimony that we declare.

The Lord said that whoso would "do the will of the Father should know of the doctrine." Is this vast congregation deceived, and under the dominion of priestcraft? Can it be asserted that this concourse of intelligent people did not know what they were saying when they declared this morning, with united voice, that they knew that God lives; that Jesus is the Christ; and that Joseph Smith was a true prophet sent of God? How do we know it? By our experience, the signs following the believer, the testimony coming through obedience. The Lord promised us this knowledge and He has fulfilled His promise. Paul said he was not

ashamed of the Gospel of Christ, for it was "the power of God unto salvation," and "therein was the righteousness of God revealed,—from faith to faith." The Lord said that to know God and Jesus Christ, whom He hath sent, is eternal life. If we could not obtain this knowledge we certainly would come short of eternal life. It is a kindly dispensation that the Almighty has given unto us in the restoration of this knowledge by the spirit of revelation—that Spirit which revealed unto Peter that Jesus was the Christ. The Lord told Peter how it was brought about: "Blessed art thou, Simon Barjona." What for? Because he said he knew that Jesus was the Christ, the son of the living God. How did he obtain that knowledge? By the spirit of revelation, the same Spirit that we have in this day. "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto you, but My Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." The gates of hell cannot prevail against the spirit of revelation.

This knowledge comes to the believer in the Lord Jesus Christ, through obeying the principles of the Everlasting Gospel. No matter what our circumstances, we may, if we desire, obtain the fellowship of the Holy Ghost, and the Holy Ghost imparts light and truth, illuminating our minds and impressing us so that we are enabled to understand, by having "eyes to see and ears to hear," and the understanding heart. This the Latter-day Saints claim to have; and I know they have it, for I have had years of experience,—longer than

ever I anticipated, having passed my 75th year—having advocated these principles ever since 1852. I know they are true. But this knowledge does not inspire me with the spirit of contention. I do not contend with anybody to try to impress upon them what I believe or know. The Lord said to the Nephites that contention was not of Him, but was of the devil. I notice that the Latter-day Saints who love the principles of eternal life, are cheerful, happy, and satisfied; they have a living testimony. I notice, on the other hand, that people who do not have that testimony, who do not have the fellowship of the Spirit of God, are dissatisfied and contentious. The Apostle Paul has given us a rule whereby we may judge these things. He said: "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in the time past,

that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." That is how I understand it. That is the difference manifest between the two spirits. There is the spirit of hatred, the spirit of contention, falsifying, lying, slandering, and all manner of unrighteousness. Do the leading men of the Church—the First Presidency and Apostles—manifest this disposition? No. They are men of God, men of long-suffering, who love the Lord Jesus Christ and would not do anything to grieve His Holy Spirit, if they knew it. We are united in preaching the Everlasting Gospel. We find no fault with anybody else; it takes us all our time to advocate the truth.

I am thankful that I have the privilege of standing before you, my beloved fellow-laborers—you presidents of stakes, and counselors, and high-councilors, who aid us by your faith, prayers, and loyalty. It is impossible to express the affection we have for you. Having passed from death unto life, we know that we love the brethren, as the Apostle John expresses it. You know that we love you, and you know that we do not presume to exercise any unrighteous dominion, or anything of the kind, but that we are striving for the furtherance of the purposes of the Almighty in the establishment of His righteousness upon the earth.

I thank you, as a member of the Council of the Apostles, for your

faith and prayers. You see me to-day in the enjoyment of health. About twelve months ago I was not in that condition. I passed through the narrows, but my life was preserved. I have needed your faith and prayers, and I am thankful unto you that I have had them, for the Lord has healed me, and He has prolonged my life upon the earth, in answer to your prayers. I am grateful that you have sustained me. I feel my own unworthiness, and I would not dare to exercise any unrighteous dominion, or go to any foolish extreme to have my own ways or notions carried out.

I know that the First Presidency, and the brethren of the Twelve, are men of God. I bear this testimony, that the Church of Christ is established upon the earth by the power of God; that we hold the Everlasting Priesthood; that we have authority to call the sinner to repentance, to baptize by immersion for the remission of sins, and through the laying on of hands that they may receive the gift of the Holy Ghost. We have the privilege of advocating the doctrine of the Lord Jesus Christ, and administering in His holy sacrament. I am thankful that I have the opportunity of declaring these precious truths at this wonderful conference. Seventy-seven years ago, the Church of Jesus Christ was restored to the earth. Think of it. Think of the inspiring meetings that have been held here. All glory to God the Eternal Father, who by His power and might has brought about this wonderful gathering, through Jesus Christ. Amen.

The choir and congregation sang the hymn:

We thank Thee, O God, for a Prophet,
To guide us in these latter-days;
We thank Thee for sending the Gospel
To lighten our minds with its rays;
We thank Thee for every blessing
Bestowed by Thy bounteous hand;
We feel it a pleasure to serve Thee,
And love to obey Thy command.

Benediction was pronounced by
Elder Henry F. McCune.
Conference adjourned till 2 p. m

Overflow Meeting.

An overflow session of the Conference was held in the Assembly Hall at 10 a. m. Elder Heber J. Grant presided, and Prof. Charles J. Thomas conducted the singing.

The congregation sang the hymn, "We thank Thee, O God, for a Prophet."

Prayer was offered by Elder John W. Woolley.

The congregation sang the hymn:

O, say, what is truth? 'Tis the fairest
gem
That the riches of worlds can produce;
And priceless the value of truth will be
when
The proud monarch's costliest diadem
Is counted but dross and refuse.

ELDER NEPHI PRATT.

(President of Northwestern States Mission.)

Brothers and sisters, I approach this duty with much misgiving, because I am not accustomed to preaching to large congregations. I hope that the same Spirit that has been in the former meetings of this conference may rest upon this congregation, and inspire those who

shall address us this morning. Our brethren can speak impressively when the inspiration and power of God is upon them, and their words are then profitable to those who hear; therefore, I pray that you will bless the brethren by petitioning the Lord that their words may be inspired, and all of us be fed with the bread of life. The object of my particular thoughts and affection is the Northwestern States Mission, with its elders and scattered Saints, and a little more than two million inhabitants. I love Zion, with its temples, tabernacles, institutions of learning, and its people, of course, above all things in the earth; but my time is occupied in the missionary field, and a man speaks generally of that which he is accustomed to do, in which his heart is interested.

We have about thirty-eight of the sons of this people, from Idaho and Utah, in my mission, and there has not been a man in it for five years, with perhaps two exceptions that come to my mind, but who has faithfully obeyed the Word of Wisdom. A few have come to me and expressed regret that they had not been properly taught to pray in the family circle; because their father had done most of the praying. Some of these young brethren really made their first effort to learn to pray when we called upon them to kneel with us at headquarters, when they joined the mission. As a rule, they become devout, and make splendid missionaries. We had one in our corps who was a remarkable example of what may be overcome by determination and the aid of the Spirit of the Lord. He said to me on one occasion: 'Brother Pratt, before I came on this mission I was addicted to the use of spirituous

liquors, and tobacco, and was a cigarette fiend. I was also inclined to profanity, and I have had a fight to wage with myself that few elders that come into the mission field have ever had. But I smoked my last cigarette after I accepted the call, and have never smoked since; I have never since taken a glass of liquor of any kind, and I have kept the Word of Wisdom strictly. I rejoice to say that this young man made a splendid missionary. He came home and doubtless will be a shining light. His father and mother were able to look into the eyes of a virtuous young man who had truly repented, and found the Lord. I have no doubt he will be a good son, a good husband, and a good father, if the Lord blesses him with children. This is what a mission is doing occasionally for wayward sons of this people. There are none among my elders that have defiled themselves with sin.

My field is open to the sons of this people, because God appoints them. I want you to know that however your sons come to me, my heart is open to receive them, because the Spirit of the Lord makes me feel thus toward them. But O ye Saints, see to it that your sons are prepared to come virtuous, honorable and noble examples of righteous training.

Now, brethren and sisters, one word about the schools in Zion, where the boys are receiving an education. I have seen the benefit to the elders who have studied in the Church schools on the line of missionary work. If your means are sufficient, and you can give your sons who are expected to take missions a training in the Church schools, you should do so, that they may come to the mission field somewhat

prepared, comprehending the first principles of the Gospel, and able to pray. Furthermore, let your boys and girls be trained to sing the hymns of Zion. If I could get some more good singers up in my country I would be much pleased.

Brethren and sisters, I bless you, as one who loves God, and with a heart full of thanksgiving for this great conference, in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION.

(President of Central States Mission.)

My brethren and sisters, it affords me much pleasure to have the privilege of attending conference, and being able to meet you here in Salt Lake City this spring. I have listened with much interest to the remarks of Brother Pratt, knowing that he has spoken from experience and that he is interested in the work of our Father in his mission.

We have a large number of the sons and daughters of Zion in the Central States mission, about a hundred and forty-five of them. I wish we had a hundred more to assist in the great work that is being done in that mission. In the state of Missouri alone, where there are perhaps two million people, we have only about twenty-four elders, and some of the counties of that state have never been canvassed by a Mormon missionary. We are receiving inquiries and invitations for us to send the elders to visit them, that the people might become acquainted with the principles and doctrines of Christ as they are set forth and taught by the Latter-day Saints. I am glad also to say that

in that state, where they were so unfriendly to us once, there is now a feeling of friendliness toward us. In the city of Independence, where we have recently located our headquarters, the people generally are quite friendly. They meet us on the street and shake hands with us, as though they had met us before. Apparently they feel like we have resided with them always, and there is not the spirit of antagonism that there was once. I am very thankful to the Lord that this is the case, that we are living in peace with our neighbors, although it is a stronghold of the reorganized church. A number of the lay-members of that organization are attending the services that we hold. The second or third Sunday we were there we had to rent a hall in Independence in order to accommodate the people—people who had belonged to the Whitmerites and to various other off-shoots from the Mormon Church. They are attending our classes in the Sabbath Schools. Two old gentlemen told me, a few days before I left, "We are interested in your work; we love the Book of Mormon that you use as a text book in your Sabbath School." One of them said, "It sounds good to me; it is the first time I have been interested in it since my youth." They belonged to the Whitmerite church, but, they said, "We are going to investigate, we are going to stay with you and see what you have to teach us."

The work of the Lord is growing in the Central States mission. Brother Duffin, who labored and presided there before I did, laid a good foundation, and we are getting along nicely, and enjoy our labors. The elders are honest and energetic; I don't think we have a drone in

the hive; we distribute in the neighborhood of two thousand books each month. These elders are busy holding meetings, and find many inquirers, perhaps three to where we used to have one, and they are laboring zealously for the upbuilding of the Church and Kingdom of God. I want to tell you, brethren and sisters, that you should assist them here at home. Pray for the success of these elders, that they may not be led astray, but that they may remain faithful and patriotic in the great work that they have been sent forth to perform. And when you write to the missionaries, your sons and daughters, write letters that are encouraging, and don't write things that will make them homesick. That feeling does not come from our Father in heaven, and we should not be instruments in causing it to arise in the hearts of the elders. That has been one of the troubles we have had to contend with, people at home writing things that have a tendency to discourage the elders. The people at home should assist the elders in keeping the spirit of their mission and calling.

I love the work of the Lord, the work in that mission, and every elder engaged in it; they are united and willing. They are men of God, working for the building up of His Church and Kingdom, and they are not idlers. I don't know of one instance of an elder that is not doing his duty at the present time, to the best of his ability. They are trying to keep the commandments of the Lord, and laboring zealously. Ninety per cent of the elders in that mission travel without purse or scrip; today you could find about a hundred and twenty of these young men trudging through that country,

from north to south, without money, preaching the Gospel, delivering tracts, holding meetings and disposing of books. The Lord is blessing them, and they seldom have to sleep out of doors. We have recently held four conferences, and I think that not more than three of our elders reported that they have laid out during the past six months. I tell you, the Lord will bless any man who goes out to preach His Gospel according to the method that He has commanded, that is without purse or scrip, especially where you can. We have some places, however, where our elders are not permitted to travel without purse or scrip, but in those cases the responsibility is not upon our shoulders. If we are faithful in our labors no one can arise and accuse us of neglect. After this life, when these elders meet any of the men or women to whom they have borne a faithful testimony, and have said to them, "I want you to read these books of ours, and place yourselves in a position to see whether we are right or wrong; read the Book of Mormon and these pamphlets," if we do that, they can not rise up in the eternal world and accuse us of neglect of duty. Among the bright young men who have come out to help us in the last six months are some who have attended colleges, and had experience in various avocations in life, which makes them the more valuable. A man who has had a college education and a good practical experience in life, and in the Church of God at home, is invaluable. We have a few such, and it seems as if we cannot let them go. but soon, of course, we will have to. I trust we will get more, and that we will get enough elders to do the work we are trying to ac-

comply in that field. We have in our colony in the state of Texas about 500 people. There are bright, intelligent young persons among them, but we have not enough help to teach them, or to labor in their Sunday Schools. We have one elder there that is teaching school, and teaching music. If we could get at least two sisters, faithful and solid in the faith, who could go down there and teach some of those young ladies how to teach these young people in the Sabbath school and in the associations, it would be a great blessing. The elders who go to that mission who have been good men in the community here, and have attended to their meetings and duties at home, make the best missionaries. We have three elders from Canada, who have come into the mission field from active positions in life. They had attended Mutual Improvement Associations, and each one of them could answer questions intelligently and perform any missionary work that was required of them. That indicates that the people in Canada are zealous in the work of the Lord.

May the blessings of the Lord rest upon this people and their leaders, and upon this conference, and the elders of Israel and His Saints everywhere. I ask in the name of Jesus. Amen.

ELDER WILLIAM W. RITER.

I was pleased to notice during our devotional exercises this morning that nearly every one present was singing, either audibly or else their lips were moving in harmony with the hymn. I know of no better standard by which to judge of the feelings of a congregation than

by the method in which they sing the familiar hymns of the Church; from this I conclude that the congregation that is now before me is in spirit and sympathy with the great work of human salvation in which we are all interested.

I have been very much interested in the remarks of the brethren in regard to the missions over which they have the pleasure and the honor to preside. I was somewhat interested in the remarks of Brother Pratt, for the reason that they tallied and fitted so exactly with some of my early experiences in the missionary field; but I was glad to know that the exceptions he noted were only exceptions, and that, as a rule, the elders of the Church lead very exemplary lives. As I have traveled out in the world, as I frequently do, on business and otherwise, wherever I have gone where there have been elders or members of the Church, I have usually met them; and my experience is, and to this I think I can truthfully testify, that there is a great improvement in their behavior and a great improvement and advancement in their intelligence. I can remember when I was first called on a foreign mission, that there were among us forty-eight young men, mostly boys you might call them, and there was not one in the forty-eight that could speak the English language correctly. This is all changed now, thanks to our magnificent school system, thanks to the schools that are fostered by the Church, and thanks to the great prosperity that the Lord has brought upon us. The change is so great in this direction, that I have found many of our elders the peers in the pulpit of any men that I ever heard. My experi-

ence has covered a considerable range, and these things are gratifying to me. Perhaps the best school that we could be educated in is the school of experience, and the best method of conveying information is by stating the opposite of a question.

Now we all understand, when we stop to think of it, that the work of the Latter-day Saints, the mission of Joseph Smith, is to bring salvation to the world, not only to those who are living, and who can hear it in this life, but our mission is to bring salvation to the human race, whether dead or alive. This is a larger problem than a great many of us think it is. We are greatly engrossed by the affairs of life, and I think it is only now and then that we have time to turn our minds to, and con over the great mission whereunto we are called. As an item of importance in this connection, I call your attention to this fact, and I would premise, it by saying (excuse the apparent egotism) that I, perhaps as much as any one, have kept my eyes on the religious conditions of the world. I read the religious tracts of the day, showing and exemplifying the religious condition of the people. Of course when I say people, I mean the Christian people of the earth; as yet we have had very little to do with those of heathen lands. I discover this, that as the years go by there is a lessening and a relaxation in the minds of the people at large in regard to their conceptions of religious matters. Especially is this true in regard to their thought regarding the existence of a Deity. The old time faith, such as was once had amongst the people—I mean the people at large—the old

time and simple faith that once animated a great many good people, seems to be passing away; and the conception of God is becoming more hazy as the years roll by. Their ideas concerning Him are becoming more shadowy, until the condition is realized that in some of what we call Christian nations any distinct comprehension of a deity has well nigh vanished. There is one nation in Europe, one of the most learned nations, I presume, upon the face of the earth, where the idea of a God, that is, any active idea of Him in the minds of the masses of the people, has well nigh vanished. Of course you can readily guess to which nation I refer; and I will also mention its neighboring nation, that of Germany. I saw it stated here recently, in one of the papers, that only four per cent of the people in country sections were to be found in church on Sunday, and only two per cent were to be found in church in the cities. Now, ever since the days of the Prophet Joseph, the ideas of religion, and of man's connection and relationship to God, are becoming relaxed, and I do not know how soon it will be before the time comes when the knowledge of God, or at least, faith in the great God that created the heavens and the earth, will become only a dark and shadowy memory. It was the great mission of the Israelites, the children of Abraham, throughout all their generations, though apostate as they sometimes were, and far removed from the true path sometimes, to preserve the knowledge of God upon the earth. I know it has been frequently a matter of wonder "What good is the Jew?" Why, if the Jew did nothing else but preserve the knowl-

edge of God upon the earth, he performed a great mission, for throughout all those generations in which he lived, the knowledge of God would have completely perished from the earth except for them, and the world would have had in the place thereof only gods of "sticks and stones."

Now, my brothers and sisters, if we as Latter-day Saints had no other mission in the world than to preserve a knowledge of God upon the earth, that of itself is a great mission. If we had no other calling than to preserve simple faith in the providences of God, that of itself is a great calling. But fortunately it extends much further than this. Our mission, as I have already referred to, covers the welfare of the whole human family, in all ages of the world; and I believe that if the Latter-day Saints could properly look at this subject, they would regard themselves with considerable pride as the upholders of the true faith and preservers of the knowledge of God on the earth.

I have been greatly pleased with the spirit of this conference. I am convinced of this fact, which is, never since the church was organized was there as general good feeling amongst the Latter-day Saints, as general a feeling of unanimity, and as little fault-finding, and as little cause for fault-finding as at the present time. It may not be amiss for me to state a few reasons for these conclusions. During the existence of the old Salt Lake Stake, which is now divided into several stakes, it became one of my duties to be an auditor of the accounts of the different wards in the stake. In this labor I had occasion to go over the list of tithepayers, and those who made donations to

the Relief Society and to other charities amongst the Latter-day Saints; and I have been surprised to see with what generality, and I might say, generosity, the people have paid their tithes and offerings. In looking over the names of people in some of the wards with which I was most familiar, I have frequently asked the Bishop, How can so-and-so pay any tithes and offerings, knowing their poverty? It is surprising that, sometimes, people in the most humble circumstances of life, whom I have known and knew that their earnings were but little, that the amount of their donations and charities were surprisingly large, and that this occurs generally. Then, since the division of the stake, it has fallen to my lot for two years past, to be one of the auditors of the accounts of the general organization of the Church; and I think I may perhaps, without violating any confidence whatever, say that the conditions in which we have found things are gratifying almost beyond measure. I believe that there is not a person present in this congregation, or any congregation of the Saints, to whom, if they could see the generosity with which the people respond to these calls, and then see the wisdom and the judgment with which their moneys and their donations are disbursed, it would not be a source of gratification. The people, I believe, as never before, are paying their tithes and offerings and living up to the requirements of their faith.

There is one thing that struck me with extreme gratification, and that is the generous help that the general authorities of the Church have extended to our educational institutions. We have amongst us a

number of colleges and academies, and I think the day will soon pass away when men will have to speak, in any degree of complaint of the quality of the missionaries that are sent out into the field. The cause of education is close and dear to the hearts of the Latter-day Saints, their children are becoming educated, and it is only a question of time when the old reproach that used to be thrown at us, that the Latter-day Saints were ignorant, will pass away. Strange as it may appear, there was a statement in one of the New York papers some months ago complaining that the elders of the Latter-day Saints sent out into the world were educated men, and in consequence of that they were the more dangerous. It is only a question of time when that complaint will be general, and the missionaries that go out into the field will be men of culture and education, for the reason that there will be none at home, none from among whom they have come that are otherwise. We have great cause for congratulation, my brothers and sisters. Let us persevere, and let us have hope for the future. The future never looked as bright as it does today for the great cause of human salvation. May God help us in this cause always, is my prayer in the name of Jesus Christ. Amen.

ELDER ANTHONY W. IVINS.

(President of Mexican Mission.)

I desire, my brethren and sisters, to express the gratitude I feel to our heavenly Father that I am permitted, in connection with you, to

be here in this general conference of the Church, that we are permitted to meet and worship the Lord without molestation, for, strange as it may appear, this blessing, this privilege, has not always been accorded to the Saints of God. Why people should object to men and women meeting together and worshipping their Creator as their conscience may dictate to them, seems strange, but it is nevertheless a fact that in the history of the world religious worship has been interfered with and the right of conscience has been interrupted to a degree that no other privilege of the human race has been; and so I say, when we are permitted thus to meet to worship the Lord, to acknowledge His goodness and mercy to us, without molestation, I feel exceedingly grateful, as I believe that you all do, and want to make this acknowledgement to our heavenly Father this morning.

I am grateful to have the opportunity of saying just a few words in behalf of your brethren and sisters who are in Mexico, people isolated from the body of the Church, surrounded by influences different to those that exist in any other organized stake of the church. In fact, there is no other Latin country in the world where there is a stake of Zion organized; and we should appreciate the conditions which exist where Latin races and Latin customs prevail; they are so different from the customs which exist in Anglo-Saxon communities that one must become acquainted with them to fully appreciate them. Mexico is a very peculiar country, comprising very distinct, peculiar and contradictory conditions. The country itself is one of extreme contrast. Vast

arid, unproductive plains abound, which to look at one would think to be absolutely valueless, and yet when the country is traced and examined we find that it is interspersed and dotted with valleys as productive as any elsewhere in the world. Great treeless ranges of mountains, appearing to be without any valuable products, when more closely examined, are found to contain in their recesses most beautiful and productive forests; and some of the mountains are covered with perpetual snow, around the bases of which oranges, lemons, and bananas are cultivated. It is a country of extremely distressing drought, followed by prolific rains, and so the country from north to south is one of extreme and perplexing conditions. It is not very strange that a people who have lived in a country of this kind for hundreds of years should become somewhat like it; environment has had its effect and they have become as it is. I suppose there is no place in the world where greater extremes are found among the population, where a more heterogeneous people live than are to be found in Mexico. And yet, taken as a whole, it seems harmonious, and when considered together it appears reasonably homogeneous.

Mexico has a great interest to the Latter-day Saints from the fact that it is the home of the Lamanite, the land of the Nephite. There are millions of those people, the dark descendants of father Lehi, there. The center of civilization upon the North American continent at the time of its discovery was in the Valley of Mexico; and there are to be found today, upon the paved streets of its principal city, surrounded with wealth equal to that perhaps of any

other city of the same size in the world, Aztec women pattering along the pavements, dressed exactly as they were four hundred years ago when Cortez marched into the city at the head of his victorious army. And there, in sight of the towers of those temples and magnificent edifices which have been erected by the Catholic church, the humble hamlets of the Indians may be seen, scattered over the mountain sides; and they are living in the same simplicity, speaking the same language, wearing the same apparel, following the same avocations, that they did in the days of their fore-fathers.

We are doing some missionary work among these people, and it is interesting to the Latter-day Saints at large to know that many of them are receiving the Gospel. They are a vigorous race, mentally and physically, thoroughly competent both physically and intellectually to comprehend the Gospel and fulfil their part in the upbuilding of the Church, in connection with converts that are made in other countries. If we read the words of the Lord as contained in the Book of Mormon—and Mexico is essentially a Book of Mormon country—we find that a time must come, before the consummation of the purposes of the Lord, before the redemption of the center stake of Zion, before completing the work we are so anxiously looking forward to down there at Independence, Missouri, that the work of conversion must be commenced among the Lamanites. Jesus said to His disciples, when He ministered among them upon this continent, that He would give them a sign by which they might know when the things that He then predicted were about to be fulfilled, and He said:

"When these words which I now speak unto you, and which you shall write, shall be brought forth in latter times, and when they shall be brought to a remnant of your seed which shall dwindle in unbelief, and your seed shall begin to come to a knowledge of these things, and know that their fathers came from Jerusalem, and that they are of the house of Israel, then may you know that the promises which I have made regarding the redemption of my people, O ye house of Israel, are about to be fulfilled."

Now, my brethren and sisters, we have a dozen elders laboring down there among that people, and they are making converts every day. So we see that the Gospel has been introduced among them, that they are coming to a knowledge of the truth, that they again know that their fathers came from Jerusalem, that they do begin to realize the day of their redemption draweth nigh, and thus we see in them the fulfillment of Scripture. As a people we are fulfillers of Scripture. If there is anything at all in the work of the Lord, it is here for the purpose of consummating His purposes, in fulfillment of the words of the prophets, preparing for the redemption of the covenant people of the Lord in this the dispensation of the fullness of times. Now if you will read the Doctrine and Covenants, you will find that also justifies what I have said. The Lord revealed through the Prophet Joseph that this people to whom I refer should become a very active factor in the redemption of the center stake of Zion, and the construction of a great temple there in this dispensation, this generation. Taken altogether, we feel very much encouraged with the outlook, from a missionary standpoint, in Mexico. If it were not for that fact, were it not for the faith we have that the

Lord wants us to be in Mexico for the accomplishment of His purposes, we would not be there, for there is nothing very desirable in that country nor in the people. The conditions there are so contrary to those conditions to which we have been accustomed that it would not be desirable to us. Were it not for the conviction we have that the Lord desires that the Gospel should be established and maintained among that people, we would not feel content to be there. There are about 4,000 Latter-day Saints there, without including the members of the Church who live in the neighborhood of the city of Mexico, and who number five or six hundred. Our people are doing the best they can to maintain themselves, to sustain their families and properly educate their children. We are getting no help at all from the government, not a single dollar has ever been expended for public purposes in the part of Mexico where we live, since we have been there. We maintain our own schools, we construct our own roads, we build our own bridges, we pay our own civil officers; in fact, we bear all the burdens of government, and receive in exchange the protection of the law. Our relationship with the Mexican government is very friendly, indeed. We have no difficulty with them, we participate in no degree at all in their politics. We let politics entirely alone, attending to our own affairs; and I suppose we might live in peace in almost any country under similar circumstances. We pay our taxes, bear our own expenses, and are permitted to live in peace. That just about explains it all. It is not without an effort, either, that we do this, because we are the poorest people in the Church, taken as

a whole, and yet these poor people support an excellent school in each ward in the stake; and we maintain a stake academy, which is perhaps equal to almost any other that exists in the Church, a splendid administration, a splendid school. In order to accomplish all this we are sometimes required to assess a voluntary income tax upon the people, as high as five or six per cent of their income. But it is willingly paid, and the schools are maintained. We appreciate the fact that, isolated as we are, if we expect to keep in touch with our brethren and sisters in more favored localities in the Church, we must educate our children, and we are trying our very best to do it. I want to say to you, my brethren and sisters, you who perhaps are better able to amply provide for education, among whom it is possible, do not allow your prejudices, do not allow the argument that education is being overdone, to persuade you to desist from persistent effort to properly educate the children of the Latter-day Saints. I tell you we never have been an over-educated people. The time will not come that we can properly fill the place the Lord designs we should occupy among the people of the earth until greater attention is paid to education.

We have been pre-eminently an agricultural people. I do not want to depreciate agriculture. I do not want to deny the fact that, from an agricultural standpoint, our educational institutions may be very greatly improved, and we are trying all the time to improve them down in our country; but I do want to call your attention to the other fact that no pre-eminently agricultural people ever took first place among the nations of the

earth. It is people who know how to do, who know how to manufacture, who know how to take the elements of the earth and make them into things useful for men and women, that have been the civilized nations of the earth. Egypt had the world's first civilization, and the people of Egypt were pre-eminently agricultural. But the manufacturing city of Tyre and the little city of Sidon, whose inhabitants pulled down the cedars of their mountains and made them into ships, who knew enough to take the ore of the earth and convert it into iron and bind ships together, who were able to manufacture it into things that people wanted, they were the people who forged to the front. There is no country in the world where agriculture is more appreciated than in England. There is no country in the world whose influence for good, towards the betterment and civilization of the inhabitants of the earth, has been felt as strongly as that of the English people; I say it without fear of successful contradiction. But it has never been her agriculture that made it possible for her civilizing influence to go to all the world. England is the greatest manufacturing country on the earth. It was because she had mines and knew how to work them, and had factories and knew how to conduct and operate them; I know this. I have felt impressed that the Latter-day Saints have neglected some of their opportunities, and the result is that the most remunerative employment goes to others. What do we know about engineering? What do we know about electricity? What do we know about manufacturing? As a community we do very little indeed in these lines, and the result is that the advantages

have largely been secured by others, and we are, in a measure, bearers of burdens that others ought to share with us.

I believe these great forces have come into the world to stay. I do not believe that when the redemption of Zion comes, and when truth triumphs, that all the great discoveries which make for the betterment of mankind are going to be relegated to the back ground, not a bit of it. Electricity has come to stay, the power of steam has come to stay. The power to control these things must be acquired by the people who would be in the foreground. We must progress. Take Nelson or Paul Jones and put them in a modern man-of-war, and what would they do? They would be as helpless as babes, because conditions are changed, and conditions are continually changing, and we have got to take advantage of the conditions to make our way in the world.

Let us see to it that our sons and daughters are educated men and women, and that they compare favorably with educated men and women that go out from other communities. And that need not detract from our faith. A man said to me the other day, "When you come to insist upon these material things, you destroy the faith of the Latter-day Saints." In other words the argument is made that you cannot educate the people and still have them retain their faith in the Gospel. That is nonsense. The Gospel of Jesus Christ comprehends every truth there is in the world, educationally, morally, physiologically, all that we can attain. The Prophet Joseph laid the maxim down to us, that everything that was good, everything that was excellent, everything that, made for

the betterment of mankind, belonged to us, and it was our duty to acquire it.

May God bless us, my brethren and sisters, and keep us in the faith. I rejoice in the Gospel, and bear testimony to its truth. I wish you to sustain us, your brethren and sisters down in Mexico, with your faith and prayers, that we may all unite for the upbuilding of the kingdom of God and the consummation of His purposes. May the blessings of the Lord rest upon us all, is my prayer in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL.

During the time I occupy this position, I desire to be safeguarded by the Holy Spirit of God. I have no desire whatever to say or do anything that can be construed to hurt the Church. I am perfectly willing to bear my individual responsibilities, but I believe a responsibility rests upon every man and woman in the Church of Christ to protect the Church, although I am confident that the Lord is amply able to take care of the Church of Latter-day Saints, whether we succeed or fail: I have that faith.

I am a strong advocate of individuality and agency. I value it above everything that I can conceive of, except salvation. I am very doubtful if a man can be saved in the kingdom of God who has no individuality, and does not assert his agency, because salvation is an individual work. This is the Church of Jesus Christ, and is no man's Church. It does not belong to President Joseph F. Smith, and he does not pretend to say that it does; nor to his counselors, nor to the Twelve Apostles; it is the

Church of Jesus Christ of Latter-day Saints, and I am sure that the Lord will take care of it, no matter what we do, whether we do right or wrong.

It is my desire to read to you an excerpt taken from a magazine; I do not wish you to get the idea that it is scripture. I presume some of our enemies would like to take issue with us on the ground that we have no right to go outside of the Bible, Doctrine and Covenants, Book of Mormon, and Pearl of Great Price for texts to be used in the pulpit. I read as follows:—

"I believe that a question of super-eminent importance has been raised, the question whether the pulpit shall be free or whether the pulpit shall not be free. The whole question of the churches is involved in this question.

"The chief office of a minister, I take it, is not to represent the views of the congregation, but to proclaim the truth as he sees it. How can he serve a congregation as a teacher save as he quickens the minds of the hearers by the vitality and independence of his utterances? But how can a man be vital and independent and helpful if he be tethered and muzzled? . . . The minister is not to be the spokesman of the congregation, not the message bearer of the congregation, but the bearer of a message to the congregation.

"We are all muzzled by civilization. It is unlawful to speak evil of our neighbor. To refer to his conduct or business injuriously is libelous. It is also dangerous socially. The newspapers are muzzled; they cannot print 'all the news,' or one per cent. of the news; the lawyers, doctors, politicians, merchants, housewives—all are muzzled. An effective cartoon

might depict a muzzled clergyman preaching to a muzzled congregation.

"The fact is that a civilization is a compromise. We waive certain natural rights for security in the possession of other rights. Among the waived rights is the right of free speech. You can say anything you like on a desert island; in town you cannot. And upon the whole most of us prefer to live in town, muzzles and all.

"What shall we say then? Shall we sacrifice truth to conventionality and prudence? As a matter of fact, we do continually. How far it is justifiable to suppress or color religious truth (if we divide truth into sections) in order to maintain the *modus vivendi* rests ultimately on the individual conscience."

It is not my intention to decide "that we are all muzzled by civilization," nor "the fact that civilization is a compromise," but my conviction is that this people have "waived certain natural rights," as well as religious rights "for security in the possession of other rights."

The chief point I have in mind at this time is that when we became members of the Church of Latter-day Saints we waived certain rights and privileges. At least that was my understanding when I became a member of the Church. Of course, my case is different from those of our people who were converted to the Gospel in the world, as I had no choice in the matter. I was born in Salt Lake City in 1853, and when eight years old was baptized and became a member of the Church. It was hardly a voluntary action on my part at that time, although I strongly believe, as Elder John Nicholson has said, "that Latter-day Saints are born and not

made." I am hopeful that the Gospel has found its way into every fiber of my being, as I truly love the Church of Jesus Christ of Latter-day Saints and its organization, and am thoroughly converted that the Priesthood and authority of God has again been restored to the earth. I love the people, and hope the day will never come in my life and history that my integrity and devotion to the truth of the Gospel will ever be in question.

Now, as I said, I waived certain rights when I became a member of this Church; I waived the right of sin. I had my agency and individuality; but as long as I am a member of this Church, I waive the right to sin, to transgress. When you joined the Church, became members of it, you also waived the right to do a great many things. You have no right to break the ten commandments, have you? You have no right to be dishonest. You have no right to commit adultery, or to be immoral. You have waived all these rights. You have waived the right to break the Word of Wisdom. And in many other things we have waived our rights, and sometimes I feel muzzled when I wrestle with my nature and human weaknesses. You know there is no other man just like me in all Israel, and probably you are glad of it. I am having a pretty hard time wrestling with myself. I don't feel self-righteous; I feel more like that poor fellow who stood on the street corner and bowed his head and said, "O God, forgive me, a poor sinner." I feel confident, when I think about the matter carefully, that some people become self-righteous in their own estimation, because they keep one or two or more commandments they then com-

mence to exercise "unrighteous dominion" when they find a transgressor in the Church. Now, Latter-day Saints, you have all "sinned and come short of the glory of God," and you stand condemned before the Lord unless there is such a thing as repentance and forgiveness of sins. It is a question, How long will it take for me to secure salvation? The Lord only knows; I don't: I am not competent to tell whether I will be saved or not. I am making an effort for salvation, and, as I said, I waived a great many rights in order to become a member of the Church. I have trampled ambition under my feet, for I have an ambition, and it takes me all the time to keep my feet on it. I am sometimes afraid of my friends, because if one don't qualify every statement he makes, he may be like one man said of me in the north country: "Well, he didn't say it but he intended to, and if he will say to me that he did not intend to say it, then I will take back everything I said against him."

I wish to properly express my thoughts and feelings on this occasion. I will read to you from the Doctrine and Covenants:

"Behold, there are many called, but few are chosen, and why are they not chosen?"

(I have been surprised that I was chosen, but there will come another time of choosing, and I don't know whether I will be among the number then or not. You don't know, either.)

"There are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson: That the rights of the priesthood are inseparably connect-

ed with the powers of heaven." Our hearts are set so much upon the things of this world and aspire to the honors of men;" that is our weakness, the weakness of the human family. If you ever change some men along that line you will have to grind them over, for they have got it burned into their souls, and they love the honors of men. As I stand before you today, I do not love the honors of men, but I honor God, and want to keep His commandments.

"And they do not learn this one lesson"—and it is the hardest thing in the world to learn—"that the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the spirit of the Lord is grieved; and when it is withdrawn, amen to the Priesthood or the authority of that man."

It matters not what position a man holds in the Church, if he uses any unrighteous dominion it is amen to the Priesthood that he holds, which is inseparably connected with heaven, and we should begin to learn it now.

"Behold! ere he is aware, he is left unto himself to kick against the pricks; to persecute the saints, and to fight against God. We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose,

they will immediately begin to exercise unrighteous dominion. Hence many are called but few are chosen."

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by longsuffering, by gentleness, and meekness, and by love unfeigned; by kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile."

I grant you that men holding authority have a right to reprove sharply, but they must be sure that they are moved upon by the Holy Ghost.

"Reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reprov'd, lest he esteem thee to be an enemy; that he may know that thy faithfulness is stronger than the cords of death. Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven."

Experience teaches me that when I have been angry, I am quite sure I did not have the Holy Ghost, and I was not in any proper condition to administer reproof. It took me quite a long while to learn that. When I became excited, fanatical, and over-zealous, I mistakenly thought it was the Spirit of the Lord, but have learned better, as the Holy Ghost does not operate that way. My testimony is that the internal fruits of the Holy Ghost are joy, peace, patience, long suffering, and kindness.

I hold the Melchisedek Priesthood; I have the information by which I can trace my authority back to Joseph Smith, the Prophet. Elder William Moore Allred ordained me a Seventy; Levi W. Hancock ordained Elder Allred to the priesthood, and Elder Hancock was ordained by Joseph Smith, the Prophet. Now, I am speaking of myself; I am not criticizing others; I am talking about principles. I stand before you a transgressor, but I am trying to be saved, and that is all God asks me to do. Any man who tries to do the right thing and continues to try, is not a failure in the sight of God. Dreyfus a Jew of the French Army, was falsely accused by his associates because of jealousy and hatred, and it resulted in his losing his appointment, being disgraced and banished. He was afterwards proven innocent and reinstated with honors. His experience and sorrow would not be as great or as serious as mine would be, if, for cause or otherwise, I was to lose my Priesthood and appointment. Such things have occurred through sin, or apostasy, and sometimes it may be because men holding the Priesthood have exercised unrighteous dominion, and have accepted statements made by tattlers, and thus become suspicious, prejudiced and unfriendly.

My brethren and sisters, I want you to be good to me, and help save me. If I can be saved it is an encouragement to every man, woman and child in Israel to make the effort. If you have weaknesses, try and overcome them, and if you fail, try again, and if you then fail, keep trying, for God is merciful to His children. He is a good deal kinder to us than we are to ourselves, more kind to us, perhaps

than some who hold the priesthood are to each other. I have learned the lesson that nothing on earth would be a greater failure to me than to fail to keep my family in the Church. They were God's children before they were mine, and I think the Lord will look after their interests and save them in His own due time. If Golden Kimball, can't be saved in the flesh, after all the struggles and efforts he has made—and I have made a few sacrifices—then I believe God will save him on the other side, and it may be that his earthly father will come to his rescue, and lift up his voice to God in behalf of his child and plead for his salvation. It may take a hundred years to save me, but if I get through in a thousand years it will be a most profitable investment. I have no fancied notions; I have gotten rid of tradition, and of a few false ideas that rested on me. I do not expect to become a god, right away. No, it will take a long time; I am too ignorant. When I stand before my Maker, in the other world, I will be like some of those poor Elders who have been laboring in missions, I will speak with a stammering tongue, and God will look upon me, no doubt, as a child, mediocre in intelligence compared with those who have preceded me.

I conclude my remarks by briefly calling your attention to difficulties that the First Council are meeting in selecting the names of Seventies from the many quorums of Seventy for missions. Letters of inquiry are sent to them to ascertain as to their moral, spiritual, financial and physical condition, and as to their willingness to accept a call from the Presidency of the Church for a mission. A very

great effort is being made by the brethren to protect the interest of our people at home, as we are no longer in possession of all the business interests in the State of Utah, but are met with sharp competition and unless great care is taken to protect these interests, our people will be the "hewers of wood and drawers of water." Also we find many Seventies living in cities and other places as employees, and as soon as they are called on missions, their families are left without means of livelihood. The Lord has said "that men who will not provide for their own are worse than an infidel, and has already denied the faith," and as there is no plan established for a missionary fund, such men cannot very well be called on missions. Besides, the Stakes and Wards of Zion must be protected, as well as the home circle, as it sometimes happens that fathers go on missions and their children lose the faith. We also excuse Seventies who are aged, physically disqualified, financially disabled, and others who are in debt and their homes mortgaged, so that you can readily understand how difficult it is to secure missionaries who have had experience and are qualified to preach the Gospel. There are many pathetic stories that might be told as to the unfaltering, unwavering faith of many of our brethren of the Seventies, as well as their wives and children, who are willing to make any sacrifice in order to preach the Gospel to the children of men. They have not forgotten that the Gospel found them in foreign lands through the efforts of other Elders who have made greater sacrifices than Seventies are called upon to make at the present time. These Seventies are

sometimes, from a human point of view, disqualified because they are not educated, but we feel confident that the Lord is well pleased with His Seventies when they manifest a willingness to leave everything that they hold dear to go forth among the children of men, and testify of this great work.

I pray the Lord to bless you. Amen.

The choir and congregation sang the hymn:

Now let us rejoice in the day of salvation;
No longer as strangers on earth need we roam,
Good tidings are sounding to us and each nation,
And shortly the hour of redemption will come.

Benediction was pronounced by Elder James W. Ure.

Second Overflow Meeting.

In the Assembly Hall at 2 p. m. Elder Hyrum M. Smith presiding.

The singing was efficiently rendered by the Temple choir. Before the close of the services, the presiding officer announced that the music of all the hymns that were sung had been composed, or harmonized, by the conductor, Prof. Charles J. Thomas.

The choir sang the hymn:

Jesus, mighty King in Zion,
Thou alone our guide shalt be;
Thy commission we rely on,
We will follow none but Thee.

Prayer was offered by Elder Henry Beal.

The choir sang the hymn:

Go, ye messengers of glory;
Run, ye legates of the skies;
Go and tell the pleasing story,
That a glorious angel flies,
Great and mighty,
With a message from the skies.

ELDER JOSEPH A. M'RAE.

(President of Western States Mission.)

My brethren and sisters, there have been many thoughts pass through my mind during the time that this conference has been in session, and I am truly thankful to my Father in heaven that I have had the opportunity of attending the meetings which have been held. I have rejoiced in the testimonies that have been borne by my brethren, and I rejoiced in the declaration that was read the first day of the conference by Brother Whitney, the declaration by the President and his counselors, that was accepted by the body of the Church in conference assembled. When that document was being read I could not help but reflect on the first hymn in the book:

The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled!
The dawning of a brighter day
Majestic rises on the world.

The clouds of error disappear
Before the rays of truth divine;
The glory, bursting from afar,
Wide o'er the nations soon will shine.

The Gentile fullness now comes in,
And Israel's blessings are at hand:
Lo! Judah's remnant, cleansed from sin,
Shall in their promised Canaan stand.

Jehovah speaks! let earth give ear,
And Gentile nations turn and live;
His mighty arm is making bare,
His cov'nant people to receive.

Angels from heaven and truth from earth

Have met and both have record borne;
Thus Zion's light is bursting forth,
To cheer her children's glad return.

It seemed to me that a dawning of another day had come upon us, and that we are beginning a new era in the organization of the Church of Jesus Christ of Latter-day Saints. I wonder in my mind what influenced each of you to come to conference. I know why I came. It was to become acquainted and to be associated with you, to partake of the Spirit, that I might return again to the mission field over which I have been called to preside, and tell the people there, the elders, the Saints and those who are not members of the Church, what a glorious time we have had.

In sitting here this afternoon, looking over this congregation, seeing throngs of people that are passing to and fro on the outside, and realizing that many thousands are assembled in the tabernacle to hear the word of God, I could not help but say within myself, This people is of necessity a social community. They are not hermits, they are not a law unto themselves, but we each depend upon our brothers and sisters to a degree for strength to bear that portion of the kingdom that has been committed to our care. I rejoice in the Gospel of Christ, and in the testimony the Lord has blessed me with. I rejoice in the opportunity I have had of laboring in the mission field for a few years, presiding over some of your sons and daughters, directing their footsteps and teaching them the Gospel, telling them how to go among the people and do the work which they are appointed to accomplish. In viewing the work they have done

I rejoice exceedingly. They are a noble band of brethren and sisters, doing their duty, keeping the commandments of the Lord, and striving every day of their lives to preach the Gospel unto those who do not know it. The people in our field are inquiring for the Gospel, asking for it, and listening to the testimony of the elders; but we do not have enough elders and sisters to preach the Gospel in the districts where we have been called. We have, practically, three states in our mission that have no elders preaching in them. One has only two elders covering the entire state. Of course they cannot cover it as a whole, we have to confine them to a small district, which keeps them busy. Two other states have not had elders in them for three or four years, because we can not spare them. We have letters now, in our desk in Denver, asking for elders to come and preach the Gospel to the people, invitations that we cannot comply with. I feel that the Gospel is spreading abroad in the land. I often ask the Elders in the mission field, Are we keeping pace with the rapid progress that the Gospel is making? Are we keeping up with this great movement that has been established by our Father in heaven? Are we keeping the commandments of the Lord, so that we can go back into the presence of our Father in heaven with those who shall be received in His kingdom? When I see the rapid strides that are being made in the mission field, and the progress of the people, I wonder if our friends and relatives at home, who are offering up prayers and petitions for our welfare, realize what is being accomplished today by the missionaries in the field. We have a corps

of missionaries striving to the utmost of their ability to preach the Gospel; we have no place for drones in our hive, we have all resolved to be workers in a great cause. I could not help but realize, as I said before, that our associations together here are accomplishing good. My association with the mission presidents, visiting their headquarters, has done much for me, I have blessings in my heart for President Ellsworth, who presides over the Northern States mission. I say God bless him; he has been an inspiration in the things that I have learned by visiting his mission. When he asked me to take 1,500 copies of the Book of Mormon, more than two years ago, I thought it was more than we could afford to carry. So I solicited President Robinson to take some off our hands, and I sent him 200. We kept the remainder on our shelves, and did not send them out to the missionaries. A few months ago an inspiration came to me, and I decided to send each elder in the mission six copies of the Book of Mormon, and to the conference presidents I sent twelve each. We sent 450 Books of Mormon out in one week. Some of the elders said, "What do you want me to do with these?" I said, Put them in your grip, do anything you please, but I am going to send another half dozen in a very short time, and follow that up. Some of the elders were at first timid and backward in their efforts to place the Book of Mormon before the people, and we realized that to get them to work we must throw responsibility upon them. In the 23 months preceding the first day of last December, we sold in the mission field 700 copies of the Book of Mormon. In the

four months since then we have sold 800. Not only that, but there were hundreds more of our Church books distributed among the people. The elders also had an opportunity of getting in the homes of the people and explaining the principles of the Gospel unto them. I wonder many times, if we, as a people, understand the Book of Mormon, do we comprehend what it is? do we know why it was revealed in this dispensation? Evidently there was a wise purpose in it, for God thought it of sufficient importance to reveal it before the Church was established. Read the title page to that book, and observe what obligations we are under to distribute it among the people. I have sent letters to the elders telling them we have placed the mark on disposal of the Book of Mormon in our mission field during the present year at 5,000 copies. President Ellsworth, I expect, will tell you a bigger story than that, but he has nearly three times the number of missionaries that we have. I feel thankful for the interest that has been taken in this great work. You may think that your sons and daughters are made book agents in distributing this book, but it is not so. We have elders in the mission field today who have been book agents before they went there, but while pursuing former tactics, they failed in getting the people to purchase the Book of Mormon, so they had to change their plan. The plan that they have adopted now is to hand the individual a Book of Mormon and ask him to read. It makes no difference what portion he reads, any of it is good. As he reads it, the Elder stands there and silently prays that our Father in heaven will touch the heart of that indi-

vidual and cause him to want the book. Invariably it has been sold under such conditions. They are not ordinary book agents, but they are filled with the power of the Lord. We believe the spirit of that book has permeated the hearts of the people. One of the elders, the other day, going into a dry goods store, took a book out of his pocket. He had hardly taken it out when a gentleman, a stranger, saw it, and held out his hand and said, "I have been looking for the Book of Mormon for months, how much is it?" Another instance I recall, of my own experience recently in the city of Denver. I went into a business house and took a book out of my pocket and handed it to the proprietor and said: "Did you ever see that book before?" He said, "No; what are you going to do with it?" I said, "I am going to let you have it to read if you want it." He said, "All right, what is the price?" He wanted the book, and he took it. And so the people in our mission have become aware of the fact that Mormonism has something to give them, and they are inquiring after it, they are desiring to learn the principles of the Gospel. These things that I am telling you about are developing the elders. The elder that I mentioned who took the book into the dry goods store was a timid, backward young man. He said, "I can't give a book away, I can't loan it to the people," and the president of the conference had been doing everything to get him filled with the spirit of the work, and he took the young man with him that morning, and decided on that peculiar action which resulted as I stated. We do not feel like book agents, but feel that we are going forth bearing the

message that God has given to this generation. I have often said to the elders who are laboring in our mission, The Book of Mormon has been written as a message to this generation, and if we withhold that message from them, we will be held responsible to God, as we would be held responsible before the courts of the land by withholding any letter we may have received for delivery.

I feel well in the Gospel. I feel to press on and do all that I can for the furtherance of this great cause. I love my brethren and sisters, and the principles of the Gospel, and I hope that I shall ever have a firm testimony, and not be afraid to stand forth and bear it wherever the Lord shall see fit to send me. May He bless us and help us to do right and keep His commandments, is my prayer, in the name of Jesus. Amen.

ELDER GERMAN E. ELLSWORTH.

(President of Northern States Mission.)

I do not believe I ever attended a conference which has appeared to me to be of more importance than the present one, nor at which I received more inspiration and felt more impressed concerning the position of God's people throughout all nations. The reading of the Declaration at the opening of this conference, seems to place us in a different position before the people of the world, and I am confident that the spirit and import of the same will reach to the ends of the earth. All the world will know more clearly our position toward

the children of men than ever before. I thank God that our brethren, the First Presidency, have made this declaration to the people of the world, that it was approved by the Quorum of the Twelve, and that it has been sustained in this conference unanimously. I am sure that the spirit of the declaration will be felt throughout the earth, for it is a message of truth, bearing the stamp of authority. It is a mighty testimony to the honest in heart and to those who desire to know the truth; and I rejoice in it. My heart rejoices in the spirit of this conference, and in the powerful teachings that have been given unto God's people during the services. I hope and pray to live to see the day when the Latter-day Saints will feel a pride in keeping the commandments of the Lord. That it will be a joy to keep themselves so clean and pure that through them the light of the Gospel shall be disseminated to all the honest in heart of the earth, that they, too, may see and know the way laid down by the Master for the salvation of His children. There are thousands and tens of thousands of honest hearted people in the world who are praying and worshipping devoutly, but all the light and knowledge they have has come to them from uninspired teachers, and they are not to blame for their state of mind. They have been brought up to look upon these self-styled teachers as men called of God, and to believe the things that have been taught by them. They are taught that a call to preach Christ comes from the Holy Ghost, and that ordination is a secondary consideration that may be administered by any preacher. The people never stop to examine the abstract of title to a man's au-

thority. If their interests were centered in a few feet of ground they would look well into the title, but they fail to examine it in such an important thing as everlasting life. I think the time is not far distant when the light that shines from the lives of the faithful Latter-day Saints will draw many of the honest in heart into the straight and narrow path. This is the gospel of liberty, restored through the Prophet Joseph Smith. The world has long worshiped with a gospel of faith only, believing and teaching that faith alone is all that is necessary; but the Gospel of faith and works was restored through the Prophet Joseph Smith and, as an evidence of this, wherever this people have established themselves, they have made their faith manifest by their works. They have built towns and cities, and have beautified the earth. They have gone into waste places and have demonstrated to the people of all nations that they have received a gospel of works as well as of faith. We have endeavored during the time we have had the privilege of laboring in the mission field to show to the people that we have come among them to work, to thus show our faith to teach them the better way. For several years we have given three rules to our missionaries, as a means to success; the first rule is Work, the second Hard work, and the third Persistent, prayerful, honest work. We bear testimony that success has come to every one who has followed these three rules. We have never had an elder go into the field, who has complied therewith, but who has come home with his heart full of joy, with a testimony that God lives, and the messengers of our Father

have been sent before his face to guide his footsteps in the way of the honest in heart, and in the way of friends.

I rejoice, my brethren and sisters, in the wonderful interest that is being taken by the people in the Northern States mission, as well as in the other missions. I believe truly that it is the dawning of a new era, or a new opening for presenting the Gospel truths to the thousands and tens of thousands that desire to know the true way. During the past four years the people's attention has been wonderfully turned toward the doctrines of the Latter-day Saints. As evidence of this, we sold about twenty-five Books of Mormon during February from the office alone, in answer to letters coming from individuals who had met some of our elders. That is almost as many as we sold in twelve months some few years back; not because the elders were less faithful than they are today, but because of the awakening of the people. I rejoice in this, and in the testimony that is given to me by the brethren who are constantly striving to present this great book of scripture to the people. They have related interesting and faith-promoting testimonies concerning the manner in which our heavenly Father has opened up the way for them to bring this book into the homes of the people.

We are meeting hundreds of individuals who speak in very warm terms concerning the work that is done by the Bureau of Information upon this block. I have had several intelligent persons state that it is very strange such a bureau was not established 25 years ago, so that much misrepresentation that has been going on these many years

might have been stopped. Many duly appreciate the very kind treatment they have received at the hands of our self-sacrificing brethren and sisters who come here daily to show people around these premises, and to give them a little information concerning the doctrines and history of the Latter-day Saints.. Some have written to us inquiring for other books to supplement the literature they have received from the Bureau of Information workers.

We also receive many kind words from people who spend their winters on the Pacific Coast. They ask questions that convince us immediately that they have come in contact with some of our elders, for their questions are those referring to matters peculiar to the faith of the Latter-day Saints.

The closing months of 1906, we had a very instructive and beneficial visit from our brethren, Apostle Hyrum M. Smith, and Elder Charles H. Hart of the First Council of Seventy, and I can say that they did us a great deal of good, and strengthened our mission. They gave the people who came to listen to them much valuable instruction. Their visit strengthened the faith of the Saints, assuring them that the Gospel that has been delivered to us is a Gospel of common sense, a Gospel that teaches men and women to be natural, and that true religion is good common sense revealed from our Father to His children.

We do not take any glory to ourselves for the condition that now prevails in the mission. We feel that our Father in heaven is pour-

ing out His spirit upon the people throughout the nation; the spirit of inquiry concerning this Gospel is being awakened in their hearts. All we have to do is to labor and seek earnestly to be led to those who are prepared to receive it. We feel very much encouraged in that the Book of Mormon, which is scripture to this generation, is being widely circulated in the Northern States mission. We succeeded in distributing over 6,000 Books of Mormon during last year. Besides there was about 20,000 10-cent books and over 400,000 tracts distributed. This is a much better showing than we were able to make the year previous. I do not believe our street meetings, or our Gospel conversations were any fewer on account of the increased labor in disposing of books and tracts. The Saints are faithful concerning their tithing, which has steadily increased during the past five or six years, as also have the offerings of the people. This is evidence that God has implanted in the hearts of the Saints in the mission the love of the Gospel, and has given them faith to keep the commandments, and to impart of their substance to help build up His kingdom on the earth.

May the Lord bless the Latter-day Saints throughout Zion, both gathered and scattered. May He help us keep the commandments that we may reflect the light of the Gospel, that the honest in heart may be gathered together to sing His praises, build up His kingdom, and establish the reign of righteousness in the earth, is my prayer, in the name of Jesus. Amen.

ELDER JOSEPH E. ROBINSON.

(President of California Mission.)

I sincerely desire, my brethren and sisters, your prayers of faith, that what I say to you shall be dictated by the Spirit of Truth, that it may be beneficial to you as well as to myself. I have rejoiced in the testimonies of my brethren this afternoon. I have drank in from them inspiration in the mission work. I have rejoiced exceedingly in meeting with the Saints in this conference. It is grateful to ones' soul to come from the world where there is opposition, or if not opposition, indifference that is more hurtful to us in our labors than opposition, to find such a vast concourse of people of one thought, one purpose and one mind, that are serving the Lord and keeping His commandments, who can truly say that we do know that God lives, that Jesus is the Christ, and that our souls shall live again. It has been, it seems to me, an epoch-making conference. The spirit that will go forth from it will be felt, doubtless, wherever the messengers of truth and salvation are sent, and it may be that even the spirit shall reach beyond the footsteps and go farther than the voices of our elders are heard; for in my experience I have learned that we never know the result of our efforts nor how far-reaching their effects. I was approached today upon the stand by a young man who heard us a few months ago in San Francisco, now come with gladness of heart to tell me that he had joined the Church. We lost sight of him just before the dreadful earthquake that came upon us. I remember once in traveling through

the State of Nevada and stopping for a brief moment at one of the little side stations I was intercepted by a young man who came up to me and wanted to know if he had heard me speak upon the corner of Grant and Geary, in San Francisco, upon a certain date. I told him I was there about that time. He shook hands with me very warmly, and told me he wanted to come to Utah and to know more about that which he had heard that night on the street corner. When I arrived in the city, coming up the street here, I saw a gentleman looking at me rather peculiarly, and he approached and asked if he had not heard me on the occasion before mentioned. I told him, yes. He said that he was going east, and he had been constrained to stop off and visit the city, and if he could have found employment here it was his purpose to have remained. I will say that these two incidents were brought about by the one meeting, each of the young men having heard me speak just that once; and I thought to myself, how far and how wide do our testimonies go and whence are they carried? I have met men from various parts of the country who have said that when they heard our testimony, that "that is the same thing that I heard some elder say in the South," and another, "in New England," and another told me "in Australia;" and one man said, "How is it that wherever you people are you always bear the same testimony; you do not differ like us fellows of the world do. I am a Sunday School teacher, but another teacher differs with me in the interpretation of the Scriptures, but you fellows all speak the same way." He wanted to know if we were schooled and

trained in our academies or seminaries of learning to that end. I referred him to the words of Isaiah concerning the last days: "Thy watchmen shall lift up their voice, with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion," and that He had brought again Zion. And the same testimony that Isaiah bore, along with the ancient prophets, and that was borne by the elders in these various places is borne by the Latter-day Saints in Zion. This was a testimony to me that we are of the house of Israel, that we are that which we claim, the true worshippers of the Lord Jesus Christ, seeing eye to eye, to His glory, understanding alike the precepts of His Gospel.

I rejoice very much, as my brethren have, in the Address that has been issued to the world. It is manful and able; it carries conviction with it. The proof of each statement is in the matter set forth in itself. I thought what a splendid tract it would make for us in the missionary field, that here authoritatively by the Presidency of the Church, endorsed by the body of the same, are these very principles brought together before the world. We elders have possibly been discredited, in part, because of our youth and inexperience, and people have said, "that may be the way you look at it," and oftentimes they do make such remarks, when we meet them. Sometimes they say: "Well, you are different from the rest of them; if they were all like you, they would be all right. If they would teach the same at home that they do in the world we could accept it." Now they have it authoritatively from the heads of the

Church, endorsed by the people in conference assembled.

I am glad to report, my brethren and sisters, that the condition of the California mission is much better than it was a year ago. This I hardly thought possible, following in the wake of the fire and the earthquake, that destroyed our home and the homes of many of the Saints in San Francisco, that shut us out of any hall, that precluded all our street work, or any particular efforts in that city for some time. But despite it all, the Saints in that district paid a greater tithing last year than the year before. The tithes of the mission are several hundred dollars more than they were the year previous, an evidence of increased faith and zeal. The work done by the elders has also been very much greater, so far as statistics are concerned, than ever before. The number of homes visited by "invitation" has increased over 100 per cent. The number of homes visited in tracting, has increased about 60 per cent above the year before, and the number of tracts distributed about 35 per cent. and the number of books distributed about 300 per cent, and baptisms more than 100 per cent above the previous year. I have hardly ever spoken of statistical matters, because I thought it not particularly interesting, but the reports of my brethren made me feel to say this much for our mission in California.

When it comes to speaking of your sons, my brethren and sisters, I want to tell you that some of the choicest souls that are upon the earth have been laboring with me in that mission, and I know it because God has loved them, He has magnified them in the eyes of the

people. He has made the weak strong, and given wisdom to those who seemed like babes and sucklings. Some of the mighty of that land have been confounded, and have been made to stand in awe, almost, at the wisdom of some of our boys. Some of the leaders of that state have complimented me upon the appearance which they make upon the streets. One physician, who is a member of the State Board of Medical Examiners, told me: "Elder Robinson, whenever I see one of your boys on the street, I want to take him in my arms and bless him, because I can see cleanliness of life in his face and bearing. Before I knew you, before I knew of the mission of the Mormons in this state, I had this same desire and feeling in my heart, whenever I saw any of them." He has written me some letters calling me "Dear Brother," and saying "God will reward you and your boys for the work you are doing in uplifting humanity. You doubtless will sit with them at Jesus' feet, and I trust that I may be there, or be permitted to be where I may at least look on." The Chief Executive, or Ex-Governor of our state has been a friend of our people. The Secretary of State, a long-standing friend. Also the mayors of the largest cities. And of the two million and odd inhabitants of Californit, three-fifths of them are grouped within seventy miles of San Francisco and Los Angeles.

We have done some work in Arizona. We went into the great mining camp of Bisbee, and found a little branch there almost disrupted, the presiding elder partly discouraged. We assisted them a little while, and then went to Douglas, where the branch work had ceased

entirely, and helped them. Brother Kimball, who presides in that Stake, followed our footsteps, and made a full ward organization at Bisbee and established a branch in Douglass. We felt that this was largely through the work of the elders in those two cities. We have had good success in Tucson, Arizona. We have finished recently our labors in the city of Phoenix, the capital of the state; and while there, this winter, had the privilege of meeting with some of the lawmakers of that territory, and with some of the leading commissioners of the counties, who met there to advise about ways and means for the improvement of their various districts. So that in this way we have come in touch with some of the leading spirits of these two states. In Nevada we have done but little. It is filling up rapidly with people, and when the mad rush for gold somewhat relaxes, we hope to be able to do some good there. I wish to say that possibly the most joy that has come to us is the fact that we have been able to interest anew some of our brethren that have gone into those states or territories, that we have been able to reclaim some of the girls that have been led away by the glamor of the world, by the thought of better employment, through the specious tales that designing men have told them. In this we have had a great deal of comfort and consolation come to us, in the thought that we have been able to save some, or cause their return. Who are more precious to us than the sons and daughters of the Saints?

I want to refer just briefly to one of the thoughts put out in our Address to the World. It is a matter that I have brought before the lead-

ing men that I have come in contact with in the state of California, and that is respecting our position toward the general government of the land and the hope that we entertain in relation to it.

I do not know that the Latter-day Saints themselves fully realize all that the Lord has in hand, or intends for the Gentiles, the people of these United States. In the Book of Mormon wondrous promises are made to them. The Lord speaks of this land as the chosen land of Joseph, where the tree of liberty should be planted, that all the nations of the earth should find protection under its branches, that in its beneficence it should reach out over the nations of the land with its succor and protection to all who should come to it; that, for this purpose, the Lord inspired the constitution, the men who framed it being raised up by Him, that His kingdom or His Church might be established here under the protection of the most benign and free government of the world, and thus make its propaganda of the truth. These are the words which the Lord speaks in relation to it:

"According to the laws and constitution of the people which I have suffered to be established and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore it is not right that any man should be in bondage one to another. [So that he could claim that he was not responsible for his acts, or that another might be held responsible for them.] And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this

very purpose, and redeemed the land by the shedding of blood."

In the prayer which was offered, and which was given by revelation to the Prophet and Seer, Joseph Smith, and which was read in the Kirtland temple at the time of its dedication, March 27, 1836, these words occur:

"Have mercy, O Lord, upon all the nations of the earth, have mercy upon the rulers of our land, may those principles which were so honorably and nobly defended, viz., the Constitution of our land, by our fathers, be established forever."

How can they say that we seek to tear down our Constitution and laws in view of these words? Again:

"Now these words, O Lord, we have spoken before thee, concerning the revelations and commandments which thou hast given unto us, who are identified with the Gentiles."

"We," the Saints of God, then assembled in the temple, "who are identified with the Gentiles." Their interests, my brethren and sisters, are our interests; our interests are their interests, as a commonwealth, and we cannot be separated from them. A kingdom cannot grow up within a kingdom established upon democratic principles as this government has been. I might make a broader interpretation, probably, than is justifiable in reading to you from the great Prophet Daniel, but I read from the seventh chapter and 27th verse, speaking of the times when the Lord shall again establish His kingdom, the works which should follow in its wake, and how the little stone that was cut out of the mountains without

hands should roll forth and fill the whole earth, he says: "And the kingdom and the dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Now in our declaration, we state that God does nothing arbitrarily. Then He does all things naturally, and they follow as the natural sequence of conditions or events. He has predestined the events of the nation. He did intentionally set up kingdoms for various purposes, and He made Joseph a savior to his father's household and people in Egypt. If it had not been for the power of the kingdom in which his life and destiny were cast, he could not have done it. King Nebuchadnezzar, whom God placed at the head of the nations of the earth, made it possible for Daniel to exercise the wondrous power which he did. Otherwise I believe that we would not have known of him as a prince of the House of Judah. Even Rome, which was set so bitterly against the Christian Church, as well as the Jew, enabled Paul to accomplish most successfully his mission in the earth. When the forty members of the Jewish scribes had said that they would neither eat nor drink until they had consummated the apostle's death, that power was taken away by the strong hand of Rome. And when Felix and Agrippa would have freed him, he had made the appeal to be tried according to the rights of a Roman, by the Roman law. By that means his life was saved, and he was taken to the household of Caesar, and had the privilege of de-

claring for upwards of two years, if I remember aright, the Gospel in the very household of the emperor, to the reclamation or conversion of many souls of Caesar's household. Conditions in this time and this day, thank the Lord, are different than in the cases to which I refer, for the Lord has not designed that His work should be thwarted or brought to naught in this dispensation, but I believe that this government and the people of this government will help us to maintain it. I believe God's kingdom could not have been set up under other conditions or under any other government. How then is the law going forth from Zion and the word of the Lord from Jerusalem? You will remember that Christ is to come and reign as King of kings and Lord of lords. When He comes we will not all be Latter-day Saints; but there will be Protestants, and there will be Catholics in the nations of the earth and in this land. Christ will reign over the kings of the earth, and they will acknowledge Him as the King of kings. They will pay tribute to Him, and kings and queens shall be the nursing fathers and mothers of the Saints of the Most High, and the kingdom which will be set up will protect the Church, as I understand it, which will then be a protege of that kingdom and the Gospel shall be preached by the people of the Church, and the Great King will see that we have liberty in those states and countries which today shut their doors against us. Scarcely more than a decade ago, the Iron Chancellor, Bismarck, of Germany, speaking of the United States, said it was only a great "Commercial Ox," that it should not be taken into consideration in connection with

diplomatic affairs. What is the condition today? When John Hay, Secretary of State, voiced the general policy of this nation in regard to the Japanese war, declaring that Manchuria should not be divided, that the integrity of China should be maintained, the whole world stood aghast at his boldness. And Russia, even if she had won, would have lost under that policy, for then she held Manchuria in her own grasp; but the policy that was sent out by the United States was maintained and accepted by the peoples of the old world. Again, the question of the republics to the south of us, our position with relation to them has been fully defined by President Roosevelt, by Secretary Taft, also by Secretary Root, in convention at Rio Janerio, recently, as well as the policy that we propose to follow in Oceanica. And the peoples of the world have accepted the position of the government of the United States in reference to these matters, and received our sentiment, and it has molded their legislation, while ten years ago they would not have listened to us, nor dare we have presumed to undertake to set forth what we would do in their territory or upon their continents. President Roosevelt has intimated to the powers of the earth what position the United States would take in regard to the government of the Congo Free State in Africa, and they have accepted it. Are we beginning to mold the sentiment of the world?

Are we preparing for the law to go forth from Zion, as well as sending the word of the Lord from Jerusalem? Who are the people of the Saints of the Most High God? Are they the people of Germany?

are they the people of England? are they the Scandinavian people? are they the people in the republics to the south of us? are they the people of China, or India, or of Africa? You will say, doubtless, in your hearts, that they are the people of the United States, the Gentiles, with whose interests our interests are identified in the constitution and government which was prayed for, that it might *forever stand*. Then do I make too broad the application when I say that the government should be given to the people of the Saints of the Most High God? It is something, at least, for us to think about, for we are but a handful of people, and the prophecies made concerning us must certainly be fulfilled soon, if fulfilled within the time stated. We are scarcely 400,000 people, and look at the four and a half millions of souls in New York City alone. We could scarcely police that city properly, let alone govern the eighty millions of this Republic. I tell you that our interests are identified with the interests of the Gentiles, and when they come to understand our purpose and our mission, as this proclamation will give them to know, they will not look upon us as a menace to the nation, nor as threatening the powers of government, but, quite the reverse, they will be brought to the knowledge of the fact that we are the true worshipers of the Lord Jesus Christ, that we would be the true conservators of peace on the earth and of good will toward men—rendering that which is just and true to all our fellows, by giving them a greater and better conception of that which God has destined for this nation and people, and not only for those who are living, but

for those also who have long since died.

May the spirit of this conference, the spirit of truth, the spirit of liberty and of fairness, go abroad in the world. May the spirit of faith, of courage and integrity rest down upon our people, and find place in their hearts, that we shall not set our feet in forbidden paths, that our faces shall not be turned away from the light, but that we shall follow after the worthy example of our sires, and emulate the virtues of our mothers, until our Father shall say, "Enough, my son, or my daughter, come home, for you have kept the faith, you have finished your course, you have fought a good fight, and henceforth there is laid up for you a crown of righteousness, and not for you only, but for all those that love the Lord Jesus Christ." Amen.

The choir sang the hymn:

O God, Thou God who rules on high,
Bow down Thine ear to me:
O listen to my humble cry,
O hear my fervent plea.

ELDER CHARLES H. HART.

One of the quorum of the Twelve expressed himself the other day, that it seemed to him a very short time indeed since our last general conference; and so it seems to me at this time. Since that conference in addition to visiting the Northern States mission, as referred to by President Ellsworth this afternoon, it was my privilege to accompany Elder Hyrum M. Smith through the Central States mission, and I had an opportunity of noting the excellent conditions of missionary work in both of those missions. We

had an opportunity to observe missionary life in various stages of development. There was the young missionary, fresh from the field, or from the forge, with hardened, caloused hands, but with determination written upon every feature of his face, that, with the help of the Lord, he would make a success of his missionary work. There was the sick elder, who was trying partially to conceal his illness, lest it might result in an untimely release,—the missionary who was willing to take his chances on laying down his life in the missionary field rather than to return home before having fulfilled what is generally considered to be a full missionary term. Then there was the older missionary, the family man, who had left his wife and little ones at home praying for his safety and anxious for his return only after he had filled an honorable mission; the strong man weeping for joy at receiving an honorable release, realizing that he had fought a good fight as a soldier of the cross, had received an honorable release and was about to return home to his loved ones. The sight of fifty missionaries coming in almost as it were by magic, at a set time, from all points of the compass, walking in, some of them a distance of hundreds of miles, to attend the conference and, strange to note, not one of them appearing to be the worse for wear, neatly dressed, cheerful and joyous, not speaking of any hardships they had suffered, but rejoicing in the opportunity of bringing souls unto Christ. And then I remembered that, formidable as the number appeared to be in a small village, the missionaries in the world number more than thirty-five times such a band as this, and that here at home

there are tens of thousands of elders who have performed similar unselfish service in behalf of mankind, and there are thousands of others at home waiting to receive the call, and that those numbers are duplicated by faithful wives and mothers who are content to remain at home, some of them, perchance, enduring toil and privation, that their husbands, sons and brothers might perform this act of self-sacrifice for the good of mankind. As keenly as they might miss the company of the husband or the brother, they would not have him return before having fulfilled a faithful mission. And all this in a commercial age, an age of greed and graft, when men generally are seeking, exclusively almost, "the almighty dollar." Surely here is something new in the world—a system such as this, a people such as this, in an age when newspaper and magazine writers, and preachers, are commenting upon the lack of faith that exists in the world, the falling off of church attendance, people ceasing to read the Bible, the spirit of skepticism, the spirit of graft and greed and unrest; when preachers concede that the middle class of people are losing interest in religion, debating the question whether it is a loss of faith in the church or whether it indicates something more deep-seated than that, and means the loss of faith in God Himself. Surely in an age such as this, when special programs of classical music have to be advertised in order to induce people to attend a short service of sermonizing, to have the interest that is now shown by the Latter-day Saints in meeting together, in proselyting—it is certainly in strange contrast to the

conditions I have mentioned as existing in the world.

In visiting, recently, a number of the stakes and a large number of the wards I have been fully convinced of the accuracy of the report that was made by President Smith at the opening of this conference. There is a lively interest taken by the people in religious matters, in meeting together and in observing the laws and ordinances of the Church. In one town the Bishop was able to report that not one young person in that town was a breaker of the Word of Wisdom, boy or girl; and that the men who broke the Word of Wisdom, or at least, who used tobacco or liquor, could be counted upon the fingers of one hand, and then there would be fingers to spare. In a number of settlements every person could be accounted for, those who were not sick or absent from town were at the meetings.

An elder reported to me during this conference that he had almost secured a choice convert to the Church, a learned man, educated for the ministry, a practicing lawyer, a man who took an interest in religious affairs; that he had been converted in reference to the principles of the Gospel, and that the only thing lacking was that he was not yet convinced that an angel of the Lord appeared to Joseph, the Prophet; that he was not convinced of the angelic visitations or the revelations upon which the Church is founded. Certainly a very important element was still lacking for his complete conversion, for Mormonism with angelic visitations and revelations omitted would be in the religious world what in the drama of Hamlet that play would

be with the character of Hamlet omitted.

An elder told me a short time ago of a visit that he made to Kirtland, in the late seventies. A venerable guide showed him through that temple, the different apartments, the pulpits, etc., and during the time he was complaining somewhat concerning Brigham Young, who was then president of the Church. The guide was no less a person than Martin Harris, and the elder said to him, "How is it, Mr. Harris, that you now complain of the Church? How about that visitation of an angel that you claim to have had? At that the old gentleman straightened up, new life seemed to come into him, and he said, "Just as sure as there is a God in heaven, just as sure as that sun is shining in the firmament, just as sure as the moon and stars give their light by night, just so sure I know that Joseph Smith was a Prophet of God, just so sure I know that I saw the plates from which the Book of Mormon was translated, and that I handled them with my own hands, and saw the angel and heard his voice." And he said, "So long as I live I shall bear the same testimony, and when I die I shall die bearing the same testimony." And, strangely enough it so happened, that after Martin Harris came to Zion and re-joined the Church, and received his blessings in the temple, at his death-bed the same elder was present, and the last audible words of Martin Harris that could be distinguished were words of testimony, supporting the statements that he had always made as to the divine authenticity of the Book of Mormon.

I have sometimes wished that I might have had from some of these witnesses a less formal statement

than the beautiful one which is printed on the fly leaf of the Book of Mormon, signed by the three witnesses, and which carries with it the spirit of inspiration under which it was given; that we might have something more in detail, more particulars from some of those brethren. I chanced to find recently, a statement from Oliver Cowdery, in a letter to W. W. Phelps, and with your forebearance, I will read that statement, as it seems to me to have the true ring, and should have an effect in convincing individuals who have not already been converted, that the man who wrote these words was a sincere man, and that every word he uttered is the truth. In this letter dated September 7. 1834, after telling about the desire for a manifestation from the Lord and how he and Joseph, apart from the abodes of men, had fervently asked the Lord for this condescension, he goes on to say:

"On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously-looked-for message and the keys of the Gospel of repentance. What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard, as the "blaze of day," yes more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, 'I am thy fellow servant' dispelled every fear. We listened, we gazed, we admired. 'Twas the voice of the angel from glory—'twas a message from the Most High, and as we heard we rejoiced, while his love enkindled upon our souls, and we were rapt in the vision of the Almighty. Where was room for doubt? Nowhere; uncertainty

had fled, doubt had sunk no more to rise, while fiction and deception had fled forever.

"But, dear brother, think further, think for a moment what joy filled our hearts and with what surprise we must have bowed (for who would not have bowed the knee for such a blessing?) when we received under his hands the Holy Priesthood, as he said: 'Upon you, my fellow servants, in the name of Messiah, I confer this priesthood and this authority, which shall remain upon the earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness.' I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as it was delivered by the power of the Holy Spirit. Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave, but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior from the bosom of eternity, strikes it all into insignificance, and blots it forever from the mind. The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore, in that day which shall never cease."

How strange, after a man had been given such a glorious visitation and testimony as this, that he should afterwards grow lukewarm in his adherence to the principles of

the Gospel. But at the same time these witnesses never faltered in their adherence to the first testimony that they gave. There may have been a design in this circumstance of their departing from the faith, all three of these great witnesses, in order to strengthen the testimonies that they gave; for do not their testimonies stand stronger and more convincing today, from the fact that they parted from the faith but never departed one iota from the testimony that they gave as to the divine restoration of the Gospel of Jesus Christ in this dispensation?

I pray that the blessings of the Lord may be with you, and that we may be able "to pray always, keeping our lamps trimmed and burning and oil with us, that we may be ready for the coming of the Bridegroom." I ask it in the name of Jesus Christ. Amen.

ELDER ANDREW JENSON.

I have a few reflections in regard to what has been said here today and a few historical dates and facts which I would like to give in connection with the missionary reports that we have listened to on this occasion. Nearly all those who have been appointed to address you this afternoon in this hall may be said to represent the missionary department of the Church, and it is very interesting to note the missionary work that has been accomplished by the Elders of the Church so far; and yet the great missionary work that lies in the future to be accomplished is of incalculable dimensions.

Christ commanded His Disciples, just before ascending into heaven,

that they were to go forth and preach the Gospel to every creature. We find it also recorded that the disciples on a certain occasion approached Jesus, as he sat upon the Mount of Olives, and asked Him about His second coming and the end of the world. In his answer to them he said, "This Gospel of the kingdom shall be preached in all the world as a witness to all people, and then shall the end come."

This Gospel as referred to by the Savior on that occasion, is certainly not to be preached in a great many different ways; but it is to be preached in power; it is to be preached by authority; it is to be preached by the servants of God who have been properly commissioned to go forth for that purpose; it is to be preached as a witness, and for that reason, John, the Revelator, while on the Isle of Patmos, saw that an angel should fly through the midst of heaven, having the everlasting gospel to preach unto those who dwell upon the earth. The Latter-day Saints bear testimony, that that angel has come and that the true Gospel of Jesus Christ was restored through him; but they also believe that the work, the main work of communicating it to mankind, has been committed to mortals who are ordained in the flesh to go forth into all the world and proclaim the Gospel.

I find that this Church, commencing with the time when it was first organized, has ever been true to its calling, to bear witness to the world; since its first organization it has been diligent in sending forth its Elders to perform this great work.

I find that before the close of the year in which the Church was or-

ganized, namely 1830, the restored Gospel had been preached to a considerable extent in the States of New York, Pennsylvania and Ohio (the eastern part of Ohio), in the latter State by Oliver Cowdery and four other Elders who had been sent out on a special mission to the Lamanites.

The next year, 1831, the Elders of the Church extended their missionary labors westward as far as Illinois and Missouri, and preached also in Indiana and Michigan, and going eastward they went as far as Vermont, where the first branch of the Church in New England was raised up by Jared Carter in the latter part of 1831.

In 1832, the Elders reached, in their ministry, the state of Virginia, and preached in that part of said State which is now included in the state of West Virginia; they also crossed the Ohio river at Cincinnati into Kentucky. Other Elders, among them Orson Hyde and Orson Pratt, the same year introduced the Gospel in New Hampshire, Connecticut, Massachusetts, Rhode Island and Maine.

In 1833, the labors of the Elders were extended into New Jersey and in 1834 into Tennessee and Arkansas. During the few following years, the Gospel was introduced into nearly all the Southern States.

Then came the martyrdom of the Prophets and the exodus of the Saints from Nauvoo, and it seems as though nothing has ever happened in the history of this Church to verify the saying of the Savior in regard to the mustard seeds, so perfectly as that same exodus. Hit the head of a mustard plant, when ripe, and it will scatter the seed abroad, so that it will cover a great area. The departure of the Saints into the western wilderness

became the immediate means of introducing the restored Gospel into the western half of the United States. The circumstances connected with the driving out of the Saints from Nauvoo, at this particular time led, among other things to the sailing of about two hundred Saints from New York on the ship "Brooklyn," in the month of February, 1846. This ship doubled Cape Horn and introduced the Latter-day Saints with their Elders to the people of California, where they commenced immediately to preach the Gospel on the 31st day of July, 1846, when they landed; and until the present time California has never been without a Latter-day Saint.

I find also that as the Saints were driven westward, and as their camps moved across Iowa, and through that part of the country which is now Nebraska and Wyoming, the influence of Mormon Elders and Saints generally were felt in those parts. I find furthermore, that the Mormon Battalion, in being called to perform their grand march westward in the service of their country, in the latter part of 1846, traversed over what is now the state of Kansas in almost its entire length. "Mormon" Elders prayed, preached and sang the songs of Zion around their campfires as they traveled along toward the setting sun. Also a part of what is now Oklahoma was traversed by these same Latter-day Saint soldiers in their journeyings, as were also New Mexico and Arizona. And when the Mormon Battalion arrived in southern California, in the early part of 1847, there was another introduction of "Mormonism" into that state from the east.

In the year 1847, also, the exiled

Saints pushed their way through to these western valleys of the mountains and founded their first settlement in what three years later became by congressional act the Territory of Utah. A fraction of the Mormon Battalion, as they journeyed from California eastward to join their families and friends in the valley of the Great Salt Lake, passed through portions of what is now Nevada and Idaho in the fall of 1847.

Retracing my steps a little I may add that as early as 1837 the Gospel, as restored by the Prophet Joseph Smith, was preached by the Elders of the Church in Wisconsin and Maryland; as early as 1838 in North Carolina and as early as 1839 in South Carolina and Mississippi. Before 1843 the Elders, in their travels, had reached Alabama, Florida, Delaware, Georgia and Louisiana. A branch existed in New Orleans as early as 1848. Oregon first became a missionary field for our Elders in 1856.

I will now, for a few moments, direct your attention to our missionary labors in foreign lands. In 1832, when the Church was only about two years old, the restored Gospel reached Canada through the instrumentality of Joseph Young, Brigham Young and others. Joseph the Prophet, Sidney Rigdon and others preached in Upper Canada in 1833 and Parley P. Pratt opened up a great mission in and about the city of Toronto in 1836. From Canada the Gospel spread to England. Elder Heber C. Kimball and others were sent to that country in 1837 and laid the foundation of that great and fruitful mission. Scotland was first visited by our Elders in 1839, Ireland in 1840 and Wales in 1841.

But so far the Gospel had been preached only to English-speaking people. In 1843 the first Elders were called to the Pacific Islands. This mission was in a certain sense really the first foreign mission of the Church that is as far as foreign languages are concerned. Four Seventies were called that year from Nauvoo to go to the islands of the Pacific. One of these (Brother Knowlton F. Hanks) found a watery grave before reaching his destination. He was the first of our missionaries who was buried at sea. The other three Elders arrived at the Society Islands in safety, and about the time Joseph and Hyrum Smith were martyred in Carthage jail the first branch of the Church was organized by Addison Pratt on the island of Tubuai among a people who did not speak the English language. One of these first missionaries to the Pacific Islands, Elder Noah Rogers, was the first of our Elders to circumnavigate the globe. In that first mission in the Pacific Ocean still known as the Society Islands Mission there are today about 1500 members of the Church.

In 1849 the restored Gospel was first introduced into France by the late William Howell and the following year by Apostle John Taylor and fellow-missionaries who organized a branch of the Church in Paris.

In the fall of 1849 a number of missionaries were called from this valley—the first Elders called to foreign fields from Great Salt Lake Valley. Nearly all of these were called to open up new missionary fields among non-English speaking peoples and while it took some of these Elders many months to reach the different countries in which

they had been assigned to labor, the next year, 1850, found them all entering upon their missionary work with more or less success. Thus, in 1850, a very successful mission was opened up in Denmark through the instrumentality of Apostle Erastus Snow and others. The first converts were also made in Sweden that year by Elder John E. Forsgren. Another mission was opened in Italy by Apostle Lorenzo Snow and missionary companions, and another one in Hawaii by Hiram Clark, George Q. Cannon and eight other Elders.

In 1851 the Gospel door was opened to the inhabitants of Switzerland, Norway, Australia and Chili, while William Willis brought the glad tidings to India and missionaries from Denmark first visited Iceland in the far off north.

In 1852 the Elders penetrated further into their missionary fields, but did not open up any new ones of very great importance that year.

I forgot to state that as early as 1841 the first Latter-day Saint missionary visited the Holy Land. Apostle Orson Hyde was the man who went there, and on the top of the Mount of Olives he dedicated that historical land for the gathering of Israel in the last days. Subsequently Palestine became a regular missionary field as a part of the Turkish mission.

In 1853 our elders first preached the gospel on the island of Malta, in the Mediterranean which once was a missionary field of the Apostle Paul. Two elders also went to Gibraltar and commenced to preach the Gospel in Spain. Their work, however, was almost confined to the garrison under the English flag for when the elders attempted to cross the isthmus into Spanish Territory proper they were forbidden

to do so by the civil authorities.

In 1853, also, the elders entered the West Indies as missionaries, but met with little success. They also went to Prussia that year, but the elders going there were promptly banished from Berlin, and not till years later were missionary labors successfully commenced in the German-speaking part of the world. China was also tried as a missionary field in 1853. Brother Hosea Stout, an old stalwart Nauvoo "Mormon," went there, together with others, but they soon got discouraged and returned home. The Chinese, however, have become more enlightened since that time, and we have reason to expect that a successful missionary field will be opened in that land in the near future.

In 1854 the Gospel was first preached in New Zealand, but scarcely any attention was paid to the Maoris until 1883. In 1884, missionary work was first commenced in Turkey in Europe. In 1888 the Samoan mission was opened, and in 1894 our elders began missionary labors in Tonga, another group of islands in the Pacific Ocean. In 1900 the Hervey group or Cook Islands and also the Marquesas group were made missionary fields by our elders. In 1901 Japan was entered by Elders Heber J. Grant and others.

In summing up, I may state that so far we have preached the Gospel quite successfully in all the states of the Union, also in Canada, on the north, and in Mexico, on the south; but I might say that North America is the only grand division of the globe that we have fully covered by our missionary operations.

In Central America we have done next to nothing. In 1902 some of

our Elders established themselves temporarily in Gautemala; but we have not preached in San Salvador, in Honduras, in Nicaragua, in Costa Rica, or in British Honduras.

In South America, we have done some preaching in Chili and Peru, but we have not done any missionary work in Columbia, Venezuela, British Guiana, Dutch Guiana, French Guiana, Brazil, Bolivia, Paraguay, Uruguay, Argentina and Equador. All these countries in South America will yet be made missionary fields by our Elders.

In Europe, we have done extensive missionary work. We have large and numerous branches in Great Britain, Germany, Denmark, Sweden, Norway, Switzerland, Netherlands, and Belgium; but we have only a few Saints in Austria-Hungary, Italy, Greece, Turkey in Europe, Russia, Romania, Servia and Bulgaria. We have not preached at all in Spain and Portugal.

In Asia, we have done limited work in Turkey (in Asia) including Palestine and Asia Minor, and also in parts of India, and we have visited China and Siam; but we have done nothing in Asiatic Russia, Afghanistan, Baluchistan, Persia, Thibet, Arabia and Korea.

In Africa we have only established a mission in the Cape Colony but there are other states there in which we have not yet preached the Gospel. Some of our Elders have visited Egypt, but have done but very little preaching there. As stated the only place where we so far have preached in Africa is the Cape Colony, in South Africa. Our Elders went to Cape Town in 1853 and continued their labors in that colony for 11 years. Nearly all the saints then emigrated, and it is only of late years that the Gos-

pel door has been again opened to the people in that part of the world.

We have preached the Gospel in all the Australian colonies, including New South Wales, Victoria, Queensland, South Australia, West Australia and Tasmania, and also on both islands of New Zealand.

In Oceanica, or the smaller islands in the Pacific Ocean, we have preached the Gospel in the following groups: Society Islands, Tuamotu Islands, Hawaii, Samoa, and Tonga, and to a limited extent, also, in the Marquesas, and on the Cook Islands, (Harvey group).

My brethren and sisters, we expect to preach the Gospel in all the world; and by way of conclusion I will say: May God speed the day that religious liberty may be given to all the inhabitants of the earth; may the time soon come that all may enjoy the fruits of the Gospel as freely as they now enjoy the sunshine of the Almighty; and may that love of liberty which has been kindled in the hearts of the people in our own land spread throughout the entire world, until our elders can go forth in peace and safety and preach the Gospel to every nation, kindred, tongue and people. This is my sincere prayer in the name of Jesus Christ. Amen.

The choir sang the hymn, "Jesus, lover of my soul."

Benediction was pronounced by Elder William Spry.

Outdoor Meeting.

The great Tabernacle and commodious Assembly Hall were crowded beyond their capacity, and

an outdoor meeting was conducted, from the steps of the Bureau of Information building, in behalf of the multitude outside.

Elder George Albert Smith presided, and Prof. Charles Kent led the singing.

The congregation united in singing the hymn, "We thank Thee, O God, for a Prophet."

Prayer was offered by Elder Frank Sheffield.

The congregation sang the hymn: "O my Father, Thou that dwellest."

ELDER WM. T. JACK.

Elder George Albert Smith introduced William T. Jack of the Cassia, Idaho, stake. Elder Jack was much pleased with the conference and the excellent spirit which prevailed. From the crowds of people thronging the space, unable to gain admittance to the meetings in the buildings, it is evident that Zion is growing. He rejoiced in the possession of a testimony of the truth of the Gospel which he had received through the Holy Spirit. This is the privilege of all who have embraced the Gospel, and carried out the teachings of the same. The speaker testified of the divine mission of the Prophet Joseph Smith, and said his work was the beginning of a marvelous work in the latter days. There is no fear regarding this work, nor for those who abide by the principles of the Gospel, for it will lead them to eternal life.

ELDER F. S. BRAMWELL.

President F. S. Bramwell of the Union, Oregon, stake, was the next speaker. "I am reminded very forcibly, on this occasion of the vision seen by the ancient prophets, when

they said that in the last days the house of the Lord should be built in the tops of the mountains and that all nations should flow unto it." The fulfillment of that prophecy is here and now, for Israel has gathered here from all nations. Whenever the people of the world become converted to the Gospel the spirit of gathering comes upon them at once, and in following the promptings of this spirit they come to Zion. When we look to the Temple on our right, we behold one of the works of Mormonism; when we gather to praise the Lord we have the witness of the Spirit, and we sing and praise God with the knowledge in our souls that the Gospel is true and that God lives."

ELDER GEORGE F. RICHARDS.

Elder G. F. Richards said he had cause to be exceeding joyful in the manifestations of the goodness of God to him, and for the testimony of the truth of the work which he possessed. "I rejoice in my testimony of the truth of the mission of Joseph Smith, and it is the privilege of every man to obtain the same testimony. The Lord approves those who acknowledge their testimony under any and all obstacles, and show by their lives that they acknowledge God, for we are in His image and have attributes that may assist us to attain perfection."

The congregation sang the hymn, "Now let us rejoice in the day of salvation."

ELDER NEPHI U. S. C. JENSEN.

Elder Jensen also expressed himself as much pleased with the spirit of the outdoor gathering, and with the practical workings of Mormon-

ism. There is nothing that attracts the people so much as the preaching of the Gospel of Jesus Christ. Every Latter-day Saint can give an answer to the question, "Do you know that Jesus Christ lives?" They do not hesitate; they do not stop to explain; with all the fervor in them they answer, "Yes, I know that Christ lives, and that He is the Redeemer of the world." Let us be charitable and forgiving. The genius of the Gospel of Christ was expressed in Christ's words to the Magdalene, when her accusers had fled, "Go thy way and sin no more." It is not that you have sinned; but it is that you sin no more, that will save your soul.

ELDER RULON S. WELLS.

Elder Rulon S. Wells said in part: "To me there is ample evidence that this is the work of the Lord. The impress of divinity is upon it. Surely the Lord has wrought a marvelous work and a wonder since He revealed to the boy prophet the fulness of the everlasting Gospel. The angel seen by John on the Isle of Patmos has flown through the midst of heaven with the everlasting Gospel, and all who will may obey it and receive a salvation. The great obstacle in the way of the world is that they will not turn away from their evil ways. If they would do so and repent, they would become susceptible to the truth. The speaker bore a strong testimony to the truth of the Gospel."

ELDER GEORGE S. YOUNG.

Elder George S. Young, of the presidency of the Teton stake, made a brief address in which he expressed his pleasure in meeting with

the Saints here, and added his testimony regarding the truth of the Gospel.

ELDER JAMES G. DUFFIN.

Elder James G. Duffin said that during the seven years of his incumbency of the presidency of the Central States mission, in receiving and releasing more than 600 missionaries, he had not had occasion to release a single elder for misconduct or sin. The many attempts to defile Zion had proven fruitless, and the good old doctrines taught the young men and young women by their mothers at home had saved them in their hour of trial, and he thanked God for such young men and women, such mothers and such a Gospel.

ELDER GEORGE ALBERT SMITH

closed with a few appropriate remarks, commending the patience of the large crowd, and bearing testimony to the truth of what had been said.

The congregation sang, "The Spirit of God like a fire is burning," and benediction was offered by Elder Henry D. Wallace.

Closing Session.

In the Tabernacle, at 2 p. m.

President Joseph F. Smith called the meeting to order, and announced that an outdoor meeting would be held under direction of Elder George Albert Smith, also another overflow meeting in the Assembly Hall.

The choir sang the hymn:

An angel from on high
The long, long silence broke;
Descending from the sky,
These gracious words he spoke:
"Lo! in Cumorah's lonely hill
A sacred record lies concealed."

Prayer was offered by Elder Lewis W. Shurtliff.

The choir sang the anthem,
"Grant Us Peace, O Lord."

ELDER JOHN HENRY SMITH.

Be not "lovers of pleasure more than lovers of God."—A reasonable degree of recreation and amusement unobjectionable.—Excess is dangerous to morals.—Responsibility of parents in controlling pleasure-seeking children.

I think, if my memory serves me correctly, it was St. Paul, in one of his epistles to Timothy, who said that in the last days men shall be "lovers of pleasure more than lovers of God." It occurs to me that the truth of this is now being realized, and that the tendency to become lovers of pleasure more than lovers of God is growing in many parts of the world; nor are we ourselves as free from this disposition as we should be. President Lund this morning, in dwelling upon reverence and respect for the Sabbath day, recognized by the Christian peoples of the world as the day appointed for rest and worship, pointed out to us the necessity of remembering the suggestions contained in the revelations of our Heavenly Father to us in our own time. I believe we are more censurable in regard to this tendency of pleasure-seeking than perhaps in any other respect, without it may be our continued disregard of the Word of Wisdom, concerning which the

brethren have been speaking. The spirit of the times leads us in the way of amusement. I am not one of those that have serious objections to amusement; on the contrary, I am in sympathy with a reasonable amount of recreation and pleasure. But when we note the fact that the weekdays are devoted largely to pleasure, and the Sabbath day is also taken for that purpose, we cannot help but feel that there is an overstepping of legitimate bounds in this direction. From the beginning of this work, the Latter-day Saints have been accorded the privilege by our Heavenly Father, through His servants, of enjoying themselves in a reasonable way in the dance, in representations upon the mimic stage, and in social gatherings in keeping with legitimate exercise, to lighten the heart and give the mind release from the turmoils and struggles that come to every man and woman who perform their part and discharge the responsibilities of life. But when we find our young people engaged in a variety of amusements nearly every evening in the week, with scarcely an evening spent at home, and indulging in companionships that are not in keeping with the right, going to places of amusement where men and women of all classes are permitted to congregate, and mingling with influences that tend to demoralization, it would seem to be time to call a halt. I believe that a more thoughtful and prudent course of conduct should be pursued by us in connection with these matters, and that these general gathering places, wherein our sons and daughters are permitted to congregate, should be modified in their effects. Where places are open continuously for those classes of

amusement that bring the immoral and impure into contact with the innocent and the pure, and the door is opened for the introduction of immorality and crime into every village, town and city throughout the land, the Latter-day Saints should be much more thoroughly upon their guard in regard to this than they have been perchance. As I remarked before, I am a believer in legitimate and proper amusements. The boys and girls, the fathers and mothers, should mingle together and have proper recreation and pleasure, but free from the possibility of vicious and impure association. The children entrusted to our watchcare should not be turned loose thoughtlessly, without guardians or chaperones, into the companionship of men who scheme and devise for the injury and overthrow of their kind, who boast of their conquests, and who rejoice in the opportunities offered them to lead from the path of rectitude any young or thoughtless girl that may be brought into their company. The same is true in regard to the other sex, where there are abandoned and impure women, whose companionship is a menace to thoughtless and imprudent boys. Thrown into that species of company, they are apt to be led from the path of rectitude and the mark of shame written upon their brows by some overt act of an impure character.

I trust that the suggestion of St. Paul may be held in remembrance by the Latter-day Saints, as well as by all other Christian people who reside in the communities where we have companionship, that in the enjoyment of the pleasures which come from legitimate association we shall show reverence and regard

for our Father in heaven, that blight shall not come upon us by the spread of that spirit of thoughtlessness and recklessness and extreme desire for pleasure which shall carry from the home circle every evening and during much of the day, as well as upon the Sabbath day, members of so many households among us. I ask my brothers and sisters to look at this matter thoughtfully and prudently, and that as a community, standing at the head of homes, having the salvation of the community at heart, we shall seek to make this impress upon our own children; and that we may not find ourselves, because of the liberality of our neighbors in connection with these things, unable to throw around our own the proper restraints necessary to keep them in that purity of life and that consistent course of conduct which we so much desire; that respect and regard for the Supreme Being may be maintained, and that they may not drift with the current, lose their power of control, and become unthankful, inconsiderate, and in every way improvident, so far as reverence for our Father in heaven is concerned. I believe that when the great judge of the quick and the dead shall look into the lives of His children and consider the problems involved in the well-being of his sons and daughters, we will find ourselves under most serious condemnation for the extent to which we are permitting these children of ours to go unchecked. I recognize the experiences through which you go, from my own experiences along the same line. It is impossible to put a wise head upon young shoulders, and to impress upon the mind of a boy or a girl that their companionship should be guarded most

carefully. They say to you, Why, this brother or that sister allow their boys and girls to go hither and yonder; they have no objection to their being found in restaurants, enjoying the companionship of undesirable persons; they do not object to their sons and daughters frequenting the skating rinks, or in the great resorts that grow up in our communities; why should you object to our going when all around us have these privileges? I presume such remarks are brought to the home of every father and mother. But I am satisfied that our regrets will be much greater in the future than they have been in the past unless we shall bear in mind the sacredness of the obligation of fatherhood and motherhood in this connection. Let them sing the songs of Zion; let them enjoy themselves legitimately in the dance; let them have their privilege of visiting these pleasure resorts under conditions that shall restrain them from the possibility of being thrown into the companionship of vile men and women who would lead them from the path of rectitude and implant in their hearts the seeds of their overthrow and destruction. I ask you to weigh this problem, that our children may not stand with those who shall be lovers of pleasure more than lovers of God, but that in the enjoyment of the proper pleasures of life, guarded by the companionship of the wise and prudent, they shall receive their lawful opportunities, rightly honoring the Supreme Being and the moral rules given of Him, sustaining the principles of righteousness, and bringing out the powers with which their Father has endowed them in the most complete and proper manner. I realize that in order that we

may accomplish this, and restrain our children from the possibilities of immorality and crime, more care and thought must be bestowed upon these matters than we have been wont to give them in the recent past. Not that I would deny any boy or girl those proper pleasures which relieve them from the toil and struggle that some may have to undergo in life; but when they break out in open rebellion against every principle of good government, when they propose to mingle with the vile and the impure, when they find companionship pleasurable with those whose lives are to be censured by every thoughtful father and mother, we shall be under condemnation if we permit them without effort on our part to drift in the line of that destruction, and our regrets will be great at no distant day, for it may be your boys and my boys, your girls and my girls, that will by their misdeeds bring to us sorrow and heartache.

I bear my testimony to the truth of the Gospel, and to the wisdom of the Apostle Paul when he appealed to the people to guard against becoming more the lovers of pleasure than the lovers of God. I commend the spirit that has been manifest in this conference, in the instructions that have fallen from the lips of the elders from first to last. Reformation is requisite among the Latter-day Saints in the care we bestow upon the children which God has given to us. May the Lord bless you with understanding and faith. May the good work move forward in the accomplishment of its great destiny, that as our boys and girls shall go into the world they shall be entrenched in the moral virtues of the Gospel of Jesus, and be clean and sweet

among the children of men, in the fulfillment of the great destiny He designs they shall accomplish; that they shall indeed not be lovers of pleasure more than lovers of God, but that they shall be lovers of God and enjoyers of legitimate pleasures, under the influence of the good Spirit that comes from on high, designed for their uplifting and betterment. This is my prayer in the name of Jesus Christ. Amen.

Sister Emma Ramsey Morris sang, as a solo, the hymn, "Come, come ye Saints."

ELDER ORSON F. WHITNEY.

Priesthood and people are one.—Prominence provokes criticism.—President Joseph F. Smith.—Government by consent of the governed.—What it means to "sustain" our leaders.—Union the price of safety.

A great many good things have been said during this conference, and a great many good things remain unsaid. The main care of a speaker at such times, is, not to find a subject, but to select one, to choose the thoughts and ideas that will best suit the occasion, and then have the power to impress them upon the minds and hearts of the hearers. No man can do this of himself. The Holy Ghost is the great teacher, and all that God's servants can do, all that they are expected to do, is to put themselves in a position and keep themselves in such a state of heart and mind that they can be acted upon by that divine Spirit which makes manifest the things of God. I hope I shall have this Spirit during the few minutes that I shall stand before you.

Many of the texts dwelt upon

and elaborated in the previous meetings have been drawn from the Declaration that was read here upon the opening day. Linger in my memory are a few lines of that Declaration, which, it seems to me, we might profitably reflect upon. They run something like this: "The effort to differentiate the 'Mormon' priesthood and the 'Mormon' people, by allowing that the latter are a good, honest, though misguided folk, while alleging that their leaders are the personification of all that is bad, is a most futile one. The great majority of the male members of the Church hold the priesthood, and though constituting the official body of the Church, they are a portion of the people. Priesthood and people are inseparable, and, vindicated or condemned, stand together." I invite your attention to these lines.

Why should it be thought that there is a great gulf of difference between the priesthood and the people of the Church of Jesus Christ of Latter-day Saints? Who are these men that have been chosen to be the General Authorities of the Church, to be the Presidencies of the Stakes of Zion, and the Bishoprics of the Wards? Who are the men and women that stand prominently before the people in our auxiliary organizations? Have they come from outside the Church? Are they angels from Heaven, or demons from Hades, immortal beings, sent here to preside over a mortal Church and its departments and institutions? Why, no. They have come up from the ranks of the people. True, their spirits came down from God; but so did the spirits of all the members of the Church. The spirits of all men have come from God, and

have taken upon them mortal bodies, to undergo experiences that will prepare them for honor and glory and eternal lives in the worlds to come. But the men who have been chosen to preside over the Church, over the Stakes of Zion, over the various Wards, and the men and women who are officers in the auxiliary organizations—are only a portion of the people. They have the same faults and weaknesses, and the same virtues, as their fathers and mothers, and are no better and no worse than the average of the people from whom they came:

But because they are prominent, because they have been placed on high, their weak points are more manifest than they would be if they had remained where they were. They are not one whit more perfect for having been lifted into prominence, although they are expected to set an example to the people. President Heber C. Kimball was once conversing with a friend, when he stopped in his talk and picked up a twig or stick from the ground. It had been raining, and adhering to this little stick were particles of mud, and he held it up to illustrate the conversation. He said to his friend, "If that stick had remained upon the ground, you would not have noticed that it was covered with mud, but when I lift it up, the mud is about all that you can see; you can hardly recognize anything else. So it is with men and women when they are singled out for positions in the Church." How true this is. Such men and women become targets for criticism; their faults are more apparent, or are more dwelt upon, than their virtues, because of the positions they hold.

Who is now the President of

this Church? He was a "Mormon" boy, born at Far West, Missouri, in the midst of trials and tribulations, eleven days, I believe, after his father had been torn from his wife and children, cast into prison and condemned to death. His home was sacked and pillaged by a mob, who, in their efforts to rob the helpless family whose husband and father had been taken from them, tore to pieces a bed and tossed it upon the sleeping form of an infant child, almost smothering him out of existence. That child was President Joseph F. Smith, born in the midst of persecution, cradled in peril, enduring from childhood the hardships and privations of a pilgrim and a pioneer, manifesting his faithfulness and integrity in the midst of the people; his whole life an open book. Finally he becomes the head of the Church, chosen of God to be His prophet, and sustained by the people as their president. A "Mormon" boy!

And who are the Twelve Apostles? Who are the First Council of the Seventies? Who are the Presidents of Stakes, the High Councilors and the Bishops? They are mostly the sons of Latter-day Saints. They are the boys who have grown up among you. Chosen from the ranks of the people, they have all the virtues and all the failings of their ancestors. Why look for perfection in them? Why expect the priesthood to be better than the people, or the people to be better than the priesthood? "As with the priest, so with the people." They belong to the same class; they are inseparable, "and vindicated or condemned, stand together."

Nevertheless, there is a difference between the people and their

leaders; it is not a physical difference, it is not a moral difference, it is not a spiritual difference; it is simply this: these men who hold authoritative positions in the Church have been chosen for those positions, not only by God Himself, but also by the people of God. That is the difference. Joseph F. Smith is God's prophet, because God wants him to be; and he is our President because we want him to be. And he could not be the one nor the other a moment past the time when he would cease to be acceptable to God and to His people. Neither could any man, nor any woman, in this Church, perpetuate their power and authority beyond the time that God and the people were willing to sustain them.

You saw yesterday an exhibition of the doctrine of common consent, which prevails in the Church of Jesus Christ of Latter-day Saints. The great principle enunciated in the Declaration of Independence, that governments derive their just powers from the consent of the governed, permeates this Church and lies at the foundation of its government, determining the manner of the choice of men and women to hold office therein. This has always been the rule of the Church. There is no room in it for tyranny, for usurpation, for the exercise of unrighteous dominion. As our President has often informed us, this work is not only the work of God, it is also our work; every man, woman and child in the Church has a personal interest in this cause and is a joint proprietor with God in all that pertains to it.

The Prophet Joseph Smith, who was sustained in the beginning as the President of this Church, did

not make himself the President. God chose him to be His Prophet, and the people sustained him as their President. Yes, this man who had looked upon the face of the Father and the Son, who had communed with angels, who had had revealed to him the "sacred record" long "concealed," concerning which we have been singing, who had received the imposition of hands by holy angels, conferring upon him the priesthood—the Aaronic priesthood, which empowered him to preach faith and repentance and to baptize for the remission of sins, and the Melchisedek priesthood, which empowered him to bestow the Holy Ghost upon those who had been baptized,—after all these wonderful exhibitions of the power of God, this man and his associate, Oliver Cowdery, were required to submit their names to a little congregation on the 6th day of April, 1830, when this Church was organized, that it might be seen whether or not those assembled—a little over thirty in number—would sustain them as their leaders. They were sustained, and thus became the first and second elders of the Church. But the query arises, Suppose they had not been sustained? Suppose that little flock had voted against, instead of for, Joseph Smith and Oliver Cowdery, what would have been the consequence? Would it have taken from those two elders the priesthood which God had conferred upon them? Would it have taken away the gifts which He had given them? Would it have blotted out the fact that the dispensation of the fulness of times had been opened by the personal appearing of the Father and the Son to Joseph Smith? Would it have re-consigned that sacred record to

the Hill Cumorah? Would the work have gone backward from that hour? Not at all. It would have had this effect, and this only: that little congregation would have been without the gifts and powers that God had conferred upon those men. It could not have been the Church of God. It would have been a body without a head. The priesthood would have been separated from the people. The Prophet, just before going to his death, speaking to the Nauvoo Legion and denouncing mob violence, said to them, "Will you stand by me in the vindication of these great principles which God has committed to my care?" And they threw up their hands and shouted "Yes!" The Prophet replied, "It is well. You are a good people, and I am willing to lay down my life for you. Had you done otherwise, I should have gone out there (pointing to the west) and should have raised up a mightier people." This shows what would have resulted had that little flock, the Church of God, on the 6th of April, 1830, rejected Joseph Smith and Oliver Cowdery as their leaders. They could have gone anywhere on earth, where men and women would have been willing to receive them, and could have built up the Church and Kingdom. But God recognizes the rights of His people, along with the rights of His priesthood, which are His own rights. God and His people constitute this Church, and these men who have been chosen to be the teachers, the counselors, the leaders are the Lord's servants, His representatives, the instruments and agents through whom He acts, to guide and bless His people.

I want to remind this great con-

gregation that you who raised your hands to sustain these men in their positions, made a solemn covenant with God that you would sustain them in very deed. In effect, you covenanted that you would pray for them, that you would uphold and defend them, that you would exercise your faith for them, and would listen to their counsels; and that you would not go forth from this conference to tear down these men, to stab them in the back, and seek to weaken their influence among your brethren and sisters and among the children of men. You made that covenant. See that you keep it; for it was a covenant with God, and cannot be broken with impunity. You had the power to reject any and all but you chose to sustain them. Now see that you do it.

There is little danger to this work from the outside. The worst perils that threaten us are always from within. God has pledged His word that this kingdom shall never be thrown down nor given to another people. But if there ever was a time when this work was really in danger, it was because there was something wrong within, and not because the powers of earth and hell were arrayed against it. A captain of a ship in a storm was approached and asked if there was any danger. The tempests had been beating upon the vessel for days; she had been driven out of her course; the waves were rolling mountain high; the appearance of things was perilous, and the passengers were fearful. "Captain, is there danger?" asked one. The Captain smiled reassuringly, and replied, "Not one particle, so long as conditions remain as they now are. I have been down be-

low; I have examined the machinery; every wheel is moving as it was ordained to move; every pin is in its place; every man is at his post; everything is working well, and as long as this continues, there is no danger whatever; but," he added, "if a single wheel refused to move, if a single pin were out of place, if a man were to rebel and mutiny, there would be danger that we might all go to the bottom of the sea." I think this an apt illustration of the Church of God, of the good ship Zion, plunging her way majestically through the billows of tribulation in this world of pain and trouble and tears. So long as we serve God, and are one with each other, the storms that come from without and spend their fury upon us, pass harmlessly over; they only have the effect of driving us together, making us feel for one another, love one another, and strengthen one another. But let there be one traitor in the camp; let there be disobedience, treachery, indifference, or division in the Church, and the danger is great until that condition is removed. But God has pledged His word that this work shall never be thrown down, and it is my faith and my testimony that if we remain united, if we refuse to listen to those insidious voices that would introduce schism and dissension between the people and their leaders; if we present an unbroken front, and are one in faith and practice of the principles of the Gospel; if the priesthood and the people stand together, then shall the good ship Zion weather every storm and land her precious cargo of souls in the harbor of eternal peace. Amen.

The choir and congregation sang the hymn commencing, "Praise to the man who communed with Jehovah."

PRESIDENT FRANCIS M. LYMAN.

Need of preparation to perform Priesthood duties.—Admonition to Priesthood and Saints to set themselves in order.—Experienced missionaries should accompany the inexperienced.—"The Lord is pleased with His people," and guiding His Church.

The time of our conference is very precious, and I presume every one who occupies a portion of it feels as though he were in a hurry, and perhaps the congregation sometimes wishes that the speaker would hurry.

This has been one of the most interesting conferences that the Latter-day Saints have ever held, and I believe that it will prove most profitable to the Latter-day Saints for all time. I am convinced that our faith will be strengthened, and that we will return to our homes better prepared for our ministry. When I listened to the elders who are presiding over the missions abroad, I was admonished that it is very important that the body of the Priesthood be suitably trained and prepared for the great work entrusted to our care. It is important that we should be well trained from our first reception of the Priesthood, for no man is fully justified who does not magnify the authority which the Lord confers upon him. This authority, held by nearly all the male members of the Church, has come from the Lord, through His servants; and we are a Church of ministers, teachers, exhorters, expounders of the faith and of the

Scriptures, and are expected to be laboring, efficiently and acceptably, at home and abroad. Missionaries are constantly being called for from among the Latter-day Saints; hundreds of them are needed every year. This Church, I suppose, is doing more in the line of missionary work than any other people of the same number. All the churches have their force of ministers; but I know of no church, except this that is made up entirely of ministers. The ministry in this Church is not confined to the male members; for our sisters are also teachers, and advocates, and expounders of the faith. They have a work in the ministry, besides taking care of their homes and families; but of course they are almost entirely home missionaries. A few of our sisters have gone into the world to preach the Gospel, and I suppose there is no sister in the Church but what would go as readily as the brethren if she were called. And that is the difference in Church membership between the brethren and the sisters, just as Elder Whitney has explained the difference between the authorities of the Church and the people. The Elders are *called* and designated by the voice of the Lord, through His servants, and sustained by the people, to hold the Priesthood, to officiate in the foreign ministry, and to preside in the affairs of the Church generally. The brethren are supposed to be in the work from the time they are ordained.

The Spirit seems to prompt me on this occasion to draw the attention, particularly, of the presiding brethren in the Stakes, and Wards, and quorums to the necessity of giving more care to the interests of the brethren entrusted to their

presidency. We want you to give a little closer attention to their condition. The brethren who have spoken in this conference have seemed inclined to commend to us the importance of the Word of Wisdom. I believe that the presiding brethren in the Church set a suitable example before you, and we feel that it should be carried out by all the various quorums and departments of the Priesthood. You should give greater thought and care to your own condition, my brethren who stand in responsible positions. In this regard I commend to you the counsel of the Twelve and the brethren who preside over us, that we take particular pains to examine ourselves, and to be examined by one another, to be considered, questioned, trained, instructed, corrected and reproved, and to be exhorted and placed in order, as you have heard from President Joseph F. Smith. We report to him our condition; we want you to report to us in regard to your condition. We would like you to take particular pains with your brethren. Having first set yourselves in order, set your brethren in order—the High Priests, Seventies, Elders, and members of the lesser priesthood; for you are held responsible, as we are. The First Presidency surely feel that the Twelve should always be in good condition; and when any of these brethren visit you, we would like you to notice them and follow in their footsteps and good examples. You presidents of Stakes and you Bishops, when you are within reach of the Twelve, ask what instructions they have for you and for your assistants in the Priesthood. What is necessary to be done? How shall we take care of those holding the Priesthood who

are entrusted to us. These are questions it would be well for you to ask of the brethren, and they will counsel you. This applies to all the brethren who have the forces of Israel to direct in the different Stakes and Wards and quorums. We ask you to put these forces in order.

As the work requires and as the Lord directs, we make requisitions upon the Presidents of Stakes. We need twenty elders, or forty or fifty, as the case may be, from your Stake. We wish you to furnish us one-third of them veterans, men who have seen service either at home or abroad, men who are established in the faith, and who have ability and integrity. One-third of all we ask for should be trained material, that the young and inexperienced may feel in the presence of these, tried and proven men that they have strength and support, and that they can follow in their footsteps and take instruction from them. How well I remember when I went to Europe in 1860, with President Joseph F. Smith and others. We were young men at that time, and when I was sent out into the missionary field I was placed in the care and company of John Brown, the late Bishop and Patriarch, of Pleasant Grove. Joseph C. Rich, son of Elder Charles C. Rich, was placed in company with James S. Brown. These were two mature, able men, expounders of the faith, men of experience, men of God. So it was with the rest of the brethren. Brother Joseph F. Smith did not need an experienced man with him, for he was already trained, having been four years on the Sandwich Islands, where he had been a faithful and devoted elder. He was a veteran,

although a young man. He had had training and experience such as we had not received. The Presidents of missions should have in the field at least one-third of trained men, and we ask you to furnish that kind to us. We expect them to be in good condition, clean and sweet. We do not want to have to purge and cleanse them when they come here. Bishops, labor with your young men. If they have any faults and failings, let them be corrected, and reproved if necessary, at home. Do not let them be humiliated before the brethren when they come here. Have them so well prepared that we shall be proud of them. Take pains with them, and do not leave it for us to do. I do not leave it for the Presidency to train these brethren of the Twelve. I take particular pains with my brethren, and they take particular pains with me. It is their business to help me, and it is my business to help them. We wish you to help one another, and train one another, so that all will be in good condition and none will be ashamed. I would be ashamed, and so would my brethren, if President Smith had to stand up here and say that the Twelve were not in order, that they would not listen to him, nor take instruction from him, and that they would not reform and improve. That would not do at all. No; we try to labor with ourselves. We have our weaknesses, and we need to be trained and cared for, just the same as you and your brethren. We are of the same kind of material, the same kind of flesh and blood. We are of the royal lineage, just as you are; for we have descended from the Father; our Father who is in heaven, and your Father. We are His sons, and our wives

and sisters are His daughters. There is no lineage more royal than that of the Father and the Son. We are the brethren of Jesus, and you, my sisters, are His sisters.

Now, the Lord is pleased with His people and their condition today. I thank the Lord for what we have witnessed here, and for the union that dwells among the Latter-day Saints. I speak in this way because I realize the Bishops, the Presidents and their Counselors, and the High Councilors are here, and we require and expect of you just what the Presidency require and expect of us. The Presidency would not be satisfied unless these Apostles were proper in their conduct and in their lives. When they travel among you, the Presidency feel that they are properly represented, and that the Lord is properly represented among His people. Our lives are before them, as they are before you, and they have no fear concerning us; we have been before you as long as you can remember us. Now, we want your lives to be at least as good as ours. No man should be worse than we are. It is not pleasing to the Lord that your lives should be worse than ours. We want you to be better, to set us a good example, and to help us. You pray for us; we want you to live and labor with us. Bishops, it is a reproach to you when you send men to us that are not in a proper condition, and that have to be labored with here, or at Liverpool, or in any other mission, by the authorities. We ask you to send them to us in proper condition, that we may know they are conscientious, honest, undefiled, pure and clean, that we shall not be ashamed of their conduct when they go out into the world. The life of

an elder is more to the people than anything he says. The chief thing is what a man does. It was what Jesus did, the example He set, that lifts Him above all others. He walked in the fear of God. He loved the Father and honored Him. He did the Father's will, instead of his own. He was submissive to Him. He was without sin. He set the pattern for us. We should be as like Him as it is possible for us to be.

I have felt thankful to the Lord for the ministry of our brethren in this conference. How beautifully and splendidly they have talked to us! In the doctrines they have laid down no mistake has been made. I bear testimony to you, my brethren and sisters in regard to this Church. From its beginning, with thirty or forty members, on the 6th day of April, 1830, I testify to you—for I know as I know that I live—that this Church has been and is the Church of Jesus Christ. It is the work of the Lord. It was brought to the world and established under the personal direction of the Father and the Son. Such a vision and experience was never given before on this earth, so far as we have any account, as the personal appearing of the Father and the Son at the same time. The voice of the Father had been heard several times, presenting His Son; but it was left for the Prophet Joseph Smith, in the nineteenth century, to be the witness of the Father and the Son, that they live, for they both appeared to him in person. And surely the world needed that witness. No man had seen the Father or the Son for many centuries. Their faces had been hid from the world, until the world had come to believe that God was not a

person at all, that He was not really our Father, that we were not in His likeness; or, if He was a personage, that in some mysterious way the Father, the Son and the Holy Ghost were just one person. It remained for the Prophet Joseph Smith to bear record to the world that the Father and the Son both lived, and that they are as separate and distinct in their personalities as any father and son on this earth.

I bear testimony that this Church was organized by the Lord, and He has maintained that organization from the Prophet Joseph Smith down to the Prophet Joseph F. Smith, without any mistake; for God has directed the choice of every President, every Counselor, every Apostle, every President of Stake, and every Bishop in this Church. The Lord has done it, and it has not been the work of man. He has designated these men, by His own Spirit and voice, and they stand just where they belong, and they will always stand there as long as they are worthy and are not placed in some other position. The Lord is caring for His work and for His people, and He will do it to the end. I want this testimony to come to this congregation, and to all Israel. It is our business to do our duty and to perform our part of the work; for, as Elder Whitney has testified, we are interested in it as well as the Lord. We share with Him, as His children and His trusted servants. The Gospel has been delivered to us, it is in our hands, and we are expected to be the expounders and teachers of this faith until the world is filled with the light and knowledge and power of God. Amen.

PRESIDENT JOSEPH F. SMITH.

(CLOSING REMARKS.)

I desire to say to you, my brethren and sisters, God bless you. I invoke the favor and protecting care, the mercy, forgiveness and loving kindness of the Father of light, in whom there is no variable-ness nor shadow of turning, upon all the Latter-day Saints, and upon all the honest in heart and upright in all the world. May the Lord God bless the people of this State and of the nation, as well as the rulers of the nation. May peace reign in the midst of all the people. May the strife, contention and discontent which exists more or less all over our land be settled amicably, that peace may dwell within our borders, and that our people may be prosperous and happy, and continue to grow in power, number and glory in the land. May the Lord God bless the President of the United States, and his Cabinet, and all the honorable men in public life in our nation, and in the other nations of the world, that peace may dwell on earth and good will towards man.

Our mission is to save, to preserve from evil, to exalt mankind, to bring light and truth into the world, to prevail upon the people of the earth to walk righteously before God, and to honor Him in their lives and with the firstfruits of all their substance and increase that their barns may be filled with plenty, and, figuratively speaking, that "their presses may burst out with new wine."

May God bless the Presidents of the Stakes of Zion and their counselors, and all the officers in the Church of Jesus Christ of Latter-day Saints. May He help them to

be pure, holy, honest, upright men, after God's own heart, free from the sins of the world, broadminded, full of the love of truth, charity, the spirit of forgiveness, mercy and kindness, that they may be as fathers indeed in the midst of the people, and not tyrants. You, my brethren, are not called to be masters; you are called to be servants. Let him that would be great among you be the servant of all. Let us follow in the footsteps of our Master, the Lord Jesus Christ. He alone is the perfect example for mankind. He is the only infallible rule and law, way and door into everlasting life. Let us follow the Son of God. Make Him our exemplar and our guide. Imitate Him. Do His works. Become like unto Him, as far as it lies within our power to become like Him that was perfect and without sin.

God bless the mothers in Zion, and the sons and daughters of Israel, and keep our children from the ways of the world, from transgression and from temptation that will lead them astray. May the power of God be over all the household of faith. May Israel flourish upon the hills and rejoice upon the mountains, and assemble together unto the place which God has appointed, and there prosper, multiply and replenish the earth, and thence spread abroad throughout the land; for the time will come when we will find it necessary to fulfill the purposes of the Almighty by occupying the land of Zion in all parts of it. We are not destined to be confined to the valleys of the mountains. Zion is destined to grow, and the time will come when we will cry aloud, more than we do today. Give us room that we may dwell!

Now may the Lord God of Israel bless you, my brethren, my sisters and my friends. May the mercy of God be extended unto our enemies. We wish them good, not evil. They will bring sufficient evil upon themselves by the course they pursue, and we need not wish evil to come upon them for it will come soon enough if they do not repent. May God have mercy upon them. May He turn the erring from the error of their way, and he that wandereth into the paths of certainty and truth. This is my prayer, and I invoke these blessings upon this great congregation and upon all the people of the Lord throughout the land, in the name of the Lord Jesus Christ. Amen.

The choir sang, "Inflammatuſ," with solos by Sister Lizzie Thomas Edward.

Benediction was pronounced by Patriarch John Smith, and conference was adjourned for six months.

Prof. Evan Stephens conducted the singing of the choir and congregation at all the conference meetings in the Tabernacle, and Prof. John J. McClellan played the accompaniments and voluntaries on the great organ.

The stenographic reports of the discourses were taken by Elders Arthur Winter, Franklin W. Otterstrom and Frederick E. Barker.

D. M. McALLISTER,

Clerk of Conference.

THE ADDRESS

Which appears on the following pages constitutes part of the official proceedings of the Conference, and its connection therewith is set forth in full on page nine of this report.

AN ADDRESS

THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS TO
THE WORLD



"Let facts be submitted to a candid world."

SALT LAKE CITY, UTAH,
APRIL, 1907.



The Church of Jesus Christ of Latter-day Saints to the World,

GREETING:

In the hope of correcting misrepresentation, and of establishing a more perfect understanding respecting ourselves and our religion, we, the officers and members of the Church of Jesus Christ of Latter-day Saints, in General Conference assembled, issue this Declaration.

Such an action seems imperative. Never were our principles or our purposes more widely misrepresented, more seriously misunderstood. Our doctrines are distorted, the sacred ordinances of our religion ridiculed, our Christianity questioned, our history falsified, our character traduced, and our course of conduct as a people reprobated and condemned.

In answer to the charges made against us, for ourselves and for those who, under divine direction, founded our religion and our Church; for our posterity, to whom we shall transmit the faith, and into whose keeping we shall give the Church of Christ; and before mankind, whose opinions we respect, we solemnly declare the truth to be:

Our religion is founded on the revelations of God. The Gospel we proclaim is the Gospel of Christ, restored to earth in this the dispensation of the fulness of times. The high claim of the Church is declared in its title—The Church of Jesus Christ of Latter-day Saints. Established by divine direction, its name was prescribed by Him whose Church it is—Jesus the Christ.

The religion of this people is pure Christianity. Its creed is expressive of the duties of practical life. Its theology is based on the doctrines of the Redeemer.

If it be true Christianity to accept Jesus Christ in person and in mission as divine; to revere Him as the Son of God, the crucified and risen Lord, through whom alone can mankind attain salvation; to accept His teachings as a guide, to adopt as a standard and observe as a law the ethical code He promulgated; to comply with the requirements prescribed by

Him as essential to membership in His Church, namely, faith, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost,—if this be Christianity, then are we Christians, and the Church of Jesus Christ of Latter-day Saints is a Christian church.

The theology of our Church is the theology taught by Jesus Christ and His apostles, the theology of scripture and reason. It not only acknowledges the sacredness of ancient scripture, and the binding force of divinely-inspired acts and utterances in ages past; but also declares that God now speaks to man in this final Gospel dispensation.

We believe in the Godhead, comprising the three individual personages, Father, Son, and Holy Ghost.

We hold that man is verily the child of God, formed in His image, endowed with divine attributes, and possessing power to rise from the gross desires of earth to the ennobling aspirations of heaven.

We believe in the pre-existence of man as a spirit, and in a future state of individual existence, in which every soul shall find its place, as determined by justice and mercy, with opportunities of endless progression, in the varied conditions of eternity.

We believe in the free agency of man, and therefore in his individual responsibility.

We believe that salvation is for no select few, but that all men may be saved through obedience to the laws and ordinances of the Gospel.

We affirm that to administer in the ordinances of the Gospel, authority must be given of God; and that this authority is the power of the Holy Priesthood.

We affirm that through the ministration of immortal personages, the Holy Priesthood has been conferred upon men in the present age, and that under this divine authority the Church of Christ has been organized.

We proclaim the objects of this organization to be, the preaching of the Gospel in all the world, the gathering of scattered Israel, and the preparation of a people for the coming of the Lord.

"Mormonism" seeks its converts among all classes and conditions of society, and those who accept it are among the best men and women of the nations from which they come—honest, industrious, virtuous, and reverent. In their community life they are peaceable, law-abiding and exemplary. Their in-

instincts, traditions and training are opposed to vice and crime. The religion they have embraced, the Church of which they are members, condemns every form of evil, and their lives, with few exceptions, are exponents of righteousness. Many of the early proselytes to our faith were descendants of the Pilgrims and Puritans. Joseph Smith, Brigham Young, and other leaders among the Latter-day Saints, traced their lineage to the founders and first defenders of the nation. Joseph Smith was a native of Vermont, and by vocation a farmer. All trades and professions were drawn upon for the membership of the Church. In England, its first foreign mission field, it was mainly the middle and working classes that responded to the Gospel message. All over the world it has been the same,—our converts have been men and women of character, intelligence, and integrity. There is nothing in "Mormonism" to attract the selfish or the vile.

The effort to differentiate the "Mormon" priesthood and the "Mormon" people, by allowing that the latter are a good, honest, though misguided folk, while alleging that their leaders are the personification of all that is bad, is a most futile one. The great majority of the male members of the Church hold the priesthood, and though constituting the official body of the Church, they are a portion of the people. Priesthood and people are inseparable, and; vindicated or condemned, stand together.

The charge that the Church relies upon duplicity in the propagation of her doctrines, and shuns enlightened investigation, is contrary to reason and fact. Deceit and fraud in the perpetuation of any religion must end in failure. A system of religion, ethics, or philosophy, to attract and hold the attention of men, must be sincere in doctrine and honest in propaganda. That the Church employs deceptive methods; that she has one doctrine for the priesthood and another for the people; that she teaches one set of principles to her members in Zion, and another to the world, is not true. Enlightened investigation is the very means through which the Church hopes to promote belief in her principles, and extend the beneficent influence of her institutions. From the beginning, enlightened investigation has been the one thing she has sought. To secure this she has sent her missionaries into all parts of the world, especially to the centres of civilization and enlightenment, where her literature has been freely distributed; yet too frequently her claims have been disallowed without inves-

tigation, and judgment has been pronounced without a hearing. At the Columbian Exposition, which celebrated the four hundredth anniversary of the discovery of America, the religions of the world were represented in a great parliament, for the purpose of showing "in the most impressive way, what and how many important truths the various religions hold and teach in common; . . . to set forth by those most competent to speak, what are deemed the important distinctive truths held and taught by each religion; . . . to inquire what light each religion has afforded or may afford to the other religions of the world." To this gathering the Church of Jesus Christ of Latter-day Saints, though the most distinctively American church, was not invited; nevertheless she sought opportunity to place side by side with the creeds of all the great historic faiths, a presentation of her principles, and to voice to mankind the truths she deemed most important and most helpful. This opportunity was denied the Church, except upon such terms as were humiliating and subversive of the end sought—a wider publication and a more just consideration of her faith. After such an experience, and others of like kind, though of varying degree, we submit that it ill becomes our accusers to charge us with shunning enlightened investigation.

It has been charged that "Mormonism" is opposed to education. The history of the Church and the precepts of its leaders are a sufficient answer to that accusation. Joseph Smith, the first President of the Church, founded schools, and attended them as a student, as did many of his followers under his advice and influence. Brigham Young, who succeeded Joseph Smith, emulated him as a founder and patron of schools; and every subsequent President of the Church, his associates, and the people generally, have been equally zealous in that cause. In the course of their exodus from Illinois, our people built log school houses while halting on the Missouri river, then the frontier of the nation; and after they had traversed a thousand miles of wilderness, and planted their infant colony in the valley of the Great Salt Lake, school houses were among the first buildings they erected. Such has been the course pursued in every "Mormon" colony. The State of Utah, now dotted with free schools, academies, colleges, and universities, institutions which have given her marked educational prominence, furnishes indisputable evidence that her people—mostly

"Mormons"—are friends and promoters of education. To the Latter-day Saints, salvation itself, under the atonement of Christ, is a process of education. That knowledge is a means of eternal progress, was taught by Joseph Smith:— It is impossible for a man to be saved in ignorance.—A man is saved no faster than he gets knowledge.—The glory of God is intelligence.—Whatever principles of intelligence we attain to in this life, will rise with us in the resurrection.—He who gains in this life more knowledge than another, will have so much the advantage in the world to come. These were aphorisms with the Prophet Joseph Smith.

Neither is it true, as alleged, that "Mormonism" is destructive of the sanctity of the marriage relation; on the contrary it regards the lawful union of man and woman as the means through which they may realize their highest and holiest aspirations. To the Latter-day Saints, marriage is not designed by our heavenly Father to be merely an earthly union, but one that shall survive the vicissitudes of time, and endure for eternity, bestowing honor and joy in this world, glory and eternal lives in the worlds to come.

The typical "Mormon" home is the temple of the family, in which the members of the household gather morning and evening, for prayer and praise to God, offered in the name of Jesus Christ, and often accompanied by the reading of scripture and the singing of spiritual songs. Here are taught and gently enforced, the moral precepts and religious truths, which, taken together, make up that righteousness which exalteth a nation, and ward off that sin which is a reproach to any people. If such conditions are not a sufficient answer to the charge that our homes are un-Christian, subversive of moral influence, and destructive of the state's stability, then we turn to the present generations, "Mormon" American citizens, products of our religion and our homes, for our vindication:— Here are our sons and daughters, submit them to any test of comparison you will; regard for truth, veneration for age, reverence for God, love of man, loyalty to country, respect for law, refinement of manners, and, lastly, in this issue between us and our accusers the crowning test of all, purity of mind and chastity of conduct. It is not inordinate self praise to say of the generations of our people, born and reared in "Mormon" homes, that they will compare favorably, in the Christian virtues, and in all that makes for good citizenship, with any community in this or any other country.

The charge that the Church is a commercial rather than a religious institution; that its aims are temporal rather than spiritual; that it dictates its members in their industrial activities and relations, and aims at absolute domination in temporal affairs,—all this we emphatically deny. That the Church claims the right to counsel and advise her members in temporal as well as in spiritual affairs is admitted. Leading Church officials, men of practical experience in pioneer life, have aided the people in establishing settlements throughout the inter-mountain west, and have given them, gratuitously, the benefit of their broader knowledge of things, through counsel and direction, which the people have followed to their advantage; and both the wisdom of the leaders and the good sense of the people are vindicated in the results achieved. All this has been done without the exercise of arbitrary power. It has resulted from wise counsels, persuasively given and willingly followed.

It has also been the policy of the Church to foster home industries. Where there has been a lack of confidence in some of these enterprises, and private capital has been afraid to invest, the Church has furnished funds that the practicability of the undertaking might be demonstrated; and repeatedly the wisdom of this policy has been made manifest. Thereby the resources of various localities have been developed, community industries diversified, and the people, especially the poor, given increased opportunity of employment and a better chance to become self-sustaining.

We deny the existence of arbitrary power in the Church; and this because its government is moral government purely, and its forces are applied through kindness, reason, and persuasion. Government by consent of the governed is the rule of the Church. Following is a summary of the word of the Lord, setting forth the principles on which the Church government is to be administered:

The rights of the priesthood are inseparably connected with the powers of heaven, and the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon men, is true; but when they undertake to cover their sins, or gratify their pride, their vain ambition, or exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of un-

righteousness, the Spirit of the Lord is grieved; and when it is withdrawn, amen to the priesthood, or the authority of that man. No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy and without guile.

Nominations to Church office may be made by revelation; and the right of nomination is usually exercised by those holding high authority, but it is a law that no person is to be ordained to any office in the Church, where there is a regularly organized branch of the same, without the vote of its members. This law is operative as to all the officers of the Church, from the president down to the deacon. The ecclesiastical government itself exists by the will of the people; elections are frequent, and the members are at liberty to vote as they choose. True, the elective principle here operates by popular acceptance, rather than through popular selection, but it is none the less real. Where the foregoing facts exist as to any system, it is not and cannot be arbitrary.

The Church officers, in the exercise of their functions, are answerable to the Church. No officer, however exalted his position, is exempt from this law. All decisions, rulings and conduct of officials are subject to investigation, correction, revision and final rejection by the general assembly of the priesthood of the Church, its final court of appeal. Even the President, its highest officer, is subject to these laws, and special provision is made for his trial, and, if necessary, his deposition. Where these facts exist in any administration of government, it cannot be justly classed as a tyranny, nor considered a menace to free institutions.

The tithing system of the Church, so often denounced as oppressive, and as imposing an arbitrary ecclesiastical tax, is in reality a system of free-will offerings. True, the members, by the law of the Church, are under moral obligation to pay one-tenth of their interest annually. But from the very nature of the principles on which churches exist, they being voluntary associations for the fostering of spiritual life, and the achievement of moral and charitable ends—in which associations membership cannot be compelled—there is no compulsory means of collecting this or any other church revenue. Tithing

is a voluntary offering for religious and charitable purposes, and not a scheme of extortion for the enrichment of the higher officials. Service in the interest of the Church is given, for the most part, without monetary compensation; where compensation is allowed it is moderate; the high Church officials are not rich, but in the majority of cases are men of limited means, and where it is otherwise their wealth did not come from the tithes of the people;—these facts are a complete refutation of the slander that our tithing is a system of extortion practiced upon the people for the enrichment of the priesthood. Like the Church government throughout, the tithing system operates upon the principle of free will and the consent of those who hold the faith to be divine.

Neither in mental attitude nor in conduct have we been disloyal to the government under whose guarantee of religious freedom our Church was founded. The Book of Mormon proclaims America to be the land of Zion; a land dedicated to righteousness and liberty; a land of promise to certain branches of the house of Israel, and also to the Gentiles. It declares that God will fortify this land against all other nations; and “he that fighteth against Zion shall perish.” By revelation to Joseph Smith the Prophet, the Lord declared that he had established the Constitution of the United States through “wise men raised up unto this very purpose.” It is also our belief that God has blessed and prospered this nation, and given unto it power to enforce the divine decrees concerning the land of Zion, that free institutions might not perish from the earth. Cherishing such convictions, we have no place in our hearts for disloyal sentiments, nor is there likelihood of treason in our conduct. Were we evil-disposed toward American institutions, or disloyal to the United States, we would be recreant to those principles to which by interest and education we are attached, and would repudiate the revelations of God concerning this land.

In reaffirming our belief in the high destiny of America, our attachment to American institutions, and our loyalty to the United States, we declare that these sentiments, this loyalty, have outlived the memory of all the wrongs inflicted upon our fathers and ourselves.

If patriotism and loyalty are qualities manifested in times of peace, by just, temperate, benevolent, industrious,

and virtuous living; in times of trial, by patience, resistance only by lawful means to real or fancied wrongs, and by final submission to the laws of the land, though involving distress and sorrow; and in time of war, by willingness to fight the battles of the nation,—then, unquestionably, are the “Mormon” people patriotic and loyal.

The only conduct seemingly inconsistent with our professions as loyal citizens, is that involved in our attitude during the controversies that have arisen respecting plural marriage. This principle was introduced by the Prophet Joseph Smith, at Nauvoo, Illinois. The practice was continued in Utah, and published to the world, as a doctrine of the Church, in 1852. In the face of these facts, Brigham Young, whose position in the matter was well known, was twice appointed, with the consent of the Senate, first by President Fillmore, and afterwards by President Pierce, to be the Governor of the Territory. It was not until 1862 that Congress enacted a law forbidding plural marriage. This law the Latter-day Saints conscientiously disregarded, in their observance of a principle sanctioned by their religion. Moreover they believed the enactment to be violative of the Constitution, which provides that Congress shall make no law prohibiting the free exercise of religion. Notwithstanding this attitude and conduct on the part of our people, no decision of the Supreme Court upon this question was secured until 1878, more than thirty years after the settlement of Utah; nor were determined efforts made to enforce the law until a further period of five or six years had elapsed. Surely this toleration, under which the practice of plural marriage became firmly established, binds the United States and its people, if indeed they are not bound by considerations of mercy and wisdom, to the exercise of patience and charity in dealing with this question.

If it be charged by those who find extenuation for offenses committed prior to the decision of 1878, that our subsequent duty as good citizens was clear and unmis-takeable, we reply that the situation, as viewed by some of our members, developed a conflict between duty to God and duty to the government. Moreover, it was thought possible that the decision of the Supreme Court might be reversed, if what was regarded as a constitutional right were not too easily surrendered. What our people did in disregard of the law and of the decisions of the

Supreme Court affecting plural marriages, was in the spirit of maintaining religious rights under constitutional guaranties, and not in any spirit of defiance or disloyalty to the government.

The "Mormon" people have bowed in respectful submission to the laws enacted against plural marriage. While it is true that for many years they contested the constitutionality of the law of Congress, and during that time acted in harmony with their religious convictions in upholding by practice, as well as by spoken and written word, a principle committed to them from God, still, when every means of constitutional defense had been exhausted, the Church abandoned the controversy and announced its intention to be obedient to the laws of the land. Subsequently, when statehood for Utah became a possibility, on the condition that her constitution provide by ordinance, irrevocable without the consent of the United States, that plural marriages should be forever prohibited, the "Mormon" people accepted the condition by voting for the adoption of the constitution. From that time until now, the Church has been true to its pledge respecting the abandonment of the practice of plural marriage. If it be urged that there have been instances of the violation of the anti-polygamy laws, and that some persons within the Church have sought to evade the rule adopted by her, prohibiting plural marriages, the plain answer is that in every state and nation there are individuals who violate law in spite of all the vigilance that can be exercised; but it does not follow that the integrity of a community or a state is destroyed, because of such individual transgressions. All we ask is that the same common-sense judgment be exercised in relation to our community that is accorded to other communities. When all the circumstances are weighed, the wonder is, not that there have been sporadic cases of plural marriage, but that such cases have been so few. It should be remembered that a religious conviction existed among the people, holding this order of marriage to be divinely sanctioned. Little wonder then that there should appear, in a community as large as ours, and as sincere, a few over-zealous individuals who refused to submit even to the action of the Church in such a matter, or that these few should find others who sympathized with their views; the number, however, is small.

Those who refer to "Mormon polygamy" as a menace to

the American home, or as a serious factor in American problems, make themselves ridiculous. So far as plural marriage is concerned, the question is settled. The problem of polygamous living among our people is rapidly solving itself. It is a matter of record that in 1890, when the manifesto was issued, there were 2,451 plural families; in nine years this number had been reduced to 1,543. Four years later the number was 897; and many of these have since passed away.

In answer to the charge of disloyalty, founded upon alleged secret obligations against our government, we declare to all men that there is nothing treasonable or disloyal in any ordinance, ceremony, or ritual of the Church.

The overthrow of earthly governments; the union of church and state; domination of the state by the church; ecclesiastical interference with the political freedom and rights of the citizen,—all such things are contrary to the principles and policy of the Church, and directly at variance with the oft repeated declarations of its chief presiding authorities and of the Church itself, speaking through its general conferences. The doctrine of the Church on the subject of government, stands as follows:

"We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law."

Such is our acknowledgment of duty to civil governments. Again:

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer law in equity and justice should be sought for and upheld by the voice of the people (if a republic), or the will of the sovereign."

"We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied."

With reference to the laws of the Church, it is expressly said:

"Be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under His feet.

"Behold, the laws which ye have received from my hand are the laws of the Church, and in this light ye shall hold them forth."

That is to say, no law or rule enacted, or revelation received by the Church, has been promulgated for the State. Such laws and revelations as have been given are solely for the government of the Church.

The Church of Jesus Christ of Latter-day Saints holds to the doctrine of the separation of church and state; the non-interference of church authority in political matters; and the absolute freedom and independence of the individual in the performance of his political duties. If, at any time, there has been conduct at variance with this doctrine, it has been in violation of the well settled principles and policy of the Church.

We declare that from principle and policy, we favor:

The absolute separation of church and state;

No domination of the state by the church;

No church interference with the functions of the state;

No state interference with the functions of the church, or with the free exercise of religion;

The absolute freedom of the individual from the domination of ecclesiastical authority in political affairs;

The equality of all churches before the law.

The reaffirmation of this doctrine and policy, however, is predicated upon the express understanding that politics in the states where our people reside, shall be conducted as in other parts of the Union; that there shall be no interference by the State with the Church, nor with the free exercise of religion. Should political parties make war upon the Church, or menace the civil, political, or religious rights of its members as such,—against a policy of that kind, by any political party or set of men whatsoever, we assert the inherent right of self-preservation for the Church, and her right and duty to call upon all her children, and upon all who love justice, and desire the perpetuation of religious liberty, to come to her aid, to stand with her until the danger shall have passed. And this, openly, submitting the justice of our cause to the enlightened judgment of our fellow men, should such an issue unhappily arise. We desire to live in peace and confidence with our fellow citizens of all political parties and of all religions.

It is sometimes urged that the permanent realization of such a desire is impossible, since the Latter-day Saints hold as a principle of their faith that God now reveals Himself to man, as in ancient times; that the priesthood of the Church constitute a body of men who have, each for himself, in the sphere in

which he moves, special right to such revelation; that the President of the Church is recognized as the only person through whom divine communication will come as law and doctrine to the religious body; that such revelation may come at any time, upon any subject, spiritual or temporal, as God wills; and finally that, in the mind of every faithful Latter-day Saint, such revelation, in whatsoever it counsels, advises or commands, is paramount. Furthermore it is sometimes pointed out that the members of the Church are looking for the actual coming of a Kingdom of God on earth, that shall gather all the kingdoms of the world into one visible, divine empire, over which the risen Messiah shall reign.

All this, it is held, renders it impossible for a "Mormon" to give true allegiance to his country, or to any earthly government.

We refuse to be bound by the interpretations which others place upon our beliefs; or by what they allege must be the practical consequences of our doctrines. Men have no right to impute to us what they think may be the logical deduction from our beliefs, but which we ourselves do not accept. We are to be judged by our own interpretations, and by our actions, not by the logic of others, as to what is, or may be, the result of our faith. We deny that either our belief in divine revelation, or our anticipation of the coming kingdom of God, weakens in any degree the genuineness of our allegiance to our country. When the divine empire will be established, we may not know any more than other Christians who pray, "Thy kingdom come, Thy will be done, in earth as it is in heaven;" but we do know that our allegiance and loyalty to country are strengthened by the fact that while awaiting the advent of the Messiah's kingdom, we are under a commandment from God to be subject to the powers that be, until He comes "whose right it is to reign."

"Mormonism" is in the world for the world's good. Teaching truth, inculcating morality, guarding the purity of the home, honoring authority and government, fostering education, and exalting man and woman, our religion denounces crime, and is a foe to tyranny in every form. "Mormonism" seeks to uplift, not to destroy society. She joins hands with the civilization of the age. Proclaiming herself a special harbinger of the Savior's second coming, she recognizes in all the great epochs and movements of the past, steps in the march of progress leading up to the looked for millennial reign. "Mormonism" lifts an ensign of

peace to all people. The predestined fruits of her proposed system are the sanctification of the earth and the salvation of the human family.

And now, to all the world: Having been commanded of God, as much as lieth in us, to live peaceably with all men—we, in order to be obedient to the heavenly commandment, send forth this Declaration, that our position upon the various questions agitating the public mind concerning us may be known. We desire peace, and will do all in our power on fair and honorable principles to promote it. Our religion is interwoven with our lives, it has formed our character, and the truth of its principles is impressed upon our souls. We submit to you, our fellow-men, that there is nothing in those principles that calls for execration, no matter how widely in some respects they may differ from your conceptions of religious truth. Certainly there is nothing in them that may not stand within the wide circle of modern toleration of religious thought and practice. To us these principles are crystalizations of truth. They are as dear to us as your religious conceptions are to you. In their application to human conduct, we see the world's hope of redemption from sin and strife, from ignorance and unbelief. Our motives are not selfish; our purposes not petty and earth-bound; we contemplate the human race, past, present and yet to come, as immortal beings, for whose salvation it is our mission to labor; and to this work, broad as eternity and deep as the love of God, we devote ourselves, now, and forever. Amen.

JOSEPH F. SMITH,

JOHN R. WINDER,

ANTHON H. LUND,

In behalf of the Church of Jesus Christ of Latter-day Saints, March 26, 1907.

Adopted by vote of the Church, in General Conference, April 5, 1907.

SALT LAKE CITY, UTAH.

DESERET NEWS

Book Store

State Repository for School Books

School Furniture, School Stationery,
Supplies, Kindergarten and Busy
Work Materials, Largest
Stock in the State.



LOWEST WHOLESALE PRICES

∴ - SEND FOR PRICE LIST - ∴

DESERET NEWS BUILDING, No. 6 MAIN STREET
SALT LAKE CITY, - - - - UTAH

History of Church

Have You Secured Vols. I, II and III? Vol. IV is under way
PROCURE THEM AS THEY ARE ISSUED

The History of the Prophet Joseph, written by himself, with introduction and notes by B. H. Roberts. ¶ Low prices have been fixed by the First Presidency, that the work may secure the widest possible circulation.

¶ Cloth Embossed, per vol. \$1.50, post paid.

¶ Half Morocco, Gilt Top, per vol. \$2.50, post paid.

¶ Half Calf, Gilt Top, per vol. \$2.50, post paid.

¶ Full Morocco, Gilt, per vol. \$4.00, post paid.

Deseret News Book Store

No. 6 Main Street
Salt Lake City,
Utah.

¶ Every association, Sunday School, Quorum and private library should have it

¶ Send for complete Catalog of Church Publications.

OCTOBER, 1907

Seventy-Eighth Semi-Annual Conference

OF THE

Church of Jesus Christ of Latter-day Saints

Held in the Tabernacle, and adjoining Halls, Salt
Lake City, Utah, October 4, 5, 6, 1907

With a Full Report of the Discourses

PUBLISHED BY THE DESERET NEWS

GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Seventy-Eighth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m. on Friday, October 4th, 1907, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith, John R. Winder, and Anthon H. Lund; of the Council of the Twelve Apostles, Francis M. Lyman, John Henry Smith, Heber J. Grant, Rudger Clawson, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney and David O. McKay; Presiding Patriarch, John Smith; of the First Council of Seventies, Seymour B. Young, Brigham H. Roberts, George Reynolds, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart; of the Presiding Bishopric, William B. Preston and Orrin P. Miller; Assistant Historian, Andrew Jenson. There were also a large number of presidents of stakes and missions, with their Counselors, Bishops of Wards, Patriarchs, and numerous other

prominent men and women representing various organizations of the Church.

President Joseph F. Smith called the assembly to order, and the services were commenced by the choir and congregation singing the hymn:

Redeemer of Israel,
Our only delight,
On whom for a blessing we call,
Our shadow by day,
And our pillar by night,
Our King, our Deliv'rer, our all.

The opening prayer was offered by Elder Wm. T. Jack.

The choir sang the hymn beginning:

Softly beams the sacred dawning
Of the great Millennial morn,
And to Saints gives welcome warning
That the day is hasting on.

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

Gratifying unity of the Priesthood and members of the Church.—The cause of the Lord should be paramount.—Individual effort and righteousness essential to salvation.—Assurance of eternal felicity imparted by the Gospel.—Admonition to faithfulness and

purity of life.—Shun association with wicked enemies, but seek their salvation.—The dead, as well as the living, must repent.

I feel very thankful to see so many of the Latter-day Saints assembled as are here this morning at the opening session of our Seventy-eighth Semi-Annual Conference. I desire to express the feelings of welcome we have to all of you who have come together for the purpose of participating in the business that may be transacted at this conference, and for the purpose of listening to such instructions as may be given to us through the servants of the Lord. It is a source of great satisfaction to me to witness the interest that is manifested in this conference by our people. We welcome you here this morning, and feel to invoke upon you the blessing of the Lord; that His Holy Spirit may rest upon all who are assembled here for the purpose of worshiping the Lord in spirit and in truth, and who have come with a desire and purpose in their hearts to fulfill their duty to the Church and to the Lord, who has made it, by His word, necessary for us to assemble together, from time to time, to talk over and to consider His work, and the business that pertains to the upbuilding of Zion and the spread of the Gospel to the nations of the world.

I feel thankful that the Presidency are in the enjoyment of usual health and strength, and that we are united in our labors. I am also very thankful to say to you that the Apostles are also united, not only among themselves, but with the Presidency; and our interest in the work of the Lord is increasing, I believe, day by day. I may say with all truth, that the First Coun-

cil of Seventies are united with us, and also united with each other; and, so far as I know, (and I think that we have very good opportunity to judge), there is a spirit of union and love existing throughout all the Church, pervading all the people of God. And this is undoubtedly a source of pleasure and of strength, a source of joy and satisfaction to every soul who has an interest in the work of the Lord.

Our duties in the Church should be, I think, paramount to every other interest in the world. It is true that we are under the necessity of looking after our worldly interests. It is, of course, necessary for us to labor with our hands, and our minds, in our various occupations for obtaining the necessities of life. It is essential that the Latter-day Saints should be industrious and persevering in all the labors that devolve upon them, for it is written that "the inhabitants of Zion shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord." Again it is written: "Let every man be diligent in all things, and the idler shall not have place in the Church except he repents and mends his ways." Again: "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." But in all our labors in life, in all the cares that beset us, and the temporal responsibilities that rest upon us, we should put uppermost in our thoughts, and highest in our appreciation and love the Cause of Zion, which is indeed the Cause of truth and righteousness. It is the plan of life that the Almighty has restored to man in the latter days for the salvation

of the souls of men, not only in the world to come, but in our present life, for the Lord has instituted His work that His people may enjoy the blessings of this life to the utmost; that they should be saved in this present life as well as in the life to come, that they should lay the foundation here for immunity from sin and all its effects, and consequences, that they may obtain an inheritance in the kingdom of God beyond this vale of tears. The Gospel of Jesus Christ is the power of God unto salvation, and it is absolutely necessary for every man and woman in the Church of Christ to work righteousness, to observe the laws of God, and keep the commandments that He has given, in order that they may avail themselves of the power of God unto salvation in this life.

I do not believe in the ideas that we hear sometimes advanced in the world, that it matters but little what men do in this time, if they will but confess Christ at the end of their journey in life, that that is all-sufficient, and that by so doing they will receive their passport into heaven. I denounce this doctrine. It is unscriptural, it is unreasonable, it is untrue, and it will not avail any man, no matter by whom this idea may be advocated; it will prove an utter failure unto men. As reasonable beings, as men and women of intelligence, we cannot help but admire and honor the doctrine of Jesus Christ, which is the doctrine of God, and which requires of every man and woman righteousness in their lives, purity in their thoughts, uprightness in their daily walk and conversation, devotion to the Lord, love of truth, love of their fellow-man, and above all things in the world the love of

God. These were the precepts that were inculcated by the Son of God when He walked among His brethren in the meridian of time. He taught these precepts; He exemplified them in His life, and advocated continually the *doing* of the will of Him that sent Him.

He that sent His only-begotten Son into the world to accomplish the mission which He did, also sent every soul within the sound of my voice, and indeed every man and woman in the world to accomplish a mission, and that mission cannot be accomplished by neglect; nor by indifference; nor can it be accomplished in ignorance. We must learn our duty; learn the requirements that the Lord has made at our hands, and understand the responsibilities that He has placed upon us. We should learn the obligation that we are under to God, and to each other, and that we are under also to the cause of Zion, that has been restored to the earth in the latter days. These things are essential, and we cannot prosper in spiritual things, we cannot grow in knowledge and understanding; our minds cannot expand in the knowledge of God, nor in wisdom, nor in the gifts of the Holy Spirit, without we devote our thoughts and our efforts toward our own betterment, toward the increase of our own wisdom, and knowledge in the things of God.

We labor day by day for the bread that perishes, and we devote but a few hours, comparatively, in seeking to obtain the bread of life. Our thoughts, in great measure, are placed upon worldly things, the things that perish, and therefore we are prone to neglect the higher duties that devolve upon us as the children of our father, and to for-

get, in some measure, the greater obligations that rest upon us. It is therefore proper, and indeed it becomes the duty of those who are placed upon the towers as watchmen in Zion to exhort the people to diligence, to prayerfulness, to humility, to a love of the truth that has been revealed to them, and to earnest devotion to the work of the Lord, which is intended for their individual salvation, and, so far as they have influence upon others, the salvation of those whom they may have power to influence to move in the right direction; not that I can save any man, nor that any one man can save any other man or fit him for exaltation in the kingdom of God. This is not given to me to do for others, nor is it given to any man to be a Savior in this sense, or in this way, to his fellow man; but man can set an example; man can urge the precepts of the Gospel. Man can proclaim the truth to others, and can point out the way to them in which to walk, and if they will harken to their counsel, listen to their admonitions and be led by them, they themselves will seek the path of life and they will walk in it, and obtain their exaltation for themselves. And thus the work required of us by the Lord is an individual work, it devolves upon each individual alike. No man can be saved in the kingdom of God in sin. No man will ever be forgiven of his sins by the just Judge, except he repents of his sins. No man will ever be freed from the power of death unless he is born again, as the Lord Almighty has decreed, and declared to the world by the mouth of His Son in the meridian of time, and as He has declared it again in this dispensation through the Prophet Joseph

Smith. Men can only be saved and exalted in the kingdom of God in righteousness, therefore we must repent of our sins, and walk in the light as Christ is in the light, that His blood may cleanse us from all sins, and that we may have fellowship with God and receive of His glory and exaltation.

Now, it is not my purpose to occupy very much time this morning, but I desire, the Lord giving me His spirit, to declare my faith in the divine mission of the Son of God, who spoke as no man ever spoke; who announced principles and doctrine that no man ever enunciated, and who proclaimed in the clearest possible terms, the plan of life and salvation; and gave His own life and name to the world, as the only means and name under heaven by which man can be saved and exalted in the kingdom of God.

I declare to you in all candor, and in all earnestness of soul, that I believe with all my heart in the divine mission of Joseph Smith the Prophet, that I am convinced in every fiber of my being that God raised him up to restore to the earth the Gospel of Christ, which is indeed the power of God unto salvation. I testify to you that Joseph Smith was instrumental in the hand of the Lord in restoring God's truth to the world, and also the holy Priesthood, which is His authority delegated unto man. I know this is true, and I testify of it to you. To me it is all-in-all; it is my life, it is my light; it is my hope, and my joy; it gives me the only assurance that I have for exaltation, for my resurrection from death, with those whom I have loved and cherished in this life, and with those with whom my lot has been cast in this world—honorable

men, pure, humble men, who were obedient unto God and His commands, who were not ashamed of the Gospel of Christ, nor of their convictions or knowledge of the truth of the Gospel; men who were made of the stuff of which martyrs are made, and who were willing at any moment to lay down their lives for Christ's sake, and for the Gospel, if need be, which they had received with the testimony of the Holy Spirit in their hearts. I want to be re-united with these men when I shall have finished my course here. When my mission is done here I hope to go beyond into the spirit world where they dwell, and be re-united with them. It is this Gospel of the Son of God that gives me the hope that I have of this consummation, and of the realization of my desire in this direction. I have staked *all* on this Gospel, and I have not done it in vain. I know in whom I trust. I know that my Redeemer lives, and that He shall stand upon the earth in the latter day, and, as Job, has expressed it, "Though worms shall destroy this body, yet in my flesh shall I see God."

It is these things that I desire to impress upon the minds of the Latter-day Saints. You have received the truth. No man can prove to the contrary. No man under the heavens *knows* to the contrary. But you do know that you have received the truth, for God has given to you His Spirit, the Holy Ghost, by whom the things of the Father are revealed unto the understanding of the children of light, and they know in whom they trust. You have received the Gospel of Christ. Live it. Be faithful to it. Honor the covenants that you have made with the Lord in the waters of baptism.

Honor every obligation that you owe to God and to your fellow man. Live so that you can be indeed saviors upon Mount Zion in the sense that your lives will be above reproach, in the sense that no man can justly point to you as transgressors of the law of God, though they may malign you; though they may say all manner of evil against you falsely. Live so that they cannot justly and truly point out in you corruption, wickedness, or misconduct. Let your light so shine that honest men will see your good works and will be led to glorify your Father who is in heaven. Keep away from the haunts of sin. While you may entertain in your hearts a feeling of love, of charity; a merciful feeling toward sinners, those that transgress the laws of God you do not have to take them into your bosoms, nor condescend to their conduct and habits.

I feel in my heart to forgive all men in the broad sense that God requires of me to forgive all men, and I desire to love my neighbor as myself; and to this extent I bear no malice toward any of the children of my Father. But there are enemies to the work of the Lord, as there were enemies to the Son of God. There are those who speak only evil of the Latter-day Saints. There are those—and they abound largely in our midst, who will shut their eyes to every virtue and to every good thing connected with this latter-day work, and will pour out floods of falsehood and misrepresentation against the people of God. I forgive them for this. I leave them in the hand of the just Judge. Let Him deal with them as seemeth Him good, but they are not and cannot become my bosom com-

panions. I cannot condescend to that. While I would not harm a hair of their head, while I would not throw a straw in their path, to hinder them from turning from the error of their way to the light of truth; I would as soon think of taking a centipede or a scorpion or any poisonous reptile and putting it into my bosom, as I would think of becoming a companion or an associate of such a man.

These are my sentiments, and I believe that they are correct. If you can throw yourself in the way of the sinner to stop him in his downward course, and become an instrument in the hand of the Lord of turning him from the way of vice, iniquity, or crime, into the way of righteousness and uprightness, you are justified and that is demanded of you. You should do this. If you can save a sinner from his wickedness, turn the wicked from the course of death that he is pursuing, to the way of life and salvation, you will save a soul from death, and you will have been an instrument in the hand of the Lord of turning the sinner unto righteousness, for which you will receive your reward. Some of our good Latter-day Saints have become so exceedingly good(?) that they cannot tell the difference between a Saint of God, an honest man, and a son of Beelzebub, who has yielded himself absolutely to sin and wickedness. And they call that liberality, broadness of mind, exceeding love. I do not want to become so blinded with love for my enemies that I cannot discern between light and darkness, between truth and error, between good and evil; but I hope to live so that I shall have sufficient light in me to discern between error and

truth, and to cast my lot on the side of truth and not on the side of error and darkness. The Lord bless the Latter-day Saints. If I am too narrow with reference to these matters I hope that the wisdom of my brethren and the Spirit of Light from the Lord may broaden my soul.

We have a few people amongst us who are so wrapped up in and so devoted to some of their kindred who have been guilty of every species of abomination and wickedness in the world, that, the moment they are dead they will come and ask for permission to go into the house of God to perform the ordinances of the Gospel for their redemption. I do not blame them for their affection for their dead, nor do I blame them for the desire in their heart to do something for their salvation, but I do not admire their wisdom, nor can I agree with their conception of right and justice. You cannot take a murderer, a suicide, an adulterer, a liar, or one who was or is thoroughly abominable in his life here, and simply by the performance of an ordinance of the Gospel, cleanse him from sin and usher him into the presence of God. God has not instituted a plan of that kind, and it cannot be done. He has said you shall repent of your sins. The wicked will have to repent of their wickedness. Those who die without the knowledge of the Gospel will have to come to the knowledge of it, and those who sin against light will have to pay the uttermost farthing for their transgression and their departure from the Gospel, before they can ever get back to it. Do not forget that. Do not forget it, you Elders in Israel, nor you, mothers

in Israel, either, and, when you seek to save either the living or the dead, bear it in mind that you can only do it on the principle of their repentance, and acceptance of the plan of life. That is the only way in which you can succeed.

The Lord bless you. Peace be unto the House of Israel. Never mind what the world says, nor what the world does against you. Let us serve God, do our duty, live our religion, keep the commandments of the Lord, and work out our salvation in time and throughout eternity. This is my admonition to the Latter-day Saints, and I pray God that we may all be able to do it, in the name of Jesus. Amen.

The choir sang the anthem,

"Lift up the voice in singing."

PRESIDENT JOHN R. WINDER.

Unity of the First Presidency and Apostles.—Progress of the Lord's work in the world, and in His temples.—Discretion to be observed in work for the Dead.—Gratitude for lengthy life and God's favor.

You cannot imagine, my brethren and sisters, how grateful I feel this morning to have one more privilege of meeting with you in general conference. I was very much delighted in listening to the remarks we have heard from our President, and I wish to testify, before you, to the truth of the same. President Smith has spoken of the unity of the First Presidency and the Apostles; I testify to that also. We are united, and work together harmoniously in all matters pertaining to the interest and welfare of the Church of Christ on the earth.

I appreciate the privilege of

standing before you a few moments, and express my thanks and gratitude to God my eternal Father that He has lengthened out my days, that I am permitted to see this beautiful morning, and address this grand assemblage of Latter-day Saints.

My desire and intention is to sustain and uphold my President in all matters pertaining to the welfare of the Church upon the earth.

I feel very thankful, my brethren and sisters, for the gratifying reports that come to us concerning the progress of the work of the Lord throughout the world, where our missionaries are laboring. While the work is prospering in the world, I am very thankful to be able to say that the work of the Lord is also increasing and multiplying in His holy temples. This is a duty that is laid upon the Saints; the Lord requires that they shall minister in behalf of the dead, and it is astonishing sometimes to see the interest that is taken in regard to this matter. Our temples are frequently filled to overflowing, and this is a source of great pleasure to us.

President Smith made a remark in relation to those who seek permission to do work for the dead who were unworthy. Such cases have arisen, and I have marveled that brethren and sisters do not exhibit better judgment—if I may be allowed to use that expression—than to seek the privileges of the house of the Lord for those who are not worthy. I have no doubt they feel anxious and desirous to do all they can for the salvation of their relatives; but they should exercise wisdom in regard to these matters.

I hope, my brethren and sisters,

that we will all be united—that the Latter-day Saints throughout the world will all be as united as the authorities of the Church are at the present day, and that the Lord's work will continue to grow, and prosper, and multiply upon the earth.

I feel to again express my gratitude to God, my eternal Father, for His goodness and mercies to me. He has lengthened out my days till I am now nearly eighty-six years of age, and I am thankful for the measure of health and strength I enjoy. My determination is, this morning, that I will stand by and uphold President Joseph F. Smith with all my might, mind, and strength; that I shall keep the commandments of God, and that I and my house shall serve the Lord from this time henceforth and forever. This is my desire and prayer in the name of the Lord Jesus Christ. Amen.

PRESIDENT ANTHON H. LUND.

An example of punctuality.—Encouraging reports from missions.—A missionary's unselfish devotion to duty.—Erection of meeting houses, and attendance therein.—Faithfulness and zeal under ordinary conditions.—Need of watch-care over children.—Advantages of religious training, and proper example.—Immigrants should be helped.

I hope that all present will remember the good remarks made by President Smith this morning, and follow his exhortation to us as Latter-day Saints. I rejoice in the testimony he bore, and I thought how thankful we ought to be that the Lord has given us individually a testimony of the truth, that Jesus is the Christ, that Joseph Smith is a Prophet of God. I was also pleased

to hear President Winder express his gratitude at being in our midst. A short time ago he was taken sick with pneumonia, and, on account of his age, we all felt apprehensive that he might not have strength to overcome it, but the Lord blessed him. He was absent from the temple only one day. Here is a lesson in punctuality for us to follow; President Winder has never been absent from the temple, from the time it was opened till now, with the exception of that one day. We feel thankful that the Lord has strengthened him, and given him so great a degree of health that he has been able to continue his labors, both in the temple and in the office with his brethren.

I am pleased to see this large congregation this morning, at the opening of our conference. It shows that the people are interested in the work of the Lord, that they love to come together on these occasions to receive strength in their faith, and to be instructed in their duties. President Smith said that the work is progressing; this is true. The reports from all our missions are encouraging. The Elders are doing their best to disseminate the truth among the people where they are called to labor, they are trying to make the most of their time, and their labors are crowned with greater additions to the Church. The Presidents of Missions are studying how the work can be best forwarded in their respective mission fields, and the Elders are sustaining them. We hear good reports, monthly, of the labors of the Elders; and we are pleased that but very few Elders return before they have honorably filled their missions. Sometimes sickness may compel them to leave their fields of labor, and in that case we consider they have performed an

honorable mission as long as they have been away. We do not want the Elders to feel that they must stay in the mission field two years, or any stated length of time, if their health is impaired. We want the Presidents of Missions to watch over the Elders in their charge, and if any of the brethren are attacked with sickness to see that the best care is taken of them; and, if it is deemed wise, to send them home, that they be not kept in the mission and thus endanger their lives. As a general thing, the Elders are determined not to leave their missions until they have been honorably released, and many of them feel, when the time approaches for them to go home, that they can hardly leave the Saints in the world. They have such affection and love for the Saints among whom they labor, and for their fellow missionaries, that it seems almost as hard to leave their fields of labor to go home as it did to leave their dear ones at home to go upon their missions.

We have a letter from President Taylor of the Japan Mission, a young man who has labored there over six years, among a people who do not believe in Christ or in the Gospel as preached by His Apostles. To convert such a people as the Japanese is, of course, a hard task. This young man and the missionaries with him are doing all in their power to reach the hearts of that people, and to convert them to a belief in Christ and in the saving principles of the Gospel. Brother Taylor is translating the Book of Mormon into Japanese, and he is anxious that it shall appear in the best form, that the language shall be such that the people there cannot find fault with its construction. When you consider the difference between a

language like that and our own, and the difference between their mode of thinking and expressing themselves and our mode of thought and expression, you can imagine how hard such a labor is. But this young man says in his letter that he does not desire to return until he has finished the work. So devoted does he feel to the labor of the Lord that, though he has been absent so long, and has a splendid home here, where friends would do everything for him, yet he is willing to spend his time and his means in the work of the Lord in that far-off land, even if it should require years longer to accomplish the task set him. That is the spirit that should inspire our Elders. They should seek the kingdom of God and His work first, and then let other things follow.

The past summer has witnessed the erection of many meeting houses. Our brethren feel anxious to improve their houses of worship, that they may have proper places in which to worship the Lord. We commend the Saints for their willingness to do this, but we would say to the presiding men, be careful not to incur too great expense in erecting meeting houses. While we love to see these buildings monuments of honor to the people, yet we do not want the people to be overburdened.

We hope that the people who are so willing to build meeting houses will also be willing to use them, and not let indifference and carelessness keep them at home on the Sabbath day. This is one of the duties that we must perform; unless the Saints attend their meetings it will be hard for them to keep alive in the Gospel. "To live our religion is just as hard as to die for it," has been said,

and I believe it. When our time and attention are taken up with the every-day affairs and labors of life, we are apt to get a little indifferent to the work of the Lord. While on the battle field, a soldier will rush to his death under the impulses of the moment. Likewise, when one is attacked for his religion, he feels strong to resist the attack, and stands up for his belief at any cost, but when it comes to every-day duties,—and there is something for the Latter-day Saint to do every day—some become lukewarm and indifferent. It requires much zeal and endurance to attend to our duties in the Church under these ordinary conditions. The feeling should be uppermost in our hearts that, under all circumstances, we will faithfully do our duty. It is not he that just begins and then stops who is promised salvation, but he who endures to the end. Let us not forget to ask ourselves every morning, What are the duties before me today? and, when night comes, let the question be, Have I performed my duties today? If we can answer this affirmatively, then with our last waking thoughts our hearts can turn to our heavenly Father with thanks for His aid and assistance during the day, and in prayer for His protection during the night. We have duties that we owe to ourselves, to our fellow men, and to God; let us not neglect any of them. There are also duties that we owe to our children; we must not neglect them, they are of the utmost importance.

This summer we have had some sad exposures of acts of depravity that have taken place here in Salt Lake City, amongst some of the juveniles. We were shocked to hear of these misdoings. Every think-

ing man and woman should study the matter earnestly and try to find the causes of, and the remedies for, such a state of affairs. One of the causes of the condition that we read about is the freedom we give our children—unrestricted liberty to roam in the streets, especially at night time. Our children ought to be home in the evenings. If we allow them to go to a neighbor's, or any other place, we should know where they are, and not feel satisfied to have them come in at any time during the night. It takes work to watch over our children, but it is something that will reward us, and the children will thank us, by and by, for our watchcare over them. I remember a boy who complainingly said to his mother, "Why are you always on my track? Why can't I go like our neighbor's children? Their mother never looks after them; they have perfect freedom; but I can't be away ten minutes before you are looking for me." This boy thanks his mother now for the care she had over him. The boys I have alluded to have taken a course that must make their mothers very sad indeed. We must look after our children at nights. Where there are curfew laws, they should be enforced. Make the children understand that when the curfew bells ring they must be at home.

We ought to point out to the children the dangers that beset their path; and, as President Smith has told us, warn them against bad company. How dangerous bad companions are. A vicious boy or a vicious girl can do incalculable harm in a community. We should warn our children against such associations, and urge them to seek good company—the company of those good companions with whom

they study in school. Let them study their lessons together, and spend their time usefully. Let us warn them against bad company in the streets and other places. Of course we all feel that this ought to be done, but many of us either have so much confidence in our children that we think they will not do wrong, or we are careless about it, but such carelessness will result in much sorrow and regret. As our children grow up, let us have them attend the Sunday Schools, the Primaries, and Religion Classes, and, when they are older, the Mutual Improvement Associations. All these organizations are safe-guards to put around our children.

A word about the Religion Classes. Our outlines for the coming winter present lessons on morality and purity of life, giving the children practical lessons in true living—in fact, teaching them practical religion; teaching them to pray, to be devoted to godliness and piety—I mean piety of the right kind—and teaching them to walk uprightly before the Lord. We have tried to make the outlines for the coming year conform as nearly as possible to these lines. Brother Maeser, who took such an interest in Religion Classes, was very desirous that teachers should take a special interest in the children, not alone in the schools or in the classes but when they were out of school. The Religion Classes being a part of the Church School system, he felt that the same guardianship should be exercised over the children belonging to these classes as is exercised over the children who attend the Church schools. You know the organizations we have there—how the teachers are trying to look after the children who are

sent from distant homes to the Church schools, to see that their time is spent usefully, and that they are not getting into bad company, and bad practices and habits. In some of our stakes, the suggestion has been made that our Religion Class teachers help to look after the young at nights, help the probationary officers of the Juvenile Court to keep the children at home, to know something about them, and lovingly use an influence for good over these children who have been given into their charge in the Religion Classes. We hope this movement will be successful, and that it will extend throughout Zion, for we feel that we cannot take too much care of our children. They are precious charges given unto us, and the Lord will ask us to render an account, by and by, as to how we have taken care of them. I feel deeply concerned about our children, and I know all the Latter-day Saints feel the same. Let us watch over our children in their amusements. Lately, the old custom of the young and the old mingling together in amusement has become obsolete, and we leave the children alone in their dances and sociables. It would be well for the Bishops who can exercise an influence upon the management of amusements in the wards to see that older people be present with the children, so that our children, when they associate together, may not come under improper influences.

In our homes, brethren and sisters, let us be careful of our talk before the children, and be careful to set them such an example as we would like them to follow. The boys and girls look up to their parents with full confidence, and what they see father and mother do they

consider must be all right; and, if they are told that certain things are not right, they think it cannot be very wrong for them to follow the examples of their fathers and mothers who do these things.

Let us be careful that our conduct be such that it will not give offense to our conscience, and that it may be a correct pattern to our children and others. A great many people live in our midst who do not belong to our faith, and they watch us. They know well how a Latter-day Saint ought to live, and, if he deviates from the course that they know he ought to follow, they are not slow in pointing it out, and it gives offense. It has been said: "Woe unto them by whom offenses come." We do not want to take upon us the responsibility of giving offense, but we want to use our time and efforts to bring others into the Gospel fold. If we are not called to labor abroad as missionaries, or called upon to preach at home, we can preach by example. Let the world see us as we are. Let them see us not only professing to be Saints, but that we are Saints in very deed.

Let us not forget the poor in our midst. Let the Saints remember their fast offerings that the poor may be provided for, that they shall not suffer want and their cry rise up to our heavenly Father. He has commanded us to minister to them, then let us see to it that the poor in our midst are remembered.

When our brethren and sisters from abroad come here as immigrants, let us try to look after them and help them. The first week or two they are here everything is strange, they have no work, and they feel tried and friendless. That is the time to reach their hearts.

Often we let this opportunity to help them go by, and they become associated with people who are discontented, who, perhaps, have apostatized from the truth, and our immigrant brethren and sisters may be influenced by such people. When the immigrants come to our different wards, let us remember that they have obeyed the Gospel out of love for it. They have been willing to leave friends and relatives for the sake of their faith, and have come here as strangers. Let them not feel that those whom they have looked upon as children of Zion have lost the love they should have for their brethren. I think this is a very important matter for us to consider.

I would also say to our brethren who have been abroad as missionaries, who have labored to bring people into the Church do not lose your interest in them, or in the work for which you have spent so much time and means. You should remember those with whom you become acquainted in your missions. If a letter might do good, send it to them; and, when they come here, remember how hospitable they were when you came into their homes; remember their kindness to you, and try to do something for them here. I commend those of our brethren who have continued to take an interest in the Saints that they became acquainted with on their missions. I have noticed, when the Saints from abroad come here, such Elders have been willing to take them into their homes, try to get places for them to work, and are interested in their welfare. That is right, and is what the missionary ought to do. He should also feel that there is never coming a time when he is not a missionary.

And all of us, my brethren and sisters, should take an interest in those who come here. Remember that we send our Elders—our sons and brothers—abroad to preach the Gospel, to bring the people into the Church of Christ, and to gather them to Zion; now, when they get here, let us not feel that our duty is ended, but remember that the responsibility for the growth of Zion and the building up of the kingdom of God rests upon us.

May the Lord bless the Latter-day Saints; may his work continue to spread with greater speed in the earth, that the truth may be known, is my prayer, in the name of Jesus Christ. Amen.

President Smith requested the Presidents of Stakes in Salt Lake City to adopt measures to provide for visitors attending Conference who need places where they may obtain lodging or board.

The choir and congregation sang the hymn commencing:

"Guide us, O Thou great Jehovah,
Lead us to the promised land,
We are weak, but Thou art able—
Hold us with Thy powerful hand."

Conference was adjourned till 2 p. m.

Benediction was pronounced by Patriarch Angus M. Cannon.

AFTERNOON SESSION.

Conference was resumed at 2 p. m.

The choir and congregation sang the hymn commencing:

Our God, we raise to thee,
Thanks for Thy blessings free,
We here enjoy;
In this far western land,
A true and chosen band,
Led hither by Thy hand,
We sing for joy.

Prayer was offered by Elder Edwin D. Woolley.

The choir and congregation sang the hymn:

How firm a foundation, ye Saints of the Lord,
Is laid for your faith in His excellent word!
What more can He say than to you He hath said,
You who unto Jesus for refuge have fled?

PRESIDENT FRANCIS M. LYMAN.

Unchangeable and everlasting character of the latter-day work.—Church members must be diligent in the Lord's service.—Home should be made the most desirable resort.—Advantages of labor.—The Lord has made this a land of liberty.—Sameness of Spirit manifest in all the Priesthood.

I feel, as President Winder remarked this morning, very grateful that I am privileged to meet with you once more. I expect to meet with you again many times, and I think President Winder will also. His prospects for living are better than they were some years ago. I presume we all feel grateful that we are alive, and that the Lord continues to be with His people and to sustain them. The measure of peace that is now secured to the Latter-day Saints is very refreshing. The Lord's kingdom grows stronger every day. It is becoming established; the people are gaining experience, and their faith is stronger. We are, today, an army of veterans in the service of the Lord. In doing our duty faith-

fully and well, as the older members of the community, we are examples to the younger ones who are receiving training and experience, and they will be well prepared to carry forward the work when we get tired and have to lay it down. In due time, of course, we will all have to lay off the burdens of this great, important and marvelous work. We live only a little while,—just a few years,—and if we are wise we will strive to accomplish all that the Lord enables us to do; for we are laying the foundation of the most remarkable work that has ever been undertaken on this earth. It is the dispensation of the fulness of times. The Lord has set His hand, for the last time, to accomplish His purposes on the earth, and we have the assurance that there will be no failure—that this work will not be given to another people. That is one great comfort the Lord has given to us in connection with this work: it will not be destroyed, nor given to another people. It has remained, from its inception, among this people, and has not changed hands. You men have been selected and sustained to carry forward this ministry. An abundance of material is always at hand—timber that is tried and proven; so that today the work of the Lord is so firmly fixed in the minds of the Latter-day Saints that there can not be many surprises sprung upon us from within, and none from without. Of course, we understand that this work is peculiar, for the reason that it is the work of the Lord, established by the Father, and has not originated with men. It did not come from other denominations, but came fresh from the Lord. It was established in the early part of the last century.

It is not very old, only 77 years of age—just a young Church and a young people; but it has made remarkable and steady progress. It has grown rapidly, and kept the ground it has gained, independent of those who have passed away, those that have lost the faith and have tired in this great work. The Church is still increasing and spreading abroad, and will do so until it fills the whole earth. That is its mission. We are fortunate to have a part in this splendid work, and it behooves us, my brethren and sisters, not to waste our precious time. The few years allotted to us are a very brief span of life. We have no time to waste; and, as we heard this morning, it is a work that brings into employment every individual member of the Church. We are all expected to be ministers of the Gospel, advocating it, expounding the Scriptures, and preaching the Gospel by our lives as well as by our voices. Of course troubles arise in our midst; temptations and evils beset our path, especially the path of the youth among us; but we understand that it is our business to “work while the day lasts, for the night comes when no man can work.” We are not expected to occupy the night in work, nor yet in pleasure; the night is for rest and sleep, to be at home securely. As a rule, the days are long enough, and furnish opportunity for labor in developing the resources of the earth, and caring for our material affairs—the day for labor and the night for rest.

I endorse the suggestions, made to us frequently, that we should take care of the young people and keep them off the streets; keep them from seeking pleasure in the night time, and thus avoid the dangers

and evils that beset the path of youth in the night, and the path of older people as well. It is better that we should train ourselves and families to love our homes; we should make them desirable and pleasant, and provide that home training and discipline which is so necessary. We should encourage reading by establishing home libraries and reading rooms, so that our time may be profitably occupied at home instead of in pleasure abroad. The curfew rings at nine o'clock, but I think it is a good thing for the children to be at home before that hour. Make home pleasant, and then so train the young people that they will love their homes and be glad to be there. There is no place, for the young people, so comfortable and secure as the home, with the family—fathers, mothers, and older brothers and sisters,—where the children can find good, congenial, company. Here they are secure, and associated with loved ones whose example and influence are always tending for good. I believe that the spirit of the Gospel will incline us to make our homes so desirable, and so pleasant, that our children will not care to go abroad. They ought to feel disinclined to go abroad at night. I would not frighten them, but they should be made to feel more comfortable and safe at home than anywhere else. Let them attend the pleasure resort in the day time, instead of at night. Let them be so trained that they will enjoy home reading and home society at night; make them feel that there is no place so comfortable, so safe, and congenial, as the home. They will never go astray while they are in good company. It is nice to have the proper influence in the home,

and the spirit of the Gospel have its modifying effect upon the children of the Latter-day Saints.

Then, the children should be given proper employment. There is nothing more dangerous than idleness. It is a good thing for boys and girls to be trained to labor. They ought not to be injured by labor that they are not competent to perform; but there is more likelihood of injury and danger in idleness, more danger of being crippled and spoiled by idleness than by labor. In labor there is salvation; in labor there is safety. The skill that may be obtained, and the experience and the love for skilled labor, is a training that is most valuable for the children of men. The Latter-day Saints, of all people, should be industrious; as a rule, fathers and mothers are so. Children, however, are too often indulged in idleness. Parents sometimes wait upon their children, make their ways too easy, and bring them up to be extravagant in the expenditure of money. It would be very much better if they were taught to earn what they receive; to feel that what they wear, and what they live upon and enjoy, they actually earn with their own hands. There is a joy that comes to those who earn what they possess, who make their living by the sweat of their brows. I believe the Lord so designed. I believe that we are constructed to work with hands and brain.

We should be faithful; we should love one another, and love mankind; do good to all men, and remember, as we were so beautifully taught this morning by President Smith, that our salvation must come through righteousness, humility and integrity. We cannot be redeemed

and saved otherwise. We cannot be saved without repentance, and repentance requires works of reformation and righteousness. Every Latter-day Saint has taken upon himself or herself the name of the Lord, and we are expected to walk in His footsteps, to exercise the same charity that He did, the same spirit of obedience and humility, seeking to know the mind and will of the Father, and always doing it. We should remember that we have but a little time in this world; that this school in which we are entered is ours for only a brief season. It will be profitable to us if we lay a proper foundation and build upon it, showing by our lives that we are in earnest, that we are sincere, and that we keep the commandments of the Lord. This will manifest our principles and make us a peculiar people, with temperance, union, faith, devotion, prayerfulness, integrity, and with loyalty to the Lord and to our government.

The Lord has placed us under a government that is the most remarkable in the earth—a nation that has the strength and power to protect its people. It is growing and developing that strength and power which will make the kingdom of God safe upon this land. It will be a land of liberty in the future, as it has been in the past. It will continue so, for there shall be no king to rule in this land, until the King of heaven rules, whose right it is to reign among all nations and all peoples. It will be a land of freedom, and the Church of Christ will extend until it covers the face of the earth. This government will contribute very materially to the protection of the kingdom of God. It has done this in the past, and will do so in the future. How

grateful we ought to be for liberty—religious and personal, and for the freedom that reigns so generously in the country where we live. The Lord has so ordered and arranged matters that the safety of this nation is assured; that in this country, where His Church has been established, we shall enjoy freedom; that we shall not be removed, but shall remain and hold our footing—not only in the state of Utah but in surrounding states, for we will be sought after. The Latter-day Saints are a good element, and they will always be desirable citizens. They will be appreciated more hereafter than they have been in the past; for they are a stable people, a people of peace, of righteousness, justice, sobriety, integrity, and honesty, and they will be appreciated in the world.

The leaven of the Gospel is leavening the lump, and it will have influence and power among the peoples of the earth. The very choicest and best elements are being gathered from the various nations; and a race of people will spring up from the Latter-day Saints that will be remarkable for strength, physical force, mental qualifications, intelligence, and their erudition. The Latter-day Saints are peculiar because they attend to their own business; they never interfere with other people; never take exceptions to the line of faith of others, whatever it may be. We find no fault with them; are willing that they should have the faith of their fathers or of their own, as they please. All Latter-day Saints want is that they may have their liberty to do what they understand is proper and right, to develop the principles of the Gospel and show their virtue for the salvation of

men. We want liberty, and we grant it to everybody else.

The Latter-day Saints are making commendable progress in the earth. Throughout the country they are building up stakes, increasing in their wards, making improvement and advancement, becoming thoroughly established. The Priesthood is being employed, and is working better today than ever before. I believe that we are sending a superior quality of Elders into the world; more of the veterans are being brought into service with the young men, so we are not depending altogether upon the untrained. Complaints have come from our missions that they have too few experienced men; they want more men who have seen service, and such are now being sent into the fields. It is important that men who bear the Priesthood should seek to accomplish all they can with that divine authority while they enjoy it here in the flesh. We will find that the little time allotted to us here is very important, and that we can't afford to waste it, but that every moment of our lives should be profitably occupied. Of course, we must make a living, subdue the earth, develop the resources, accumulate wealth and use it for the building up of the kingdom; but our chief mission is to preach the Gospel of the Lord Jesus, to live it, and to show to the world its value.

We should thank the Lord for the ministry and mission of the Savior, and that the resurrection has been wrought out for us. We should thank the Lord that we have been provided for, that our sins may be forgiven, that we may be redeemed from the fall, and that we may be brought back into the presence of the Father. We should feel grate-

ful for the restoration of the Gospel in our day, and thank the Lord that we live at the time when the Gospel is upon the earth, for it is one of the most remarkable privileges to live when the Gospel is here. Without it there are disputations and contentions, and there is not the true light. For centuries the world had been without the Gospel of the Lord Jesus,—only the printed word, and the printed word is the dead letter—it takes the spirit to give it life. Men are not able to take the dead letter and bring life out of it. The Spirit of the Lord can inspire men's hearts, that they may read and understand; but with the natural spirit of man influenced by the spirits that are abroad in the earth, man cannot bring out of the Scriptures the plan of life and salvation. Although the Book of Mormon contains the Gospel of Jesus in its fulness, yet men must have the Spirit of the Lord to comprehend the doctrines therein. They are made very plain in the Book of Mormon and in the Doctrine and Covenants, but men, of their own wisdom and judgment, cannot comprehend the truth. By the inspiration of the Lord, men are enabled to know the truth, and it brings life and salvation to them.

Through the Prophet Joseph Smith, the Lord has given us the way of salvation. He was true to his testimony, and his successors have followed in his footsteps faithfully. The successors to the apostles of the latter days have generally endured in the faith; they have served the Lord and gone to their reward, many of them, but the work remains and will continue to spread abroad. The Lord will never be at a loss for men to stand as His representatives at home or abroad, in

the ministry; and this work will accomplish what the Lord designed. We witness the integrity of our brethren who preside in the various departments of the kingdom, their devotion and faithfulness to the will of God. We are gratified to note that the work is progressing and gaining strength in the earth. President Smith has spoken of the union of the Presidency, the Twelve, and the Seventies. It is also true in regard to the presidencies of stakes, the high-councils, the bishops, the quorums of the priesthood, and the superintendencies of the auxiliary associations in the Church. We travel among the people, and labor among them, and we discover that same union among the brethren and sisters who hold responsible positions in the Church, and the same spirit is in their hearts as dwells in ours. They are taking better care of affairs in their stakes, wards, and associations than ever before. They are learning, and they are receiving such training and experience in handling these affairs in all the fifty-five stakes of Zion that it is now a rare thing for appeals to come up to the Presidency of the Church. When appeals have come to the Presidency, it has generally been found that justice and righteousness have been dealt out by the councils in the stakes. I have not known of an instance where the First Presidency have discovered that the presidency of a stake and the high council have done injustice to the litigants. In these councils we find the same wisdom, judgment, spirit and justice that exists with the Presidency and the Twelve. The same spirit and power is manifest according to the responsibilities that rest upon the brethren. The Lord requires of our brethren

who preside in the stakes of Zion, with the high councils and the Bishops, to take care of their own troubles, to settle difficulties, to make peace, and to deal out justice and righteousness; only those matters that are too serious for them to handle should ever be brought to the attention of the First Presidency. I believe that the brethren who preside today have had such experience that they are becoming competent to deal with their affairs, they understand the requirements made of them in this regard, and are doing their full duty.

God bless you, my brethren and sisters, and may His Spirit be with us henceforth, and particularly to the close of this conference. That the Lord will indicate His mind and will to the people who shall gather here from day to day, as He has always done, I humbly pray, in the name of Jesus Christ. Amen.

ELDER JOHN HENRY SMITH.

Scholarly education an assistance in missionary work.—Influence of the Spirit for the blessing of man temporally and spiritually.—Purpose of the Lord's work, and mission of the Saints.

I have enjoyed the remarks that were made by the brethren during the session of the conference this morning, and the goodly instruction that has come from the lips of President Lyman in his conversation here this afternoon. I believe that the attendance is among the greatest we have ever had upon the first day, unless that day has come upon the Sabbath. I believe it to be indicative of a feeling in the souls of the Saints of their desire to be in touch with the Church and its onward movement in the world.

Brother Lund informed us this morning that the returns from the various fields of labor in which Elders are at present ministering, indicates an extension of the cause that we love. I trust that such will continue to be the case, until the great obligation that rests upon the Latter-day Saints in regard to their brothers and sisters in all parts of the world, shall have been discharged in all honor. I trust, further, that, in the continued awakening, thousands who have in the past been in some measure informed concerning the nature of the Lord's work, will be inclined to listen and accept the whole truth. I believe such will be the case. But, that we may be successful, to the proper limit, among that class of men and women who are considered by the world as in some degree better educated, and better informed, being more scholarly than the mass of their fellows, it will be requisite that we shall accomplish more hereafter in the educational line among ourselves. There is not a necessity for sending any person into the world today to preach the Gospel of the Redeemer who is unable to read and write. There may have been a time, in the early introduction of the work, when some very choice men and women accepted the testimony of the truth, and became enthused with the inspiration of the Holy Spirit, who could go into the field with meager education, and labor effectively. They could declare Christ and Him crucified, testify of the goodness and mercy of our heavenly Father, and proclaim the fact of the visitation of heavenly messengers, and the restoration of the Gospel in its fulness and purity, among the children of men. It is my belief that not alone are the

members of our Father's great family who have lacked in the opportunities of worldly education, and have been limited in their knowledge of letters, entitled to hear the Gospel, but the brightest minds of the world should also have the privilege of hearing the truth from persons who have acquired light and knowledge from among the wise and prudent educators of mankind.

It seems to me that every child of our Father, blessed with intellectual power, with industry, and perseverance, with an abiding love of the best that can be found in the world, should be most successful in securing an understanding of these eternal truths which God has revealed and be better able to impart them to his fellow men. When we remember that among the early revelations of the Church of Jesus Christ of Latter-day Saints, given to the boy Prophet, was one showing that the degree of intelligence at which we arrive in this life is to continue with us in the life to come, no man or woman should be an idler in the line of utilizing the intellectual powers, in gathering evidences of the divine will that would make an impress so deep and thorough upon their souls that they could readily perceive the handiwork of God.

No wonder that those gifted of the Almighty in unraveling mysteries of the universe should exclaim, when light dawned upon their minds, and new thoughts were engendered in their souls, "What hath God wrought?" Such was the expression of the man who unlocked to the world the principles of the electric telegraph, and such is the sentiment of all men devoted to the well-being of the human race, who look for the advancement, ex-

tension, and spread of everything that is noble and good.

It was a revelation of the divine will that declared to the boy Prophet, "The world is in darkness, but the Spirit of God shall be poured out upon the human family, young men shall dream dreams, and your old men shall see visions, and the Spirit of the Lord shall be poured out upon all flesh." The key was turned, and spiritual light was let into the world by the visitation of the Father and the Son. It was increased in the ministrations of those angelic beings who understood the beginning from the end, and who inspired the soul of this chosen instrument of our Father; introducing the spiritual element of truth again among the children of men, writing it in their souls that it should never be effaced. It was the same God who gave revelations that conveyed keys of knowledge in the interests of the human race that are manifest in the great lines of improvement seen upon the right hand and upon the left. The divine light touched the heart of a Morse. It reached the minds of hundreds of others, who in various fields, sought to unravel the mysteries of the universe, and present to the children of the world the accomplishments that we see to-day. Our brothers go to the ends of the earth, heralding these truths upon the steamships and railroads of the world, conversing over the telephone from home to home, from city to city, from county to county and from state to state in all parts of the world. These are some evidences of the inspiration of heaven which has touched the hearts of His children, and pointed them to the way of life. In every direction are seen the evidences of revelation,

truths that affect the material interests of the human race, and also affect their spiritual well-being in the world.

A few days ago, in Sacramento, I listened to a gentleman explaining the results of some of his own efforts in the interests of his fellow men. He was a modest, quiet, and retiring man, but I could read in the expressions of his face, in looking upon him and in listening to his words, that there was in his soul a touch of the divine, that was moving him forward in the direction of the betterment of his fellows, aiding them in securing results which cause them to say, with the grand old man before referred to, "What hath our God wrought!"

And this body of men and women who are congregated here beneath the shades of this roof today, under the inspiration of that faith which God has given them, as they look around can exclaim, "What hath our God wrought!" in connection with the work of the Lord. He has called us from the ends of the earth; He has turned the keys of Eternal Truth, never, mind it, *never* to be taken from the earth, and never given to another people. Its mission is the regeneration and uplifting of the human race. The spirit of revelation came from the Father and the Son. It has extended and spread in the declaration of the principles of faith. It has gone forward in the development of the world. It has opened the doorway to the great family of our Father, and is causing them in all the world to turn their faces Zionward, and to recognize that the forces put in motion by our Father in Heaven will be utilized to accomplish His divine will. Nothing but rejoicing and pleasure and satisfaction should

be ours. The spirit of restlessness and discontent that is manifest in some parts of our land should cease. Every man and every woman, every believer in the doctrines of the Redeemer of the World, should be found engaged in the accomplishment of God's purposes, blessing all men and wronging none, calling the thoughtless and vicious to repentance, opening the door to the understanding of the wise and prudent, proclaiming that the voice of the Eternal One has been again heard in the world, declaring liberty to the human race, calling them to repentance and obedience to the Gospel of the Son of God.

My brothers and sisters, I believe we should congratulate ourselves upon the possession of the gem of gems; that our hearts should be alive to the full purpose of the work that is ours; that our souls should be bent upon applying, as far as lies within our power, in the control and government of ourselves, the principles embraced in this glorious work. Ours should be the grandest manhood and womanhood the world has ever seen. Wherever we go, with whomsoever we mingle, they should feel the impress of that dignity which the Spirit of our Father writes in the soul of the repentant man or woman, who purpose to do the bidding of the Master. The key was turned; the light was let in upon the world. It will extend until everything that is noble, and good for the well-being of every child of our Father, will be applied along those lines designated in the opening of this work to the world, when the Father and the Son pointed the way of life to the children of men, and set agencies to work to cause them to repent and turn to the ways of life.

My brothers and sisters, with you I rejoice in this great work. I rejoice in the liberty that is ours in this land we love so well. I rejoice in the knowledge that day by day, hour by hour, minute by minute, this work and its spirit will spread, and the strongest and best the world has seen will bow their heads in reverence and respect for its wonderful accomplishments. But work, work is our duty. The sense of responsibility, determination, unyielding courage, undying hope, prudence and wisdom must be cultivated by us, and great accomplishments may be achieved. Our fathers have given us sinews of truth, and have laid upon us the duty to see that our part is well done, and the results are as glorious and sure as we live or that the sun rises and sets.

God bless you all. Amen.

ELDER HEBER J. GRANT.

Life-long habit overcome in extreme old age.—Commendable self-sacrifice manifest by missionaries.—The saving of souls supremely important.—Recent great increase in results of missionary labors.—The Church greater than the Saints.—Tribute to memory of Apostle George Teasdale.

I rejoice exceedingly in having the opportunity of meeting with my brethren and sisters in this conference, and I earnestly desire that while I stand before you I may be blessed as my brethren have been who have addressed you thus far.

There has never been in my mind any other desire, while standing before the people, than that I might be able to say something which would encourage and bless those who were assembled, including myself, and impress us with a desire to discharge the duties and obliga-

tions that rest upon us as Latter-day Saints.

I am a firm believer in the teachings of the Apostle James. I believe in the man who is willing to *do* the things which the Lord has commanded, and who shows his faith by his work.

I attended a fast meeting last Sunday in the morning, and another in the afternoon; and one of the speakers at the latter meeting was Sister Anna Snow, an aged wife of the late Apostle Erastus Snow. She came from Scandinavia, and from her childhood had been addicted to the use of coffee, and thought she could hardly live without it; but finally, after reaching the age of eight-two years, she was impressed that she had failed to do her duty in that regard, and decided, on her eight-third birthday, that she would keep the Word of Wisdom still more perfectly, and stop drinking coffee. It nearly killed her, but she finally succeeded in overcoming the habit; and she stood up in humility before the people, confessing her failure at not having fully kept the Word of Wisdom, and expressed her gratitude to the Lord for giving her the ability, even at this late date, to overcome her failing; and she testified to the benefit she has already received because of the improvement in her health by obeying this law of God. I was profoundly impressed with her remarkable testimony, and how I did wish that every one of our good sisters, and our brethren as well, who, year after year, have gone on breaking this simple commandment of the Lord, could have been there and listened to her testimony. I know a great many people have heard sermons on the Word of Wisdom for many years,

which have never made any impression upon them. I do not know how in the world we could make an impression upon some people. I know many individuals who have been labored with diligently in private, as well as by public teaching and admonition, but these labors have had no effect upon them. I feel in my heart that it is my duty to try and discover the weak points in my nature, and then pray to the Lord to help me overcome them. As I read the Word of Wisdom, I learn that it is adapted to the weakest of all the weak who are or can be called Saints; and I believe that it would be a wonderful aid in the advancement of the kingdom of God if all the Latter-day Saints would obey this simple commandment of the Lord. When I heard this aged sister testify that in her advanced years she had overcome, I wished that all Israel could have heard that testimony and been impressed by it.

I rejoiced in the great good that is being accomplished, and the progress that is being made by our missionaries, as I listened to the remarks made here this morning by President Lund, referring to the labors of Brother Alma O. Taylor, President of the Japan mission. But there was a mistake in saying Brother Taylor had been away five years; he has been absent over six years; it is the other young Elders, Brothers Caine and Stoker, who have been away over five years. In the letter Brother Lund referred to, Elder Taylor expressed a desire to stop, if need me, at least two years more to finish the work he felt the Lord desired him to accomplish. As I listened to Brother Lund's remarks, they brought to mind my association in Japan with Brother

Taylor, also with Elders Caine and Stoker, and I wished in my heart that all of the missionaries who go forth to proclaim the Gospel possessed the same spirit of loyalty to labor in the mission field as Elders Taylor, Caine and Stoker. I had many talented missionaries under my jurisdiction, while laboring in the European mission, whose release was the one bright and shining star which they were looking forward to. They were not interested in their work as much as they ought to be. I wish, if it meets with the approval of the Presidency of the Church, that the letter which Brother Lund referred to, from Elder Taylor, might be published, because I believe that the spirit of it would be an inspiration and a benefit to the youth of Israel. I have had the pleasure of hearing it read, and would like others to have the same privilege.

The spirit breathed in that letter from Brother Taylor, to which we have referred, was that eight years given to the work of God is as nothing. If needed, every servant of God with a knowledge of the Gospel, ought to be willing to give his life to this cause, which is in very deed the work of the Master, the plan of life and salvation, the Gospel of our Lord and Savior, Jesus Christ. When we arrive at a full realization of the fact that we have in very deed the Pearl of Great Price, that the Gospel which we have to give to the people of the world means life eternal to those who embrace and faithfully live it; when we realize this, and when we stop to reflect upon the revelation given to the Prophet Joseph Smith and Oliver Cowdery, in which the Lord says: "And if it so be that you should labor all your days in cry-

ing repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father? And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me." Then we will begin to realize and comprehend and understand the magnitude of this work. The saving of souls is the one great labor of all others that is the most valuable, the most important, that will bring to us the blessings of our Heavenly Father, and of our Lord and Master, Jesus Christ.

I was profoundly impressed with the remarks made by President McQuarrie, of the Eastern States mission, in a fast meeting, Sunday last, wherein he referred to the fact that it is not that which we accumulate, not that which we draw unto ourselves, that makes men God-like, but it is that which we give out. I feel sorry for the man or the woman who has never experienced the sweet joy which comes to the missionary who proclaims the Gospel of Jesus Christ, and brings honest souls to a knowledge of the truth, and who hears the expressions of gratitude and thanksgiving that come from the hearts of those who have been brought by his labor to a comprehension of life eternal. So also do I feel sorrow for those who have never experienced the sweet joy resulting from reaching out their hands and helping those who were needy. Assuredly there is more blessing comes to us from giving than in accumulating; there is no question of this in my mind. There is also more blessing comes to us in going forth to pro-

claim the Gospel of Jesus Christ, and laboring for the salvation of the souls of men, than can possibly come to us by merely having a knowledge of the truth of our religion, and then to remain at home and mingle and labor in the ordinary affairs of life, and accumulate the wealth of this world that perishes with the using. One great trouble is that we oftentimes lose sight of what is the most valuable labor for us to perform, the labor that will be most pleasing in the sight of our heavenly Father.

I rejoice, as I said in the first of my remarks, in the remarkable work that is being accomplished to-day in spreading the Gospel. I believe that the Lord is blessing, and will continue to bless, the Elders who labor in the vineyard, more abundantly in the future than in the past. I know that the work now being accomplished by Brother Chas. W. Penrose in the British mission is greater, and the baptisms are far in excess of what was accomplished while I was there in the mission field, and I rejoice in it. I rejoice in the wonderful ability that he possesses to inspire the Elders, because of his great fund of knowledge and information, and his rare intelligence, by reason of which he has that much the start of me and many others who have labored in the missionary field.

The revelation that has been referred to here by Brother John Henry Smith is one that we all would do well to remember. I rejoice to know that whatever degree of intelligence we attain unto in this life shall rise with us in the life to come, and we shall have just that much the advantage of those who have not gained intelligence, because of their failure to study dili-

gently. Not only does this apply to the life to come, but it applies also to this life in which we are now laboring. Brother Penrose has been more diligent in storing his mind with the things of the kingdom of God than I have ever been. Therefore, in the providences of God, he has just that much the advantage of me, and can accomplish greater results as the president of the European mission than it was possible for me to accomplish, because of the additional knowledge he possesses, which enlarges his ability to teach the Gospel of the Lord Jesus Christ. I thank God for the strength of his body and mind, for the vigor that he has in his advanced age, and pray that it may grow and strengthen with his years. Last Tuesday and Wednesday I had the pleasure of hearing letters read from him, telling of his labors and travels for the Gospel, not in a boastful way, but with modesty, explaining what he had been doing in Germany, Holland, Belgium, Switzerland, and in the Scandinavian countries. It was little less than marvelous to me to hear what he was accomplishing, remembering, as I do, that he is 75 years of age. I pray to God to prolong his life upon the earth, that you and I and many others may be benefited by the knowledge which he possesses, and by the ability he has to explain the Gospel of the Lord Jesus.

I oftentimes feel that it is necessary for us to stop and reflect, and spare time to read, study, and ponder upon the things of God; I know that it is necessary for me to do so. I am not naturally a student; my mind reaches out for the material things of this kingdom. You know one of the papers published in this city says that Heber J. Grant's fa-

vorite song is "We thank Thee, O God, for a Prophet," and that he spells it "p-r-o-f-i-t." Now there may be some truth in this remark; but I do thank my Father in heaven for a Prophet of God to lead this people. I thank Him for the knowledge which I possess that I am engaged in His work, and for the knowledge that Jesus is the Christ, and that Joseph Smith is a Prophet of God. I thank my Father in heaven, with all the ability I possess, that this Gospel of Jesus Christ is spreading upon the face of the earth, that honest men and women are learning that the Latter-day Saints are not the degraded and deluded people they have been represented to be, that they are not the mistaken people the world thought they were. I thank the Lord that as men investigate the plan of life and salvation they see what it is accomplishing for those who have embraced it.

Many have said that the "Mormon" people were better than their religion. I heard a magnificent talk from this stand a few Sundays ago by Brother Joseph S. Wells, in which he repudiated this statement. He told how utterly impossible it is for a people to be better than the Gospel of our Lord and Master Jesus Christ. I respectfully request, if it was taken down by our reporters, that the short address of Brother Wells' be published in the *Deseret News*. I don't know that I ever listened to remarks that impressed me more profoundly than his did upon that occasion, and I endorse them with all my heart. No man lives today, in the Church of Jesus Christ of Latter-day Saints, who is fully living up to the teachings of the Gospel of our Lord and Master Jesus Christ. By and with

the help of the Lord we are trying to do it; but there is no man in the Church of Christ who claims infallibility. We acknowledge our weaknesses, but while we acknowledge them we can also proclaim to the world our strength, strength in the knowledge that God lives, that Jesus is the Christ, that Joseph Smith is a Prophet of God, and that we have the truth to proclaim to the world.

Since we last met here, one of the beloved associates in the quorum of the Twelve Apostles has passed from this life, Elder George Teasdale. No more humble, God-fearing, diligent man has ever fallen to my lot to be associated with. In the kind providences of the Lord, I was called to the Apostleship upon the same day as Elder Teasdale, and I labored with him, in season, and out, for twenty-four and a half years. I ever found him full of humility, full of love of his fellows. I never saw him angry; I never heard an unkind word fall from his lips. I always found that his heart was full of love; that he reached out for the benefit, uplifting, and betterment of humanity; and it seemed to me that he was in very deed an ideal servant of God, a preacher of the plan of life and salvation. I remember upon one occasion listening to that grand old man, Karl G. Maeser, in the town of Baker, in the state of Oregon, as he was teaching a class of little children, giving them a lesson (I believe it was a Religion Class); and I remember shedding tears of gratitude for his inspiration, as I listened to him, and with some humiliation, I thought of my labors, oftentimes struggling for the things of this world. As I compared my life with the life of Karl G. Maeser,

who was devoted entirely to the uplifting of the people of God, I felt I could sit in the dust at his feet. I have oftentimes had this same impression while listening to the teachings of, and being associated with, the late Elder George Teasdale. I don't know when I ever felt more annoyed than I did to find in the Assembly Hall at the funeral of Brother Teasdale, one of the most meager audiences I ever met there. I thought to myself, how little do the people engaged in the ordinary affairs of life realize and appreciate the true worth of men. I attended a funeral a short time before, in that same building, when it was literally crowded; but the great attraction of the funeral was that a remarkable musical program was given. It was advertised who was going to sing, and how interesting it would be, and the music and the flowers were the great attraction. But when one of God's servants who had devoted almost his entire life, as George Teasdale had done, to the proclaiming of this Gospel in his native and adopted land, and who had many times crossed the ocean upon missions, lays down his life, the ordinary business cares kept the people away from his funeral. Thank God we are not to be judged by the opinions of our fellows, but by the work that we do.

Once more I say, I love the teachings of the Apostle James, "Show

me thy faith without thy works and I will show thee my faith by my works." Let us be "doers of the word." Let us be keepers of the commandments of God. Let our light so shine that every man seeing our good deeds shall glorify God. Let those of us who know that this is God's work show by our daily walk and conversation, by integrity, by devotion, by humility, by generosity, by overcoming the weaknesses and imperfections of our nature, by observing the Word of Wisdom, by being liberal in offerings, by paying an honest tithing to God, by attending meetings and receiving the bread of life, that we do in very deed love the work of God, and thus will our acts bear testimony of its truth; this is my prayer and desire, and I ask it in the name of Jesus Christ. Amen.

The choir and congregation sang the hymn:

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel
To lighten our minds with its rays;
We thank Thee for every blessing
Bestowed by Thy bounteous hand;
We feel it a pleasure to serve Thee,
And love to obey Thy command.

Conference was adjourned until Saturday, Oct. 5th, at 10 a. m.

Benediction was pronounced by Patriarch John Smith.

SECOND DAY.

Saturday, Oct. 5th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn:

Praise to the man who communed with Jehovah!

Jesus anointed that Prophet and Seer—
Blessed to open the last dispensation;
Kings shall extol him and nations revere.

Prayer was offered by Elder John G. McQuarrie.

The choir and congregation sang the hymn:

"The time is far spent, there is little remaining

To publish glad tidings by sea and by land,

Then hasten ye heralds! go forward proclaiming:

Repent, for the kingdom of heaven's at hand.

ELDER RUDGER CLAWSON.

Importance of observing the first great commandment.—High percentage of children in "Mormon" families.—Remarkable statistics.—Great influence of environment.—Advantages of Church school training.

Brethren and sisters: I trust that I shall be able to make myself heard by this vast congregation. I rejoiced exceedingly yesterday in listening to the strong opening address of President Smith. It was an index to the character of the conference, and of the meetings which have followed.

It was indeed pleasant to listen to the powerful testimony of Presi-

dent Winder, and to see him in such good health. I was also very much impressed with the remarks of President Lund, and of President Lyman, especially with reference to the children of the Latter-day Saints. We are a people who believe in marriage and in children, and we not only believe in them, but this belief has taken an active form, and has become a living principle with us. You will remember that, when the Lord placed Adam in the Garden of Eden He saw that it was not good for man to be alone, and He gave him the woman, Eve, to be his companion and helpmeet. Then again, the Lord saw that it was not good for husband and wife to be alone, and He said unto them: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." As a result of obedience to this first great commandment, Adam and Eve were blessed with posterity. Woe unto that nation or people who disregard that sacred obligation of marriage, or interfere with the fountains of life. Every nation which has taken this course has felt the anger of an offended God. We need only to look back to the great Roman Empire for an example, and to other nations before and after. When the nations began to disregard and violate the sacred duty and obligations of marriage, weakness and dissolution came, and they have disappeared, many of them, from the face of the world. As a people, the Lat-

ter-day Saints, I think I may safely say, appreciate the glorious principle of marriage. In my travels I have seen some very large families of children. I met one sister who was the mother of eighteen children. I looked upon her as a veritable queen among women; her crown was studded with eighteen precious jewels. I have met other sisters in the Church who were the mothers of fourteen, fifteen or sixteen children, which we will all concede are very large families. There are hundreds of mothers in Israel who have had eight, nine, ten, eleven, twelve and thirteen children, which reflects great credit and honor upon them.

If we would understand and comprehend something of the great obligation that rests upon us with respect to these children that God has entrusted to our care, it might be well for a moment to consider the following figures, taken from last year's statistical report. Last year there were in the Church 86,742 children under eight years of age, a veritable army. If we should assume that this Tabernacle would accommodate 15,000 children, then this building would be filled five and one-half times with children of the Latter-day Saints under eight years of age. Is not that thought impressive? The percentage of children in some of the stakes of Zion is very high indeed; and I am sure if it were known to the world, it would not only create some amazement but, with many perhaps, would elicit admiration. The highest average is in the Kanab Stake of Zion. In that stake 33 per cent of the population of the Church are children under eight years of age—nearly one-third of the population. Alberta Stake, in Canada, has 32

per cent; San Juan Stake, 32 per cent; Uintah Stake, 32 per cent; Juarez Stake, in Mexico, has 31 per cent; Panguitch Stake, 31 per cent; Woodruff Stake, 30 per cent; and Snowflake Stake 30 per cent. There are thirteen stakes with 29 per cent, eight stakes with 28 per cent; six stakes with 27 per cent, seven stakes with 26 per cent, and three stakes with 25 per cent. I think you will concede with me that these are very high averages. There is one stake with 19 per cent, and two stakes with 18 per cent, which is the lowest average.

Now, if anybody should ask me the question: What do you think is the most important consideration with reference to this vast army of children under eight years of age? and then: What do you think is the most important consideration with reference to the children of the Latter-day Saints who are above eight and up to twenty years of age? (The latter constitute a vast army. We have in the Sunday schools an enrollment of 119,000 souls. There are a few of these Sunday school children, under eight years of age, some who belong to the kindergarten department, but most of them are above the age of eight, and below the age of twenty. There are 24,600 enrolled in the Young Men's Association; 26,200 enrolled in the Young Ladies'; 48,737 enrolled in the Primary, and 25,629 enrolled in the Religion Classes. We have in the Church 4,961 Priests, 6,292 Teachers, and 18,976 Deacons.) I should say that the most important consideration with reference to these children would be the question of environment—environment of the home first, and environment of the Church second. The child is born

into the home, and remains there through the early years of its life, up to manhood or womanhood, and anything that occurs within the sacred precincts of the home must have a powerful influence upon the mind of the child. It is necessarily so, because the youthful mind is very impressionable. When we look into the home of a Latter-day Saint, whenever we reflect about this matter, we naturally ask: Is the home well ordered? Is family prayer observed both morning and evening? Do the parents set a proper example before the children? Is reverence for sacred things impressed upon their minds—reverence for the Church, reverence for the Priesthood, and reverence for the parents? The children should be taught to respect and honor those who gave them birth, and those who are placed to instruct and guide them. Oh, how important these things are to the cause of Zion! Brethren and sisters, I repeat, how very important is the environment of our children in the home! I think they should have first consideration, and our profoundest attention as parents in Israel.

Then there is the environment of the Church. This army of Priests, Teachers and Deacons, members of the lesser Priesthood, belonging to associations wherein they are taught to become acquainted with authority, and taught to exercise authority in the ordinances of the Gospel,—how important that proper attention should be given these young men in their quorums! Then, again, there is the environment of our auxiliary organizations, mighty engines for good—if that is a proper term—powerful levers in lifting the young people from lower to higher conditions. And last, but

not least, the Church school system. You will remember that, over thirty years ago, President Young directed Karl G. Maeser to go to Provo and open a Church school. A little later, Brother Maeser presented himself to President Young for instructions: no doubt he had prepared his mind to receive very minute and ample directions in respect to this movement, for it was destined to become of great magnitude in Zion. President Young said to him something to this effect: "Brother Maeser, you are not to teach even the A B C's without the Spirit of God. Every study that shall be pursued in the Church school over which you are appointed to preside must be accompanied by the Spirit of God." And he told him that the greatest, the supremest study in the Church school should be theology. Let me say to you, my brethren and sisters, from the time Brother Maeser opened up that school, with only a few in attendance, a handful of students, the system has steadily grown and spread; and this year there will be enrolled in our Church schools about ten thousand students. Is it not a remarkable movement? Does it not impress you? Is it not wonderful what God hath wrought? I can scarcely think of any movement of later times in Zion that will have such a profound effect and influence upon our children as our Church schools. Why is this such an important movement? Simply because it goes beyond the Sabbath day; it may include it, in a way, but it goes beyond, and brings to the child the proper religious instruction, and the influences of the Gospel, every day in the week, every hour in the day, and every minute that he is in

the school room. Now it seems to me that this is beautiful. I remember reading in one of the daily papers that the late President Harper of the Chicago University, complained sadly of the absence of religious influences in the school room; and he freely admitted that students who attended that university in his day, and under his instructions, went forth from the school with less religion and less reverence for sacred things than when they came into it; and those were the kind of educated students who were sent into the world from that great institution. It is the same with many other institutions of learning; and I think the people of the nation are coming to the view that there must be religious instruction of some kind, at least that the Bible should be introduced into the public schools of the land. Well, we have been converted to that idea from the first. One thing that President Young regretted, with respect to the public schools, was that the Lord Almighty was excluded, and I presume that was what prompted him to inaugurate the Church school system.

Brethren and sisters, as I said before, how important is the environment of our children. If you doubt that there is anything in this question of environment, cast your thought back to the children of Israel. You will remember that they went down into Egypt as worshipers of the true and living God. No doubt they continued to be instructed in that worship during their pilgrimage in the land of Egypt, while they were in bondage. After 400 years, they were brought forth out of bondage, through the power of the Almighty, with the fear of God

before their eyes; and they walked through the Red Sea dry shod; and they saw the Lord descend—that is, they saw a mighty manifestation of His power upon Mount Sinai, when the mountain smoked as a furnace, the thunder rolled, the lightning flashed, and they heard the voice of God. And, mind you, when Moses, the prophet, the law-giver, the leader of Israel, withdrew for a short period of time—40 days and 40 nights that he was in the mount communing with the Almighty—the children of Israel rebelled and worshiped an idol, the golden calf; yet they were the people who had just previously witnessed the manifestation of God's power in their great deliverance from bondage. And why did they worship the golden calf? It was due to their environment in Egypt. They had been in bondage 400 years, and had been surrounded by idol worshipers; their children had grown up under these influences, and they were affected, in the wilderness, by the environment of their early life.

May the Lord help us, may He give us wisdom as a people, as parents, as officers of the Church, as men of Priesthood, and women of faith, may He give us wisdom to watch over our children and to give them good counsel, and to set before them examples worthy of all acceptation, because the children of today are the men and women of tomorrow, so to speak; and whatever the children are, the men and the women of the future will be. Let us lay the foundation deep and strong that we may erect thereupon a most glorious building, which I humbly pray in the name of Jesus. Amen.

ELDER HYRUM M. SMITH.

Great significance of the revelations imparted to Joseph Smith.—Unchangeable character of those revelations.—Prevailing religious indifference.—Preachers who create unbelief.—Personality of God has been clearly demonstrated.—Proper use of the Bible in public schools.—Existence and divinity of Christ made known in this age.

My brethren and sisters, I feel somewhat weighed down this morning under the great responsibility that rests upon me in occupying this position, and in speaking to a congregation of this character and size. Nevertheless, I rejoice greatly that I am deemed worthy to bear the responsibility, and have the authority to testify concerning the divinity of the Lord Jesus Christ and His mission, and declare the truth of the Gospel restoration in this the dispensation of the fulness of times, through Joseph Smith, the Prophet.

As Latter-day Saints, we have assembled here for the purpose of worshipping God, acknowledging Him as our Father in heaven, and manifesting our love for Him and His Son. The Church of Jesus Christ of Latter-day Saints was established and founded by Joseph the Prophet, under the direction and inspiration of Jesus Christ, in April, 1830. The same principles and doctrines of life and salvation that were preached by Jesus, during His ministry in the flesh, were revealed to Joseph Smith and announced by him again to the world.

Joseph Smith was raised up to be, and he is, a Prophet of God. In answer to his prayer, the Father and the Son appeared to him, together, in person, and made known to him their divine will. Thereafter they sent unto him heavenly

messengers from their presence, and also, by the inspiration of the Holy Ghost revealed to him the truths of the everlasting Gospel. These revelations are written in the Doctrine and Covenants, Book of Mormon and Pearl of Great Price, and if believed in, and practiced, will eventually save men in the celestial kingdom of our Father. They were proclaimed by revelation, as I have stated, and up to this time, after over seventy-seven years of existence of the Church, not one principle or doctrine thus revealed has been receded from by the members of the Church. We have never repudiated any of the truths revealed to the Prophet Joseph Smith and to his successors in the office of Prophet, Seer and Revelator to the Church of Jesus Christ of Latter-day Saints. We have never relinquished our belief in any one of these doctrines and principles. We have never called together conferences or conclaves for the purpose of revising the revelations of God. We have never been called upon, nor found it necessary, in any stage of our progress, to eliminate any revelation from the record. Neither have we ever denied any of them. We testify in all soberness that these revelations are from God. They are therefore the same yesterday, today and forever, and are everlasting and essential to the salvation of those unto whom they are given. We have adhered faithfully to the Gospel of Christ, the religion which we have received. As a people, I trust we will always remain faithful, firm and steadfast as we are, and even more so, and by greater diligence exercise greater faith in the Lord. This is a day when there is a great falling away from the churches, a departure of

men from their own religions and creeds. The things of this world are paramount in the estimation of the world. We send our Elders into the world to preach this Gospel unto all nations, kindreds, tongues and people, and there are three classes that they meet. One is a class of people that receive them gladly when they hear the testimony of the truth, and of the restoration of the gospel. Their hearts swell within them at the sound of the voice of the true shepherd, and they listen eagerly. They desire to know more; they investigate earnestly, and perceive the truth gladly, and embrace it. Those who comprise this class, I say, are not very numerous. Then there is another class, perhaps quite numerous, who, the moment they hear the testimony thus declared bristle up and become antagonists, and bitter enemies of the truth, and oppose it with all their powers; and they scruple at nothing to hinder and destroy the work that the Elders are endeavoring to perform. Then there is the third class, and they are numbered by thousands, who are totally indifferent to that testimony, or to the testimony of any other man who preaches religion. Thus we discover that in the world the majority of men are not inclined to religion. They are falling away from religion, departing from creeds, and absenting themselves from places of worship. They do not know anything about religion, and they care less about it. Now, who are responsible for this condition? There may be many things causing this, to a greater or less degree, but I believe those who are most responsible for the lack of faith are so-called preachers of religion. They have sown the seeds

of unbelief in the hearts of men. Being uninspired, and without divine authority, they by their teachings have caused men to disbelieve in God, the Eternal Father, and His Son, Jesus Christ. They make certain professions, by way of lip service, but they deny the power of godliness. They declare that God is incomprehensible, that we cannot understand Him, and do not know Him; that He is without body, parts or passions. They declare that Jesus Christ is not divine. They repudiate the miraculous, and cast doubt upon the wonderful works that Christ wrought, and that were performed by His followers, His disciples, in primitive times, as recorded in Scripture. Everything that does not appeal to their particular and narrow sense of reason, they denounce as irrational and untrue. We are not afraid of the avowed infidel and agnostic, he who comes out openly declaring his utter contempt for all things that savor of God and religion, and ridicules those who do believe in them. I believe that true religion has never suffered very materially on account of the warfare made upon it by open and avowed enemies who call themselves atheists and infidels; neither has true faith been much disturbed by such attacks, but the trouble is that there are those who style themselves ministers of religion, who prefix the word "Reverend" to their names, and under this guise stand in pulpits, and upon the rostrum of religious gatherings, and there proclaim the same falsehoods that infidels have declared, namely, that Jesus Christ is not divine, that He is not the Redeemer of the world, but a mere man, a moralist, it is true, a man advanced beyond the

time in which he lived. It is all very well to proclaim a belief in the existence of God, because of the glories of the heavens and the beauties of earth; all very well to say we can see the handiwork of God in the mountains, in the forests and in the streams of water, in the fruits and the flowers of the earth, but not any of these things ever yet convinced men of the personality of God. Men may gather from these things a belief that there is an all-wise and all-powerful creator, but none of these things bear direct testimony of the personality of God, the Father, nor of the divinity of Christ the Son. These truths must be revealed to men, a knowledge of them being essential to salvation. Men must receive, understand, and impart them to their fellow men; and this has been done. God has time and again revealed Himself to His servants the Prophets; they have seen Him, have beheld His person, and have discovered the truth of the declaration that man was created in the image of God. Thus they could truthfully testify to others that God lives, and that we are His children, created in His image. He is not only the Creator of the heavens and the earth and all that we see that is beautiful, useful and desirable in them, but He is also the Creator of man, and man is in the likeness of His person. These things are true. Christ declared the truth of them; he declared His divinity. He said He came into the world to take away the sin of the world; and all His disciples, who were true to him, bore the same testimony, because they had seen and heard. So, the responsibility for the indifference we find so universal on the part of men towards the Gospel rests large-

ly upon those who claim to be ministers, and pose as preachers of the Gospel of Christ, and at the same time teach that Christ is not divine, that God did not create man, and that there are no such things as miracles, revelations, gifts, and so on and so forth. While pretending to preach the doctrines of Christ they, at the same time, deny most of them. The personality of God, the divinity of His Son, the creation of man, the fall of Adam, the atonement, the resurrection, eternal life, celestial glory, etc., etc., are doctrines now discredited by many of them. Little wonder that men have grown tired of and become indifferent to, a Gospel stripped of nearly all its essentials. Such hypocrites and religion fakers as these are responsible for the condition of irreligion that we find in the world. And if this is the result of preaching the Gospel of Christ, so-called, and reading the Bible in churches, we may well pause before introducing such reading in the public schools.

I can see no remedy for this condition, only in the unequivocal acceptance of the Gospel of Jesus Christ as He declared it in His day, and as it has been restored in our own day. Men must believe in God; they must believe that He is our Father, that He created us and established us here; and He shall welcome us again in His presence. We must believe that Jesus is the Redeemer of the world, and accept Him as such. We must accept the doctrines He taught, and put them into practice in our lives, if the reading of the scripture, His word, will do us any good. So long as we have infidels, skeptics and unbelievers in the public schools, men who do not understand the Bible

and cannot make proper explanation of its contents, I say, to read it in the schools and, as some ministers do, disparage the belief in Jesus Christ and the miracles He wrought, and the great work of redemption He accomplished, would be more disastrous than beneficial by far. Until such time as men can read the Bible and the Scriptures understandingly, by the power of the Holy Ghost, in the spirit in which they were written, I am not prepared to declare my belief in the efficacy of teaching it in the public schools.

It is folly for men to say Jesus Christ is not divine, and that He was just a great moral teacher, a man in advance of His time, and then advise men to follow Him; for, either He is Christ, the Son of God, who came from the Father to take away the sin of the world, and to die for the redemption of man, or He is not. If He is, He is worthy of the respect and confidence even of the lowest among men. He is either what He represented Himself to be, or He is not, in any sense of the term, because He declared Himself to be the Son of God. He proclaimed, "I am the way, the truth and the life; no man cometh to God save by me." Men can come to God in that way only, or else the Son of Man told an untruth, and lying is far from being a moral habit. He declared, furthermore: "I am the resurrection and the life; whosoever liveth and believeth in me shall never die." "Whosoever believeth in Me, though he were dead yet shall he live." He said again: "Go ye into all the world and preach the Gospel unto every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned."

None but the Messiah Himself could make such statements and speak the truth. He was what He announced Himself to be, and what we declare Him to be, or else He performed a most arrogant and immoral act in assuming to be He who could forgive sins, and who could save men from their sins and lift them up, and exalt them in the presence of God.

My brethren and sisters, every page, almost, of the Holy Scriptures bears record and attests the divinity of Christ. Christ Himself declared it. John the Baptist said to the multitude, "Behold, the Lamb of God who taketh away the sin of the world." Peter, James and John, Matthew, Mark, Luke, Paul and many of the other disciples of Christ likewise bore testimony, without doubt, that He was divine and is the Redeemer of the world. And in our own day, we bear the same testimony, for the same things have been revealed anew. Joseph Smith was visited by Him and God His Father, and he beheld them with his own eyes. Joseph Smith and Sidney Rigdon also saw him, and bore testimony that they saw Him, even as Stephen saw Him, clothed in glory, surrounded by those inhabiting the celestial kingdom of God. They also saw God seated on His throne and Jesus Christ at His right hand, "and they heard the voice bearing record that He is the only begotten of the Father." So far as the Latter-day Saints are concerned, we know these things are true. There is no doubt in our minds about it. Why? Because the Spirit of Truth, the Holy Ghost, has been received by us, through our obedience to the laws and ordinances of the Gospel, and he, true to His office, has testi-

fied to us of Jesus Christ, our Lord.

May God bless you, my brethren and sisters. May you prove faithful all your lives. May you, as we have up to this time done, adhere faithfully to every precept, every doctrine, and every truth that has been revealed in this dispensation by God, through Joseph Smith, for the salvation of the children of men. I rejoice in the Everlasting Gospel. I know it is true. I know that God lives, that Jesus Christ is our Lord and Savior, and that by obedience to the laws and ordinances which He Himself yielded obedience to, and commanded all men to obey, we shall be saved in the kingdom of our Father. May we be saved. May we labor diligently to counteract the influences of indifference, unbelief, and agnosticism which now prevail so extensively among men in the world.

God bless the Presidency of the Church, and the Twelve Apostles, and the Seven Presidents of the Seventy, and the Patriarch. May He likewise bless, according to their callings and their necessities, the Presidents of stakes, their Counselors, and High Councilors, Bishops of wards and their Counselors, and those who preside in the auxiliary organizations, or in branches of the Church. May He be with the Presidents of Missions to inspire them and to equip them for their great and responsible duties in declaring the truth; and may He bless each and every individual missionary laboring under their direction for the spread of the everlasting Gospel into all the world, as a witness before the end shall come. This is my prayer in behalf of the Church and the servants of God, and of all men of God and the just in all the world,

and I ask it in the name of Jesus. Amen.

A contralto solo, "O Love Divine," was beautifully rendered by little Sister Millie Williams.

ELDER GEORGE ALBERT SMITH.

Children a priceless heritage from the Lord.—Childless homes a national calamity.—Beautiful examples of affection for destitute children.—An appeal to the childless to adopt homeless orphans.—A splendid way to help mission work.—A missionary magazine.

I am sure that all who are here today have been edified by the instruction we have received, and can testify that the sweet influence of the Spirit of our Father, that was so bountifully poured out upon us yesterday, has been continued.

I was very much impressed with the report made by Brother Clawson concerning the exceedingly large number of children in the homes of the Latter-day Saints, and I was reminded of a passage of Scripture that is often referred to in tenderness, and that has been illustrated upon canvas by some of the greatest painters of the world. When the Savior was surrounded by a multitude, and He was laying His hands upon the heads of small children and blessing them, His Apostles suggested that they trouble Him not. He then made use of the memorable saying that we all cherish, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." If it be true that nearly one-third of the population of some of our stakes are very young children, not yet accountable for sin, then indeed, in those stakes there should be an outpouring of the Spirit of the Lord that should be

felt in every home. As a people we believe in children. We believe that they are an heritage given to us by our Father in heaven. We can understand how, in the olden times, as recorded in the Scriptures, when some of the grand women of Israel were childless, and deprived of the joy of having little arms cling around their necks, and sweet innocent lips to give them the kiss of childish affection, they cried unto the Lord that they might have children, to take away their reproach. We understand what that means, if we understand the Gospel of Jesus Christ; and we comprehend that one child, born under proper conditions and reared under suitable circumstances, is worth more than all the cattle and sheep upon a thousand hills, aye, than all the treasures of the world. That is why, as Latter-day Saints doing our duty, we welcome these priceless treasures from the throne of God when they come into our homes. In the world it is not always so, but, lacking understanding, some are stopping the springs of life, and assuming the responsibility of cutting off posterity, by avoiding fulfilment of the great commandment given to our first parents, to "multiply and replenish the earth." Children are the offspring of God, their spirits were begotten in the holy heavens of our Father, and they are given to us for our blessing. We, as stewards, are permitted to receive them in their infancy, to educate and prepare them, not alone that they may become great in this world and bring honor to us here, but by observing the laws of God, that they may live again with us in the presence of our Father, throughout the endless ages of eternity.

I was reading a short time ago that in France the birthrate is diminishing so rapidly that it is viewed as a national calamity, and a national association, which is studying the matter, has reached the conclusion that any couple raising more than three children merit public gratitude and protection. In this connection, I am reminded of the remark of a gentleman not of our faith who lives in the East whose home is childless, who met, a few months ago, one of our sisters who is the mother of thirteen children, and she, by the way, sits in the congregation today. (God bless her.) She had told him she was the mother of thirteen children, and he said to me, "Mr. Smith, I took my hat off to her. She was deserving of great honor."

I saw in the press a few days ago a report that there is a union of women, in one portion of Europe, who have agreed that they would give birth to no more children, and members of their organization are traveling among the people teaching this pernicious doctrine, and many have joined the deplorable union. I wondered if they realize that, of all the blessings God had been good enough to bestow upon them, of all the privileges that they might enjoy in this life, they are blindly rejecting the most priceless of all; I thought that, if the Gospel of Jesus Christ could but touch their hearts, if they could comprehend that this is a part of the great plan of our Father, if they could understand that the purpose of their existence in this world is that they might have joy, and that joy could come to them in perfection only by being the mothers of sons and daughters, how differently they would act. No Latter-day Saint

woman, understanding or comprehending the Gospel of Jesus Christ, will refuse the legitimate opportunity to bear sons and daughters in the image of God. No man properly realizing his privileges and opportunities, would do anything to prevent himself being a father in Israel, and having the privilege of rearing and educating children created in the likeness of our Father whom we worship. But our brethren and sisters in some parts of the world fail to understand that, and, in the place of sweet, innocent children, and the prattle and joyous laughter of those of whom our Father has said, "Their angels are ever present with me," we find dogs, birds and cats receiving the affection and taking the place of those jewels that the Lord intended should embellish the crown of every good man and woman in the world, who are capable of being fathers and mothers.

A few years ago a family consisting of father, mother and several children, residing in Bear Lake Stake, took a little child from the orphanage and gave it a home. I have queried what the result would be, and whether it would be satisfactory. Yesterday this same mother came to my house with a little boy, five years old, she had just received from the Orphan's Home and Day Nursery, and was en route to her home with him. That was sufficient answer for me. The first sacrifice has been suitably rewarded and the joy experienced in the development of the first child has opened the door of welcome to another little stranger. I questioned the little fellow, yesterday, as to his knowledge of animals, etc., and learned that he was fond of them. I told him he was going to live

where they had horses, cows, sheep and chickens. His face lighted up and he asked, "Can I have some, too?" in such an eager way that it almost brought tears to my eyes. A new world was opening for him. The narrow limits of the orphanage were stretching out, and he was beginning to realize that there was some place in the world that would be home to him, somebody he could call mother. He was dressed in a nice new suit, and as he stepped aboard the train, in the care of that good woman, I could not but feel that the Lord would accept the offering of the family in opening their home to the little man. I pray that He will bless them for the good they do this orphan child.

Only a few months ago there was brought to this city a little child, whose mother had died and the father was unable to take care of it in a suitable way. The question was raised, "What shall we do with the child?" A daughter of one of the most prominent brethren in the Church, a girl only 17 years old, responded surprisingly. She had no parrot, no dog, no little pet lamb, but she had a number of brothers and sisters whom she had learned to love and cherish. She had been reared in a Latter-day Saint home, and understood the duty of doing good to the children of our Father. She knew what it meant when the Lord said, "Inasmuch as ye do it unto the least of one of these ye do it unto me," and she requested her parents that she might take that little child and care for it until other suitable provision could be made for it. She received permission, and gladly gave her time, day and night, for baby's comfort. That daughter of Zion did something in assuming such a

responsibility that would surely endear her to all good people; and the Father of us all will not be unmindful of her consideration of one of His little ones.

How will those feel who fail to obey that first great command when they stand in the presence of the creator, who says to them, as He said to those in olden times, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." How can they comply with that invitation if they have no children to take to the Father? They must remain childless throughout eternity. They have been blind to their rights and privileges. It is only by a proper understanding of the laws of God, and by compliance with the Gospel of Jesus Christ, only by doing what the Lord has said we should do, that we will enjoy the fulness of happiness that our Father in heaven has promised those who are faithful. I do not feel to censure, but with all my heart I pity the man and woman who grace their home with the lesser animals of God's creation, and keep away from their firesides those angels from His presence who might be theirs through time and through all eternity. I realize there are some men and women who are grieved because they are not fathers and mothers, they are not blessed of the Lord in that particular, they have no children of their own, and by no fault of their own. I believe the Lord will provide in such cases. If they will do their duty in keeping the other commandments, their reproach will be taken away. I raise my voice among the sons and daughters of Zion, and warn you that if you dry up the springs of life and abuse the power that God

has blessed you with, there will come a time of chastening to you, that all the tears you may shed will never remove. Remember the first great commandment; fulfill that obligation.

Are there any here who have no children in their homes? If there are such, I say to you that in the orphanage, near this city, there are, I am told, thirty or forty little children. They are being fed and clothed and kept from the cold, and are nursed when they are sick, but they know not what it is to receive the affectionate embrace of loving parents that most of you have enjoyed. They know not the joy of roaming the fields and woods, and having toys and pets like children who have parents to care for them. Oh, how they would appreciate a real home! There are many childless homes, where the presence of these children would be a God's blessing; and there should be no orphan child depending upon charity in this land. If you have no children of your own, if you realize the admonition of the Savior, then some of you who desire this blessing should reach out your arms and adopt some of these homeless children. And, though they may not prove in all respects all that you could wish, the intent of your heart will be rewarded by the Father who knows your desire to do good. I do not hesitate to say that the blessing that will return to the one whose home is opened to a child without parents will not only be that they will rejoice in the growth and development of that child, but that other blessings of our Father will be added to them in proportion to their good works. If there strayed into your dooryard a fine colt or calf, without an owner, and

no prospect of anybody claiming it would you cast it out? Wouldn't you consider it valuable and take possession. Perhaps it would be worth a few dollars at the most, yet you would rejoice to get it. But if it were an orphan child, a homeless waif, created in the image of God, its spirit begotten by Him, and its possibilities incalculable, would you consider it valuable, and be willing to give it a home? Let me ask you, What is the value of an immortal soul?

I rejoice, my brethren and sisters, that we have the Gospel of Jesus Christ, and I will rejoice more when I learn that we who have ability, we who have opportunity, put into effect the law of God, "Love your neighbor," and prove it by taking the orphans to our homes and providing for them.

Another suggestion: There are some of our people who have no sons to go into the mission field; some whom God has blessed with means and ability, who live in palatial homes and have all the comforts of life, but they have no sons to bear their names in honor in the mission field. My brethren and sisters, look around you, and perchance not very far from your doors there may be a faithful son of some good, noble man and woman who are unable to furnish him means to fill a mission. If you will provide the means whereby that man may go into the world and proclaim the truths of the Gospel of our Lord, and have his faith planted securely in a knowledge of the divinity of Jesus Christ and this Latter-day work, I think the means expended in that way will bring an abundant blessing to you; your compensation will be adequate in the souls brought to Christ.

A sister said to me, not very long ago: "Brother Smith, I have no son, the Lord has not given me any children, but he has blessed me with a little means; if you know where there is a faithful Latter-day Saint Elder who is in need, and who can be helped to fill his mission by a little means taken from my account, it is your privilege to draw on me and help to keep him in the field until he is released." I felt to bless her, because she has a proper conception of the duties of members of the Church of Jesus Christ of Latter-day Saints. There may be others who have no sons in the mission field, and there may be many who could not afford to assist to the extent of keeping one laboring there to teach the Gospel of Jesus Christ for the salvation of our Father's children, but there is another opening for missionary aid that comes to my mind. At Independence, Mo., the old and the new center stake of Zion, the place that God ordained should be a gathering place for the Latter-day Saints, there is a missionary paper printed, and it goes to the people by the thousands every week; it is called *Liahona*, the *Elders' Journal*. It contains the truths of the Gospel, and, like the sacred Scriptures, it bears witness of the divinity of our Lord, the Redeemer of the world, and also bears testimony of the divine mission of Joseph Smith, the Prophet. Perhaps you cannot send a son to the mission field, nor assist some other man's son similarly, but there are few of us who cannot afford to send the little messenger to somebody in the world, that truth may be disseminated thereby, and we may to that extent, have part in the glorious privilege that the Lord has given us to teach the Gospel to His

children who are in the world. I commend it to you, my brethren and sisters. You can contribute in a small way of your means, and you can have a missionary, yea, you can in this way have thousands of missionaries in the field by reason of your contributions, and they will be preaching the Gospel of Jesus Christ to the honor and glory of our Father in heaven.

I rejoice this day to be with you. Let us be grateful for the children God has blessed us with, and let us be grateful for the children that He has blessed our brethren and sisters with, and help to make them great and honorable men and women in the earth, as we desire our own to be. Let us be ever on hand to contribute of our means for the comfort and blessing of the poor, take care of those who are in distress, and ever be ready to minister to those who are in want, for the Lord has said, "Inasmuch as ye do it unto the least of one of these, my children, ye do it unto me." God grant that when we go back to His home we may hear the welcome plaudit: "Well done, good and faithful servant; you have been faithful in a few things, I will make you ruler over many things, enter into the joy of your Lord," is my prayer, in the name of Jesus Christ. Amen.

The choir and congregation sang the hymn:

The Spirit of God like a fire is burning!
The latter-day glory begins to come forth;
The visions and blessings of old are returning,
And angels are coming to visit the earth.

Conference was adjourned till 2 p. m.

Benediction was pronounced by Elder Joseph E. Robinson.

AFTERNOON SESSION.

Conference was resumed at 2 p. m.

The choir and congregation sang the hymn commencing:

O say, what is truth? 'Tis the fairest
gem
That the riches of worlds can produce;
And priceless the value of truth will be
when
The proud monarch's costliest diadem
Is counted but dross and refuse.

Prayer was offered by Elder German E. Ellsworth.

The choir and congregation sang the hymn:

O ye mountains high, where the clear
blue sky
Arches over the vales of the free,
Where the pure breezes blow, and the
clear streamlets flow,
How I've longed to your bosom to
flee.

ELDER GEORGE F. RICHARDS.

Progress and glorious destiny of the Church.—Earnestness and zeal of the Saints and missionaries.—Divine assurance that the Church will continue.—The Saints should rejoice, and feel encouraged.

My soul has been filled with exceeding peace during the meetings of this conference. I was thinking, while the choir was singing, how the truths which have been spoken, accompanied by the Spirit of the Lord which has been with us, have fitted into the structure of my faith like beautiful hewn marble into a temple. I have had no occasion to trim off the corners or to reject any of the material. It seems to be a

part of my very being, and I have not been embarrassed by what has been said. I testify to the truth of the things which have been spoken, and stand prepared to defend these principles, knowing that they are eternal truth.

As a people, and as individual members of the Church, we have reason to be very thankful to our Father in heaven for what He has done for us through the Gospel. We have no occasion to be discouraged, but have much to encourage us as individuals and as the people of the Church of God upon the earth. The Lord has fulfilled His promises unto us and concerning His work. Though we may sometimes feel that we are making but slow progress, the end does seem to me to be in sight, and the glorious destiny of this work is assured. True Latter-day Saints have no doubt in their minds in regard to this matter. We have seen this Church grow from its infancy. Seventy-seven and one-half years ago tomorrow marks the date of the organization of the Church of Jesus Christ of Latter-day Saints, in the state of New York, with but six members. She has steadily grown in strength and numbers, in the face of great obstacles, persecution of her members, falsehoods, misrepresentations and vituperations from the pulpit and from the press; all of which, by the way, instead of hindering the progress of this work, at whose helm is God, the Eternal Father, has but given it renewed impetus. I fear when persecutions cease,—when those who are not of us cease to raise their voices and to use their pens against this great work,—that we may become indifferent and forget our responsibilities. I have in remem-

brance the charge which the Savior gave to His Apostles in the primitive Church. We read in John, 15th chapter:

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, He may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you.”

In the face of this injunction that the Savior gave His Apostles, that they be bound together in the bonds of love, which is stronger than the cords of death, warning them that the world would be arrayed against them, what may we expect but persecution from the hands of those who are not willing to receive the testimony of the Lord Jesus Christ which we bear to the children of men. Persecution has followed this work all along the line, and this has helped to keep us in the path of our duty. The thing to be feared by this people is that, when such exceeding peace comes in the land and envelops us, we may forget the Lord and our religious duties. I realize that at the present time there is an era of peace, that this people have liberty, such as they have not always enjoyed, to worship the Lord and carry on the work in its various avenues; but I am pleased to note, where I have had experience and association with the Saints in the mission field, and in the Stakes of Zion, that they are not relaxing their efforts. They

are pressing forward with earnestness and zeal, as if to make the best possible use of the time while there is peace; and the spirit of inquiry is spreading abroad through the earth in relation to this people, and the doctrines which they teach. It is manifest in the mission fields, where presidents of missions have their forces better marshalled. New and improved policies have been adopted to get the Gospel before the people of the world. There are perhaps, more inquirers, more earnest investigators of the truth and doctrines of the Gospel than ever before in the history of this Church; and I may say, with equal force and truth, that there are more converts than ever before. This work is making headway in the world, and we are increasing from that source as well as from within. As you heard this morning, from the figures which were presented, there is no people upon the face of the earth so prolific, none who realize so fully the importance of the first great commandment of our Father, that we multiply and replenish the earth, none so faithful in carrying out that and all the other requirements which the Lord has laid upon us. By these means we are increasing in numbers, in strength, and in power and influence at home in the stakes of Zion. As stated, we are also increasing in the world, and having an influence with the people of the world such as we never had before. We begin to comprehend what is in the future for Zion. We begin to realize that what the Lord, through His Prophets, has said of Zion, what she shall attain to in numbers, power, influence, and glory, will indeed be fulfilled. I have in mind a dream which was given by the Lord to

Nebuchadnezzar, king of Babylon, more than six hundred years before the birth of our Savior, and how the Lord, through that dream, and the interpretation which was given by the Prophet Daniel, showed most clearly the destiny of the work which He should commence in the last days. The establishment of this Church, its organization on the 6th day of April, 1830, was the beginning of the fulfilment of that most important prophecy. I think that the Lord had a purpose, a noble and great purpose, in giving to Nebuchadnezzar that dream, and giving the interpretation of it, that we who should engage in that great work might receive comfort through it; and that it might be quoted by us in defense of the principles of righteousness, after the organization of this Church. The Lord tells us, through other prophets of old, that this great work should be established in the latter days. Through Daniel, the Lord made known that He would set up a kingdom that should never be destroyed, a kingdom that should not be given to other people, but it would endure forever, and it is likened unto a little stone cut out of the mountains without hands. This little stone was seen to roll forth and crush to atoms the great image representing the kingdoms of the earth; and it was said that it should roll until it filled the whole earth, there should be no power to stay it. Inasmuch as the Gospel has many times been upon the earth, and as many times taken away because of the wickedness of the children of men, it does seem important that the Lord should give this assurance to His people of the last days, that no more would His Church be taken from the earth, or

given to another people. In this we have great satisfaction and encouragement. Of course, the world does not believe that the organization of this Church is a fulfilment of that prophecy. Neither will they regard the restoration of the Gospel, through the angel Moroni, as a fulfilment of the prediction of John, on the Isle of Patmos, recorded in the 14th chapter of Revelations; when he looked down through the vista of time unto the last days, in reference to which he said:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come, and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

No, the world does not accept that; but what a joy and satisfaction it is to the Latter-day Saints to know that the restoration of the Gospel is a fulfilment of that prophecy, to know that the Gospel did come in the way that the Lord, by the mouth of His servants, predicted and said that it would come. What a joy and satisfaction! We cannot expect the people of the world who reject the simple doctrines of the Gospel, which were enunciated by the Son of God Himself, to accept these prophecies, and their fulfilment in the restoration of the Gospel, and the organization of the Church in these last days. No, but the Latter-day Saints have occasion to be thankful, and to be encouraged because of what the Lord has given us—seventy-seven and a half years of growth; and what a mighty people we have become!

I have in my pocket a clipping from the *Deseret News* of April 20th last, which I wish to read to you. It bears upon this subject, and represents the truth as it is seen abroad:

"MORMONS NOW EIGHTH.

"A Christian Cynosure estimate of the growth and expansion of Mormonism will prove decidedly interesting if not instructive reading at this time, to many people both within and without the Church. It is a well known fact that its membership is increasing in goodly number and that 'the little stone that was cut out of the mountains without hands' is rolling rapidly forward to fulfill the destiny that the Almighty has marked out for it. And the destiny will be reached as surely as the world moves or the sun shines.

"To those members of the Church, if any such there be, who have grown impatient at the thought, that it was not going forward at as high a rate of speed as they in their well-meaning zeal might desire, it is meet that they should remember that seventy-seven years have barely passed since its restoration to earth. To take eighth place among the churches of America, from the numerical standpoint, in an even three-quarters of a century, with the tremendous obstacles it has had to meet, is in our opinion, altogether a remarkable showing. If it shall but continue its present ratio of membership increase it will have moved up to a very commanding position by the time its first centenary shall be celebrated in 1930. Its virility, strength and cohesion are the wonder of thinking men and women through the world. Soon they will learn that it is an American Church in all that the term implies. And when that great truth shall be comprehended we may expect to see a growth that will startle the wise of the earth.

"Apropos of our opening reference to the Christian Cynosure, which is published in Chicago, we call attention to the fact that it bases its statement upon the written report of the chief authority on that subject in the country, and that his comparisons prove Latter-day Saint growth to be far in excess of that of any

other religious organization. Its words are:

"The Mormons, figures of the United States government offices show, are growing very rapidly. The report of Carroll D. Wright, United State Commissioner, shows that they have increased in number during the last sixteen years 138 per cent. That is to say, they have been doubling their number every twelve years. There were 166,125 in 1890. There were 396,354 in 1906. No one other religious body has increased as largely within the same period. They now rank eighth in numbers among the denominations in the United States.'"

I believe this to be a reliable report, and we may congratulate ourselves, as Latter-day Saints, that we are identified with the most Christianized Church in America, a Church which is destined to be acknowledged as the most Americanized Church in America. Why not? We have the principles of eternal truth, we have the Gospel of the Lord Jesus Christ, and we teach it as He and His Apostles taught it. We have the organization with all the officers as they existed in the primitive Church. We have the authority to preach this Gospel, and minister in its ordinances, for the salvation of the human family. We are here upon the land of Zion—America. Why should not the Church of Jesus Christ of Latter-day Saints be regarded as the most Americanized church in the land? Such is its destiny.

Are there any of us discouraged? Would any of us retrace our steps? Do we desire to go back to the unreliable faith that we had before the light of the Gospel came into our souls? No, verily. Of those who have undertaken to walk the narrow way, up a hilly and thorny path, beset with obstacles of various

kinds, only those have become discouraged who have not the power to deny themselves those things which are in conflict with the teachings of the Gospel, those people who will not accept that which makes men and women Christ-like and prepares them to go into the presence of our Father. Those who become discouraged and forsake this work are usually those who have gratified their passions and desires, until they have lost all the spirituality that was in their souls, and they have no ambition to press on to the goal of glory. Those who have been true and faithful will lay down their lives rather than forfeit these principles, or relinquish the hope they have of obtaining eternal life. The Lord has planted in our hearts a testimony; yea, many testimonies, of the divine origin of this work and of its saving powers, and we doubt not, but we speak of those things of which we know. It is my testimony to you, my brethren and sisters, and friends everywhere, that God does live, that Jesus is the Christ, that Joseph Smith is a Prophet of God, that the Gospel has been restored, and we have it to give to you—yea, those who have authority have it to give freely to all mankind who, with broken hearts and contrite spirits, with faith in God, prepare themselves to receive its ordinances and to live its laws.

God bless you, one and all; may we be kept from all evil, that the Spirit of God may dwell in us, that we may see the beauties of the Gospel, that we may appreciate these blessings, and through faithfulness and obedience obtain eternal life in the end, I pray, in the name of Jesus Christ. Amen.

ELDER ORSON F. WHITNEY.

Reply to Bishop Spalding.—Calumny the cause, persecution the effect.—
 Marcus Aurelius and the Christians.—
 Charges against the Former-day
 Saints and the Latter-day Saints com-
 pared and refuted.

I trust that while I speak to you this afternoon I shall be aided by the same spirit of wisdom and intelligence that has inspired the utterances of the speakers who have already addressed the conference.

When I gaze upon this immense congregation—a Saturday congregation—and realize that it is only a part—perhaps about half the numbers of the Latter-day Saints who have gathered to their central city for the purpose of attending conference, I am reminded of the words of the hymn, "Zion is growing." The only thing that mars my peace in relation to the matter is the information given by the city press, that some of our brethren and sisters are walking the streets, unable to secure accommodations, even by paying for them, on account of the crowded condition that prevails. I heartily commend the appointment and the labors of the committee whose duty it is to see that this situation is relieved, and hope that none of our visitors, and especially those who have entertained many of us at their homes, may be without food or shelter, through any laxity on our part.

I once heard of a public speaker, who was about to address an assemblage of a mixed character, and was cautioned by the chairman not to speak upon a certain subject, because it would offend a portion of the audience,—the Methodists. "Very well," said the speaker, "I will dwell upon such and such a

theme." "No, that will never do," said the chairman, "that would be distasteful to the Presbyterians." "Then suppose I say such and such things." "No, no, that will not do, either—it might give umbrage to the Catholics." "Well, then," asked the bewildered orator, "what can I say? Whom shall I talk about?" "I have it," exclaimed the chairman; "pitch into the Mormons; they haven't got a friend in town." I do not think any Latter-day Saint can say or feel, at this time, that he hasn't a friend in town. The town is filled with them from near and far. But let none of our brethren and sisters be even tempted to believe that they are without friends in Salt Lake City.

I am now going to read you a selection from a sermon, delivered, so the papers say, at St. Mark's Cathedral, in this city, on Sunday morning, September 22, 1907. The speaker was Bishop F. S. Spalding, and his subject was "The Kingdom of Heaven." I wish, in the beginning, to commend him for one thing; he did not deem it necessary to "pitch into the Mormons" alone; for while he passed some strictures upon us, he also remembered the Methodists, the Christian Scientists, and the Seventh Day Adventists; but he was most severe upon the Latter-day Saints. He said, in part:

"President Andrew D. White, in the introduction to his work on the 'Warefare of Science and Theology,' affirms his most sincere respect, yes, his most reverent belief in the Christian religion; but he has no word strong enough to express his dislike of Christian theology."

I understand the difference between religion and theology to be this—religion is the practice, and theology the statement of the doc-

trine. Bishop Spalding goes on to say:

"This point of view is that of a large number of thoughtful men. The new psychology has given its testimony to the reality of religious experience. All men have a feeling of moral unrest, which they instinctively feel can alone be quieted by making proper connection with the higher powers, is the report of the most prominent investigator. And surely this is good news. It tells us that all men are religious; that even in the breast of the most brutal, the most worldly, there is the germ of that high instinct which binds the creature to his Creator!

"But here comes the necessity of a word of caution, for this religious faculty drives men into excess, it makes them overlap reason and even morality. To the Seventh Day Adventist it presents a petty matter of time as a fundamental of the faith. To the Mormon, it justifies, nay, requires, a social system which strikes death to the center of all social progress, the purity of the family."

I do not know Bishop Spalding, and I do not know that he knows me; but I do know that he does not understand the Latter-day Saints, and does not comprehend their religion. Either this, or he has made a most woeful mistake, in saying, consciously, that which is not true concerning them. I feel a personal regret in this matter, because in times past I have sustained friendly relations with some of the Episcopal bishops. I remember with respect that "grand old man," Bishop Tuttle, who presided over a diocese comprising Utah, and other western parts, for many years. He was an upright and honorable man, and never, to my knowledge, did he utter one word of unkindness towards the Mormon people. I do not know that he ever attacked in any way our religion. He had a big heart and a kindly soul, and he won

the love of the people among whom he labored. I was also friendly with his successor, the late Bishop Abiel Leonard, and in conversing with him on a certain occasion I commended the spirit and conduct of the Episcopal bishops, so far as my acquaintance extended, and spoke particularly of the liberality of Bishop Tuttle. Bishop Leonard replied, "That is a characteristic of our bishops; they are liberal, they are charitable to all." Hence, it is with a feeling of regret, such as one might have in seeing an idol shattered, that I contemplate the unfriendly utterance of Bishop Spalding.

But my personal feelings are of very little moment, compared with weightier considerations that arise. I want to show you some of the more serious effects of utterances of this kind, and I will now read to you a dispatch taken from the *Deseret News* of last evening, the headlines of which are as follows: "Elders expelled from Germany." "Their offense, spreading the Gospel, conducting baptisms and making converts." "Their names are not given." "They were arrested and summarily taken under guard to the frontier." "Thousands of native members of the Church have been subjected to various police hindrances." And then follows the dispatch:

"Dresden, Saxony, Oct. 4. Three American Mormons have been expelled from Germany, as the result of persisting, despite final warnings prohibiting them from spreading the propaganda, in conducting river baptisms and making converts. They were arrested and summarily taken under guard to the frontier. The Imperial authorities decided in 1903, that it was not desirable to allow Mormon agents to continue their activity in Germany; but, owing to the representations of the American embassy in Ber-

lin, and Chief Missionary Cannon, whose field of activity was Central Europe, with headquarters at Berlin, the foreign office allowed the Mormons a month in which to settle their affairs and leave the country. There were at that time fifty or more missionaries in the various states in Germany, and the grounds for their expulsion were teachings contrary to public morality.

"It was also agreed with Mr. Cannon that all the Mormons who were American citizens should discontinue presenting their doctrine in Germany. The German converts, of whom there were thousands, and who continued to follow their faith under native pastors, were subjected to various police hindrances. Mr. Cannon moved his central European headquarters to Switzerland, and it is understood, has since returned to Salt Lake.

"It is now presumed his successor is re-entering the German field for Mormon missionary work from which formerly many women converts were sent to Utah."

I place these two newspaper reports side by side—the sermon of Bishop Spalding on one hand, and the expulsion of our Elders from Germany on the other; and I say that they sustain to each other the relation of cause and effect. Not these particular instances, perhaps, but the classes of events to which they respectively belong, represent that mutual relation.

We do not marvel that partisan newspapers, having political ends to subserve, make a business of misrepresenting the majority of the people of Utah. We are used to such things. We do not expect anything else from newspapers of that class. But surely we have the right to expect better treatment from men who profess to be followers of the Son of God, and who call themselves bishops of the Christian church. Men who claim to be shepherds over the flock of Christ, and whose mission is the salvation

of souls, have no right to foment mobocracy and murder, or cause the expulsion of unoffending missionaries from the nations.

Perhaps you think my language rather lurid when I speak of murder, as one of the possible consequences in such cases. I want you to understand that I am speaking by the record. Not in one instance, nor in two or three only, but in many, have the falsehoods generated in Utah and scattered broadcast over this nation and over the world, resulted, not only in persecutions of a petty character, but in the murder of innocent men, in the shedding of blameless blood, that will rise to judgment against those responsible for the fulmination of such calumnies.

And yet these things, grievous as they are, do not much astonish the Latter-day Saints. Mormonism, if it tells the truth concerning itself, is the religion of Jesus Christ, and this is the dispensation of the fullness of times, when God has restored, by the ministry of holy angels, that ancient gospel, which was framed in the heavens before the world was created, as the means of man's salvation; and it has been revealed to man, in a series of dispensations, reaching from the days of Adam down to the present time. It is the same religion that Jesus introduced and died for; the same that His Apostles preached under His direction, and for which they laid down their lives. It has come back to the earth, with the same promises and the same powers that characterized it anciently, including the promise that "all who live godly in Christ Jesus shall suffer persecution." Therefore we are not much surprised (though we may be made to grieve) that the Latter-day

Saints should have inherited, as a legacy from the past, similar persecutions to those suffered by the Saints of former times.

And now I desire to read another selection, showing the experiences of some of the early Christians during the days of the Roman empire. The book I have before me is a volume of the "Beacon Lights of History," by the late Dr. John Lord, who, in his lecture on Marcus Aurelius and the Glory of Rome, says:

"The only stains on the reign of this good and great emperor—for there were none on his character—were in allowing the elevation of his son Commodus as his successor, and his persecution of the Christians. It would have been wise for Aurelius to have selected one of the ablest of his generals, or one of the wisest of his senators, as Hadrian did, for so great and responsible a position, rather than a wicked, cruel, dissolute son. * * * For five reigns the empire had enjoyed peace and prosperity. For five reigns the tide of corruption had been stayed; but the flood of corruption swept all barriers away with the accession of Commodus, and from that day the decline of the empire was rapid and fatal. Still, probably nothing could have long arrested ruin. The empire was doomed.

"The other fact which obscured the glory of Marcus Aurelius as a sovereign, was his persecution of the Christians,—for which it is hard to account, when the beneficent character of the emperor is considered. His reign was signalized for an imperial persecution, in which Justin at Rome, Polycarp at Smyrna, and Pontinus at Lyons, suffered martyrdom. It was not the first persecution. Under Nero the Christians had been cruelly tortured, nor did the virtuous Trajan change the policy of the government. Hadrian and Antoninus Pius permitted the laws to be enforced against the Christians, and Marcus Aurelius saw no reason to alter them. But to the mind of the Stoic on the throne, says Arnold, the Christians were 'philosophically contemptible, politically subversive, and morally abominable.' They were regarded as statesmen looked upon the

Jesuits in the reign of Louis XV, as we look upon the Mormons,—as dangerous to free institutions. Moreover, the Christians were everywhere misunderstood and misrepresented. It was impossible for Marcus Aurelius to see the Christians except through a mist of prejudices. 'Christianity grew up in the Catacombs, not on the Palatine.' In allowing the laws to take their course against a body of men who were regarded with distrust and aversion, as enemies of the state, the emperor was simply unfortunate. So wise and good a man, perhaps, ought to have known the Christians better; but, not knowing them, he cannot be stigmatized as a cruel man."

This, as you will observe, is in the nature of an apology for the emperor who, good and great though he was in many respects, failed for some reason to acquaint himself with the true character of the people called Christians, who were everywhere spoken evil against; and he therefore allowed matters to drift—allowed the laws enacted against an innocent people by his wicked predecessors to be enforced; and thus came the stain upon his administration which our author justly deplores. Marcus Aurelius knew no more about the true character of the Christians and their religion, than Bishop Spalding seems to know about the Latter-day Saints and their faith; and this is the most charitable construction that can be put upon his act. But why did not the Roman emperor make himself acquainted with the people whom his officers were cruelly persecuting, even unto death? Why do not our modern Christian ministers, if they desire to tell the truth about the Latter-day Saints, acquire correct information concerning them before committing themselves to reckless statements like the one I have quoted? There

is some excuse for men in the far east, or west, who read nothing but libelous newspapers that misrepresent the Mormon people, or who have heard nothing but the scandalous and false stories that are the stock in trade of most of the ministers of Christendom in relation to Mormonism—there is some excuse for these men, who stand off at a distance and pelt us with stones; but what excuse can be offered for those who will take up their abode in the very midst of this people, mingling with their Mormon neighbors, meeting them every day upon the street, or in public halls, and even visiting them in their homes, having every means of acquainting themselves with their lives and characters, and who will then revamp the old, stale, worn out stories and cant phrases, brought with them, perchance, from the hot-beds of anti-Mormonism abroad? You would think that fair and honorable men, who had formed incorrect theories regarding the Mormons, when confronted with the facts, would abandon their theories, or modify them in order to be in harmony with the truth. But no, rather than do that, there are some who would bend and distort the facts, and try to make them conform to their false notions and preconceptions. I do not know whether Bishop Spalding is a man of that kind or not. But either he did or did not know what he was talking about, when he made the statement that the religion of the Church of Jesus Christ of Latter-day Saints “justifies and requires a social system that strikes death to the center of all social progress, the purity of the family.”

The charges preferred against the Latter-day Saints are precisely the charges that were urged against

the early Christians, who, as our author truly says, “were everywhere misunderstood and misrepresented.” The Christians were regarded as “philosophically contemptible, politically subversive and morally abominable;” and this is the substance of the indictment brought against the Saints of latter-days. I propose to answer these charges *seriatim*:

First,—let me ask, what is meant by philosophy? The great Emerson, himself a philosopher, says: “Philosophy is the account which the human mind gives to itself of the constitution of the world.” If you will consult your dictionaries, you will find that philosophy also means the search for fundamental truth, and the philosopher is therefore a seeker after fundamental truth. Measured by this standard, Mormonism admirably answers the description. That is just what we hold it to be,—fundamental truth; and Joseph Smith answers the description of a philosopher, a seeker after fundamental truth. He was disgusted—long before Andrew D. White’s day—with the unphilosophical theology of the churches of Christendom. He was confronted by those old traditions, musty with the ages, which had come down to modern times, demanding that men believe in a God who is one and yet three, three and yet one, defining Him as merely a spirit, impersonal, incomprehensible, without body, parts or passions, and declaring that he made man and woman, and the earth, and all that it contains, out of nothing, and made them to save half of them, and damn the other half, regardless of their merits. This was the God of the Christian world, which was all split up into fragments, its sects contending

with each other, and in conflict with each other's claims. Joseph Smith, a reader of the Bible, a seeker after fundamental truth, desired to know which of all these contending churches was the true church of Christ. He was philosophic enough to determine for himself that they could not all be true, that God was not the author of confusion, and he made his first oral prayer to Deity in an attempt to learn which church and which religion were the church and religion of Christ. The Lord answered his prayer, and gave him more than he asked. He had only sought to know which of all the churches was the true one, and was told to his surprise that the true Church was not then upon the earth. God came to him in person, with His Son Jesus Christ, and forever shattered the false notion that the Father, Son and Holy Ghost are one in person, and that God is only a spirit, an atmosphere or essence, filling the immensity of space, an immaterial influence, that

"Warms in the sun, refreshes in the breeze,
Glow in the stars and blossoms in the trees;
Lives through all life, extends through all extent,
Spreads undivided, operates unspent."

Joseph Smith said, "I saw two glorious personages—the Father and the Son. They were in the form of man, and they spoke to me." That was the greater part of the revelation embodied in Joseph's first vision; for it restored the lost knowledge of the true God, after which the world, with its vain philosophies, had been groping for ages. It revealed anew the sublime fact that man is verily the child of Deity, and can become, by

development, like unto his Father and his God. It taught the great truth that man is divinity in embryo, and capable, by education, through human experience, and by obedience to the principles of eternal progress, of rising to the plane whereon stands the Universal Father, who desires to make His children equal with Himself, and to put into their possession all things. What is there unphilosophic about it? What is there contemptible about it? What is there unreasonable about it? You earthly parents expect your children to become men and women like yourselves. You know that it is only a question of time, when, if they live, your little toddling children will become men and women, and will marry and have children of their own. Why, then, should it be deemed unphilosophic for man, the child of God,—man and woman, male and female,—to become like their Father and their Mother in heaven? We are at the defiance of the world to prove this doctrine unphilosophical.

Our system "strikes death to the center of all social progress," does it? Why, the Gospel in which we believe was instituted for man's eternal progress. Joseph Smith declared that God, in the beginning, finding Himself in the midst of spirits and glory, because He was more intelligent, saw proper to institute laws whereby the rest might advance like Himself. That is the purpose of the Gospel, the system now called Mormonism. It stands for progress, through time and in all eternity. Unphilosophic, is it? Let us see. Emerson says again: "Plato is philosophy, and philosophy Plato, at once the glory and the shame of mankind, since neither Saxon nor Roman have

availed to add any idea to his categories. No wife, no children, had he, and the thinkers of all civilized nations are his posterity, and are tinged with his mind." Now, what does Plato say regarding the origin of all things? To the study of nature he prefixes this dogma: "Let us declare the cause which led the Supreme Ordainer to produce and compose the universe. He was good, and he who is good has no kind of envy. Exempt from envy, he wished that all things should be as much as possible like himself. Whosoever, taught by wise men, shall admit this as the prime cause of the origin and foundation of the world, will be in the truth." So says Plato. Note the similarity in the thought of the Greek philosopher, and the thought of the American prophet. Plato says that the Supreme Ordainer wished that all things should be as much as possible like himself, and therefore He produced and composed the universe; Joseph declares that God, in the beginning, surrounded with spirits and glory, saw proper to institute laws whereby the rest might have a privilege to advance like Himself.

But perhaps you think Joseph Smith was a plagiarist, that he was merely echoing the thought of the ancient philosopher. Not so. Joseph Smith was not acquainted with Plato. We have no evidence that he had ever read the writings of that great thinker. But Joseph recognized that the source of all truth is one, as the source of all life is one; and that even as the light, which illumines the day and the night proceeds from the sun, so all truth, by whomsoever received, at any time, proceeds from that God who is the personification of eternal

truth. Joseph was no more a plagiarist of Plato, than Jesus was a plagiarist of Confucius, who declared in a negative way the principle of the Golden Rule, two or three centuries before Jesus affirmed it. All we can say of such things is that our heavenly Father gave to Confucius, the Chinese sage, a glinting of the same light that dwelt in His son Jesus Christ, in whom was "the fulness of the Godhead bodily." In like manner, the same Being who inspired Plato the Greek, chose Joseph Smith the American as His prophet—the prophet of the last dispensation, and revealed to him anew the eternal, fundamental truth, the heritage of all the ages.

The Christians, in the next place, were regarded as "politically subversive;" that is, they were accused of designing the overthrow of the State. Their great Apostle, Paul, had declared that the "powers that be are ordained of God; wherefore let every man be subject to the powers that be, until He comes whose right it is to reign." But this did not avail them. They were still "disloyal," still "enemies of the State." Though innocent, they could easily be slandered, and when a cruel Roman ruler, anxious to cover up his crimes, to divert from himself public censure, accused the Christians of burning Rome, and of seeking to undermine the empire, his word was taken, the plea of the innocent was set at naught, and they were murdered by hundreds and by thousands. They were burned as torches in the gardens of the Roman emperor; they were flung to wild beasts in the arena; they were stoned to death; they were dragged at the tails of wild horses until life was extinct. They were "enemies of the State," be-

cause, forsooth, a monster named Nero had so declared, and he was the emperor of Rome, sitting on the summit of political power. But the charge against the Christians was as false as the hell in which it had its origin, a hell that will receive into its fiery embrace those who put to death the Saints of God in all ages. It was a wicked lie. And the charge made today, that the Latter-day Saints are enemies of the State, that they seek to undermine society, that they are disloyal, treasonable, rebellious, and that they plot for the overthrow of free institutions,—this also is a lie, a lie so black, so infamous, that no language is capable of characterizing it. Our religion is against everything in the nature of treason, disloyalty, anarchy or rebellion. The Gospel we preach is “the perfect law of liberty.” Joseph the Prophet, in the Articles of Faith, accepted by this people as their rule of guidance, emphasizes Paul’s teaching, and enjoins upon us to be subject to the powers that be, until He comes whose right it is to reign. I could, if there were time, quote from the Book of Mormon, from the Doctrine & Covenants, from all the revelations to Joseph Smith, enough to make a volume, in support of the assertion that the Mormon people are the friends of law and order, friends of the Flag, and of the Constitution of the United States, which they deem heaven-inspired. I could cite many of the sayings of the Prophet (who was accused of trying to make himself a king, but whose last and crowning act was an endeavor to become the President of the United States,) to show that he desired the glory of his country, the extension of the Union; that he was a true and loyal

American, one who loved American institutions, and predicted a day to come when the Latter-day Saints would save their nation, at a time when treason and anarchy would be plotting against and aiming at its life. But time will not permit, neither is it necessary.

Let us come to the third count of the indictment. It was said that the Christians were “morally abominable.” Just as now it is alleged that the Latter-day Saints justify and even require “a social system that strikes death to the center of all social progress, the purity of the family.” Because of such false charges, made by men of character and prominence, our missionaries are hindered in their sacred work, and expelled from the confines of the nations, their fields of labor. The world has been made to believe that we are a corrupt people, and that we send our emissaries forth for the sole purpose of converting women and dragging them down to degradation. The truth is, that the Elders are sent to preach the Gospel—faith, repentance, baptism, and the gift of the Holy Ghost. They put forth no special effort for the conversion of women. If more women than men have joined the Church of Jesus Christ of Latter-day Saints,—though that is a question; but even if it be true, it is only because women are naturally more religious than men—better than men, purer than men; and being purer, they are more susceptible to spiritual influences; the inspirations that come from heaven; and this is the reason why more of them are converted. The Gospel is preached not to any one class, but to all classes, and to both sexes, and the Elders are under obligations to baptize all converted souls who

come unto them, except certain ones—and who are they? Women whose husbands, and children whose parents, object to their baptism into the Church. These are among the strict instructions given to our missionaries; not to baptize any married woman without the consent of her husband, nor any unmarried girl, under age, without the consent of her parents. If husbands or parents object, theirs must be the responsibility. It is not true that the teachings of our missionaries are against public morality, or private morality. It is a falsehood, and it had its origin here in Salt Lake City, in the utterances of such men as the Episcopal bishop whom I have quoted, and in the fulminations of a political and partisan press, bent on the accomplishment of certain selfish ends.

"Purity of the family," indeed! I know something about Mormon families. I have not lived fifty years in this community for nothing. My father was the head of a Mormon household, and I know whereof I speak, when I tell you that he was a pure and a noble man, who taught his family to be honest, truthful, and virtuous. His wives, my mother and my other mother, the second wife, taught their children the same principles, and both were good, pure, honorable and virtuous women; and the family life was pure. I mention my father's family because I know it better than any other. It is but an instance, however, a sample of hundreds and thousands of the families of this people. What about the family of President Smith? He said, at Washington, that he was proud of his family and of every one of his children. He is not alone in that pride. It is an honest pride.

We are all proud of the family of President Joseph F. Smith; they are exceptionally moral and clean; not a black sheep in the flock; pure-minded, honest, virtuous boys and girls, worthy of their noble father and of their pure and noble mothers. We join with the President in saying, we are proud of every one of his children, and will be, so long as they follow in the footsteps of their faithful parents, so long as they serve God and keep His commandments, and remain as pure and virtuous as they are today. And his family does not stand alone. There are others. The families of President Brigham Young, Heber C. Kimball, Daniel H. Wells, Wilford Woodruff, John Taylor, George A. Smith, the Grants, the Pratts, the Snows, the Richardses, the Cannons, and hundreds of others might be named. Here and there a black sheep, it is true. But have Christian families none such? Are the Gentile families without spot or blemish, that they can cast the first stone? The great majority of the grown children of Mormon parents, even those born and reared in the midst of so-called polygamous influences, are exemplary men and women. They were taught from their mother's knee that next to the crime of murder is the sin of unchastity. There are family prayers, morning and night, in these households; they are a church-going people; they serve God, mind their own business, and make sacrifices at home and abroad for the preaching of the Gospel and the conversion of souls to the truth. You cannot tell me anything about "the purity of the family" in the midst of Mormonism.

I hope Bishop Spalding did not know that he was misrepresenting

us. If he did know it, I hope that he and his class will repent, lest, perchance, through their misrepresentations, innocent blood may be found upon their skirts at the Day of Judgment. If God judges this world—and He says He will—upon the principle of “whatsoever ye do unto My servants ye do unto Me,” then beware! “Touch not Mine anointed, do My prophets no harm.” If you should cause the death of a servant of God in the discharge of his duty, better, far better, that a millstone were hung about your neck and you be cast into the depths of the sea! If the bishop did know, and purposely misstated the character and spirit of the Mormon people, let me in all charity commend to him those words of the wise Solomon: “These six things doth the Lord hate, yea, seven are an abomination unto Him: a proud

look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and him that soweth discord among brethren.” But if he did *not* know what he was talking about, then I respectfully commend to him those other sayings of the sapient man of old: “With all thy getting, get understanding,” “He that judgeth a matter before he heareth it, is not wise.” Amen.

Elder Elihu Call effectively sang the tenor solo, “Abide with me.”

The choir and congregation sang “The Doxology.”

Conference was adjourned until Sunday, Oct. 6th, at 10 a. m.

Benediction was pronounced by Elder Joseph A. McRae.

THIRD DAY.

Sunday, Oct. 6th, 10 a. m.

Conference was called to order by President Joseph F. Smith, and he announced that, as the Tabernacle could not accommodate all who desired to be admitted, an overflow meeting would be held this morning in the Assembly Hall, under direction of Elder George F. Richards.

The choir and congregation sang the hymn:

Now let us rejoice in the day of salvation;

No longer as strangers on earth need we roam,

Good tidings are sounding to us and each nation,

And shortly the hour of redemption will come.

Prayer was offered by Elder Nephi Pratt.

The choir sang the chorus, "Rouse oh ye mortals, the dawn is near."

ELDER REED SMOOT.

Medical fakirs, and other traveling quacks.—Serious danger in use of patent medicines.—Denunciation of speculation and debt.—Prevailing indifference concerning religion.—Appreciation of parents, wives and husbands.

I had hoped that someone else would be called upon this morning to speak at the opening of this meeting. On account of my having been absent the two days previous, I felt that I would like to hear at least one of the brethren speak, so that I could get the spirit

of the conference. I shall claim an interest in the prayer that was offered by Elder Pratt, that the same spirit may influence the speakers to-day that directed them in the meetings held before.

In these general conferences we gather from all parts to sustain the authorities of the Church, to receive instruction, counsel, and admonition, to speak of God's goodness and mercy unto us, and testify of the restoration of the Gospel of Jesus Christ. While traveling through the stakes of Zion we sometimes see errors and wrongs that exist among the people, and we try to call attention to them in the spirit of counsel, and by way of advice—not in a spirit of fault-finding, but for the purpose of bettering the condition of the people as a whole. I have not had time to read the papers giving a synopsis of remarks made by the brethren, but I do feel, this morning, like calling attention to some things needing correction that I have noticed, concerning which it would, perhaps, be proper to counsel you who are present, and through you other members of the Church, to see that in the future there is a change made respecting the points I may mention.

I want to speak, for a short time, upon fakes and fakirs. I am led to speak on this line because of the fact that, not long ago, in one of the counties adjoining this, in a town inhabited almost entirely by Latter-day Saints, there came in

the midst of the people—heralded by newspapers—a man claiming that he was the greatest doctor in the world. He was a phenomenon. He had such great wisdom that he could cure all the ills that mankind is heir to. He was well dressed and looked like a gentleman. One of the first things he did on arriving in the town was to hire the brass band, for the purpose of drawing a crowd and preceding his carriage to all meetings. He went to one of the business corners of the city, where a little stand was erected, and in order to hold the crowd until he could convince some of them that they had worms, or something worse, he had three or four niggers sing songs—by the way, I have been told that the niggers furnished the best part of the entertainment. He got the people worked up to such a pitch, by his vivid description of various horrid diseases and their symptoms, that it was not a question among his credulous hearers as to whether they were sick then, but that perhaps they would be at some future time. He gathered in money by the thousands, from the sale of his medicine. When interest lagged, as after a few days it did, he advertised in the papers that he was going to throw money broadcast upon the streets of the city, to be picked up by the people that followed his carriage to the lecture platform. I say to you, my brethren and sisters, that I was humiliated to see crowds following the man. He held before him a little valise containing a great many pennies, a few quarters, and perhaps one or two half dollars; and every three or four rods, as he went down the street, he would take a handful of copper pennies and throw in the midst of the people.

After the crowd had scrambled for these copper pennies, I saw women coming from the midst with their dresses torn, and children almost maimed. I was astonished, and wondered what the people were thinking of, and I resolved to speak of it in public the first chance I got. I was told, by one of the officers of the city, that one evening this man sold bottles of his medicine as fast as four men could hand them out, individuals almost climbing over one another to get it, and the fakir sold over \$600.00 worth; the people were almost as eager to purchase it as they were to pick up the copper pennies from the dust of the road. My brethren and sisters, I strongly denounce this as wrong; and I hope that such a sight will never again be seen in Utah. No fakir in the world ever gave people something for nothing. My counsel to the people is that, if any are sick, and have not faith enough to be cured by administration of the Elders of the Church, send for a doctor that you know and get his advice, one who lives in the community where you live and has a reputation to maintain.

We also have eye doctors, so-called, traveling among us. I remember, years ago, meeting one in a little town in the southern part of Utah. I knew the man well; he was a resident of Idaho, and a blacksmith by trade. I was surprised to see him there, and asked him what he was doing away down in the southern part of Utah. He told me that trade had been rather dull and he thought that, perhaps, he could make more money, and make it easier, by selling spectacles to the people than by following his trade. "Well," I said, "Heber you are not a doctor; you know nothing

about the eye; aren't you afraid that you are going to injure somebody's eyes by selling spectacles that you know nothing about, especially when you can not fit them properly?" "Oh," he said, "Brother Smoot, they will never hurt anybody; they are only common window glass; they cost only thirty-six dollars a gross." He told me how he proceeded in selling these spectacles. He would go into a town, and the first place at which he would call was the residence of the Bishop of the ward; and if he succeeded in selling the Bishop's son or daughter a pair of spectacles, his spectacles would immediately become popular in the neighborhood. He found hundreds who imagined that their eyes needed doctoring, and that spectacles were absolutely necessary. I could say more along this line, but this will suffice.

There is another objectionable thing to which I desire to call your attention—that is patent medicines. I wish to say, however, that since the pure food law passed people are somewhat protected, and conditions are considerably better. I have a list of positively dangerous patent medicines, published by a man who has taken great interest in the subject. This man warns the people against the use of patent medicines; and he names the ingredients of many that are well known and popular, showing that they contain drugs seriously injurious to the people using them. You are familiar with "Mother Winslow's Soothing Syrup," a decoction that soothes the baby to the grave, so slowly, but oh, so surely. "Peruna," "the booze medicine," as it is called, is another well known. I haven't the time now to enumerate the long list that he warns the people of this coun-

try against buying or using. I wish to say here today that I hope the Latter-day Saints will let such stuff alone.

There is another evil that I want to call your attention to, because I see it so plainly, not only in this part of the land, but all over the country, and that is over-speculation. I am not going to say that you must not deal in stocks, or that it is not your prerogative and right to buy anything on earth you wish to; but I do assert that there is too much speculation in stocks, most of the transactions being on margins, and there is a reckoning day coming as sure as the sun will rise tomorrow morning. If you have the money, buy what you feel it is proper for you to do, but don't jeopardize your good name nor your credit; don't jeopardize the good name or the credit of a friend for the purpose of speculating in any kind of stocks. Now, I might continue on this line, and preach a sermon about the evil of debt; such advice is always good, always timely, and it does seem to me that, at this particular time, it is proper to counsel the people to keep out of debt, and, if in debt, to get out as soon as possible.

On the train the other day, coming from New York, I met a gentleman, and, in conversation with him, the question of religion came up. He, I believe, is a type of millions of men. He was indifferent to all kinds of religion, and had little use for creeds; his attitude convinced me that the sin of indifference is one of the worst things we have to contend with today. Every missionary who goes into the field, everyone who travels upon the railroads in any part of this country, encounters this prevailing sin of in-

difference. We see it even in our communities and, I might say, on all hands. This man told me he believed that, as long as he had strength of body and vigor of mind it was his duty to provide for his wife—she was all on earth that is dependent upon him, he having no children—and surround themselves with all the luxury and comforts possible to attain. Said he, "After my strength is gone, when I am old, then is time enough to take up the question of religion." I never could believe in this doctrine, the next thing to death-bed repentance, nor do I see how any sane man can believe it. This man believed it was improper for him to use any influence whatever to induce people to study religion; and I quietly suggested to him that I had doubt as to whether he had the right to claim to be a Christian. He shied at that, but reminded me of the boy who summed up his father's religious standing in these words: "Yes, Dad's a Christian, but he does mighty little at it." That is the way with the world today; many millions claim to be Christians, but they do "mighty little at it." They will wake up some time and find it is too late, that procrastination has cost them dearly in this life, and I have no doubt will seriously affect them in the life to come. There is nothing that steals man's time, his talents, his vigor, his energy, even his prospects of salvation, in greater degree than the crime of procrastination. Procrastination means making an appointment with opportunity and then asking her to come around some future time. My brethren and sisters, I hope that whatever good we undertake to do we will do it with all our hearts. Let us give the best part of our

lives to the service of God. I take the view directly opposite to that expressed by this man. I think that the time to give God the service He desires of us is when we have the full strength of our bodies and all the vigor of our minds.

I desire to advise my young brethren and sisters to be faithful to their fathers and mothers, not only to honor them as such, but let me ask you to make life just as easy for them as you can, and to do it now. Don't wait for some future opportunity; I know from personal experience what that means. I used to build air-castles, and the trouble with them was that they were always built in the wrong direction—I tried to construct them from the top to the bottom, instead of from the foundation to the top. While a boy, I was always anticipating the time when I could take my mother back to old Norway, the place of her birth, back to the old homestead, and show the people there what the Church of Jesus Christ, "Mormonism," had done for her. I dreamed of the day when that pleasure would come to me and to her; but I left it until too late—my mother passed to the great beyond, and my desire was not accomplished. Perhaps every boy and girl builds a similar style of air-castle; they think of what they will do for their parents, when they are able to, at some future time. My advice, my young brethren and sisters, is, Don't wait, but do whatever you can to make life happy for them as soon as you can. If you don't take your parents on a journey, you can do a thousand and one other things that will help to make the path of father and mother easier, and thus bring joy and peace to those who gave you birth.

I rejoice in the growth of the work of God. I rejoice in seeing the baptisms increase as they are doing in all parts of the missionary field. It is true that many people are opposing the Church, but the Church is like the mustard tree, the more you kick it the more the seeds spread. If people wish to oppose the Gospel of Jesus Christ, let them oppose it, it is their loss; but as sure as God lives it is true, and He will see that this work goes on to final victory.

I wish to say to you husbands and wives, be considerate of each other in your homes, be appreciative, and speak all the good you can of each other. Husbands, tell your wives how much you esteem their labors in the home; wives tell your husbands how interested you are in their struggles. A little praise in this life is a very good thing. I would rather have a single flower given to me in life by a friend than I would have my coffin banked with roses. Fathers, stop and observe the constant labors of the mother, day in and day out, year in and year out, consider how she has helped you to make the home, and sustained the trials of motherhood, and then don't be afraid to tell her you appreciate all, don't leave it until she is on her death bed. And so I might say to the wife: be interested in what your husband is doing; encourage him along the line that he is laboring. If you mutually do this, you will love one another better, there will be a stronger bond between parents and children than if you neglect these courtesies and leave things to be taken for granted.

I ask the blessings of our heavenly Father upon the people as a whole, and upon His Church. May the Church grow and increase, even

as fast as the Father would have it. This with all other blessings that the Father sees the people need, I pray for, in the name of Jesus Christ. Amen.

Elder John W. Summerhays and Noel S. Pratt sang, as a duet, the hymn beginning:

The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled.
The dawning of a brighter day
Majestic rises on the world.

ELDER DAVID O. M'KAY.

Futility of efforts to prevent the growth of the Church.—True growth the result of healthy conditions within.—Spiritual disease acquired by evil doing.—The true Latter-day Saint home.—Each individual a vital part of the Church.

My brethren and sisters: To face this vast assemblage this morning makes me tremble. I believe I can sympathize, now, with a four-year old boy who was asked by a magician to come up on the platform, and who became quite overwhelmed as the magician apparently took from the little boy handkerchiefs, watches, eggs and other miscellaneous articles. When he got back to his parents and friends he was asked how he felt. "O my!" he said, "I just shivered." Well, I "shiver" when I am called upon to face an audience of Latter-day Saints, not from fear of my brethren and sisters, because I look upon them as dear friends and sympathizers, but I tremble because of the responsibility that I feel in this position, realizing my inability to sustain that responsibility without their aid, and without the inspiration of the Almighty. So I tremble, this morning, and pray for your as-

sistance and for the same spirit that has prompted the remarks throughout this conference.

I am thankful, and my heart is made glad, when I listen to the reports and testimonies concerning the growth of the Church of Jesus Christ; and I rejoice more when I realize that this is a true growth—that the Church is growing *from within*, in harmony with natural law and with the spiritual law. It is not a spontaneous outburst of enthusiasm, it is not made to appear large by any outward sign. As I have just said, the Church is growing from within; and that is the condition that makes my heart rejoice this morning. When I listened to the reports of our enemies' attacks upon us, I thought: how futile all their efforts will be, if we but remain true to the Gospel of Jesus Christ. I picture the Church as a mighty oak, against which little boys throw mud, covering the bark, and sometimes injuring the leaves; they even use their pen-knives in an attempt to chop down the tree. At worst, they only riddle a few leaves and besmear the bark. In a few days, the mud is all gone, the rains have washed it off. The life of the oak has pushed out new bark and new leaves; and the mud, which defaced only the outward part, is all gone. Why? Because the life of the oak was untouched, and it had the power within it to throw off those excrescences thrown upon it by thoughtless boys, or malicious youths. So it is with the Church—calumny cannot hurt it, if it is pure within. We are told that "He who steals my purse steals trash, 'twas something, nothing; 'twas mine, 'tis his, and has been slave to thousands; but he who filches from me my good name robs

me of that which naught enricheth him, but leaves me poor indeed." But we are poor only in the fact that he has injured or robbed us of our reputation, or good name. If we are true within, if our souls are unimpaired, if we remain steadfast to the integrity of our lives, to the Gospel, we are just as pure, and as strong, and as rich in the eyes of God, who sees the heart and judges therefrom.

My brethren and sisters, this feeling, this desire to be all that the Gospel would have us become, is what I would like to speak about this morning; that the true life within is what we should put forth efforts to protect. No matter what a man is thought of by his fellow men, as Brother Grant intimated yesterday, if he is true, God is his friend, and he is rich indeed. In the twelfth chapter of First Corinthians, the Church is compared to a person. We are dual beings; our body, the outward part—the temple, if you please; the spirit within, the true life. So, the apostle says, is the Church:

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member but many. . . . If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of you. Nay, much more, those members of the body, which seem to be

more feeble, are necessary: and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. . . . And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular."

I like that comparison because it suggests the element I mentioned in the beginning: true growth. Take one's body, what does it need? When is it in good condition? I have here a selection from the work of Everett Hale, in which he mentions our physical needs; he says:

"The peril of this century is physical decay. This peril is gravely eminent with respect to all who dwell in our great cities. All the conditions of life in the modern American city favor it, wealth or the accumulation of the wherewith to gratify the desires is the great incentive of our contemporaneous life, and under its fevered stimulation, vast numbers of men and women, utterly careless of the body's needs or demands, struggle in the great conflict, and eventually go down victims of the unchangeable law of Nature which decrees that the fittest shall survive; and all these weak persons, who succumb to the inevitable before they have reached the ultimate span of life, bear or beget children who are weak in proportion as their parents were weak, and these children, not possessing strength, resisting power and vitality, succumb quicker than their forbears. There is a great natural truth, universally demonstrated, with regard to the various forms of living organisms, and that is when all the functions of the body work together harmoniously—such as the digestion, the respiration, the circulation and the excretion, there is found a normal, strong, healthy organism, capable of existing under conditions that would mean the quick dissolution of one in which there was a derangement of the natural functions."

How much more beautiful is that woman who has natural beauty

because of true growth, because of the working harmoniously together of all the organs of the body to foster and build up the demands, the needs of nature, than she who plastering the outside, tries to get beauty from without. The latter cannot be compared to that beauty which comes from true growth, and which results from the healthy condition of every organ of the body. How strong is that man, how admirable in structure, who has health throughout his body, whose organs are in good condition! The healthy man, who takes care of his physical being, has strength and vitality; his temple, if you please, is a fit place for his spirit to reside in. There are many things that attack the vitality of the body. We expose ourselves to disease; it gets into an organ that is somewhat impaired, then the ravages of disease weakens that and impairs other organs, the result being that the body succumbs to the attack. Only the other day, a brother and I were called to administer to a woman, a mother. Two weeks ago she was healthy and strong, a beautiful young woman. She exposed herself—not needlessly either—by going to a place where the water was impregnated with typhoid germs. Those germs entered her system, and attacked the organs of her body. One organ after another became impaired and deranged, and when we reached her bedside we found that she was literally poisoned by the ravages of that disease. If you had heard her husband's prayer, as he knelt by the bedside, pleading with God to abate that fever, to restore his wife to him and to the two little children, your hearts would have been touched as ours were, and your faith would have

been exercised, as ours was, that she might be restored, the ravages of the disease be counteracted, that she might again enjoy good health and strength.

Bodily ailments deprive us of the full exercise of our faculties and privileges and sometimes of life itself. It is necessary, therefore, to take care of the body. But, great as is the peril of physical decay, greater, far greater, is the peril of spiritual decay. The peril of this century is spiritual apathy. As the body requires sunlight, good food, proper exercise and rest, so the spirit of man requires the sunlight of the Holy Spirit; proper exercise of the spiritual functions; the avoiding of evils that affect spiritual health, that are more ravaging in their effects than typhoid fever, pneumonia, or other diseases that attack the body. These diseases may stop the manifestations of life in the body, but the spirit still lives. When disease of the spirit conquers, the life dies eternally. Such an extreme spiritual disease would, of necessity, be an unpardonable sin. When men get spiritually sick, they do not care much for religion. They think it not necessary for them to attend to their spiritual wants. Dissatisfied with themselves, they find fault with those who do enjoy the true life of spirituality. Why? Because they don't know what real spiritual life is. Their bodies are succumbing to the diseases that are attacking the spirit. How? Why, in many ways. Those boys who sat, one week ago, in the rear room of a saloon, playing cards for hours, drinking whisky or beer, profaning the name of God—invited into their souls a malady that is more fatal than typhoid fever, or any other disease that can attack the body.

Their spiritual life was being deranged; it is deranged. Though the mothers did not detect, when their boys came home that night, just how deeply imbedded were the germs of that spiritual disease, the germs were there, and those boys' spirits were poisoned. This condition kept them from Sabbath school the next Sunday; it keeps them from their quorum meetings during the week; it keeps them from the Mutual Improvement assembly; they have not the life, the moral strength to go to these places for spiritual sunlight, and the healthful exercise of the spirit. The man who hates his brother, and kneels down for prayer with that hate in his heart, has in his spirit a disease which will impair his spiritual life. The man who cheats his neighbor—I care not whether anybody knows it or not, he knows it (remember it is the real growth we are speaking of)—the man who takes advantage of a brother is weakening his spirituality. He cannot enjoy true growth in this Church, so long as he harbors that dishonest sentiment. Dishonesty is a spiritual disease. The man who steals is inviting into his soul that which will prevent him from growing to the perfect stature of Christ. The man who fails in any way to live up to that which God and conscience tell him is right is weakening his spirituality—in other words, is depriving himself of the sunlight in which his spiritual nature will grow.

Let us then, as individuals, grow from within; be what President Smith suggested at the opening of this conference: be men of God, pure within, repentant; for no man, said he, can gain salvation unless he repents of his sins. No matter where we are, no matter what peo-

ple outside of this Church may think of us, no matter what the ministers of the world may say, we are what our inner life makes us, what God knows we are. If our character is true, the mud they throw upon us will at some time fall off, and we shall stand pure and undefiled. As the world shall some day know that Christ is the Son of God, so shall they know that the members of this Church, being true within, are His righteous followers.

There is another important factor in our lives that is also suggestive of the body and spirit, and that is the home. Every home has both body and spirit. You may have a beautiful house, with all the decorations that modern art can give, or wealth bestow. You may have all the outward forms that will please the eye, and yet not have a home. It is not home without love. It may be a hovel, a log hut, a tent, a wikeup, if you have the right spirit within, the true love of Christ, and love for one another—fathers and mothers for the children, children for parents, husband and wife for each other—you have the true life of the home that Latter-day Saints build, and which they are striving to establish. No matter what they may be without, are your homes pure within? Are morning prayers offered there regularly? Or do the things of this world take you away from your homes and make you deprive yourself of morning prayers with the children? “Woe to that home where the mother abandons her holy mission or neglects the divine instruction, influence and example,—while she bows a devotee at the shrine of social pleasure; or neglects the essential duties in her own household, in her

enthusiasm to promote public reform.” We must consider the home; it is the spring of life, if you please, of our social conditions today. It is no wonder, when we think of some home pictures that are shown to us, that millions and billions of dollars are spent trying to purify streams made impure by the unholy fountains of home life in the world. One author gives us a description of such a home—a home in which the parents lived lawless lives, and subsisted, like leeches, upon what they could extort from their fellow men. In this environment two young girls grew to womanhood—what were they?

“Sad creatures, without name, without sex, to whom neither good nor evil were any longer possible, and for whom, on leaving childhood there is nothing more in this world: neither liberty, nor virtue, nor responsibility. Souls blooming yesterday, faded today: like those flowers which fall in the street and are bespattered with mud before a wheel crushes them.”

From such homes come the men who are trespassing upon the rights of others; come women who are degraded, and who are dragging their virtue and that of others in the mud. It is such homes from which springs much of the evil in society today. I wish the money now spent in police and detective work could be used in purifying those homes. What the world needs today is good parents. Where parents are incapable of rearing their children properly, the state should assist by means of guardians of the young who should be required to do individual work.

Latter-day Saints, how thankful I am that true “Mormon” homes are pure homes—you know they are; if they are not pure, they are

not Latter-day Saint homes, no matter what the world thinks. We know the lives of the Latter-day Saints, and we know that their influence is to produce pure boys and girls. O, my heart rejoices that we can bear testimony to the world that the homes of the Latter-day Saints are godly homes. If there are those among us who contaminate the world, or who take advantage of their neighbors, we can truly say they have not been influenced by the Latter-day Saint home, but by influences they have come in contact with outside the home. Parents, you Latter-day Saints, let us beautify our homes. It is all right to make them as attractive as possible, but O, live within, live within! If mothers feel incompetent to train their children, if they find that there are conditions outside which are counteracting their influence in the home, go to the parents' classes, and there unite with your neighbors in overcoming the social conditions that may be contaminating your children. Let us live within.

The body of the Church is composed of many members, yet all one body; and it is healthy, vigorous, strong, and influential when all the members of that body are working harmoniously together. You Deacons, think of your quorum; you are members of the body. If you injure your finger, the whole body suffers; and if a little Deacon's quorum, away off in some remote stake or ward, is inactive, to that extent the body of this Church is suffering. You who preside over Teachers' quorums, see that the body is in healthy condition. You Elders throughout the Church, and you presidents of Elders' quorums, how is the spirituality of your quorum? You have the outward

form; you have your meetings, and your courses of study; but are the members of the body all in good condition? If so, happy are you, and you are promoting the welfare of the Church. You Seventies, you are called upon now to make a special effort each Sunday morning to put that body of men in proper condition. If any members of these quorums be not in condition for service, the body will suffer to that extent. We want all the members of the Church to be in true working order. If we are true within we shall grow, and the whole Church then is strong. What matters it though the world turn against us? If we are one, if we are pure, if we are sincere, God is our stay and our inspirer. The world cannot hurt us any more than the lions hurt Daniel, in the den when God protected him. They cannot hurt us any more than the fire hurt the three Hebrew children when they were cast into the flame.

My voice is not adapted to address this audience, and I fear that it is grating on you; but there is one more truth which I wish to express before closing. I wish to bear testimony that I know that this Church is the Church of Jesus Christ. We are strong in it only to the extent that we are pure and true as individuals, as members, as leaders in organizations. I know that the men who lead this Church are men of God; I know their hearts; and you know them. You know that they have nothing but good for you, and for the whole world. I know the three men who stand at the head of this Church, who sit here today, are inspired men; God bless them. May He bless all who are striving to establish truth among mankind, is my prayer, and

I ask it in the name of Jesus Christ. Amen.

The hymn, "Who are these arrayed in white," was sweetly rendered, as a soprano solo, by Sister Edith Grant.

ELDER RULON S. WELLS.

My brethren and sisters: That I may be led by the Spirit of the Lord is the sincere desire of my heart at this time. I feel the great responsibility in standing before this vast congregation, and, unless my heavenly Father shall aid me, I feel that I will not be able to speak to you satisfactorily.

Reference has been made today, by one of the speakers, to the great sin of indifference. I wish to echo my belief that this sin is one of the prevailing ones in the world. I appreciate the fact that this congregation may not be charged with that evil; their presence here is evidence that they do feel some interest in the welfare of Zion, and that they are not totally indifferent to the word of the Lord. I appreciate the fact that they have come up hither to be fed the bread of life. I rejoice in the words that have been spoken. My soul has been made to feel that I have been fed the bread of life, and I believe that the Latter-day Saints assembled here to-day have that same sentiment in their bosoms, and they rejoice in the truths of the everlasting Gospel. They rejoice in the influence of God's Holy Spirit that has been made manifest in our midst. Nevertheless there are of our own number many who are indifferent regarding the religion which has been revealed in the day and age in

which we live. The great enemy to religion is this spirit of indifference. Men are prone to take advantage of the free agency which our heavenly Father, in His infinite wisdom, has given to every soul, and in taking this advantage they have misapplied that agency, in making a wrong use of the talents and ability with which our Father has endowed them.

There are two things which are very valuable to every human soul. There are others, but I wish to point out these two and the wrong use that is being made of them. They were given to us for an all-wise purpose, and with the bestowal of these gifts upon us, came the responsibility of making a proper use of them. The two things to which I refer are time and money. Some one has said that "time is money." We will all concede that both are regarded by the children of men as ranking among the things of greatest worth. If they are valuable to us as individuals, let us ask ourselves the question: Are they not also valuable in the bringing to pass of God's purposes among the children of men? What are we doing with our time and money? Are we devoting these great gifts of God unto our own selfish purposes, or are they being devoted to the service of God who made us? There are some who are foolish enough to think that if they devote a few hours of their time to serving the Lord that that is all He requires of them. They argue that, if they go to church upon the Sabbath day, if they attend the Mutual Improvement Association, or perform some other particular duty that devolves upon them, by reason of an appointment which they have received, they think that all the rest

of their time belongs to themselves, and they can do with it just as they please. My brethren and sisters, if any have taken that view they do not understand the responsibility that the Lord has placed upon us, in giving us the life we have to spend upon this earth.

The Lord expects us to devote all our time in serving Him. That may be regarded by some as an extravagant expression, but, if you will stop to analyze it, you will find that the Lord expects no less of you. The same thing can be said of money, the accumulation of wealth. Many argue: If I pay my tithes and offerings to the Lord, all the rest of my money belongs to me, and I will do with that just as I wish. This again is a false conception of what God expects from every child of His. As in the case of time, so with our wealth, the Lord expects us to devote it all to His service, and in the accomplishment of His great purposes upon this earth. That may again surprise you, but if you will stop to analyze it, you will find that He expects no less from every one of us. But may I not employ a part of my time in earning a livelihood for my family? Yes, certainly. But cannot you at the same time serve God? Is it not a service to God when we provide for our own? Has not the injunction been laid upon us by inspired men that we should support our families? and is it not written that "he who will not provide for his own hath denied the faith and is worse than an infidel?" It makes a great deal of difference how we provide for our own, whether in the employment of our time we are using it in the proper way and with honest purpose, or whether we are wasting that time or making an im-

proper use of it. The same with wealth: May I not use a part of the means that God has blessed me with in giving to my family the necessities of life? May I not leave some of that for the benefit and welfare of my family? Yes, most assuredly; that responsibility is also enjoined upon us. It is not alone in the payment of tithing that we have the opportunity of serving God, but we also have the opportunity of serving him in the use of every other dollar that we spend, and we ought to see to it that we spend our own money in the proper way, and in a way that will be in harmony with the will of God. If we were to employ our means in gratifying the lusts of the flesh, in profligate life, would that be considered a service of God? Certainly not. If we leave immense fortunes to our families without giving them the necessary wisdom to employ that money in the service of God, but leave it for them to waste away in wickedness and sin, that thereby they apostatize from the truth, would you call that a service of God? No, most assuredly not. Hence, those who are entrusted with great fortunes ought to consider in what way their means will be employed to further the purposes of God. One thing that I think ought to be encouraged among the well-to-do Latter-day Saints is to employ their means in such a way that every dollar of it may eventually be used to build up God's kingdom upon this earth; and, if they are able to prevent it, that not one dollar of their money should be utilized against the purposes of our Heavenly Father. It is this indifference regarding the employment of our time and of our money, the indifferent manner in

which we regard these precious gifts, that leads us oftentimes in the ways of wrong and error. The proper employment of our time and our money will develop spiritual growth; it will develop that religious fervor which ought to abound among the Latter-day Saints, and which in many cases is woefully wanting. It seems to me that if we can surround our families by wholesome influences, by a proper utilizing of these gifts which our Father has given to us, if we create a love of the truth, so that every energy, every gift, all the time and all the means that we have may be devoted to the service of God, a more wholesome influence would be in the families of the Latter-day Saints. Some people think that they are not religious, that it is not necessary that they should be so devoted to God. It seems to me that a want of religion, a want of religious fervor, a want of spirituality, is mental deformity, more hideous than any physical deformity that we know anything about. Rather would I have my children maimed; rather would I have them without an eye, without a limb, without an arm, or some other important member, and thus be deformed through their natural life, than to have this mental deformity, this want of true religion, without which we form a false conception of the use that should be made of the things God has given us. It seems to me that if we love the truth, and love God with all our souls and with all our hearts, we can form no other conception of our obligations to Him. "Son, give Me thy heart," is the commandment of God to every soul, and it means this: that we should give to God our lives, because the heart is an

organ of life, the vital organ which causes the life fluid to circulate throughout the body, imparting vitality to every part. So that, the Lord requires us to give our hearts, our whole lives in His service, and that means all we have and all that we are, our time, our talents, our wealth, all should be devoted to the service of God.

Brethren and sisters, let us endeavor, as members of the Church of Christ, to develop this conception of our obligations to our heavenly Father. You laborers in Zion, ask yourselves the question whether or not the interests that are entrusted to your care are suffering, because, perchance, your time is being devoted in some other direction? Are any of the interests entrusted to you languishing because you feel that you must be out with your herds of sheep, or with your cattle upon a thousand hills? Are any of the interests of Zion suffering at the hands of any of the Elders of Israel, because they are begrudging the use of the means that God has blessed them with?

My brethren and sisters, I testify to you that I know this is the work of God; I know it of myself and not from another. I know that Joseph Smith is a prophet sent of God to usher in this great and glorious dispensation, the dispensation of the fulness of times. I know that the men who stand at the head of this Church today are inspired of God, and are there by His appointment. May we uphold and sustain them; may we prove by our good works that we are devoted to that cause in which they are spending the energies of their lives, their time, and their means, in helping to accomplish God's holy purposes; may the Lord help us to do these

things, I ask it, in Jesus' name. Amen.

The choir sang the anthem, "Let the mountains shout for joy."

Conference was adjourned till 2 p. m.

Benediction was pronounced by Elder Ben E. Rich.

Overflow Meeting.

An overflow session of the Conference was held in the Assembly Hall at 10 a. m. Elder George F. Richards presided, and Prof. Chas. J. Thomas conducted the singing.

The congregation sang the hymn, "Be it my only wisdom here."

Prayer was offered by Elder Wilford Woodruff, Jr.

The congregation sang the hymn, "Guide us, O Thou great Jehovah."

ELDER JOSEPH E. ROBINSON.

(President of California Mission.)

I sincerely desire your prayers of faith, my brethren and sisters, in my behalf, that the time I occupy shall be of mutual worth and advantage. I rejoice in the testimony of the Gospel of the Lord Jesus Christ, sensing the fact that it is "the power of God unto salvation." I rejoice in the labors which have been assigned to me, and in the companionship of some of the bright and noble spirits with which God has blessed the fathers and mothers of Zion, my companions in the mission field. I note the faces of some of the parents of my companions in this audience. I note, too, some of my brethren who have been honorably released and re-

turned home to their loved ones and the home circle.

The work in our mission is going on apace. We have been able to do a little better this year than last, despite the fact that there have been some contingencies arise that have, in a way, deprived us of accomplishing all we might have done. There is a very unsettled condition, politically and socially, in some parts of California. You who have read the papers know something of the conditions that have obtained in the city of San Francisco, since the Lord visited that place with an earthquake, eighteen months ago. The conditions that prevail there now are very deplorable, from a social and civil standpoint. This has hampered our work in what was the biggest city and the best field that we had in the mission. In Los Angeles, a new survey of the city streets and the removal of some buildings, made it obligatory upon us to vacate the church that we had occupied for some four years. This upset the work a little while, in that city. Also, during the month of August, when we have very peculiar weather, several of the Elders, nearly every Elder, I might say, in the mission suffered from an attack of the "grip." One of our brethren, a dearly beloved Elder, died after 40 hours of illness. This was a sad blow to us in our field, being the first of the kind that I have met in my experience. Other matters, such as the burning of all our tracts forwarded from the Southern States mission, in a railroad wreck; the fact that the enemy had aroused the animosity of some of the police officers in two of the leading cities, Sacramento and Los Angeles, who forbade us the occupation of corners where we had been

used to holding our street meetings, and sent us into some of the larger alleys, also handicapped us for a short period. But during the Irrigation Congress, when the Ogden Tabernacle Choir visited us, and sang for the people there, the prejudice was largely removed, and our conditions are much more favorable today, and we are going on, as I said in the beginning, better than we did last season. We have not as yet been able, seemingly, to resort to the successful way of selling books as have some of our brethren in eastern fields. If you offer a book to the average Californian, he wants to know if there is any money in it, before he buys or accepts it; and if you make answer, as President Joseph F. Smith did one time when this same question was put to him as a boy missionary in that state, in the early fifties, that "it has in it the eternal riches of heaven," they will reply that California is a good enough heaven for them. But there are some of our Elders who made a very excellent record last month in the sale of books, and it encouraged us, and we hope to emulate the example of our more successful brethren in the eastern states missions.

I rejoice in the testimonies that have been borne by the brethren at this conference, and in the spirit of the conference. The remarks of President Smith and of the brethren who followed in the same line of thought, in relation to the proper development of our youth, the care of our children, the education of the sons of men, recalling to my mind some of the statements made by the leading educators of America, in the late National Educators' Association that met in the city of Los Angeles. President Shafer, in

opening that Congress, spoke of the proud record that had been made by the United States in the past fifty years, since that Association was instituted. He called attention to the fact that there were some undesirable features in our educational system, and also that there were coming to our land people who seemed not to appreciate its institutions, its freedom and its liberty. To correct this, he thought it would be necessary to teach a little more of Christian doctrine in the schools, or at least, he went so far as to say this, that it was necessary for the perpetuity of the institutions of our government that there should be Christian training of the youth of our country. He made a protest, too, in a measure, against the teaching that the only heroes of our nation, the only names that become immortal, almost, in the pages of history are those of men who have won their laurels upon the battleship, or upon the field of blood; that when our boys and girls open the pages of history, the names there placed and decorated with laurels of immortality are the warriors of our country. He wished the teachers of America to teach the youth thereof that in the field of industry, or of art, commerce, or science, there was greater room to immortalize one than upon the battle field. We know ourselves, my brethren and sisters, those who have grown aged, or to mature years, that the arts of peace have their heroes no less than the arts of war. But this does not occur to the average student in the schools of the day. They do not read much of what the great statesmen and social reformers of the world have done. They are but little acquainted with what Franklin, Stephenson, Watt, Howe, Edi-

son and Marconi, have done for the people of this world. Possibly it is because they have been, some of them, contemporaneous with us, and others have left this stage of action but a few years since. I thought when the doctor was speaking of girls who oftentimes wish that they were men, because of having read history such as I have spoken of, that it would be an advantage to them if all read the life of Florence Nightingale, and what she did to immortalize her name. At a dinner party given by Lord Stratford, in commemoration of the Crimean war, when he gathered his old associates about him, at the wine cup after dinner, he proposed that each man present should write upon a slip of paper the name of the one whom he felt should be crowned with immortality, that they might have a consensus of opinion in relation to that person whose name should go down in the annals of history. Strange to say, when a collection of the papers was made, they all bore the same name, and instead of it being one of the old warriors, one of the great chiefs of martial strife, it bore the name of a weak woman—Florence Nightingale. I thought what an angel of peace and mercy she must have been to the soldiers of that day, that they should recognize her as the superior, in that sense, of all who had taken part in that strife. She was spoken of affectionately by one of the old soldiers, who lay in a sick ward in the hospital. He said she came, and in fact was known, as the angel of light. He said, "She could not speak to us all, as she went through the wards where were so many suffering, prostrate forms; she could not lay her hand upon the burning brow

of every sick soldier, but where she could not go, her shadow fell, and kissing her shadow we could turn our faces to the wall content to die in the peace of her presence." I thought, if a few such examples as this were portrayed and held forth before the young women of America they would not wish themselves unsexed; and, if they could have heard the remarks made by Elders Clawson and George Albert Smith yesterday, they would not seek for the warrior's crown, but for that which is most regal above all, the crown of sweet maternity.

There were two other great educators, who, in dealing with their state papers in relation to the matters of education and its bearing upon commerce and upon civilization, Professors Storm, of Iowa, and W. O. Thompson, of the State University of Ohio, each called attention to the fact that they were treating the topic from the view point that was assigned them, but they wanted men and women to understand that there could be no true civilization, no true education, aside from a deep-seated religious conviction and Christian training. The sentiment of that gathering seemed to me to be this, that we are a Christian nation, a Christian people; that it was Christian fathers who sought out this land as a haven of rest wherein they might worship God according to the dictates of their conscience, untrammelled by the oppression and fears of the old world and its priestcraft; that the very organic act that secures to our people their rights and privileges was conceived, founded and made under Christian inspiration, and that because of a few who doubted the fact that there is a God over all, and because there are some of the

House of Judah who do not believe in the teachings of the New Testament—because these individuals are citizens of our great republic we have listened to their protest, and permitted the withdrawal from the schools of the republic the great text-book, the book of books, the Bible, and the young of our nation are growing up unfamiliar with its characters and with the ideals which it holds out to men. So there was a great discussion precipitated as to whether the Bible should not be admitted again to the schools as a text-book, it being thoroughly understood that there should not be any teaching, in a religious sense, of any of the creeds, but that it should be placed in the hands of the people, that they may become familiar with its sacred history. In one of the side meetings that was held, reviewing the statements that I have made in brief, the question arose, How shall we teach the youth, what shall form the basis of their education in a religious sense, and upon what shall they found their faith? There were many views entertained and expressed, but none seemed satisfactory, and finally an appeal was made to the most learned of all, Dr. William T. Harris, the great psychologist of Washington, D. C., to express his opinion as to the basis for proper religious training and belief. If there be a man in the pedagogical world prepared to answer that philosophically, it is Dr. Harris, a man acquainted with the workings of the mind, an authority upon psychic phenomena, a man familiar with the emotions of the soul and the workings of the heart. As he drew up his bent form—for he is an old man—he expressed himself in this wise:

“For the proper training and for a deep-seated religious conviction, that the interests of our country may be conserved and its institutions perpetuated, it is absolutely necessary that our young shall be inculcated and have the proper conception of a personal God.”

Tears of joy ran down my cheeks, my brethren and sisters, when I heard this. I felt, O how the little leaven is leavening the entire lump. If the spirit of this convention shall go forth into the schools of these United States, ten years hence the Elders will not meet the objection to the teachings of Holy Writ, and of the Gospel of the Lord Jesus Christ, that they do today. The experience I have in our field is this, that it does but little good to quote the Scriptures to the people, until you have convinced them that they are of worth and true. It is a proposition of “Show me by your philosophy or by your reason or logic how this can be true, and how this will benefit me and mine; what are the results of your ethics, the fruits of your religion or mode of worship, and your lives, what are they?” Then when we meet these people, we have to take them to the school of theology to be instructed; we teach them that this is the religion that is told of in the Scriptures, in fact that it is scriptural, and then only do they seem to care for the scriptural proof. But it seems to me that conditions would be very different indeed if this spirit that I have spoken of should go out among all the people of these United States.

I have often heard Elder Heber J. Grant speak of one of his renowned friends in writing to him about religion, unable to comprehend it, not a devotee or member of any church, but viewing the

economics of "Mormonism," he said: "Heber, if there is anything in religion, there is everything in it." I have often quoted that, and yet until late years never understood its weight, and possibly now do not comprehend its full import. If we review the history of this world and its people, we cannot help but see that those who have lent themselves to religious training and impulse are the people who have blazed the way for education and civilization. They are the people who have conserved the best interests of the world, and have lived longest as nations of the earth. We speak of Egypt as the cradle of civilization. Egypt had the Gospel preached to her, but fell by the way, and her glory is known only in her works, the pyramids of Gheza and Cheops, the temple of Carnack, which come down to us from the distant past, and her sphinx that speaks with mute tongue of the long silent dead. The same may be said of Chaldea and Babylon, almost the same of Greece and of Rome. We go to those old countries to study their architecture, their art in painting and sculpture, in rhetoric and verse, but the sons and daughters of those lands are strangers to the tongues in which their ancestors spoke and sang. Each in turn had some of the princes of the House of Judah declare the Gospel of the one God unto them, whether they had Jesus Christ preach to them or not. Upon the ruins of the civilization of Greece, the Apostle Paul declared unto them the God that the degenerate Greeks ignorantly worshiped. Peter proclaimed the Gospel of the Lord Jesus Christ to the households of the Caesars, as doubtless

Paul did also, and their teachings were rejected. But those stiff-necked people of the House of Israel, though they were rebellious and received only a part, a law of carnal commandments, to be to them a school-master to bring them to Christ, they were in subjection to Egypt, to Babylon and to Rome, yet preserved their education, language, customs, individuality and their name to this very day. The Jew, disliked even to this time, driven, oppressed, scattered and peeled, still they are the one nation of all people who have been preserved from time immemorial, because they have given themselves, in part, to the teachings of God. Today, before any civilized nation of Europe, and possibly America, can declare war, they must ask the Jew, the Baron Rothschild and their fellows, who hold the purse strings of the world, in fulfilment of prophecy which said that they should suck the milk of the Gentiles. If religion would do this for a people only half understood, and having only a lower law which was to bring them as a schoolmaster to Christ, it must appeal to every thinking man that a religion having as its basis the Gospel of Jesus Christ, the power of God unto salvation, will best subserve the interests of government in the world, and preserve its people, and prepare them for the reign of peace and righteousness when Christ shall come with the holy Saints and dwell upon the earth. That that epoch may be hastened, that we may participate in its blessings and rejoice with all those who love the truth, who love liberty, who love equality before the Lord, is my prayer, in the name of Jesus. Amen.

ELDER GERMAN E. ELLSWORTH.

(President of Northern States Mission.)

It is with feelings of gratitude that I stand before you for a few minutes to give a brief report of the conditions of the work of the Lord in the Northern States Mission. We have been wonderfully blessed in that part of the vineyard, with health and strength and with energy to prosecute the labors that have been assigned to us. With few exceptions, the Elders have enjoyed the best of health, and through their energetic efforts have had the power of the Lord with them. In a great measure they have realized the responsibility that rests upon them. They have made an effort to reach all the people in their districts, and proclaim to them the restoration of the Gospel, and call upon all men to repent and work works of righteousness in the earth, that they may be worthy to stand in the presence of God when they have left this stage of action.

In the last two and a half years our efforts have turned from distributing tracts when making the first call to that of presenting the Book of Mormon to the people. The Book of Mormon was the only book used, along with the Bible, as a text book for the first eight years in the history of the Church, and wonderful were the results following its distribution. We have placed this record given of God, containing the fulness of the everlasting Gospel, first and foremost. It has been placed in the grips of the Elders first, and if there was any room left, they have put in such books as Cowley's Talks, the Voice of Warning, the "Durant," and some tracts.

In connection with putting the Book of Mormon as our leader, we have divided each conference into small companies. Each company of six or eight going by twos for the week, along different routes to a common point for a Saturday and Sunday conference. At the close of all street meetings held by each pair, the Book of Mormon was offered to the people, followed by the smaller books and tracts. During the past six months the Elders have maintained a very high record. In the month of August each pair of Elders in the mission made an average of 38 Books of Mormon, 180 Cowley's Talks, Voice of Warnings and other books. In the same month each pair averaged 1,200 tracts and 30 meetings—the Elders leading in Books of Mormon leading also in all other lines. The total number of Books of Mormon for August was 2441, other books, 12,177, while the tract distribution reached 81,990, most of them containing 32 pages. Every Elder who has pushed the distribution of the sacred record—the Book of Mormon—has received a wonderful blessing from the Lord. One of our conferences had not been following the plan proposed, because they had not fully understood, but after holding meetings with them they started out to do so. Within ten days we received a letter from the conference president, stating, "We have had bills printed; we have divided our conference into two divisions, and we are determined to make your plan, or the plan that has been adopted by some of the other conferences, a success." The Elders accepted what was told them, and went forth to prove it the right thing, not to demonstrate whether it was or not. The spirit manifest by this conference in prov-

ing the proposed plan inspired of the Lord, seems to be the spirit of all the Elders laboring in the Northern States Mission. Hundreds of people have listened to the Gospel in that part of the earth, and we rejoice greatly in the power that the Lord has given the Elders in teaching the principles. We rejoice in the success in distributing the sacred record that was given by the Lord to the Prophet Joseph Smith to help bring the world to Christ. President J. A. McRae, in talking with some of the brethren concerning the Book of Mormon, said, "It is laid upon our shoulders to distribute it to the world; it is a message to the inhabitants of the earth, a letter given to us to be delivered to the people that live in this day and time. If we received a letter to be delivered to somebody, and we failed to deliver that message, and people were lost because of not receiving it, we would be held responsible for the destruction of those people or for the calamity that came upon them." We believe that we have felt this responsibility, although we have not put it in just that language, but we have sensed the importance of the message of the Book of Mormon, and have striven earnestly and carefully to distribute it among the people. We believe that the results from its distribution are wonderful compared with anything that has been done before in the Northern States mission, both to develop the Elders and to turn the hearts of the people towards the restored Gospel.

We rejoice and feel thankful for the success that has come to the Elders laboring in that part of the United States, and for the spirit manifested by the people towards us

and toward the work of the Lord.

One thing said by one of the brethren in the opening of our conference concerning the environment of the home, and the environment of the Church, has been in my mind ever since it was said. I was led to think what a wonderful thing environment had worked in the hearts of some of the leaders of God's people in this day, and above all, the wonderful development that came to the Prophet Joseph Smith because of his environment. I thought of the time this summer when I was privileged to visit the birthplace of the Prophet, Palmyra, the Hill Cumorah, and the Kirtland temple. Several mornings I visited the grove in which the Prophet Joseph Smith knelt in the personal presence of God and Jesus Christ; and the sacredness of the spot was uplifting to my soul. I thought of the Prophet Joseph, just merging from boyhood to manhood, when the influence and the power of environment could work wonders in the life of any person kneeling in that sacred place, in the presence of the heavenly Beings. I said to myself, "Oh, that every boy might be so influenced at such a stage in life." Standing in the grove, where, it is said by the people who live there, the Prophet Joseph Smith beheld the Father and the Son, I was moved, and felt what a glorious thing it would be for the young men and young women of Zion, if they, too, could stand in the presence of God and Jesus Christ, and then grow up under that influence. What a great work they could perform, how powerful they would be in the earth in bringing the people to know the true character of our Father who is in heaven, and of His Son Jesus

Christ. The world has a vague idea of some great spiritual force that manifests itself in all the phenomena of life, that is everywhere present. To the Latter-day Saints, all these manifestations are but the result of laws operated by our Father in heaven, who is indeed a personal God.

After visiting the Hill Cumorah, the old homestead, and the wood in which these wonderful things were explained in the life of the Prophet Joseph, I had the privilege of visiting his birthplace, where now stands the monument that has been erected to his name. I learned from the man who quarried the stone that, as far as he could find out, it is the largest polished shaft in the world; and I thought how fitting that such a stone should be erected to the memory of the man who declared that he had seen God the Father and his Son Jesus Christ, and that we are indeed His children. Why should we not erect such a monument to the honor of the man who gave to the world the greatest of all truths—the truth by which we might gain life eternal. I do not believe that the power and influence of such a manifestation as he received could leave any boy. They did not leave him. He stood alone, and when the weight seemed great, holy angels ministered to him, and cleared all doubt away, and the Church of Jesus Christ was established by our Father through him.

From our earliest recollection we, as Latter-day Saints, young men and young women, have been informed of this great revelation. Most of us have had a testimony that the Gospel is true; even before we had the language to express it, and even before we realized that we knew the Gospel was true that tes-

timony was ours. With such a beginning, and with the environments that ought to surround the Latter-day Saints, every young man and woman could erect a monument to his or her memory that would stand eternally, not a monument of stone, but a monument most precious in the sight of God.

My heart has rejoiced this summer in the things that I have learned concerning the history of the Gospel of the Lord Jesus, in this dispensation from the birth of the Prophet Joseph Smith to the building of the temple at Kirtland. These facts, added to my visits to Independence, Nauvoo, and Carthage, as well as many spots on the plains made dear by the dead buried there, has made the Gospel dearer to me than it has ever been before. I, in common with the Elders in our mission, have striven to magnify the name of our Father, and to erect a shaft of truth that will stand throughout all the ages of eternity.

There is a wonderful change in the feelings of the people, and many things have been making for the spread of truth. The arguments of the elders have counted for nothing, but it has been the spirit in which they have spoken, and the power of the Lord that has accompanied their testimonies, and in the distribution of the Book of Mormon and other literature. One more testimony of the Book of Mormon and Joseph Smith. It is the experience of many an Elder when downcast, gloomy and oppressed, that all he needed to do was to testify of the divine mission of Joseph Smith, or speak of the Book of Mormon, and the mist was dispelled, and the power of the Lord came upon them, and they

have stood forth grateful to our Father in heaven for the power that He has given them over the hearts of men.

God bless the Latter-day Saints, and bless the young men and women of the rising generation, that they may keep burning bright in their hearts the spirit of the Gospel, and by the power of the Lord that will be given them be able to dispel the darkest clouds, is my prayer in the name of Jesus. Amen.

The congregation sang the hymn, "Glorious things are sung of Zion."

ELDER JOSEPH A. M'RAE.

(President of Western States Mission.)

I rejoice, my brethren and sisters, to meet with you this morning, and listen to the remarks that have been made during this conference. My heart has gone out to the young people of Zion.

There have been many questions flash through my mind that I have been unable to answer. A short time ago, in talking with a gentleman who professed to be religious, he asked if we had stopped receiving revelations. He said: "I don't hear of any revelations having been accepted by your Church of late years, or since the close of the Book of Doctrine & Covenants, some years ago." I answered, "Of course we receive revelations; we receive revelations every day." "But," he said, "you don't place those revelations before the body of the Church to be accepted by the Church, as directed in the Book of Covenants." That remark has led me to reflect on the history of this Church, and I have been wondering where the Church would have been if we had

to depend upon a congregation of the Saints to decide upon accepting the revelations of God. I was trying to think where we would be today if it had been left to a council to decide as to whether or not the Father and the Son had appeared unto the boy Joseph Smith in the woods as you have heard related here this morning by Brother Ellsworth. What would have become of the Church, or where would the Church be today, if it had been left to a council to decide as to whether Moroni appeared unto the Prophet Joseph Smith, and taught him the things of God, and told him that his name should be had for good and evil among all the nations of the earth? What standing in the earth would the Church have if it had been left to a council to decide as to whether John the Baptist came to Joseph Smith and Oliver Cowdery, and placed his hands upon their heads and ordained them to the Aaronic Priesthood? Where would we be today had it been left to a council to decide as to whether Peter, James and John appeared unto those men and conferred upon them the holy Melchisedek Priesthood? Even the date of that event has been lost; we do not know the exact time when it occurred, and yet, with thanks to our Father in heaven, we accept the ordination of Joseph Smith and Oliver Cowdery, magnifying the holy Priesthood that has been given unto us through them. Of course, that Priesthood was conferred by holy messengers, the fact was duly made a matter of record, but the precise date of its occurrence, as I have stated, has been lost. And so, we might go on from the beginning down to the present time. The appearance of the various messengers

who came to confer the powers of Priesthood and authority upon His servants in this dispensation, where would we be today, I say, if these things had been left to the decision of a council? We might be quarreling and contending one with the other as to the authenticity of the various revelations. But we are perfectly content; we know that those whom God has chosen in this dispensation, whom He has ordained, set apart, and directed to accomplish His work, have been men of God, divinely ordained to perform. And so, we stand forth boldly declaring that God has spoken from the heavens, that He has restored the Gospel in this dispensation, and that the Book of Mormon is indeed the word of the Lord, that it contains the fulness of the everlasting Gospel, and we do not need to submit these things to the decision of a council. All we need is to do as our Father in heaven has instructed us, go to Him in humble prayer and ask whether these things are true or not, and we have the assurance that we will receive a testimony of their truth. There are men and women who creep into our homes, wards, and missions, and seek to lead astray the people who have accepted the Gospel of the Lord Jesus Christ. They are leading a few away by their sophistry, not saying harsh things against the authorities, because they know, perchance, that our young people would not listen to such things; but at times some of the young are deceived and led away from the paths of truth. We have had Elders come to us in the mission field who said, "We do not have a testimony of the Gospel of Christ, we do not know that it is

true; we have come here because we have been requested." We have said to them, "You do have a testimony of the Gospel, but you don't know it; you nursed the testimony of the Gospel from your mother when you were infants; it is a part of you, but you have not had it awakened yet. When you are in the mission field a little while, and come in contact with those who oppose you, this germ of truth that was born with you, and has grown up with you, will be awakened, and you will find that you can be a power in the world in testifying of Jesus Christ, and the mission of Joseph Smith and the divine authenticity of the Book of Mormon." And these young men have been encouraged, and they have gone forth, and have returned after a while, thanking their Father in heaven for the testimony which He had given them.

Some time ago a gentleman came and asked, "Why do you believe this is the Gospel? and why are you a member of this Church?" I said, "My answer to that is very brief: I belong to this Church, because it is the Church of Jesus Christ, and that is the reason I am here declaring its truth unto the people." I believe that most of our young people have a knowledge of the Gospel, and have a testimony of it, but many of them are not aware of the fact. Sometimes we are dilatory and lazy; we think the Lord is going to do all for us. We go to school or to the university, and the young man or woman who wishes to progress, and receive a degree, must burn the midnight oil; and yet, to get a knowledge of the Gospel of Jesus Christ they feel that all that is necessary for them to do is to ask their Father in heaven,

and, without any effort on their part, the Lord will manifest the truth unto them. I want to say that God requires that we shall seek Him earnestly, exerting the powers and faculties He has given us, and then will He impart a testimony of the truths of heaven.

This great body of Saints who are in attendance at this conference is a revelation to me. The utterances of the servants of the Lord yesterday in the tabernacle, and this morning, have been revelations unto me that we possess the Gospel of Jesus Christ, the power of God unto salvation. I have asked the Lord to bless me with testimony, that He would give unto me a knowledge that we have the Gospel of the Lord Jesus Christ. I have not desired that I might be an orator, that I might stand before an audience and, in flowery speech, declare unto them the principles of the Gospel, and reason with them; but I have desired that I could bear that testimony to my fellow men, and that they may be impressed with it. And the Lord has been merciful and good to me. I see the revelations of God, and hear Him speak in all of His operations in the world. He has been mindful of me in this particular, and I feel sometimes that I cannot be grateful enough for these manifestations.

In the mission over which it has been my privilege to preside for a few years, the Elders have been performing excellent missionary work. We are not baptizing many people, but we are making thousands responsible for the testimonies we bear unto them. Some time in the future the testimonies that are being borne by the Elders will stand as a rebuke unto those people if they do not accept the

Gospel of Jesus Christ. This afternoon, the Elders in several cities in our mission will stand upon the street corners, and will bear their testimonies unto the congregations that will assemble. This evening they will do the same thing, and will declare that Joseph Smith was a Prophet of God, and that the Book of Mormon is a divine revelation from our Father in heaven. The people will listen to the testimonies that the Elders bear; they will have the words told unto them that have been proclaimed many times in many places, and they will go away paying little heed at the time unto the remarks that the Elders have made; yet, in after years they will remember the words and the speakers who uttered them. It is a peculiar fact that the people whom the Elders come in contact with are very much impressed with their personality. I have met people who have seen an Elder but once, perhaps five or more years previously, and they have described the Elder with such minuteness that I was able to tell his name. The Elders have gone to their houses, and when they have stepped inside they have said, "Peace be unto this house;" and it has had a great effect upon the minds of the people, and the people ask them to come back and partake of their hospitality. A few weeks ago two of our Elders were approached by a gentleman—some of you may have read of it in *Liahona*, the Elders' Journal—who said: "I met two of your Elders in my home town and I treated them in a shameful manner, and now I have walked seven miles to meet you, because I thought perchance I might meet one of the men, at least, whom I had driven away from my home, and I have

come here for the purpose of asking pardon of those whom I treated in such a mean and contemptible way." The Elders sold him some books, and he went back rejoicing that he had met them, and had the privilege of shaking their hands and giving them a message that they might give to the Elders whom he had mistreated so before.

I want to say a few words about the little missionary paper that has been established. I do not wish to appeal to you in any way that would make you think that I am mercenary, or that I had a feeling of commercialism about me. I want to tell you what the paper has been doing in the mission field over which I have the privilege of presiding. One of the Elders said that in the city of Pueblo he had been in the habit of leaving in a certain public place some tracts almost every day. He said sometimes he would find them still there. When the publication of the *Liahona* was begun, he laid that little "missionary" down in the same place, and now when he goes back to place others there he never finds one of them left; it seems to have an attraction for the people, and they have taken it and probably read it. We have a number of people in the city of Denver who are subscribers to this paper, some of them work in the postoffice department, and those men look forward with as much eagerness for the coming of that little periodical as they do for the coming of a letter from home. They come to us and talk about the articles that have appeared in the paper, and say that there are wonderful things in it, that they did not know our people preached any such doctrines, until they saw them there. The editor of the *Liahona*

has informed us that there are about twelve baptisms traceable almost directly to the influence of the paper already. The first copy was issued on the 6th day of last April, and it was begun under trying circumstances. We had a great deal of opposition in various ways, but today the *Liahona* has a weekly circulation of 18,000, which is something phenomenal. I bear testimony that the power of God has accompanied the work; it has been magnified in the eyes of the people, and they are turning their attention to it, and are recognizing in that periodical a magazine that has been established for good. You will find, my brethren and sisters, if you take it into your homes it will be a factor for good to your families, because it carries the spirit of the missionary. It comes from the mission field direct. It partakes of the influence of the Elders who are laboring in the vineyard, and brings it right to your home; and it is a message from your boys and girls who are in the mission field today. The Lord is blessing and helping us, and we are performing a good work in that direction.

I pray that God will continue to bless us, and help us to do right, that we may ever serve Him and keep His commandments, which is my prayer in the name of Jesus. Amen.

ELDER JOHN G. McQUARRIE.

(President of Eastern States Mission.)

Relying upon the earnest prayer that was offered, upon the sympathy of those present, and upon the Spirit of the Lord, I will attempt to discharge the obligation resting

upon me, and embrace this opportunity of bearing testimony to the truthfulness of the Gospel.

It is rather difficult, in the spring-time, when we look out upon the fields and behold the vegetation breaking through the soil, to distinguish between a weed and a vine, or between a willow and an oak. They all look pretty much the same when they first break through the soil. And so, too, in looking out upon the field of human thought and activity, it is hard to distinguish the various systems of religion or philosophy; that is, it is hard when they first make their appearance to tell whether they will develop or evolve into a fad, a superstition, or a religion; but as the tree grows we are able to distinguish the nature of it. Time and experience are sure to reveal the nature of the various systems which are organized in various communities. So when, in the spring time of the past century, "Mormonism" made its appearance amid the great forest of isms, the ecclesiastical botanists unanimously pronounced it a weed of a season's growth, which could and should be plucked up by the righteous. But the frosts of hatred, the blighting winds of persecution failed to loosen its roots or to stay the growth of its branches; and now, as it continues to grow with the century, and stretches its arms out, defying gravitation, it presents more the appearance of the sturdy oak than of the frail weed. "Mormonism" is either the greatest of all the trees growing in this forest, or else it is the least; and while it has something of the nature of the oak, yet it is unlike any of the trees of that forest amid which it grew. It is more like that tree which stood in the Garden of Eden, not the one

the fruit of which our mother Eve partook, but the tree which was guarded by the fiery sword of Cherubim, if they had partaken of the fruit of it they would have lived forever. "Mormonism" has outgrown its experimental stage, and, as has been said, it possesses features which have characterized all the great world movements. There is in it that inspiration which for its source looks to God, and upon the part of the people that abiding faith which amounts to positive comprehension. And where there is a combination of these forces, inspiration and revelation upon the part of the leaders, and abiding faith upon the part of the followers, there has been no power in the world that could resist the growth, the development and the progress of such a people. It was a combination of these forces which, in Moses and the Hebrew children, established the commonwealth of Israel, which, in Jesus Christ and His Apostles, established Christianity, and which, in Mohammed and his followers, established Islam. And we see to a marked degree the combination of these forces in the Church of Jesus Christ of Latter-day Saints as it has been established.

I was impressed by the remark of one of our most learned young men who had returned from a college course in the East. He was not blessed with a very strong faith, even when he left Zion, and he came back impressed with the greatness and the learning of the world, and with the knowledge that he had acquired, and perhaps to some degree with the smallness of our own communities and the comparatively few people who were engaged in this great work. Yet in

attending one of our conferences and looking out upon that vast congregation, which represented at the most only the captains of Israel's hosts, he was able to see back of them the branches, the divisions, the battalions which were following them, and when he witnessed that unanimity of feeling; that similarity of testimony and expression, and that spirit that seemed to pervade them all, he said, "There is no power on earth that can resist or stop such a movement."

It seems to me that we have everything to make us feel encouraged. I am sometimes impressed when I return from the great metropolis of our nation with the fewness of our people, and I sometimes wonder why such a handful of people create any special interest in the world, why they excite the attention of the people of this nation. If all the people in Utah should arrive in New York tomorrow, or in Philadelphia, or in Boston, it would make no difference at all, any more than a little picnic company arriving there. And yet, regardless of our numbers, whether they have been few or great, our power, our organization and the spirit and genius of this work is being felt throughout the world. Not only are the predictions of the ancient prophets being fulfilled in the great panorama that we see moving before us in the tops of the Wasatch mountains, not only are the predictions of some of our modern prophets being fulfilled in our actions day by day, but there are others who have made predictions concerning us. While President Ellsworth was talking about some of the places he had visited, I thought of a kind of a prediction which was made by Governor Ford, in writing

the history of Illinois. He said: "The Christian world has hitherto regarded the growth of Mormonism with a kind of an air of indifference, but unfortunately, they may yet awaken to feel her power." "It was not at all improbable that within the course of a century some great orator may arise, some man gifted like the Apostle Paul, who will make the name of the martyred Prophet ring even as does the mighty name of Christ itself; and it is not improbable that Sharon, Manchester, Nauvoo and Carthage may become to an after generation places of classic interest even as Bethlehem, Jerusalem, Gethsemane and Mount Calvary to the Christians of the present day; and, in such an event, the author of this history feels degraded by the thought that he stands a fair chance of having his name attached to the wheels of time, and dragged down through the generations even as has been that of Pontius Pilate, because of his official connection with the death of the true Messiah." "There may be some who would desire an immortal name, even under such circumstances, but I am not one of that number." Retribution was no doubt following him. He had played the same part that Pontius Pilate played, and he was wise enough to know that history would repeat itself. These spots are becoming places of classic interest to thousands of people. Thousands are visiting the birth place of Joseph Smith, while only two years ago it was almost impossible to identify the exact spot of his birth, and now the people of Vermont, from the governor down, are visiting that place, and are commencing to feel proud of the fact that their state gave birth to a man

who had exercised such an influence upon this generation, that at least 400,000 people give evidence of their gratitude and their admiration of him, by the beautiful monument that has been erected to perpetuate his memory.

Nauvoo, that city that the Prophet loved, that city from which his people were driven, none of his followers have been welcomed there for years; in fact the people in those sections have been fed on "Mormon" depredations; but a wonderful change is coming over the scene. Every Sunday, meetings are being held there. Perhaps at this very time in the Sabbath school children are being taught in relation to the divinity of the mission of Joseph Smith. And there is a great company in New York City who are undertaking the development of that region of country, Hancock county, Illinois, and especially of Nauvoo, and they are more than anxious that the Church should co-operate with them in that land. The attorney for the company said to me, I think it was just the day before I left New York, "We have discussed this matter, we have thought over it often in our councils, and we know that that section has never developed since your people were driven from it, and we fear that it never will until they return to it."

Independence, that spot around which our saddest memories and our fondest hopes cluster, there is a remarkable change of sentiment and feeling with reference to that section. It was there that the first effort was made to publish to this generation the revelations which our Father had given for our salvation and development; but the feeling of bitterness was so intense

that they were unable at that time to accomplish their purpose. But that stream has continued to grow. There has been time to test the value of these revelations, and to-day there is being issued weekly from that very point one of the strong religious journals of this country, and one of the strongest publications of the Church, with a subscription list close upon 18,000, and many of these are reaching outside of our own immediate circles. There must be now about 700 subscriptions in the Eastern States. This is at least double the number of families in that mission, and there are many more in proportion in some of the other missions.

Carthage jail, which for many years has been occupied by people who made their living by telling people of the bad reputation of the men who were martyred there, and trying to glorify those who put them to death, is today owned by the followers of the Prophet Joseph Smith, those who take delight in telling of the true character of those men who were willing to seal their testimony with their blood, and also the true character of those who assassinated them.

Not only is there a change of mind in this regard, but also this wonderful change of interest in the work that we are doing. We have more liberties today to preach the Gospel upon the streets of New York City than ever before; and just since I have been on this trip I have received a letter from the president of the New England conference that they have permission to preach anywhere on the streets of the City of Boston. This is a privilege that we have not had before, at least during my administration in that section. And while this wave

of enthusiasm on the part of the Elders, and wave of interest on the part of the people that is manifested, especially in the Northern States and in the Middle States, and in the Colorado or Western States mission, has not yet reached us to the degree that is manifest there, yet there is a marked improvement in our work, that is in the results of our work and in the interest manifested by the Elders. Up to the present time there have been about 2,000 more books sold during the corresponding seven months of last year, and this increase is largely in the sale of the Book of Mormon, this new witness for God that has come forth in this day and age of the world to be joined with the stick of Judah.

I bear my testimony to you, my brethren and sisters, that I do know that the Gospel is true, and that the kingdom of God has been established, and that it is going to roll forth in the world until the kingdoms of this world become the kingdoms of our God, whose right it is to reign. And I pray that we may all have strength to be valiant in the fight, and be able to take part in the battle and share in the victories of peace, and I ask it in the name of Jesus. Amen.

The congregation sang the hymn, "O say, what is truth? 'Tis the fairest gem."

Benediction was pronounced by Elder James G. Duffin.

Second Overflow Meeting.

In the Assembly Hall at 2 p. m. Elder Rudger Clawson presiding.

The Temple choir and congregation sang the hymn, "How firm a foundation, ye Saints of the Lord."

Prayer was offered by Elder John W. Woolley.

The Temple choir sang the hymn, "Great is the Lord; 'tis good to praise."

The names of the General Authorities of the Church were presented by Elder Rudger Clawson, and all were sustained by unanimous vote of the congregation. (See list in connection with report of proceedings in the Tabernacle.)

ELDER WILLIAM H. SMART

(President of Uintah Stake.)

My brethren and sisters, I feel just now very much in the frame of mind that Elder McKay expressed himself to be in at the meeting this morning, that is, weighed down by a feeling of responsibility, in occupying this position as a representative and humble servant of the Lord. In voicing such sentiments as shall come to my mind I feel to trust in the Lord and your sympathy, faith and prayers for that which will be given unto me. I feel that we are being very greatly blessed in this conference. Indeed, it is coming to be a trite and common-place saying that each of our conferences seems to be better than that which preceded. I am glad to be able to bear testimony unto you that, after having attended all the sessions of this conference up to the present time, and having listened attentively to what has been said unto us by the various speakers, there has been no principle ad-

vanced that I have not felt to say amen to. I feel thankful to my heavenly Father, therefore, that He has given me the spirit of this conference, and I believe that you have enjoyed that same blessing, receiving a witness of the Spirit that the teachings of the brethren have been inspired of our heavenly Father. Indeed, it has been a time of refreshing.

It may or may not be in place to express my absolute concurrence in the appointment of Elder Ivins to the apostleship. This is in keeping with the statement I made, that I endorse, with all my heart, the sentiments expressed and the business transacted so far at this conference. I think, brethren and sisters, that this is one of the greatest testimonies that the Latter-day Saints have of the divinity of "Mormonism," and the foundation stone of our faith, the rock of revelation, the avenue through which God makes known His mind and will unto His servants upon the earth. One of the strongest principles of our religion, I think, is the nomination by the head, and the sustaining, or rejection by the body. The world are pleased to say that, through our being united in the acceptance of that which is nominated by the head, we are blindly led, that we are not independent, that we do not exercise free will and individuality; and therefore they urge young "Mormondom" to throw off this alleged yoke of priestcraft, bondage and slavery, the slavery of mind and spirit. I am sorry to say that the adversary, through those deceivers, is having power, in some instances, to influence our young people against the great principles that we have espoused. We do not think it is anything out of place that the sun

rises every morning, 365 days in the year, and sets every evening. We do not think it is peculiar that the trees bud in the spring, and shoot forth their leaves, and yield their delicious fruits in the fall. We do not think it is peculiar that the moon accompanies the other planets of this constellation regularly, from one year's end to another. We do not think it peculiar that when we throw a ball in the air it returns to the earth, by the law of gravitation or attraction. We do not think it peculiar that when we throw a body into the water it goes beneath the surface, and yet it rises afterward to that position that has the same density as itself. We do not think it peculiar that when we take the two elements, hydrogen and oxygen, and mix them in proper proportions, we may form the element of water. In other words, we do not think it peculiar that the universe and all that is therein heeds the voice of order and fulfils its destiny. When there is right, truth, honesty, superlative love at the head, unchangeable and unsullied in character, are you misled? When God speaks through the Priesthood we are just as certain that it is truth as we are that it is right and proper for all things within the universe to subscribe to and follow the laws of nature. How beautiful is the thought that the Spirit of God possessed by the Latter-day Saints is such that we can spiritually analyze the counsel that is given to us, and, if we are living according to the Gospel of the Son of God, we can thereby ascertain as to whether that which is given is true or not. That is the Touchstone of truth, therefore, when the servants of God proclaim the wishes of our heavenly Father,

we are entitled to know whether He sanctions that which is said or not.

While we were sustaining the authorities, this passage of modern Scripture came to my mind: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." I regard this as one of the most beautiful passages of spiritual philosophy that there is in the Scriptures. Another passage also came to my mind, a revelation given unto the Prophet Joseph Smith in Kirtland, March 8, 1833:

"Therefore thou art blessed from henceforth that bear the keys of the kingdom given unto you; which kingdom is coming forth for the last time. Verily, I say unto you the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come."

That is, the keys of the kingdom that were bestowed upon the Prophet Joseph Smith, by the laws of our heavenly Father, should not only continue with him in this life, but in the world to come.

"Nevertheless, through you shall the oracles be given to another; yea, even unto the Church. And all they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby; and stumble and fall, when the storms descend, and the winds blow, and the rains descend, and beat upon their house."

Brethren and sisters, if we observe the laws of God we can understand that the oracles of God were given unto the Prophet Jos-

eph, and that, while he still holds the keys behind the veil, those same keys were given unto his successors. If we do not understand this, then we are liable to be overthrown when the rains descend and the winds blow, etc. Let us endeavor to keep our hearts attuned and our eyes open, that we may be impressionable to the Spirit of God, and be united with His servants upon the earth, that when, in the "times of refreshing," the Lord comes we may be counted among His jewels. I ask it in the name of Jesus. Amen.

ELDER WALTER C. LYMAN.

(President of San Juan Stake.)

I trust that during the short time I occupy this responsible position I may be blessed with the Spirit of the Lord, that my mind may be led in such channels as may be profitable to us who have gathered this afternoon. I rejoice in the privilege I have of living upon the earth in this day and dispensation, when the Gospel of the Lord Jesus Christ has been restored; and I rejoice in the fact that I have been counted worthy, with my brethren and sisters, to receive, through the manifestations of the Lord, a testimony of the truth of the gospel.

When I was laboring in the mission field, a number of years ago, in the Northern States, I used to wonder why it was that the Latter-day Saint Elders rejoiced so exceedingly in their labors in the mission field, and wondered if we should ever have the same spirit, the same influence, and the same peace and happiness in our labors at home. Since my return I have

been called to labor in the ministry at home, and I have found that it is possible to have that same degree of pleasure and happiness in our labors at home that we have in the mission field. I am pleased to say that, in my associations with the brethren and sisters of the San Juan stake of Zion, notwithstanding there are many things that are not pleasant, I have enjoyed myself even better than while engaged in missionary labors abroad.

I presume that a majority of the brethren and sisters who are here this afternoon have read in the Book of Mormon the statement made by one of the writers, quoting the words of our Savior, in regard to the city of New Jerusalem, that the Gentiles should be called to assist the Lamanites, or the seed of the house of Israel, in the erection and building of that city. I have wondered many times how this was to be brought about, but, since I have been laboring in the San Juan stake of Zion, I begin to see a little of the preparatory work that I think is going to fit and prepare the seed of Lehi, or the Lamanites, to perform this great and glorious work that has been predicted upon their heads. One of the ancient prophets predicted that kings and queens should be the nursing fathers and nursing mothers of the seed of Israel in the latter days; and I find that, in a sense, this is being fulfilled in the stake over which I preside. The government of the United States, which, I presume, may be classed with the kingdoms of the earth, is establishing schools, and there is one in our neighborhood that I desire to refer to briefly. It is upon the San Juan river, among the Navajo Indians, and is costing several hun-

dreds of thousands of dollars. The buildings and surroundings there are such that the Indian children are being trained under conditions that are far more favorable than those surrounding the schooling and education of the Latter-day Saints in that vicinity. They have the latest modern appliances in everything that they are doing, and many of the Indians are becoming skilled mechanics. There are hundreds of them employed by the government in farming, in carpenter work, and in learning the trades and sciences. Many of them are becoming quite proficient along these lines, and their children are becoming used to the conveniences and appliances of modern civilization even to a greater extent than we who have been more fortunately situated in the past. This, to my mind, is one of the evidences that the Lord is working with this government along these lines, and we who love to labor among this people rejoice exceedingly in this fact. It was my privilege about 28 years ago, when I was yet a boy, to remove to that section, and I lived there for a number of years when those Indians were not in the condition that they are today, when it was hardly safe for one to be among them, even his life was in danger. At the present time nearly all the men we can get to work for us are the Navajoes and Utes, and we have quite a number of them employed, and they are becoming very proficient in the work they have to do. They are gradually taking hold of the methods of civilized countries, and are learning to adopt the methods and manners of the people among whom they live and labor.

I rejoice exceedingly in this, my brethren and sisters. Although

they have not yet attained to that degree of advancement in civilization that we feel it wise or proper to preach the Gospel among them, whenever that time shall come that they are fitted and prepared to be colonized, to live in homes and houses of their own, their natures and dispositions are such that it would be in my opinion, a very simple matter to convert a majority of them to the principles of the Gospel. Some years ago, volunteer Elders went to labor among them, and a great number of them were baptized, but owing to the fact that we had no place to colonize them, and the impossibility for them to live up to the principles of the Gospel in the condition under which they were living, it was deemed unwise to preach the Gospel among them further at that time. But we look to see the time, in the very near future, when the possibilities we have in the section of the country where we are living and laboring will be such that it will be possible for them to have homes and farms of their own, and the Gospel may then be taught to their children as it is being taught to us and our children.

I was quite impressed with the remarks of Apostle Heber J. Grant in regard to the Word of Wisdom, and if I may be inspired by the Spirit of the Lord, I wish to say a few words on this subject. Many years ago, in listening to one of the leading brethren speaking upon the Word of Wisdom, I remember he took up the financial phase of the question of our breaking that commandment, and he made the statement that he believed that from every town, city and village in the community there was a stream of money going to swell the river

flowing out of this state every year for those things that are forbidden by the Lord. Further, he said that he did not believe there was a family or household in any ward in the whole Church but had contributed somewhat to that river of money that was flowing from among the Latter-day Saints. I thought to myself, there is at least one family in the Church that has never contributed one cent towards that stream; and on my return home I made this statement to my wife, when, to my chagrin, she acknowledged that we had one pound of tea in the house; so we had contributed at least the price of that pound of tea to that great river. However, I believe there are families among the Latter-day Saints, and many of them, who do not in any manner use these things, and do not keep them in their homes. It seems to me a strange thing that, after the many years this principle, this law of God, as it is to us at the present time, has been taught to us, that there are not more Latter-day Saints' homes in which tea and coffee, and those things that are forbidden, cannot be found. I find among the young and rising generation, where I labor, that those boys who are tempted to use tobacco and liquor, and other things that the Gospel forbids, have not the same moral courage, the same moral strength, that others have who have not acquired those habits; and I find that this will apply to those who are older in the Church. I believe the time will come when the Lord will not look with the same degree of leniency upon the violation of this commandment that He did in former years. Another phase of this question that seems to me ought to stimulate us in the

keeping of this commandment is, that we ought to teach and set a proper example before our families. I have known families that were almost model Latter-day Saints, and yet some members of the family were not able to control their appetites in the use of tea and coffee; sometimes grand children of people having that appetite fixed within them find it almost impossible to get away from it and keep the Word of Wisdom. It seems to my mind that, even though men and women go without articles of food they have been accustomed to all their life, even though it might shorten our life a day or two, that it would be well to get the spirit of this work, and leave off those habits rather than go to the other side with our bodies stained with things that the Lord has forbidden us to use.

I rejoice in the testimony of the Gospel that the Lord has given unto the Latter-day Saints, and I bear testimony that the men who preside over us are inspired of the Lord. They are not tyrannical at all, they labor among us in love; and I am happy to say that, in the stake I preside over, there is not among the presiding authorities, so far as I am acquainted with them, the slightest feeling of anything but union among us all. I pray that this feeling and spirit may be with all the Latter-day Saints; I ask it in the name of Jesus Christ. Amen.

Sister Edith Grant sang, "The Lord is my Light."

ELDER NEPHI PRATT.

(President of Northwestern States Mission.)

I do not know how to give prop-

er expression to my appreciation of the spirit of this conference. The Spirit of the Lord has been poured out upon our brethren who have spoken, and upon the congregations that have gathered together in this conference, in a very remarkable manner. I feel to thank the Lord for the timely instructions that have been given this people, from time to time, by the Apostles, Prophets, and Elders of the Church that God has established in these last days. To come to this conference from that portion of the United States where I am on a mission, is indescribably sweet to my spirit, and praise and thanksgiving goes up from my heart to our heavenly Father for these great blessings. While you at home are busy in the various towns and cities where you live, the Elders who are on missions are going from town to town, and mingling with the throngs of men that congregate in the places of change and exchange, attempting to find the "one of a city and two of a family" who are to receive the Gospel, according to the words of Jesus. Many of your sons sometimes feel as lonely as though they were in a forest, when they are upon the streets of some of the great cities, surrounded by crowds of unsympathizing strangers. But the Lord sustains them, and we are increasing, by the blessing of God, the friends that used to be like "hunting for a needle in a haystack," they were so scarce. Wherever your sons, the Elders, go and put up at a house, we hear remarks of this kind, "If I had known they were Mormon Elders when they first came to my house, they could have got no shelter under my roof; but I have discovered that they are gentlemen, not only pol-

ished outside, but the honesty and innocence shown forth in all their actions has attached us to them, and never within my habitation have I had more welcome guests than the Mormon Elders." We are establishing a good reputation also with landlords, people who take us in for money, and give us a room and shelter. The prejudice against the Latter-day Saints is giving way in the Northwest to a great extent. The *Oregonian*, the greatest paper published in Oregon, printed in Portland, has to say of us that we are worthy of all commendation for the part that the Latter-day Saint men take in their religion. That paper calls attention to the fact that men, instead of women, teach in Mormon Sunday schools, and they teach a consistent theology; whereas, in the Sunday schools in the churches of the various sects in the Northwest, the teachers and superintendents of Sunday schools generally are women. I notice that other papers also are alluding to the active participancy of men in the affairs of religion among the Latter-day Saints, and state that it is because of the men putting forth their strength in this Church that the Sunday schools are a success. We are selling sacred literature up in our country to the Gentiles. I wish that you could come to us and feel the good spirit that accompanies the Elders in their work.

The spirit of the nation has been described today as one of great indifference; but once in a while we have things happen like I am now going to relate to you. A woman said to a Latter-day Saint brother residing where my headquarters are: "Mr. So-and-So, you have been more affectionate in your manners toward my little four-year-old

daughter, and have spoken more kindly to her than her father has done in all the years since she was born. Tell me where you have been raised?" He answered, "I was born and raised in Salt Lake City." "Well," said she, "what are you?" "Why, I am a Mormon," he replied; "my mother and father are prominent in the Mormon Church; my mother (I think he said) is the fifth wife of my father." She shrank from him, and said something like this: "Don't tell me that. I would rather have thought of you as being a Chinaman, and belonging to a Chinese club, than to have thought of you as a Mormon, and belonging to that people." And this is about what he said: "Madam, you have the appearance of a lady, but I have been raised, apparently, better than you; I have been taught to respect the religion of any of my fellow creatures, and could not sneer at you as you have at me, for religious convictions." It took the woman so aback that she said: "I regret that I spoke as I did, and to show you that I regret it, since I have never read anything in favor of your people but everything against them, bring me some of your books that I may read your side of the question, and I will read to show you that I am sorry I stepped over the bounds of decency in my language to you." Honorable and fair; but she had to be rebuked before she knew how to behave. Then she received some literature of ours. In the meantime this brother had gone off 180 miles to a mill, and this woman wrote in a letter to him: "Your literature has taken away from me the desire to go to pink teas and to associate with frivolous women. If there be a God, a true and living

God, he must be the God that Joseph Smith has worshiped. Send me, if you please, the Book of Mormon, or tell me where I can find it." When she received directions how to get the Book of Mormon, she sent over to my headquarters and purchased one. Then she wrote another letter to this man, in which she said: "I am all lit up with this book, and I believe that no wicked man ever wrote it to deceive. I wish I knew what to do." Women came to her, she said, and inquired, "What are you so abstracted about? Why don't you come with us, and associate, and call, and return our calls, as you used to?" A friend came to her and said: "What is it that is occupying your mind?" The woman replied, "It is Mormonism." She was not afraid, when she found that "Mormonism" was good, to tell her fashionable friends. Then this second lady said, "I am very much astonished and very much disappointed in you, to think you could be taken away from everything you have loved before, for we haven't seen you lately, and you seem to be changed to us." "Listen," said this first woman (as I shall term her by way of description for our convenience), and she read out of the Book of Mormon the account of Christ's appearance unto the Nephites. And they cried with joy together, and said, "Did you ever read anything so beautiful, and so accompanied with power!" Then said the first lady, "I want to go to a Mormon meeting, but it is raining so all the time and is so disagreeable; but I intend to go to the meeting, and so, let us pray to Joseph Smith's God; we will put Him to the test, and I know that He will answer us. Come with me into my bedroom." And they

went together, and knelt down and prayed, saying: "O Lord, if Mormonism is true, and it is Thy work, give us a sign. Let it be that the weather shall clear off, that tomorrow we may go to the Latter-day Saints' meeting; and let it come to pass that the nurse girl that comes to stay with my little one may have liberty to come here and take care of my girl, that I may seek the things that are pressing upon my mind; and also this: may my husband come to me and say, 'I am going away tomorrow,' so that I may be free to go to the Latter-day Saints' meeting." And it cleared off in the night, and in the morning the nurse girl came and said, "Mrs. So-and-So, I have come to tell you that my mother says I am at liberty to stay all day with your little girl, if you want me." And the man of the house came and said: "My dear, I am going away today, down to Hood river, and I shall not be home till tomorrow." Then these women began saying to themselves: "Did you ever see anything like it? What God is it that answered us? Have we ever from our girlhood days seen a manifestation, such an absolute answer to prayer before?" When they were going to the meeting they talked together, and said something like this: "Wouldn't you like to have described to you the God who answered our prayers last night? Oh, that we might find out something about him." And they went to the meeting, and young Elder Gardiner was called on to speak, and he talked upon the subject of the personality of God, and as he talked the power of God came upon him, and his tongue was loosed, and the hearts of these women were softened, and they said to each other, "He is answering the very ques-

tions that we wanted to know about." When the meeting was over, they got two of the sisters to stay with them, and they invited two of the Elders to speak to them, and they spent five hours in conversation together. A few days subsequently they came over to headquarters to see the president. They told me all these circumstances, bearing testimony that they knew "Mormonism" was true, and they wanted to know what they must do to be saved; and I said, "Repent, both of you, of every offense against God, and be baptized in the name of Jesus Christ for the remission of your sins, by one having authority, and have the hands of the servants of God laid upon your heads, and ye shall receive the gift of the Holy Ghost." I enquired if they were married. The second lady said, "I am not;" but the first lady said, "Yes." "Well," said I, "we have got to talk to your husband, for it is said that we are breaking up families, and we don't propose to violate the rights of families; we never baptize a child or a woman without the consent of the parents of the child or the husband of the woman." She then commenced to cry as if her heart would break, and we tried to comfort her. I told her that I would speak to her husband, but she forbade me. The second lady said, "When can I be baptized?" I said at the regular baptizing day, next Sunday morning at 9 o'clock. And when baptism day came, we led her down into the water with six or seven others, and she was baptized. This was the lady who was so astonished at the other lady, because she was taken up with Mormonism. The woman that can not come into the Church because of her husband is

thankful to us, and is doing all she can to keep faithful and keep the spirit that has possessed her mind. This is a sample of the work of the Elders and the influence of the Book of Mormon, but, of course, such cases are rare.

God bless you, my brethren and sisters. May the Lord pour out upon Zion His blessings. May we missionaries be strengthened in our important labors among the nations. I ask it in the name of Jesus. Amen.

ELDER ANDREW JENSON.

My brethren and sisters: The Church of Jesus Christ of Latter-day Saints has a very interesting history, and what we have listened to from the lips of President Nephi Pratt is but a small chapter of that history. We have existed, as a Church for seventy-seven and a half years; during which time a great deal has been done, and a great deal has been written, concerning the Saints of these the last days; but we are in the same position that the Nephites were many years ago, when the Savior appeared unto them in the Land of Bountiful. In order to illustrate what I mean, I will read to you a few verses from the Book of Mormon. It is recorded here, in III Nephi, twenty-third chapter and seventh to the thirteenth verses:

"And it came to pass that he [that is, the Savior] said unto Nephi, bring forth the record which ye have kept. And when Nephi had brought forth the records, and laid them before him, he cast his eyes upon them and said, Verily I say unto you, I commanded my servant Samuel, the Lamanite, that he should testify unto this people, that at the day that the Father should glorify His name

in me, that there were many Saints who should arise from the dead, and should appear unto many, and should minister unto them. And he said unto them, Were it not so? And His disciples answered Him and said, Yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled. And Jesus said unto them, how be it that ye have not written this thing, that many Saints did arise and appear unto many, and did minister unto them? And it came to pass that Nephi remembered that this thing had not been written. And it came to pass that Jesus commanded that it should be written; therefore it was written according as he commanded."

I have no intention to make any remarks in regard to the resurrection of the dead among the Nephites, but I desire to make this quotation illustrate the situation we are in as a people at the present time. Only a small portion of our most interesting history has been written, and only a small portion will ever be written, because so many of our Elders who have been abroad preaching the Gospel, and who could easily have written books similar to the autobiography of Parley P. Pratt, for instance, have written scarcely anything at all. Elder Pratt's book is interesting, indeed; but, while he wrote a book that is still being read by thousands, others might have written in like manner, embodying their testimonies and experiences. This work, however, has not been attended to. Many who should have done such writing neglected it, and their testimony is, consequently, not now before the people. Your historians, however, are doing something now that will astonish you at some future day; and I now address this congregation as if I were addressing the whole Church. Should Christ appear and speak to us, as He anciently did to the Nephites, He

could refer to many important events, pertaining to His latter day cause on earth, about which no record has been made. Perhaps He might say, "Did not my servant Joseph Smith, or my servants Brigham Young, Orson Pratt, Heber C. Kimball and others prophesy so and so, while they were on the earth?" "Yes, indeed they did," would perhaps be the response by some of our veterans. "We remember quite well that those things were predicted." "Why, then, were they not written?" might be the next question.

There has been a great deal of neglect, in this Church, in regard to the writing of history and personal experience. The Church was small in the beginning, and Joseph, the Prophet, perhaps did not have any adequate idea of the future magnitude of the Church which he founded, as a humble instrument in the hands of God, or that it should grow to its present dimensions in a few years; hence he, apparently, did not keep a complete or unbroken journal. He wrote considerably at times, but at other periods of his eventful life wrote only a very little. Consequently his history, as it has come down to us, is somewhat incomplete; and he did not, apparently, attach as much importance to some of his movements, or official acts, as some of us are disposed to do today. We can speak in the same strain about the life of the Savior. What the evangelists of old have written about Jesus Christ simply whets our appetite for more. Every student of the New Testament soon finds himself possessed of an earnest desire to know much more concerning Jesus than that which has been written by Matthew, Mark, Luke and John.

And so also when we read about the Prophet Joseph Smith, the coming forth of the Book of Mormon, and subsequent events. But we are trying to do the best we can at the present time to make up for the past. The publication of the history of Joseph Smith of late, with a great many foot notes, has been read, undoubtedly, by many of you with great interest. These foot notes that have become so necessary, on almost every page of the books, can but suggest that there must be a vast amount of material which has not yet been properly compiled into history. And that is true. We have, at the Historian's office, tons of valuable writings,—very valuable books, documents, letters, reports, statistics, etc, some of which belong to the earlier days of the Church and some to a later period. Our collection is the result of many years of patient labor, and an ordinary mortal could easily think, in looking at the immense pile, that it would be impossible to go through it all. The mountain, using a figure, looks so high that he would not dare to approach it, much less attempt to climb it. The genuine historian, however, knows that he must trace everything to its source; he must surmount all obstacles; he must tackle the entire pile; he must reach the pinnacle at all hazards and endeavor to look down the other side, or he cannot expect to be classed as a thorough historian. Our documents at the Historian's office have gradually increased year by year, in proportion to the growth of the Church; but, aside from the natural accumulation, we have gathered from many different lands and climes a great number of books, thousands of them. We have been doing this

labor of gathering documents more especially during the past fifteen years, until we now, as I said, have an immense collection of these books and documents, which have been arranged in years, months and days, commencing with the 6th day of April, 1830, and coming down to the present time, or at least to the close of the nineteenth century.

It is very interesting to note the growth of the Church, commencing with its incipency at New York, with six members, and then looking at it today, with its 55 stakes of Zion and 21 missionary fields. But, notwithstanding the historical material we have at our command at the present time, we find there are many links lacking to make a complete chain. Much valuable history has been lost. I think, perhaps, I was the means of saving from destruction about one-tenth of the records in Europe, but in America I have not been nearly so successful. During the exodus from Nauvoo, when the Saints were driven from their homes, circumstances compelled them to leave much of their property behind, many heavy things that they could not take along, and among these many books and records. There were records of great value, from the missions in the Eastern and Southern States, that never crossed the Missouri river, much less reached the valley. Consequently, we find that with all the material we have on hand, we are lacking a great deal to fill up the gaps.

In writing a detailed history of the Church, as we are now endeavoring to do, we desire information about every settlement, every stake, and every ward, and also something about every quorum of the Priesthood, and auxiliary organization.

We find it a very difficult task to obtain some information that we desire. But after we have obtained all we can from public records, and after we have put to the best possible use all fragments of records from the different stakes of Zion, particularly the older stakes, and gathered together all the books that we can from the different missionary fields, there is at least one more class of indispensable records required, and it is concerning this class that I appeal to you today; we wish you to help us to procure it. Listen! Many of you are sons or or grandsons, daughters, or granddaughters of members who figured prominently in the early days of this Church. Brother Pratt, who has just spoken to us, is a son of one of the most illustrious men that figured in our early history, and there are in this congregation to-day, not to speak about the whole Church, a great many descendants from just such noble parentage. Many of you are, undoubtedly, without your knowing it, in possession of historical knowledge, in the shape of old papers and documents that you may think are not worth anything at all, but which would, in the hands of the historian, fit in beautifully in some of these gaps that I have been referring to. We have evolved a somewhat original system, a natural system, so perfect, so complete, and yet so simple in its scope and arrangement, that there is scarcely a document that you can produce, or a book or record of any kind which may be procured, that will not fill up a gap in some conference, branch, ward, stake, or quorum or organization of the Church. Hence, we appeal to you, my brethren and sisters throughout the whole Church, that you will

gather together such remnants—old letters and documents—from the days of your grandfathers and grandmothers, and that you will lend them to us at the Historian's Office, that we may read them and cull from them such information as we need. Of course, we do not know what use we can put them to until we see them, but, much that some of you may deem worthless may by us be found very useful indeed, as it may fit in nicely somewhere and help in making a complete history of our people. And not only that, but, by co-operating with us, you may be the means of placing your fathers and mothers, and your grandfathers and grandmothers, on record. Furthermore, the private documents may enable us to bring forth, as it were, from oblivion many choice testimonies, similar to those related by Brother Pratt today. My brethren and sisters, will you comply with our request? Will you carry this message home with you? Will you go to your different settlements and spread this call among your neighbors, and search here and there for the material that we desire so much?

The Book of Mormon, to which I have referred, is a very precious document, precious even from a historical standpoint. I admit that I may, perhaps, look upon that book a little differently to some of you. Some of you may love and admire, to a very great extent, the doctrines contained therein, and so do I; but, when I was a little boy and read the Book of Mormon the first time, I skipped over a great many doctrinal parts, and long sermons, that are contained in it, such as King Benjamin's discourse, the instructions that Alma gave to his sons

and many similar things, because they were not so interesting to me as some other parts were; but, being, perhaps, a natural historian from my early youth, I read and re-read the historical parts of the book with particular interest, and I came to the conclusion that the Book of Mormon was the most interesting book I was ever permitted to peruse when I was a boy. I have not changed my ideas very much since. Do you realize what that book is to you and yours, as Latter-day Saints, and what it would be to the whole world, if they would accept it? Do you know that, if it was not for the Book of Mormon, this western half of the world, in which we live, would have no written history for about 4,000 years? It is no secret among the Latter-day Saints that the Garden of Eden was located on this land. Hence, we can claim as a part of our history the first chapters in Genesis. But, when Noah built his ark, and that floated during the deluge nearly half way around the world, and landed somewhere on the mountains of Ararat, in Asia, the history of the world, as given us by the Jewish historians, was transferred to the eastern hemisphere. From that time to the days of Christopher Columbus, when he sighted San Salvador, off the coast of North America, the western world is almost entirely lost to history, so far as eastern writers are concerned. They tell us next to nothing about America. But, in the Book of Mormon we have a history extending from the days of the tower of Babel to the time that the family of Lehi left Jerusalem, 600 years before the birth of our Savior. Thus a period of about 2,500 years is covered by the history of the Jaredites.

Then, taking up the history from the time Lehi left Jerusalem to the destruction of the Nephites, we have the accounts of another thousand years, which brings us down to the year 420 after the birth of Christ, and the historical narrative in the Book of Mormon leaves the Lamanites in very much the same condition that Christopher Columbus found them in, over a thousand years later. Thus you will understand, my brethren and sisters, that the Book of Mormon is about the only historical document we have at the present time of this great western world? The eastern world has the Bible; it also has Josephus; it had Greek and Roman historians, and writers of other nationalities who left on record many precious books, telling us all about the eastern world. But the western world is minus such histories, and must acknowledge a great lack of historical documents. This is, perhaps, in a great measure due to the fact that the Spaniards, in the sixteenth century, tried their best to destroy all records and documents, and all information that the Aztecs and other Indian nations possessed in relation to their ancestors and their ancient history. But, thank God for the Book of Mormon, it revives the whole matter. It tells, briefly, it is true, a story that at once could be accepted by scientists, philologists and all other men who would investigate it. Every year brings to our knowledge something that corroborates that book as a true historical document; we learn more and more about the cliff dwellers, the mound builders, the tribes of Central or South America and Mexico; and everything thus produced goes to prove that just such a people as the

Nephites at one time lived in this land.

Two weeks ago today, we could have celebrated the eightieth anniversary of the delivery to the Prophet Joseph Smith of the plates from which the Book of Mormon was translated; I wonder how many of you remembered the day. We have scarcely commenced yet to celebrate anniversaries of important events in the history of the Church, but perhaps we will do so more frequently in the future, when the Church has grown a little older.

Now, my brethren and sisters, will you kindly remember what I have said in regard to our modern history. I have alluded to the Book of Mormon in order to show how valuable that book is to us as a historical document, not to speak of the glorious doctrines and prophecies which it contains. But our own history is necessarily more interesting and valuable to us than the history of any other people; not only interesting but necessary, from the fact that out of the Church of Christ, to which we belong today, shall, in due course of time, grow the kingdom of God. When the time comes that Christ shall reign upon the earth, as King of kings and Lord of lords, it will, most assuredly, give the citizens of that kingdom a great deal of satisfaction to look back upon the history of that persecuted people who struggled so hard, as we have done, to establish the Church of Christ on the earth. They will read, with deep interest, the history of the Latter-day Saints in Missouri, in Ohio, in Illinois, and of the early days in these valleys. The little handful of Latter-day Saints who labored and traveled, in the midst of all the opposition and persecution that bitter

foes could invent, to establish this Church, will be great heroes to them. Let us also remember that many of us who now live, even if we did not take an active part in the very beginning, nevertheless are numbered among the founders or early workers in this great Church, and this great kingdom that shall finally usher in the glorious millennium.

Let us do what we can to honor our fathers and mothers and ourselves; let us place them and ourselves on record; let us make those who brought us into the world speak, even if they are dead, by bringing their books and records forth that they may be transcribed. With modern facilities for writing and copying, we can now write a hundred words much easier than we could ten words a few years ago. Thus we can afford to make copies of your old records; and if you will only produce them, and let us have the use of them a short time, we will show you something as the result of our labors that will cause your hearts to leap with joy. God bless you, I ask it in the name of Jesus Christ. Amen.

ELDER JOSEPH W. M'MURRIN.

My brethren and sisters: I am requested to speak a few words before the benediction is pronounced.

In common with others of the brethren who have borne their testimonies during this general semi-annual conference, I can say that I have been exceeding happy, and have been thankful to my Father in heaven that my spirit has been in harmony with the counsels and teaching that have been delivered

to the people by the servants of the Lord.

One of the peculiarities of the Latter-day Saints is their belief in Divine revelation. It has been stated in this meeting this afternoon that we are believers in the revelations of the Almighty, and that there is necessity for the word of the Lord to come unto the people in these latter times as in former ages. I sometimes wonder that there should be so much doubt in the minds of the people concerning divine revelation, when we think of the marvelous advances that are being made scientifically among the nations of the earth. It is possible now, so we are told, (while we may not comprehend the principle altogether by which this thing that I have in mind is accomplished, I suppose we have no doubt that it is being accomplished), that messages are sent through the air without any means of transmission that we can see, through the agency of what is termed wireless telegraphy. All that the most of us know about it is that there are delicate instruments that are so in tune with each other that, by some mysterious means, when an instrument is touched here, afar off, hundreds of miles away, there will be a response with another instrument that is in harmony with the first, and the message will be received and understood. Something akin to that is also said in relation to musical instruments, that where two musical instruments are in perfect accord with each other, if a note be sounded on one, another instrument in the same room, if in exact harmony, and responsive to the note, will make reply. Is it not possible, my brethren and sisters, when we see these things transpiring among the children of men, to

believe that we can be so in harmony with our Father in Heaven in our spirit, in our thoughts, that we can receive and recognize the message of the Almighty when the voice of the Master speaks through His servants? There is, or should be, a responsive key or spirit within our own souls that should be in perfect accord with that that is divine. I believe in this doctrine with all my soul. I do not only believe that the manifestations of the power of God and the inspiration of His Spirit has rested upon those who have occupied prominent and presiding positions in the Church, but that it has been with the people of the Lord generally.

I could not help but recall, this afternoon, when the name of Brother Anthony W. Ivins, the President of the Stake in Mexico, was named as an Apostle, that, years ago, there came into my own soul this very spirit to which I refer. I remember at one time when I was afar off in the missionary field, reading of the appointment of Brother Ivins to preside in Mexico; as I read there came over me the spirit of inspiration, and whispered to my soul that the time would come when Brother Ivins, who was then called to break up his home and go afar off into an adjoining republic, among a people that could hardly be deemed desirable, when he would much rather, I imagine, have remained with his own people, he, nevertheless, broke up his home, sold his possessions and, at the call of the authorities of the Church of Jesus Christ of Latter-day Saints, cheerfully undertook the accomplishment of the work allotted to him,—I say, as I read of these things, and thought and pondered over the sacrifices that he was will-

ing to make, there came into my soul the testimony that God would yet call him to the ministry of the apostleship.

A few years ago, probably seven or eight years, in journeying with one of the Apostles, on a trip south, I spoke to him in relation to this impression of the Spirit that had come to me. I was beginning to wonder whether I had been rightly impressed, as a number of vacancies had occurred in the apostleship and had been filled, and still Brother Ivins was not chosen. To my astonishment that Apostle either took a little journal from his pocket and read to me, or related to me, I am not sure which, but I believe that he read it from his journal, that one of the great pioneers of this country, one of our statesmen, who was also one of our noted apostles, the "father of the southern country," Apostle Erastus Snow, many years ago, in the days of the boyhood of this brother who has been chosen to the apostleship, prophesied that the time would come when he would be called to this very position, and stand in the quorum of the Twelve Apostles. Men may laugh and sneer and doubt the possibility of the inspiration of the Holy Ghost, and the revelations of the Almighty that come to man, but in my soul, and in the souls, I trust, of those who are gathered together in this congregation, who have taken upon them the name of the Lord Jesus, there has come answer to prayer, there has come understanding in relation to the truth, there has come the revelation of the Lord God of heaven to us, that this work to which we have set our hands is the very power of God, the work of the Almighty. I thank the Lord for it. I

thank God for the testimony I have of the truth. And I do know the truth; I know that this people have been established in these latter days by the revelation and commandment of the Almighty, and that the predictions spoken through the mouths of the old prophets in relation to the marvelous work of the latter days are being brought to pass. The work we will accomplish hereafter will continue to be a fulfilment of the sayings of the prophets, and nothing can stay it. God has promised it. God has set His hand to accomplish this work, and He has said concerning those who may oppose it, that the wisdom of the wise shall perish, and the understanding of the prudent shall be brought to naught, while the Lord of heaven continues in the accomplishment of his strange and wonderful work. These promises relative to the latter days will all be wrought out in the Lord's own time. There is power with God to decree and to fulfil His decree, and there is no power in the nations of men to thwart the decree that God has made. And in this we are strong. In this we are mighty, though we may be classed among the weak things of the world, we are nevertheless doing the thing appointed unto us of God, and the Lord will carry it through. This is my testimony, and I rejoice in it. I bear it to you in fear and trembling, in a sense, and yet with an unutterable joy, a joy that passes all understanding. I know that God has established His work, and that in this Church there can be found the doctrines and the power of God to salvation. May God help us to believe it, and to indicate our belief by practicing the things that

have been revealed, is my prayer, through Jesus Christ. Amen.

The Temple choir sang the anthem, "But in the last days it shall come to pass."

Benediction was pronounced by Elder Rudger Clawson.

Third Overflow Meeting.

In the Barratt Hall at 2 p. m., President Seymour B. Young presiding.

A quartet, "Dear Refuge," was sung by Elders Horace G. Whitney, George D. Pyper, Edward P. Kimball and John D. Spencer.

Prayer was offered by Elder Edward H. Snow.

The congregation sang the hymn, "How firm a foundation, ye Saints of the Lord."

ELDER ALONZO A. HINCKLEY.

(President of Millard Stake.)

My brethren and sisters, the sessions of the conference that it has been my privilege to attend thus far I have enjoyed most thoroughly. I have rejoiced in the spirit of the conference, in the blessing of the Lord that has accompanied our brethren who have borne testimony, and spoken to us, and I sincerely hope that, for the few moments it is my duty to appear before you, I shall be remembered by you in your faith and prayers, that the Lord may assist me. I have absolutely formulated nothing in my mind in all the anxiety that I have experi-

enced in the last two hours, since this meeting was appointed, but I have felt in my heart that, if I could do nothing more, I could bear an honest testimony to the truthfulness of the work of the Lord.

I have been called to labor in the Millard Stake of Zion, over a most excellent people; and, as I was remarking to one of the brethren yesterday, we feel that we cannot help but accomplish good when, out of a Church population of about 4,700 souls, in the Millard Stake of Zion, we have 2,000 who bear the Holy Priesthood, a majority of whom are faithful and true in the discharge of their duty. In a calculation that was made some three weeks ago, by members of the Stake Presidency, we felt we could safely report that, in the Millard Stake of Zion, all the officers, including the presidency, high council, alternate high councilors, and those who preside over the various auxiliary associations of the stake, the Bishops, their counselors, and those who work in organizations in the various wards of that stake of Zion, numbering 1,700, are honest and faithful tithe payers, and all are observers of the Word of Wisdom, so far as tea, tobacco and alcoholic drinks are concerned; not one but has full faith in the Gospel. I say that, with that force of brethren and sisters, of that sterling quality and manner of life, and such faith in the Gospel, we have felt we could not help but succeed in the work that the Lord has called us to perform.

The great duty that rests upon the Latter-day Saints is, not so particularly in declaring the word of the Lord, but it is living the Gospel as we have received it. It is not sufficient that a child should learn to repeat, "Blessed are the pure in

heart, for they shall see God," but, the proper impression to be given to the child should be, when they learn that beautiful saying is, "I will be pure in my heart, that I may see God." It is not sufficient that they should learn, "Thou shalt not lie," but that they should feel in their hearts, I will not give myself to deception of any kind. Every principle that is taught should become active in their every-day life. It is not sufficient that our children should hear their father and mother in family prayer, kneel down and pray for the authorities of the Church, but that they should also hear father and mother in their conversation upholding and sustaining the authorities, and yielding obedience to the counsel and instructions that come unto them through that source. It is not sufficient that a father or mother read the Word of Wisdom, contained in the eighty-ninth section of the Doctrine and Covenants. They will not be excused before the Lord, when they tell their children that it is the word of the Lord, and at the same time those parents sit down and drink tea or coffee; I consider that the sin is greater than merely transgressing the word of the Lord in that particular. There are the children; they hear that read as a revelation of the Lord unto His people, and then they discover that their father or mother pay but slight attention to that revealed word. I take it that, when the child hears other things that the Lord has spoken, their inclination also will be to treat that lightly, if they have discovered that tendency in their father or mother. The responsibility of living the Gospel is greater than the responsibility of simply hearing and professing. The

effect of living is greater for good upon those with whom we are associated, than simply hearing that which we have to say of the Gospel.

I thank the Lord when I discover in the world the good examples that we occasionally meet. I thank the Lord that it was my good fortune to have been born of goodly parents. I never forgot the lessons of a good mother. When days of hardship came upon my father, I remember the lessons mother taught her boys. I happen to be the son of the second wife in a polygamous family, and I say, to the credit and the honor of my parents and also of my aunt, his first wife, that, in our household, I hardly knew which was my mother, for my aunt was as devoted and attentive in her care for my mother's children, it seemed to me, as she was for her own. In the days when hardship came upon our family, and father was away from home, I remember that mother came, after we went to bed at night, and taught us, and said, "You boys ought to be thankful for the comfortable bed that you rest in;" and she would tell us of the many who were not so blessed. She would tell us of the authorities of this Church, and of the great sacrifices they had made and were making, until it became second nature to me, when I met the servants of the Lord, to have a very high regard for them, to look upon them as Prophets, Seers and Revelators. I praise my mother today for those early impressions, and feel that they are worthy of commendation to all parents.

It has been my privilege to bear my testimony to those who are not of our faith. I have been delighted in this conference to meet numbers

of those to whom it was my privilege to proclaim the Gospel, and to find in them the same love of the truth that was first engendered in their hearts when they heard the glad tidings of great joy. One good sister, when she spoke to me said, "My brother, while I am delighted to be gathered up to Zion, I hope that I shall be given your faith and prayers, for my trials are many. I do not find among all of my brethren and sisters the exemplary life that I had hoped to discover." Notwithstanding, this good sister had been taught faithfully by Elders that, when you gather to Zion, you should not look for perfection. They have sung of the time when they would come to Zion, to learn of the ways of the Lord and walk in His paths, and no matter how thoroughly they have been warned, when they gather here, if they discover coolness and indifference, it is a severe trial to them. I hope, my brethren and sisters, that we may sense the responsibility that is upon us, of living worthy the name of Latter-day Saints. Our everyday acts should preach the Gospel, and bear testimony of our sincerity, that we might have the confidence of our brethren and sisters, showing that our lives are characterized by humble spirits, and devotion to the work of the Lord.

I desire to bear testimony to a knowledge that we are engaged in the work of the Lord. I have not been privileged to see any marvelous manifestations connected with the work of the Lord, only as I have seen it progress, but the Lord has made manifest unto my soul the divinity of this work. He has made manifest unto me that development, comfort, and blessings come unto all those who are faithful, and that

disappointment comes unto those who prove derelict in their duty.

May the Lord help us to be faithful, that we may cherish a love for the truth; and while we may seek the favor of the world, that we shall never sacrifice principle, but that we shall declare the truth by word and deed every moment of our lives, serving the Lord with full purpose of heart, is my prayer, in the name of Jesus. Amen.

ELDER EDWARD H. SNOW.

(President of St. George Stake.)

I have been thinking, my brethren and sisters, during my attendance upon this conference, that we live in a momentous age; and at this particular period of our history we are, as a people, both in this nation and in the Church of Jesus Christ of Latter-day Saints, making very important history. We live under the leadership in political life of a very strenuous President. As members of the Church, we are living, in our religious affiliations and obligations, under an equally strenuous leader. Pessimists have nearly all turned optimists, and patriotism, nationally, has been aroused. Our faith in the nation's leaders springs almost spontaneously in our hearts. We believe that, generally, they are just men, that they have the welfare of the nation at heart. They have seen dangers that the ship of State was liable to be wrecked upon and have grappled with the great problems of our day with a firmness and integrity that challenges love, admiration, and support, regardless of our affiliations or beliefs. I believe, my brethren and sisters, that, while that condition

obtains in civil affairs, it is emphasized and marked to a greater degree, perhaps, in our spiritual life, in our connection and membership in the Church of Jesus Christ of Latter-day Saints. It is not necessary, I believe, with the great mass of the members of the Church, to preach confidence in the authorities of the Church. Their acts, lives, labor, integrity, and the good results which come from following the counsel of those men, all bring from us, without restraint, our love, respect, and unfaltering support. We are animated and sustained by a determination to do our duty, to be faithful and true. These are auspicious signs of strength, and unity, and I say, my brethren and sisters, that we are fortunate in living in these days. We are fortunate in living when there are so many who are faithful and true, and when we behold the progress, uplifting, and spreading abroad of the Church and its people. We are also gratified as members of that Church, and rejoice in the goodness of our Father, that He has lifted the veil of prejudice that has surrounded the nations with reference to our people. Not an Elder has gone into the world but has suffered in his feelings when he has stood upon the streets of the great cities, or in the house of the prejudiced man or woman who has been filled with lurid tales concerning the "abominable Mormons." He has felt in his heart to pray, "O Lord, how long shall we suffer from the ignorance of the world regarding the virtues, aims, and purposes of our people?" Thank the Lord for the changed sentiment; I feel that we are becoming better known every day.

It is perhaps a good thing, al-

though at times we have questioned it, that we are surrounded on all sides by the civilization of the world. We have felt sometimes as though it would be a question with us as to which would survive religiously, we or they; whether we should leaven the whole lump, or whether we should be influenced altogether too much by them and their customs. But, to the Latter-day Saint who has been faithful and true, and who has a testimony and knowledge of this Gospel, there has never been any question as to the ultimate outcome. We must be tried in all things; our faith must be tried. We must rise triumphant over the temptations of our day. We must love righteousness for its own sake, and virtue for its own reward. That being the case, there is no question of ultimate victory. Being on the highway where travel has been through our midst, where the great of the land, editors, statesmen, and politicians have come among us, have seen us in our homes, have witnessed our lives and labors, the people of these United States can no longer be made to believe that we are what our enemies have represented for the past fifty years. Our reputation is fast merging from the clouds of misrepresentation, our true character, that of a God-fearing, righteous and uplifting people, is becoming known, and this has been brought about through the benign influence of the Gospel of our Lord and Savior, Jesus Christ. We ought to be thankful that we have been born in these valleys, in the midst of these mountains, where the environment has been pure physically and morally. We ought to be thankful for the sweet and uplifting influences of the Gospel upon

our lives. I believe that we are thankful; and just in proportion to the heartfelt expressions of gratitude we offer to our Father, do we manifest that we appreciate these blessings day by day.

I pray the Lord to bless us as a people, to bless the Presidency and other authorities of the Church, and the people, that we may see eye to eye. That we may labor together, unselfishly and harmoniously, for the redemption of Zion, for the spreading of truth, for the setting up of the Church and Kingdom of God upon the earth, that His purposes may be fulfilled, is my prayer in the name of Jesus. Amen.

ELDER CHARLES H. HART.

I am pleased, my brethren and sisters, to meet with you this afternoon. Of course, you are disappointed that you were not able to secure seats in the large Tabernacle, or perchance in the Assembly Hall. There are only a few of us here, but we are nevertheless entitled to an outpouring of the Spirit of the Lord upon us. That is His promise, when even a few meet together in His name He will be there, and that to bless them. My experience has been that, in some of the smallest meetings I have ever attended, I have enjoyed and witnessed a rich outpouring of the Spirit of the Lord. I trust we shall enjoy the same good Spirit that has characterized the instructions, admonitions, and words of encouragement we have received throughout the meetings of this conference.

I was reading in the *Deseret News*, this morning, a report or interview that was sent out from this city to the Indianapolis Star.

There are a few words of the excerpt that were printed in last evening's *News* that I wish to call attention to. We do not notice all the evil things said against us, just as a self-respecting man will not deign to pay attention to every small dog that may snarl at his heels; but occasionally, when we read a report that is a type of misrepresentation, we feel justified in calling attention to it. The words of this interview or report that I specially wish to call attention to are as follows: "They," meaning the Latter-day Saints, "do nothing until the priests direct them. You would not believe how subservient these poor Mormons are. Mostly from the European slums, they are naturally serfs. They know nothing but to be dominated." It may be that the gentleman who sent out a report, or interview, of that kind, actually believes what he says to be true. Emerson, the philosopher, from whom Elder Whitney quoted yesterday, says, "Nothing shall warp me from the belief that every man is a lover of the truth." That is the general rule, men and women love the truth. I sometimes feel that, patient as we are in standing abuse that may be heaped upon us, after all, we may not be patient enough, perhaps we are not as forgiving and charitable in all instances as we should be, because those who traduce us may be among that universal class Emerson speaks of who love the truth.

I was thinking, in reading this excerpt today, how the whole history of the "Mormon" Church disproves the truth of every statement that is contained in those words I have read to you. In the first place the "Mormon" converts were formerly members of other Christian

churches. They had espoused different religions and denominations of the Christian world, and in order for them to join the Church, they had, in the first place, to break the ties that were already established between them and the churches to which they belonged. It required independence and individuality to do this. If there was not a test thus early in their experience, as proposed converts to the "Mormon" Church, they very soon afterwards, in most instances, experienced some other trying test. It came to individuals in different ways. To the father in poor circumstances, working under a master for a livelihood, in many instances the ultimatum came to leave the Church or leave that employment. That meant very much of serious consequence to the struggling parent, seeking to earn a livelihood for his children, to lose his employment, but, in such cases, he did not hesitate a moment in the choice. Sometimes the test came to the son or daughter from unbelieving parents. After using every effort to persuade that son or daughter not to espouse an unpopular religious cause, the verdict was given that they must either forsake "Mormonism" or forsake the home; turn away from the family hearthstone, cross the threshold for the last time, or abandon the prohibited religion. They met social ostracism, as well as experiencing a disruption of family ties. I noticed to-day, in the printed program of a meeting of the Daughters of the Pioneers, a number of talks assigned on reminiscent subjects, among others the breaking and severing of home ties. I venture the assertion that those of you who may hear those reminiscent speeches will hear pathetic accounts of individual ex-

periences in the severing of ties of kinship and affection which were dear to them, but which became necessary in order for them to be true and loyal to the Gospel. Some parents met their tests in having their children turn against them. The husband in having the wife no longer his affectionate helpmate, on account of his alliance with the "Mormon" religion; and the same with the wife in some instances. But they had received a witness for themselves of the truth of the Gospel they had espoused; they had received a fulfilment of the promise that was given to Joseph Smith, that if they would do the will of the Father, He would manifest Himself unto them. It could be said of them as the poet Lowell says of the month of June:

"It is as easy now for the heart to be
true
As for grass to be green or skies to be
blue,
'Tis the natural way of living."

And so with those true hearts who had courage and strength enough to sever the religious ties that formerly bound them, also home and kindred ties, for the love of the Gospel, demonstrating that they were able to comply with that divine admonition recorded in Matthew 10: 37: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."

In gazing today on the faces of those aged brethren who sat in front of me in the large Tabernacle I thought that it could almost be said of them, as the prophet of old said of a vision given unto him, "These are they who have come up out of much tribulation." I saw

hand-cart veterans, men whom I knew had witnessed the death of many "Mormon" emigrants upon that trail between the Missouri and the Rocky Mountains, scores who died, without murmuring, at the hard lot that had caused them to forfeit their lives. The test came to the "Mormon" convert all along the line. They buried loved ones in unmarked graves, in the sea and upon the plain. When they came to these valleys they found such work as heroes perform, in overcoming the hard condition that confronted them, in order to secure suitable inheritances, homes and comfort for their children and their children's children, and which are now being enjoyed by them.

The line that I have read to you brought to my remembrance an article that I read a long while ago, the report of a speech delivered refuting a charge that was made at that time to the effect that the "Mormon" people were lacking in those qualities that make individuals independent, that make true men and women. It was an article in the first volume of Tullidge's Magazine, published about '81 or '82. The speech I refer to was made by one who was formerly a member of the "Mormon" Church, but who at that time had apostatized, but yet he recognized the fact that the charges then being made against his former associates, by his political colleagues and associates, were untrue. In that speech, made in support of the political cause that he had joined, he took occasion to refute the erroneous accusations his associates had uttered, and which find an exact re-echo in the lines I have read to you. He pointed out the fact that, instead of being subservient individuals, it required the

highest strength of individuality and character to perform the work that had been accomplished by the "Mormon" people. He called attention to the fact that, to become members of the Church was to become iconoclast, in a certain sense, to the systems with which they had previously allied themselves. And so, the history of this people all along the line, from the time of their conversion abroad, and after they settled in these valleys and upon these plains, having been brought up "to the mountain of the Lord's House," established in the mountains and exalted above the hills, their history has shown courage, independence, manhood, all qualities which are the opposite of the epithets applied in the quotation read.

The historian, Bancroft, in referring to the "Mormons," says that the missionary adventurers of no sect are more devoted, more self-sacrificing, or more successful than were the missionary efforts of the "Mormon" people. He further says that "the Catholic friars, in their new world excursions, were not more indifferent to life, health, wealth, or comfort, not more indifferent to sarcasm and to slander, had no more high courage or lofty enthusiasm, than had the 'Mormon' Elders in their Old World enterprises." That is the tribute an impartial historian gives, after the examination of hundreds of original sources of information, manuscripts, magazines, papers and books bearing upon that subject.

My thought during this conference time, has run something along the same line as that of others who have spoken. During the remarks of Brother Frank Y. Taylor, at

Priesthood meeting last evening, in reference to the care of our children, it occurred to me that while 150,000 people had visited the Fair, and looked with pride upon the products of the field, fruits of the farm, and the works of art, after all, the most important thing, the most important question—the most important product, if you please, is the character and kind of young men and women we are raising and developing in this country. I recall the lines of a certain poetess, and say to mothers, “What a holy charge is theirs; with what a kingly power their love might rule the fountains of the new born mind; warn them to wake at early dawn and sow good seeds before the world has sown its tares.” And that early dawn, that time to sow those good seeds, is before the child reaches the age of eight years, as we are given to understand in the Doctrine and Covenants. There is no sadder thought with a parent than to realize he has raised sons and daughters who have turned out badly. What a joyous thing it is to father and mother when they realize that their children have been properly trained, that they are virtuous, that they have been able to sufficiently educate them, and have started them out in life right; that they have been fortunate in securing happy wedlock, married to others equally virtuous and honest. I have a sublime admiration for the young man and wife who are willing to go upon a quarter-section of sagebrush land and redeem it, and make a home there for themselves. I have high esteem for a young mother living upon one of those places, desolate to begin with; see her nursing a real live baby, not fondling a teddy bear or poodle dog,

but devoting herself to those things that tend to the building of empires.

We hear in this day a good deal said in reference to the Fatherhood of God, and the brotherhood of man. Where, my brothers and sisters, will we find greater evidence than in the revelations given to the Prophet Joseph Smith concerning the great fact of the brotherhood of man, and the reality of the Fatherhood of God. His work was established for the benefit of His children, that faith might increase in the earth, that those who sin may be chastened, that they may repent; that those who seek wisdom may be instructed and that those who are humble might be exalted. The divine injunction is given to man to esteem his brother as himself, and practice virtue and holiness before the Lord; man is not to speak evil of his neighbor, nor do him any harm; he is to visit the poor and the needy, and administer to their relief. A general compliance with these divine injunctions, for the betterment of mankind, would establish bonds of brotherhood and fraternity so strong that contention and strife would be done away with. If those simple requirements were practiced universally by the children of men, what a transformation it would make in the condition of the world!

I pray that the blessings of the Lord may be with you, in the name of Jesus Christ. Amen.

ELDER JOSEPH ECKERSLEY.

(Of Wayne Stake.)

My brethren and sisters, I rejoice exceedingly in the spirit that has

pervaded all the meetings of this conference. We know, notwithstanding all that may be said to the contrary, that it is the mission of "Mormonism" to save the souls of men. The evidence of this lies in the fact that every action of a Latter-day Saint in life is of an unselfish character. Their energies, thought, and ambition, is to do something good in this world. I was deeply impressed, this morning, with the remarks of Elder Rulon S. Wells. He gave to us, in his brief address, what I think to be the essence, so to speak, of "Mormonism," namely, a life of self-sacrifice. Any person who has been thoroughly converted to the Gospel is converted to this principle, for it is a fundamental truth of true religion. I rejoice that the true history of this people of God testifies that they are indeed what they profess to be, followers of the meek and lowly Nazarene.

It has not been my good fortune to have the experience of the brethren who have addressed us here this afternoon. I think all of them have been blessed with the privilege of being born in the valleys of the mountains, in the Land of Promise. They have been blessed with "Mormon" parents, and have been raised in "Mormon" homes. Perhaps they have never heard or known anything of any religion but "Mormonism," until they attained manhood, and were sent as messengers of truth to the nations. I often regret that I have not had this privilege in my experience in life, yet I rejoice in the knowledge that God is no respecter of persons, and that the Lord loves all His children, wherever they may be upon His footstool. I was impressed by the tender way in which Brother Smoot

referred to his mother this morning. I was charmed with the ideal that he had in boyhood, the hope that he might some day have the opportunity of going with his mother to her native country, that she might again behold the scenes of her childhood, and be reminded of the great blessings that God had brought her by compliance with the Gospel. I was raised in one of the large centers of civilization in England. The Gospel came to me in my boyhood. I have passed through some of the experiences that Elder Hart referred to this afternoon, that are common to those who receive the Gospel in other lands; but the Lord has sustained me through those unpleasant experiences. While it is true that, temporarily, the experiences encountered when we receive the Gospel in the world are indeed to us a hardship, yet as the years roll by, and if we cling to the truth, if we adhere to the principles of righteousness, those apparent sacrifices or disagreeable circumstances become the greatest blessings of our lives.

I rejoice, when I contemplate the present magnitude of the work of God, and remember its small beginning. This should arrest the attention of honest thinking men and women. They should be reminded of the words of the Savior when He said that "a tree is known by its fruits." When we think of all that "Mormonism" has accomplished for this world, and what it is expected to accomplish in the future, it seems to me, if thinking men and women would consider what the Saints have done and are doing, and what our aims are, they would not be deluded into the belief that we are not a people who are striving to serve the Lord. It is

true that among the Latter-day Saints there are those who are not as pure in their lives as they should be, according to the professions that they make, but is this not true of every church? Are there not people in every church in the land who do not live up to all the principles and doctrines of their churches, and whose lives are not in harmony with the professions they make? We say this: wherever there is a man or woman in the Church who is a wrongdoer, he or she is not a true Latter-day Saint.

Reputation is one thing; character is another; and the Lord will judge us according to our character, not by our reputation. When men speak evil of us, we take consolation in the words of the Savior, speaking in the days of old to His disciples, He said, "Blessed are ye, when men shall revile you, and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Let us be sure, my brethren and sisters, that what the world says derogatory to the Latter-day Saints is false, so far as we are concerned individually, and then we need take no concern. The world has never said anything so bad about the Latter-day Saints that has exceeded in hatred and the spirit of animosity, the falsehoods that were uttered against the Son of God. Hence we have consolation in the words that He spoke, for He foreknew that all who would live godly in Christ Jesus, all who would do right, who would decide to keep His commandments, would be in ill repute with the peoples of the world, those who have given themselves over to the

sensual pleasures of life, and take delight only in such gratification.

I rejoice in the Gospel because of what it has done for me. I know as I live that God has established it Himself, that, by revelation from the Father and the Son, and the instruction and teaching of angels Joseph Smith, a man of God, established this work, with a foundation so durable that all the persecution that can be waged against it will never shake the edifice, for God is the architect. The work of the Father will spread, and missionaries by thousands will continue to publish this Gospel of peace, righteousness, and good-will unto all the children of men, until the words of the Redeemer shall have been fulfilled. The Gospel shall be preached to every nation, every kindred, every tongue, and every people; and the honest and pure in heart, they who are seeking God, who are in the condition that the prophet of old spoke of when he said that they would run to and fro to seek the word of the Lord, will ultimately find it, for God loves the man who is seeking after truth. They may search in different directions, they may go to the various churches that have been established by men, but after a time they will come to the Lord, they will come to the truth, and God will draw them to the fountain of eternal light and righteousness.

Let us take courage, hope and consolation in the promises God has made to us. Let us go home from this conference with an earnest determination in our hearts that we will serve the Lord. Let us reduce to practice every good precept that has been taught us, and be faithful in keeping all the commandments of God; for this is the only way

that we can demonstrate our love for God, namely by keeping His commandments. We should do all that in our power lies to be Christ-like; emulate Him in our lives and thoughts, and we shall have joy while we live, and be privileged eventually to enjoy the association of the righteous forever. This is what I desire above all other things. I hope that we will take to heart the injunctions given to us and with all our getting get understanding and purity of heart. With all our searching, search for the love of God, and eventually we shall realize, to a greater extent than we now do, what it is to have the love of Christ burning in our hearts.

May God bless you, is my prayer in the name of Jesus Christ. Amen.

A quartet, "Content," was sung by Prof. Charles Kent, Charles S. Martin, Alexander Crawford, and Alvin Keddington.

ELDER NEPHI L. MORRIS.

(President of Salt Lake Stake.)

I have greatly enjoyed the remarks made by the various brethren who have spoken during this conference. I could not help feeling while looking over the vast audience at the Tabernacle this morning, how fundamentally great a thing is this semi-annual conference which is held by the Latter-day Saints. Its importance is guaranteed in the fact that God, by revelation, has made it a permanent institution in His Church. From the very beginning of the work conferences have been held until the holding of them has become a charac-

acteristic of the people. Not only does this practice obtain in the Church in Zion, but it extends out into the missions of the world, as it does also in every stake and ward or branch in the Church. The various Priesthood quorums, and the auxiliary organizations also meet in regular conference capacity. The Church, or mother organization, in these semi-annual conferences, calls her children together for counsel and instruction and to give reports while each of them has already convened in smaller assemblies to prepare for these great gatherings which represent absolutely every interest of the Church of Christ.

I am aware that other religious societies beside our own observe a practice in some respects similar to ours: for instance, the Y. M. C. A. holds occasional conferences, the Epworth League has annual conventions, which are held in different parts of the country. Various churches convene their synods and convocations, but the Latter-day Saints are the only people who call these vast assemblies of the members and the officers for a series of eight or ten general meetings.

The response to this call is so general that the Saints have for a long time been confronted with the problem of accommodations. As an effort at a partial solution of this perplexing problem, we find ourselves convened as the *third* section of the final session of this conference. From a consideration of this subject we may anticipate the day when conferences may be necessarily confined to sections of the Church where convenient groups of stakes will be convened in turn throughout the whole Church.

It is interesting to study one of these conference congregations.

Among them will be seen the husbandman and the scholar, the artisan and man of affairs, the school boy and the professor. In short, men and women from every calling and station in life are represented. The mere contact of such diversified elements is necessarily educative, and broadening, as well as being conducive to unity and harmony. And, perhaps, the greatest effect is found in the augmented conception which all must gain of the magnitude of this great latter-day work.

In speaking of the diversified elements which compose one of these great gatherings, one is reminded of the fact that nearly all of the races of the earth are here represented. This remarkable achievement is brought about by the principle of gathering, another characteristic of our faith. In every Gospel dispensation the Lord has separated his people from influences which would have restricted Him in the accomplishment of His purposes. It is very befitting that this great latter-day gathering from all nations should be brought about in a nation whose foundation stones were laid on precisely the same principle. Inter-mingling and crossing of races or types, under favorable conditions, produce the greatest results. Our national life verifies this statement. Washington, Franklin, Jefferson, Jackson, in fact all the fathers of our nation, were the products of an inter-mingling of races on new soil, and in a better environment. The present occupant of the White House is another illustrious example of this principle. His ancestry may be traced back to the good old New York Dutch. If in a generation or two this principle has produced such individuals

as those named, may we not in succeeding generations look for an entire people to become superior? This theory is greatly strengthened by the results of Mr. Burbank's experiments with plants. He seldom obtains results in one or two crosses of species and often not until the tenth or even the twentieth generation. His final results, however, are astounding the scientific world.

Does not this suggest that the Lord is employing the most natural, and at the same time the most effectual means of bringing about similar and even greater results in calling His chosen people from all the nations of the earth, and making of them a united whole?

As Mr. Burbank, by painstaking care, brings each plant to a higher development in order to accomplish the final results, so should we as fathers and mothers and guardians of the youth of our people, by prayerful vigilance bestow like care upon the tender and beautiful plants God has entrusted to our nurturing in order to promote His purposes in the perfecting and exalting of the human race. To this end may we consecrate our lives is my prayer in the name of the Lord Jesus. Amen.

PRESIDENT SEYMOUR B. YOUNG.

I am led to say a few words this afternoon in regard to what was said in Priesthood meeting last night, looking to the distribution of the Book of Mormon among the people of the world. Brother Ellsworth, of the Northern States Mission, reported that they had distributed recently, by sale, several thousands of the Book of Mormon; and so greatly had the demand in-

creased for this scriptural volume, that he had given an order for a supply for the following year to be sold in his mission and in the Southern States, Central States, and Eastern States missions. He had ordered one hundred thousand copies, and he believed that would not quite fill the demand that would be made upon them during the coming year. Now this, my brethren and sisters, is very encouraging. It makes my heart glad to see this great book, containing the revelations of the Lord, the restoration of the Gospel, the pure principles of life and salvation, coming to be better known among the children of men, more universally appreciated.

I am reminded now of something that I read a day or two ago that appeared in a morning paper, in regard to the laying and dedication of the cornerstone for the building of a church in Washington, D. C., the United Christian Church, that is to cost seven millions of dollars. J. Pierpont Morgan, one of the greatest financiers of the age, was present, and it is said that he was one of the largest contributors to the construction of that church. President Roosevelt also was present, and congratulated the general board of administration on the wonderful success they had met in obtaining subscriptions toward the large amount of means needed for the building of this great house of worship. I am reminded, my brethren and sisters, of a house of worship that was built in the early part of the nineteenth century. In 1833 a house of worship was commenced in Kirtland, Ohio. It was erected under direction of the Prophet Joseph Smith, the Prophet of the dispensation of the fulness of times. In the commencement of that build-

ing it was conceded that there was not means enough in possession of all the members of the Church to erect the house; but, faith in God, the eternal Father, was the inspiring word, and they were successful. In less than three years from the time of its commencement the house was completed, known as the Kirtland Temple, the first that was built by the Latter-day Saints, and it cost about \$70,000. The Saints taxed themselves to the utmost in time and means to erect and complete that house of worship; it was most earnest self-sacrifice and devoted labor.

I would like to call your attention to the prayer of dedication that was given by revelation through the Prophet Joseph Smith. On the 27th day of March, 1836, this temple was dedicated, not as the Church I spoke of that is to be erected in Washington, D. C., to Saint Peter and Saint Paul, but it was dedicated to Israel's God. "Thanks be to thy name," was the prayer of the Prophet Joseph Smith, as he extended his hands to heaven, and bowed before the congregation of the Saints:

"Thanks be to Thy name, O Lord God of Israel, who keepest covenant and showest mercy unto Thy servants who walk uprightly before Thee, with all their hearts. Thou who hast commanded Thy people to build a house to Thy name in this place (Kirtland). And now Thou beholdest, O Lord, that Thy servants have done according to Thy commandment, and now we ask Thee, Holy Father, in the name of Jesus Christ, the Son of Thy bosom, in whose name alone salvation can be administered to the children of men, we ask Thee to accept of this house, the workmanship of the hands of us, thy servants, which Thou didst command us to build; for Thou knowest that we have done this work through great tribulation, and out of our poverty we have given of our substance,

to build a house to Thy name, that the Son of man might have a place to manifest Himself to His people."

On that occasion, Sidney Rigdon preached the dedicatorial sermon, and he took for his text the following scripture, "The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay His head." Then he proceeded and said in effect: Many edifices, churches, and temples of worship have been erected by the Christian sects of the world and dedicated to St. Paul, St. Peter, St. John, St. Matthew, St. Mark, St. Luke and others of the Saints and Prophets named in church calendars, but for the first time in this generation, or dispensation, or during many hundreds of years past, a house is being dedicated this day to the name of the Lord, for His divine acceptance, a place for Him to visit or to dwell in. In proof that He did accept of this house, I beg leave to call your attention to section 110 of the Doctrine and Covenants, from which I read to you as follows: "Visions manifested to Joseph, the Seer, and Oliver Cowdery in the Kirtland Temple, April 3rd, 1836:"

"The veil was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit, before us, and under His feet was a paved work of pure gold in color like amber. . . . And His voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying: 'I am the first and the last, I am He who liveth, I am He who was slain, I am your Advocate with the Father. Behold, your sins are forgiven you, you are clean before Me, therefore lift up your heads and rejoice. Let the hearts of your brethren rejoice, and let the hearts of all My people rejoice. For behold I have accepted this house, and . . . I will

appear unto My servants, and speak unto them with Mine own voice, if My people will keep My commandments, and do not pollute this holy house.'"

My brethren and sisters, the following points I wish to impress upon your minds: The circumstances under which this first temple was erected were seemingly unpropitious for its completion, yet, by the faith of the Saints, and their united efforts, although but a handful, they did complete the house and dedicated it to the Lord, and the Lord accepted it.

I am led to mark the difference that exists in the Church then and today, in regard to erecting public buildings. It is not a serious matter now, nor one of long postponement, for the Saints to undertake and complete any kind of public building needed by them, and finish it in beauty and excellence as they may desire to do, for we are much more numerous than we were in Kirtland. We have better facilities, and more means at our command to accomplish the work that is required at our hands, and in this we rejoice exceedingly. I am led to note, at this time, the difference in the condition of the Prophet and his brethren in the early days of the Church and conditions as they are now. President Joseph F. Smith and his brethren are free to go and come as they may deem proper. Not so in the days of the Prophet Joseph and his brother Hyrum. They knew no peace from the time of the Prophet's first vision in 1820, until their martyrdom in Carthage jail, in 1844. President Joseph F. Smith occupies the same position before the people and before the world that his uncle, Joseph Smith the Prophet, occupied; and his brother John occupies the

position that their father held, viz., Presiding Patriarch of the Church.

Now, my brethren and sisters, we truly rejoice in our improved conditions. We are glad that our brethren who preside over us now have liberty, have freedom of speech, are free to travel to and fro. As I said before, we rejoice at the improved opportunities that are now given to the people of the world to become better acquainted with the Saints, and with the Book of Mormon, that priceless book translated by the Prophet Joseph Smith from plates of gold, committed to him by the Angel Moroni, who gave to the boy Prophet of the nineteenth century the record which he translated by the gift and power of God.

I testify to you, my brethren and sisters, that Joseph Smith was indeed a Prophet of God; that this is the Church of Jesus Christ, and that from it will grow His kingdom that shall fill the earth. I pray that we may prove faithful and maintain our integrity and purity of life, and be witnesses for Him that we may be acceptable unto Him, and increase in knowledge in regard to this great work which He has established in the earth. May we be true and faithful to all things committed unto us is my earnest prayer, and I ask it in the name of Jesus Christ. Amen.

The names of the General Authorities of the Church were presented by President Seymour B. Young and all were sustained by unanimous vote of the congregation. (See list in connection with report of proceedings in the Tabernacle.)

A double quartet, "Home Love," was sung by the brethren who had rendered the preceding pieces.

Benediction was pronounced by President Seymour B. Young.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.

President Joseph F. Smith called the meeting to order.

The choir sang the anthem, "Gospel Restoration."

Prayer was offered by Elder David K. Udall.

The choir sang the "Hallelujah Chorus."

ELDER SAMUEL O. BENNION.

(President of Central States Mission.)

My brethren and sisters, my heart is full of gratitude to our Father in heaven, for having the privilege of meeting with you in conference this afternoon, and expressing myself, according to the light that I have, concerning our work in the Central States mission. I sincerely desire an interest in your faith and prayers, that I may be enabled to talk as I would like to do concerning the work we are doing.

As most of you, perhaps all of you, are aware, our headquarters are located in Independence, Missouri, to which place we moved last March. It became necessary, it seemed, for us to have permanent headquarters for our mission, and we communicated about this matter with the brethren at home, the First Presidency, and they instructed us to go to Independence. I can say that we were received by the people there with open arms. The business people, the Christians of

that town, are friends of the Latter-day Saints. In an article, published in the *Kansas City Star*, a short time ago, it was stated that "the 'Mormons' who were driven out in 1833 have returned, and we welcome them back." This was a source of pleasure to me, for I realized how our people, according to history, had been persecuted in that country, when they were there before. As I have said, we have our mission headquarters at Independence, and we are taking steps to economize the affairs of the mission and properly use and take care of the property which the brethren have purchased there. We have also established there the *Liahona—Elders' Journal*—the mission paper of the United States missions, which is published every week. I suppose that most of you are aware of this. We have a circulation of fifteen to eighteen thousand copies every week, and this after a run of but a few months. We are pleased with the support we are receiving, and the amount of good that we believe this paper is doing in the missionary field. We are in receipt of hundreds of letters praising our paper as a missionary magazine among the people who are scattered through the United States, Mexico and Canada. The people are welcoming the paper to their doors, in the absence of the Elders. We are short of Elders in the United States. Many times our people do not see an Elder for months, for the simple reason that the Elders cannot get around—they have so much to do that it is impossible. We are advocating the plan that the Elders, when they go among the people, are to try and induce them to subscribe for the paper, that, in the absence of the

Elders it may come to their homes and keep them alive in the faith. The Saints in the stakes of Zion have teachers visit them weekly or monthly to keep them alive to their duties, but the Saints in the world do not enjoy these privileges. We believe our paper is accomplishing good, and it has met with the approval of the subscribers at large. We are thankful to our heavenly Father for this, and for the blessings He has bestowed upon us, in various ways, in the Central States mission.

Recently, in connection with some of the other missions, we contracted for the publication of 100,000 copies of the *Book of Mormon*, which we expect to dispose of among the people, and we believe we will be able to do this in a short time. Our Elders are meeting with success everywhere. There is some indifference, it is true, but among the people where they travel they are generally received with open arms; and they are traveling mostly without purse or scrip, through the country districts, wherever they can travel that way. The people are manifesting an interest, and we feel to rejoice in the work of the Lord; we know that it is His work.

I coincide with the sentiments expressed by Brother Wells this morning, that the Latter-day Saints should use the means our Father in heaven has given them—after they have paid their tithing—for the building up of His Church and kingdom here on this earth. The man or woman who will do this will be prospered and blessed. They will be rich in this life, and will receive eternal life in our Father's kingdom—a reward that we are all seeking. The thought has appealed to me that, if we will use the funds

our Father in heaven has given us for the good and benefit of His work, it will make us strong in the faith; and if every man and woman will do this, how much stronger will the work of our Father be. Our lives should be consecrated to this work. We can support those who have been given unto us—there is no question about that, and also help to make the work of the Lord on this earth a success.

I believe that we will be more active in this work in the future than we have been in the past; my experience in the missionary field has given me this belief. I have never wanted for anything needed. Where I preside, and among those with whom I labor, I have never heard one complain about their conditions. Sometimes the people at home say they cannot afford to support their sons in the mission field. I think the simple reason is that they haven't the faith that those boys have while out in the mission field. Yesterday a lady approached me who said: "I am a widow; I have seven children, the oldest is in your mission; we want him to stay there until the Lord sees fit to release him." I tell you, my brethren and sisters, those are the sentiments that make this Church strong; that is the kind of support we need. Our people should have that spirit animate their souls, and we want that spirit in their sons that will make them men of God, on whom we can depend. When they come out into the mission with that feeling, we send them out to labor, and they are a success; they work faithfully for the building up of the Church of the Master here on the earth. I am thankful for the support that we receive from our friends, and the missionaries. The Elders, as a

rule, are loyal to the cause they represent, working hard for the building up of the kingdom.

I was thinking, a short time ago, that if this body of people were as actively engaged in the work at home as the Elders are in the missionary field, how great we would be. We all should be loyal to the very letter, standing up as a body in support of the Church, and lift up our hands and say: we will help this cause as long as our Father in heaven requires it of us. I am thankful unto the Lord for this privilege, the privilege of associating with men who, I know, have the authority from our Father in heaven to administer and to direct His work. They are men of God.

Before I sit down, I want to bear my testimony that I know that God lives; it is not a mere belief, but it is a knowledge with me. I know Jesus is the Christ, and that Joseph Smith is a Prophet of God. I know we have men who are Prophets of God in our midst; the man who stands at the head of this Church today is an inspired man of God. As a people we should support him, that he may be able to accomplish the work that His Father has sent him to do on the earth. May we, all Israel, be loyal to the cause we represent, from this time on, more than we have ever been, I ask it in the name of Jesus. Amen.

ELDER BRIGHAM H. ROBERTS.

When I took my seat at the beginning of this conference and faced the people, I asked myself the question: What will our brethren say to these people during the conference? Then I remembered a line in one of our familiar hymns: "What

more can we say than to you we have said;" and I confess that I was not able to think of anything at that time that might be regarded as of special interest to this conference, that could be discussed. The conference, however, had not proceeded very far—only a few of the brethren had addressed the meetings—when another thought occurred to me, and that was: How shall we find the time to consider all the subjects of interest that have been brought before the people and suggested by the remarks of the brethren? I confess now, my brethren and sisters, that I think many very important and weighty matters will have to be passed with only a mere allusion to them by the speakers in this conference—subjects that it would be profitable for us to consider, if we could only devote the time to such consideration.

I was especially interested in the remarks of my brother and friend, Elder Orson F. Whitney; and while correcting misrepresentation and calling attention to those who, either wittingly or unwittingly, malign our people, is not always a pleasant task, yet occasionally it is necessary in order that the annals of the times may be correctly written; and that there may be less opportunity for villains to falsify history. Therefore I rejoiced in his defense of our people; and as I followed him in his defense of the people, I wished in my heart that our defense was always as well conducted, for you remember he not only spoke of those who had misrepresented the people, but he gave a meed of praise to those who had spoken truly of us, or had refrained from joining in misrepresentation of the people of God. I rejoiced in his praise of such honorable men;

and to the names of Bishop Tuttle and Bishop Leonard, whom he mentioned, I want to add one other name, the name of a most honorable man. In the year 1903 a representative of the *Newark* (New Jersey) *News*, being in our midst, called upon the Right Reverend Lawrence Scanlan, the Catholic Bishop of the Diocese of Utah and Nevada, and in reporting what took place, the representative of the *News* said:

"That veteran old priest, Bishop Scanlan, who has charge of all Utah and the eastern half of Nevada, for the Catholic Church, has visited every remote corner of Utah, during 30 years he has been here. He said: 'I have found the 'Mormon' people a gentle and kindly disposed people. I have never been insulted once. I have been obliged to visit places where there are no hotels, and wherever I have stopped at private houses the people have always felt offended if I offered to pay them for the keep of myself and my horse.' Have you ever felt the need of a revolver?' I asked. 'I never owned one in my life.' Pointing up to the crucifix, the Bishop said, 'That is the only weapon I have ever carried.' The Catholic Church has ten thousand communicants in Utah at the present time; I do not see your name, Bishop, on protests and other papers that some of the ministers here are active in circulating.' 'No,' he replied, 'I never join in anything of that kind. My mission here is not to make war among the 'Mormon' people or any other people, but rather to be the bearer of the message of peace and good will toward all men. If there is any law to be enforced, I leave that for my government to do.'"

It is a pleasure to speak of honorable Christian conduct wherever we find it. I am unacquainted with Bishop Scanlan, personally, although I have exchanged some letters with him and received some courtesies from him in the way of contribution of articles to our *Young Men's Magazine*. I am aware of the close friendship that

existed between the Bishop and the late Elder Erastus Snow. That friendship should be an object lesson to all the people of our state, that it is possible, notwithstanding we hold different views from our fellow Christians, in relation to religion—it is nevertheless possible for honest and honorable men to dwell together as fellow citizens of our common country, without enmity or bitterness, one toward another. And I thought I would like to mention these matters concerning this honorable Catholic Bishop with whom, and, so far as I know, with whose congregation and people we live at peace, notwithstanding our views of religion are as opposite, perhaps, as it is possible for them to be.

Following somewhat the course of Elder Whitney in the correction of misrepresentation, I read to you now a brief quotation from the *Historical Magazine* of July, 1906, containing an insinuation that I desire to correct. The author says:

"The Saints, wherever located, have had trouble with their neighbors, being successively expelled from Ohio, Missouri, and Illinois. To the latter state they went in 1839, and were received with such open-armed hospitality as only a very generous and liberty-loving people can extend to those whom they honestly believe to be suffering from a wrongful oppression. The conduct of the Saints in five years turned this feeling of extraordinarily deep-seated sympathy, inducing great practical charities, into a feeling of very bitter hatred, threatening to break into mob violence."

It has become quite common of late for articles to appear in the press, of this spirit, referring to the experiences of the Church in Ohio, Missouri, and Illinois, in justification of the warfare now waged upon the Church in this western

land. In a recent article contributed to the *Lewiston (Maine) Journal*, reviewing some favorable comments in the *Journal* on the Mormon people and their religious system, the following passage occurred:

"The Mormons have lived in five different states. . . . If their system is as pure morally and as patriotic as it is claimed to be, how does it happen that their sojourn in each of these states was characterized by continued and increased conflict with the established government and laws of these states and of the United States while the great Christian denominations live in peace and harmony under those same laws?"

It is argued from the fact that the Latter-day Saints had difficulties in these states where the Church was formerly located, that it is evident that there was some misconduct on their part which warranted the cruelties practiced upon them, and which led to their expulsion from those states; and that the same justification for opposition to the Church exists now as existed then. In the consideration of, and, as I hope, in the refutation of that idea, I am going to deal with a little history. I cannot, of course, cover the whole ground, and for very special reasons, which I trust will be apparent as I proceed, I am going to take the case of Missouri in her treatment of the Latter-day Saints. I am going to take the case of Missouri for the reason that the charges now made against the Church of Christ, of lawlessness, and of un-Americanism, were not then made, and could not have been made during the experiences of the Church in Missouri. It was impossible then for our opponents to make these charges, or to justify the aggressions practiced upon the Saints, under the plea of putting down a plural marriage system, or of the domi-

nation of the state by the Church; no complaints were made on either score.

First, let me tell you the net results of the persecution of the Latter-day Saints in Missouri, so far as they can be told in a summary: There were killed outright of men, women and children, so far as careful estimates can be made, more than fifty souls. There were as many more wounded and beaten. How many perished by slow death, suffering untold agonies, by reason of exposure and cruelties, no one knows, nor can it be computed. More than 250 houses were burned or otherwise destroyed, and the families dwelling in them rendered homeless; and though, in some instances, those homes were humble, it must, nevertheless, be remembered that they were all that the people had, and they were homes to them. There were between twelve and fifteen thousand people expelled from the state of Missouri, under circumstances entailing excruciating suffering, and in mid-winter they were driven across the Mississippi into the state of Illinois. These suffering people were dispossessed of land holdings of over 250,000 acres; and the worst and most disgraceful of all, to those guilty of the deed, the chastity of women, by brutal force, was violated. This is merely a summary of that persecution. Now, what is it that is alleged as the justification of this cruelty—cruelty inflicted upon a people, be it remembered, not in a savage land, not in a remote age, but in the nineteenth century, under the guarantees of constitutional freedom to worship God, in the Great Republic of the new world? So far as may be gathered in brief, from the utterances of the mob, these people

dared to believe that God had spoken from heaven, that angels had revisited the earth, that a volume of American scripture had been revealed and translated by the power of God; they dared to believe the blasphemy (and these are mob terms) that the sick could be healed by the laying on of hands; and further, "they believed in all the wonder-working miracles of the ancient Christian religion." These phrases are not mine; but they live in my memory, and are re-called from the confessions of the mob. The Saints were advised by General Clark at the fall of Far West, when about to be driven from the state and dispossessed of their lands, that they ought never more to gather together in communities, with Apostles and Prophets, with Bishops and High Councillors; in other words, their belief in the ancient Christian Church organization was, in part, the rock of their offending. We may not dwell on these things, but that you may have before you the evidence that the Church of Jesus Christ of Latter-day Saints had violated no law of the land, and was therefore not amenable to the law of the land, listen to this, from a mob document promulgated as a "secret constitution," making these complaints against our people, and seeking to justify their acts of violence toward them, expressing their intention to rid their society of our people, "peaceably if they could, forcibly if they must." It said: "The arm of the civil law does not afford us a guarantee, or at least a sufficient one, against the evils which are now inflicted upon us and seem to be increasing by said religious sect. The evil is one that no one could have foreseen and therefore

is unprovided for by the laws; and the delays incident to legislation would put the mischief beyond remedy." That is a frank, though perhaps unconscious, confession that there were no faults of our people that lay open to correction under the law. Now, let me say that I do not hold up to your view the idea that our people were without faults; by no manner of means; there was much of unwisdom in some of their utterances and some of their actions, much that was foolish and vain; much that was the result of zeal without wisdom, some things, perhaps, that smack of fanaticism; I grant you that individuals were guilty of great unwisdom, but such offenses as our people were guilty of were offenses against the strict and high moral law and requirements of the Gospel, and not against the laws of the land, so that while the Saints were amenable to God, under those circumstances, they were not amenable to the state. They lived above the law of the state—in the sense that they kept the law, and therefore were not subject to the penalties of the law of man. Notwithstanding this, the foregoing cruelties—the sum of which I have mentioned—were practiced upon the Saints.

Now, out of this Missouri experience I want to evolve, if I can, a lesson, both to the Latter-day Saints and, I trust also, sincerely trust, a lesson for those who oppose, in unrighteousness, and by violence, the work of the Lord. I shall draw you a parallel: The Missourians, between 1832 and 1839, complained loudly against our people, and as a reason for their unfriendship toward them and desire to be rid of them, stated that they were a people from the

North, that they were of different manners and customs, and even different in the accent of their speech from the old settlers of Missouri; but Missourians were taught to tolerate a people of different manners and customs, and learned to put up with the New England nasal twang of accent before they got through with it. The Missourians complained of the rapidity with which the Saints gathered into the state; but the Missourians learned to tolerate a greater and a more rapid influx of northern people into their state than was ever known during the sojourn of the Saints in their midst, before they were through with their experiences. The Missourians falsely charged that the coming of "Zion's camp" into their midst was practically an armed invasion of the State. "Zion's camp," let me explain, was a company of men less than 200 strong, who came with provisions and with agricultural implements, to the assistance and support of their brethren, who had been expelled from Jackson county under circumstances of great cruelty; and since the governor of the state had refused to establish a standing military force to maintain them in the possession of their homes when they should be reinstated in them by his official act, it was thought a good thing to strengthen the number of the people, that they might protect themselves, if the state would not protect them—and the state had refused to protect them. The coming then of "Zion's camp," I repeat, was called an armed invasion of the state. Well, Missouri, before she got through with it, learned what an armed invasion of the state meant. The Missouri compromise—I forget now the exact date of its oc-

currence—but the Missouri compromise was practically annulled—that compromise which forbade the introduction of slavery into the territory of the United States north of the southern boundary line of the state of Missouri—that compromise was practically annulled by legislation introduced into the national Congress by Stephen A. Douglass, by which the question of states being slave states or free states when admitted into the American Union, was to be left to the people when they should come to form the constitution for their states. This precipitated a struggle, as you will remember, for the possession of Kansas. New England emigration agencies and abolition parties undertook to make Kansas a free state, and hence sent great numbers of their emigrants into eastern Kansas, that faced the western counties of Missouri, where the Saints formerly made their homes. This resulted in one of the most cruel border wars (beginning about 1855) known to the history of the United States or to the history of the world. The jay-hawking parties on the one hand, the lawless ruffians who came from the north, and the bushwhacking parties on the other, overran those western counties of Missouri until anarchy prevailed and violence everywhere abounded, and that is what I mean when saying that Missouri came in contact with the men, and were compelled eventually to tolerate the men of different manners and customs and accent of language from their own.

But to continue the parallel. Missouri falsely charged the Saints with being abolitionists, with tampering with their slaves, encouraging the incoming of "free people of color,"

which they claimed threatened their slave system of industry; and for this reason they plotted against the Saints, and justified the outrages against them—because their institution of slave labor was menaced by the incoming of so-called abolitionists. I desire to say for the Latter-day Saints, and for the Prophet Joseph Smith especially, that they were very conservative upon the question of slavery. The Prophet Joseph approached that tremendous problem in the true spirit of statesmanship, and had the nation but had the wisdom to follow the counsel he gave it, with reference to that great issue, it is quite possible that there would have been no Civil War, with its sad history of destruction of treasure and life. More than twenty years before Ralph Waldo Emerson advocated the purchasing of the slaves of the south with the money received from the sale of the public lands, Joseph Smith was out before the people of the United States with that policy. The New England philosopher received all sorts of praise for his suggestion, and he was hailed as a great Christian philanthropist and humane statesman for the presentation of that policy to the country; but a celebrated writer, Josiah Quincy, calls attention to the attitude of the "Mormon" Prophet on this question in his book, "Figures of the Past," and in effect asks: If praise is due to the Christian philosopher for advancing this doctrine when war clouds were discernable in the sky (1855), what must be said of the "Mormon" Prophet who anticipated him by some eleven years, with the announcement of the same policy?

The exact language of Mr. Quincy is:

"We who can look back upon the terrible cost of the fratricidal war which put an end to slavery, now say that such a solution of the difficulty [the purchase of the slaves] would have been worthy a Christian statesman. But if the retired scholar [Emerson] was in advance of his time when he advocated this disposition of the public property in 1855, what shall I say of the political and religious leader [Joseph Smith] who had committed himself in print, as well as in conversation to the same course in 1844? If the atmosphere of men's opinions was stirred by such a proposition when war clouds were discernable in the sky, was it not a statesman-like word eleven years earlier when the heavens looked tranquil and beneficent?"

It was not true, I repeat, that the Saints were abolitionists, or that the Prophet Joseph was an abolitionist, in the sense of the term applied to those early New England agitators of that question. But Missouri finally found agitators of that question within her own borders and in the nation who kept up the agitation until Missouri lost 115,000 of her slaves, representing, in property to her people, upwards of forty millions of dollars.

In the midst of their distress the Saints in Jackson county called upon Governor Dunklin to establish military protection for the people until it was certain that the civil law would be respected; but the governor claimed that there was no constitutional warrant which authorized him to do such a thing; but the people of western Missouri, who clamored against his doing such a thing in behalf of the "Mormons," in time found themselves under the necessity of asking for the same kind of protection against the border ruffians from Kansas; and Governor Stewart, unlike Governor Dunklin, found his way to establish such mil-

itary protection. Then something strange happened: When the Saints in Far West and at other points took up arms in their own defense and declared that they would no longer yield without resistance to the violence of mobs, then this same mob clamored for military protection against the "Mormons," and it was given them; and the leaders of the mob were converted into generals and colonels, and captains, and lieutenants, *ad infinitum*; I doubt if the race has died out yet—this race of titled officers. And thus the leaders of the mob became the commanders of the militia; and the militia was but a mob converted into the divisions and sub-divisions of an army. The Saints suffered immeasurable injustice from such an arrangement as that; because now to oppose this mob-militia was to oppose the constituted authority of the state; and their self-defense put the Saints in the attitude of resisting government. Well, western Missouri, in the course of her experience, had measured out to her a dose of that same kind of medicine; for when the jay-hawking parties of Kansas discovered that Missouri was likely to offer them successful armed resistance, they appealed to the general government; and in response to that appeal the jay-hawking leaders were constituted generals, and colonels, and captains, and lieutenants, in the Regular Army of the United States; and their troops—the divisions and sub-divisions of their army—were those same jay-hawking parties who but a short time before had been a mob; and the people of Missouri were put in the attitude of contending against constituted authority; and that villain, General James H. Lane, and that

equally great villain, General Jen-nison, perpetrated outrages which officers of the Regular Army of the United States, General Hallack among them, had the manhood and the courage and the humanity to denounce as the most savage kind of warfare, a disgrace to the uniform of United States soldiers; and in this denunciation he was joined by Governor Charles Robinson, the Union governor of Kansas.

Missouri falsely charged the Saints with illicit communication with the Indians, and feigned a fear that their state would be invaded by savages and their homes laid desolate. It was untrue, as the other charges against the Saints were untrue; but Missouri learned what it was to realize the fulfilment of this false fear; for the governor of the adjoining state, the state of Arkansas, authorized Albert Pike, during the Civil War, to enlist two regiments of Choctaw and Chickasaw Indians, and with these (himself garmented as an Indian chief and painted in the war colors of the tribe, to please the Indians) Pike marched into the state of Missouri, and this force was employed at the battle of Pea Ridge. Before going into action, the Indians, it is said, were given liquor and made drunk, that to their savage nature there might be added this other adjunct of savagery; and the mutilation of the dead, the desolation and terror spread abroad by these savages brought about a realization of the false fears expressed by the people of Missouri on this subject, when falsely charging the Saints with illicit relations with the Indian tribes.

Missourians, instead of enforcing the law for the protection of the

Latter-day Saints in the state, gathered together in their public assemblies and expressed the fear that if the "Mormons" remained, the result must be civil war, and their homes would be laid desolate. The question was of a nature, they said, that no man could in such an event remain neutral; all must be participants on the one side or the other. They made this the ground of demanding that the Latter-day Saints remove, at least from one county into another, and always they held it out that the presence of the Saints was a menace of civil war. Well, as in the other cases of this parallel, Missouri learned what civil war was before she was through with it. You will remember that Missouri was a "cape of slavery" thrust up into free territory—that is, there were free states on the east and west, and the north of her, and she was assailed from every side throughout the Civil War. By an eight thousand majority her people determined that Missouri should not leave the Union; and she did not. But a very large number of her people—well, nearly half of them—sympathized with the South, and the struggle it was making for separation from the Union. This brought on a condition of affairs in Missouri that was most terrible. It made that state suffer more than any other state of the Union suffered; first, in this: that whereas the other states had four long years of civil war, Missouri had practically ten, when you take into account her border warfare, for she had five years of border war before the South seceded, and she had a number of years of civil war, or rather guerilla warfare within her borders, after the Civil War had closed; aye, and until the year

1881, the western counties of Missouri, where the Saints had dwelt, and from which they had been so unjustly expelled, were troubled with banditti, that made that section of Missouri a reproach to the state, and the state a reproach to the nation. During the Civil War Missouri furnished her quota of troops to the Union Army amounting in all to 109,000, including 8,000 of her former slaves. But through sympathy for the Confederacy, her people also furnished 30,000 troops for that cause, bringing up her quota of troops in the field to 139,000. The proportion of troops to population in the western and middle states amounted to 13.6 per cent of the population; in New England, to 12 per cent of the population, but Missouri sent into the field more than 14 per cent of her population—or something over 60 per cent of those in the state subject to the call for military duty. Of this number sent to the front in both armies, 27,000 perished in battle or from their wounds, or from disease. At one fell swoop forty millions of dollars in property to the people of Missouri was wiped out of existence by the emancipation of their slaves. Missouri gave seven millions of revenue to sustain her troops in the field. Four years after the war closed, some years of which were prosperous, it is disclosed by the official statistics, that the taxable property in Missouri, was \$46,000,000 less than it was in 1860; and this was civil war! Pardon me, I am going to dwell a little longer on it, and I hope you will be interested.

In the year 1864, Sterling Price, (the man who riveted the shackles upon the limbs of Joseph Smith, Hyrum Smith, Parley P. Pratt, and

Sidney Rigdon, in Richmond prison, Ray county, Missouri), at the head of twelve thousand men, entered the state of Missouri in the southeast borders of it, and cut a zigzag swath of destruction through the state, for a distance of more than fourteen hundred miles. During that time he fought 43 battles and skirmishes; he destroyed more than ten millions of dollars in property, and chiefly among his own friends. His raid extended through the very counties formerly inhabited by the Saints, from thence he made his escape into the state of Kansas. In 1863, western Missouri having been a hot-bed of treason, rebellion, and guerilla warfare where southern sympathizers could recruit their horses and provisions, General Thomas Ewing, then in command at St. Louis, determined to break up these conditions, and hence issued his celebrated "Military Order No. 11," admitted to be one of the most drastic military orders ever issued in this or any other country, when you take into account the manner in which it was executed. It gave the people of named localities fifteen days to move from their homes, and designated the places to which they might go. The orders were most drastically executed. The scenes of suffering passed through by the Latter-day Saints in 1833 were enacted on a larger scale. Houses were burned, the furniture was stacked in the front yards and burned before the eyes of the owners; old age was not respected; men and women were shot down in cold blood. Everywhere desolation reigned, and the roads were thronged with the people escaping from the cruel execution of this order. It was from this incident that

G. E. Bingham, the noted artist, painted from scenes enacted in Jackson county, Missouri, his celebrated painting, now in the Capitol at Washington, entitled "Civil War," which he "dedicated to the lovers of civil liberty." In that painting you may see the aged patriarch, the tender maiden, the black slave, the weeping matron, the startled children leaving the grand old mansion, of southern style, in flames, and everywhere the chimneys of neighboring houses standing as monuments of the abounding desolation. This brings to my remembrance a circumstance connected with the Prophet Joseph Smith and General Doniphan. General Doniphan was the friend of Joseph Smith; a friend who, on one occasion, nobly stood out against the execution of a mob-militia court-martial order—and some of those who took part in the court-martial, by the way, were ministers, or so-called ministers, of the Lord Jesus Christ. This court-martial condemned the Prophet Joseph to be shot in the public square of Far West, in the presence of his people. On one occasion, when General Doniphan was in consultation with the Prophet, a Missourian came in to settle a bill with Doniphan, and offered in settlement of his bill some lands in Jackson county, and Doniphan told him he would think of it. Then the Prophet said to Doniphan: "Doniphan, I advise you not to take that Jackson county land in payment of that debt; God's wrath hangs over Jackson county; God's people have been ruthlessly driven from it, and you will live to see the day when it will be visited by fire and sword; the Lord of Hosts will sweep it with the besom of destruction; the fields and farms and houses will be de-

stroyed, and only the chimneys will be left to mark the desolation." This was uttered in 1834. In 1863, L. M. Lawson, a man of standing in the commercial world, in the state of New York, a brother-in-law to General Doniphan, visited him. Those of you who are acquainted with Doniphan's history know that although he was a veteran soldier in the Mexican war, he took no part in the Civil War, only as a sorrowful spectator. With his brother-in-law, Mr. Lawson, he rode out into Jackson county, on the occasion of the visit above mentioned, and coming upon the crest of a hill, and seeing nothing but the chimneys of houses standing for miles around them, the monuments of once splendid homes, General Doniphan related the circumstance of the prophecy of Joseph Smith and said that he was much impressed by what the "Mormon" Prophet had told him. I dwell too long on this; let me draw the conclusion.

You who have followed me through this parallel, find in every false fear that was feigned by the Missourians, in consequence of our people living among them, you see it answered by a reality, a terrible reality, the very worst of all their false fears were realized, but not through the agency of the "Mormons." Every false charge made against the Saints of God came back home to the Missourians, the measure heaped up, pressed down, and running over. Can you doubt that there exists anything but the relation of cause and effect between these two things. This leads me to this reflection, and this is the lesson I want to bring home to you Latter-day Saints, namely: This Missouri experience gives us the assurance that God's eye is upon His peo-

ple. You stand within the shadow of His all-protecting arm. You may not be assaulted without just cause, without serious consequence resulting to those guilty of the offense. The commandment is still in force: "Touch not Mine anointed; do My prophets no harm;" and though, in individual cases—and it is quite possible in national instances, too, sometimes—that we may not live to witness the judgment of God falling upon men or states guilty of injustice, still it is well that such judgment, swift and sure, should follow sometimes lest men should come to think that Justice sleepeth, or, what would be worse, that she does not exist at all. I accept, for one, this terrible experience of Missouri in the border wars and in the Civil War from 1855 to 1865, as her chastisement for the wrongs she inflicted upon the Saints of God. She sowed to the wind. Who will deny that she reaped the whirlwind? I stood amid the glories of the Fair that celebrated the acquisition of the Louisiana purchase, held at St. Louis, Missouri, in 1903, and I saw Missouri honored, in that group of states, beyond all other states, for within her borders the Fair was held and there was gathered together the wealth and splendid achievements of our modern civilization. Day after day I walked in the midst of the "White City," and I recalled the fact that the government had appropriated forty millions of dollars to assist in this great exposition, of which Missouri was the chief beneficiary; and then I marveled why it should be so—that this state that had so stripped and wounded the people of God and sent them bleeding, literally, from her territory into exile. "Why is

she so honored?" I asked myself a hundred times. It was in searching for the answer to that question that led me to the investigation of these facts in her history on which I have been dwelling; and that led me to believe that Missouri had paid, to the utmost farthing, so far as the state was concerned—what the accounting of individuals will be is not for me to say—but as a state, I believe that Missouri's chastisement cleansed her of that grave wrong-doing, and hence new-born honors begin coming to her. May she never again forfeit the favor of God, but chastened by those sad experiences, may that great commonwealth, in which stands the center place of Zion, be multiplied in blessings and peace. May she continue as she has begun, with open arms to welcome back the people she once expelled from her borders; and if she will she shall, in the name of God, she shall, find favor and blessing, whereas before she found condemnation and chastisement. May the days of her peace continue and abide! May God bless Missouri, the center place of Zion.

Now, I have pointed out to you the fact that you Latter-day Saints are beneath the protecting care of God; and O, what strength that gives! what comfort, what a consolation! How brave it should make us! How strong it should inspire us to be! But it should not make us proud; rather it should make us humble; it should make us full of mercy and gentleness and consideration for others—for the strong and the brave are ever gentle and generous—and feeling about us as we must the strength of God, these qualities of gentleness, generosity, and jus-

tice towards others should always characterize the Church of God, the Latter-day Saints.

Just one more word: Let those who in their pride, bitterness of heart and wickedness of disposition, strike at this work, learn a lesson from Missouri; for we are speaking of that which is, of the truth, and not of fallacies or chimeras; and so, in kindness, I bring to their attention this sad experience of Missouri, that it may warn them against the evil of their ways. I want to bear testimony to the truth of what my friend and brother, Elder Whitney, said the other day, that the misrepresentations that are fulminated here at our headquarters and scattered broadcast in the nation, stand in the relation of cause to effect, written in violence. I am a witness of the reality of that: I saw the mangled, bullet-torn bodies of men in Tennessee who were martyred, not so much by the hands of ignorant, dull backwoodsmen, but by those who fulminated the evil lie first published here in Salt Lake City, Utah, and which afterwards was peddled by so-called ministers of the gospel in Louis county, Tenn., from house to house, until ignorant men in that locality were inflamed with passion, and doubtless some of them thought they were really doing God's service in murdering God's servants. I say that these poor, ignorant men who shot down our brethren in cold blood, stood in the relationship to those who fulminated the falsehood that lighted the flames of hatred in their hearts as the hand to the mind—the hand to the man in action. Nor is that the worst of it. The then governor of the territory of Utah, Eli H. Murray, must needs undertake to convert this murder into a means of

accomplishing the end of the conspiracy that was then being hatched in Utah against the people of God. In a telegram to Governor Bate, since United States Senator Bate, he presumed to thank his excellency of Tennessee for offering a reward that Elder Golden Kimball, who is sitting here, and myself induced him to offer, by repeated petitions and persistence in the matter—I say the governor of Utah thanked the governor of Tennessee for trying to bring to justice those who had committed this crime, but he was extremely careful twice in his telegram to tell the governor that these men were but the “agents of organized crime,” and told him also that so long as the Tennessee representatives in Congress refused their assent to legislation then pending before Congress these scenes would doubtless be repeated against the agents of “organized crime.” Such acts as these in aid and abetment of crime are infamous; and men who, by falsehood and its promulgation, enrage the ignorant and incite them to deeds of violence are the greater criminals. Individuals guilty of such acts will be held accountable for them, either now or in the world to come; and states and nations that participate in acts of injustice, as in the case of the state of Missouri in its conduct toward the Latter-day Saints, will meet some time and somewhere with just retribution.

My brethren and sisters, the Gospel is true; we have received a special dispensation of it. It is for us to be true and faithful to it, which I pray we may, in the name of Jesus. Amen.

At the conclusion of Elder Roberts' remarks, President Smith arose

and said: "I am thankful to the Lord for the truth, and glad there is one among us who is able to tell it."

Sister Helen Thomas, of Ogden, sang the sacred solo, "He hath borne our griefs."

President Joseph F. Smith announced that the First Presidency and Council of the Apostles have, by unanimous decision, selected Anthony W. Ivins to fill the position made vacant by the death of Apostle George Teasdale.

On motion, the appointment of Anthony W. Ivins to be a member of the Quorum of Twelve Apostles, was sustained by unanimous vote of the congregation.

AUTHORITIES SUSTAINED.

President Joseph F. Smith presented the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as First Counselor in the First Presidency.

Anthon H. Lund, as Second Counselor in the First Presidency.

Francis M. Lyman, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, John Henry Smith, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney, David O. McKay and Anthony W. Ivins.

John Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency and the Twelve Apostles and the Presiding Patriarch as Prophets, Seers and Revelators.

First Seven Presidents of Seventies: Seymour B. Young, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart.

William B. Preston, as presiding Bishop, with Robert T. Burton and Orrin P. Miller as his First and Second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, A. Milton Musser, Brigham H. Roberts and Joseph F. Smith, Jr., Assistant Historians.

Horace H. Cummings, General Superintendent of Church Schools.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, John R. Winder, Charles W. Penrose, Horace H. Cummings and Orson F. Whitney.

Arthur Winter, Secretary and Treasurer to the General Church Board of Education.

Board of Examiners for Church Schools: Horace H. Cummings, chairman; George H. Brimhall, James H. Linford, Willard Young.

TABERNACLE CHOIR.

Evan Stephens, Conductor; Horace S. Ensign, Assistant Conduc-

tor; John J. McClellan, Organist; Edward P. Kimball and Walter J. Poulton, Jr., Assistant Organists; Noel S. Pratt, Secretary; George C. Smith, Treasurer and Librarian; and all the members.

AUDITING COMMITTEE.

Rudger Clawson, Reed Smoot, William W. Riter, Charles W. Nibley, August W. Carlson.

Duncan M. McAllister as clerk of the conference.

GENERAL BOARD OF RELIEF SOCIETY.

Bathsheba W. Smith, President; Annie Taylor Hyde, First Counselor; Ida Smoot Dusenberry, Second Counselor; Emmeline B. Wells, Secretary; Clarissa S. Williams, Treasurer; Jane S. Richards, Sarah Jenne Cannon, Romania B. Penrose, Susan Grant, Emma S. Woodruff, Julina L. Smith, Emily S. Richards, Julia P. M. Farnsworth, Phoebe Y. Beatie, Carrie S. Thomas, Alice Merrill Horne, Annie Wells Cannon, Priscilla P. Jennings, Rebecca E. Little, Elizabeth S. Wilcox, Harriet B. Harker, Minnie H. James, Rebecca Nibley; Emma A. Empey, Superintendent of Nurse Work; Dr. Ellis R. Shipp, Instructor Nurse Work; Phoebe Y. Beatie, Secretary and Treasurer; Lizzie T. Edwards, Director of Music; Edna H. Coray, Accompanist.

DESERET SUNDAY SCHOOL UNION.

Joseph F. Smith, Superintendent; George Reynolds, First Assistant Superintendent; David O. McKay, Second Assistant Superintendent.

Members of the Board: Joseph F.

Smith, George Reynolds, David O. McKay, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, Hugh J. Cannon, Andrew Kimball, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson, Anthon H. Lund, John R. Winder, James E. Talmage, George M. Cannon, Horace H. Cummings, Josiah Burrows, William A. Morton, Horace S. Ensign, Stephen L. Richards, Thomas B. Evans, H. H. Rolapp, Harold G. Reynolds.

George D. Pyper, Secretary; John F. Bennett, Treasurer.

GENERAL BOARD YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATIONS.

Joseph F. Smith, Superintendent; Heber J. Grant, Assistant Superintendent; B. H. Roberts, Assistant Superintendent; Edward H. Anderson, Secretary and Treasurer; Horace S. Ensign, Music Director.

Aids—Francis M. Lyman, John Henry Smith, J. Golden Kimball, Junius F. Wells, Rodney C. Badger, George H. Brimhall, Edward H. Anderson, Douglas M. Todd, Thomas Hull, Nephi L. Morris, Willard Done, Le Roi C. Snow, Frank Y. Taylor, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Reed Smoot, Briant S. Hinckley, Moses W. Taylor, Brigham F. Grant, Henry S. Tanner, Hyrum M. Smith, Joseph F. Smith, Jr., Ovando C. Beebe, Lewis T. Cannon, Benjamin Goddard, George Albert Smith, Thomas A. Clawson, Louis A. Kelsch, Lyman R. Martineau, Charles H. Hart, John A. Widtsoe.

GENERAL BOARD YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATIONS.

Martha Horne Tingey, President; Ruth May Fox, First Counselor; Mae Taylor Nystrom, Second Counselor; Ann M. Cannon, Secretary; Alice K. Smith, Treasurer; Maria Y. Dougall, Honorary Member; Alice Calder Tuddenham, Music Director; Mattie Read Evans, Organist; Lizzie Thomas Sardoni, Assistant Organist.

Aids: Adella W. Eardley, Sarah Eddington, Agnes Campbell, Susa Y. Gates, Minnie J. Snow, May Booth Talmage, Joan Campbell, Emma Goddard, Rose W. Bennett, Elizabeth C. McCune, Julia M. Brixen, Augusta W. Grant, Mary A. Freeze, Estelle Neff Caldwell, Nellie C. Taylor, Emily C. Adams, Mary E. Connelly, Elen Wallace.

GENERAL BOARD OF PRIMARY ASSOCIATIONS.

Louie B. Felt, President; May Anderson and Clara W. Beebe, Counselors; Olive D. Christensen, Secretary; Margaret C. Hull, Assistant Secretary; Emeline McMaster, Treasurer; Vera I. Felt, Recording Secretary; Ida B. Smith, Librarian; Norma Fenton, Organist; Lillie T. Freeze and Josephine R. West, Honorary Members.

Aids: Aurelia S. Rogers, Lulu L. Greene Richards, Isabelle S. Ross, Camilla C. Cobb, Eliza Slade Bennion, Edna L. Smith, Edna Harker Thomas, Grace F. Folland, Alice L. Howarth, Anne Wallace, Emma Romney, Rebecca Nibley, Lucy Stringham, Zina Y. Card, Vilate Peart, Maria B. Winder.

GENERAL BOARD OF RELIGION CLASSES.

Anthon H. Lund, Superintend-

ent; Rudger Clawson, First Assistant Superintendent; Hyrum M. Smith, Second Assistant Superintendent; Joseph J. Cannon, Secretary.

Members of the Board: Anthon H. Lund, Rudger Clawson, Hyrum M. Smith, Henry Peterson, Horace H. Cummings, Joseph W. Summersays, Rulon S. Wells, Orson F. Whitney, Joseph W. McMurrin, Louis A. Kelsch, John Henry Evans, William A. Morton, Joseph J. Cannon, George Albert Smith, Charles W. Penrose.

All were sustained by unanimous vote of the Conference.

On motion, it was decided that Tabernacle organ recitals be discontinued until April next.

Lizzie Thomas Edward and choir sang the anthem, "Inflammatu8."

Benediction was pronounced by President John R. Winder, and conference was adjourned for six months.

The meetings in the Tabernacle, Assembly Hall, and Barratt Hall were overcrowded; thousands were unable to obtain admittance.

Prof. Evan Stephens conducted the singing of the choir and congregation at all the conference meetings in the Tabernacle, and Prof. John J. McClellan played the accompaniments and voluntaries on the great organ, assisted by Edward P. Kimball and Walter J. Poulton, Jr.

The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom, Frederick E. Barker, and Fred G. Barker.

D. M. McALLISTER,
Clerk of Conference.

APRIL, 1908

Seventy-Eighth Annual Conference

of the

Church of Jesus Christ
of Latter-day Saints

Held in the Tabernacle
and the Assembly Hall,
Salt Lake City, Utah
April 4, 5 *and* 6, 1908

WITH A FULL REPORT
OF THE DISCOURSES



PUBLISHED BY THE DESERET NEWS

GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Seventy-eighth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m. on Saturday, April 4th, 1908, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith, John R. Winder, and Anthon H. Lund; of the Council of the Twelve Apostles, Francis M. Lyman, John Henry Smith, Heber J. Grant, Rudger Clawson, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay and Anthony W. Ivins; Presiding Patriarch, John Smith; of the First Council of Seventies, Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart; of the Presiding Bishopric, Charles W. Nibley, Orrin P. Miller, and David A. Smith; Assistant Historians, A. Milton Musser and Andrew Jensen. There were also a large number of Presidents of Stakes and Missions, with

their Counselors, Bishops of Wards, Patriarchs, and numerous other prominent men and women representing various organizations of the Church.

President Joseph F. Smith called the assembly to order, and the services were commenced by the choir and congregation singing the hymn:

Now let us rejoice in the day of salvation;
No longer as strangers on earth need we roam,
Good tidings are sounding to us and each nation,
And shortly the hour of redemption will come.

The opening prayer was offered by Elder Joseph E. Taylor.

The choir and congregation sang the hymn commencing:

"Guide us, O Thou great Jehovah,
Lead us to the promised land,
We are weak, but Thou art able—
Hold us with Thy powerful hand."

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

God's protecting care, mercy, and blessings manifested.—Efforts of opponents

over-ruled for good.—The Saints' business is salvation of the living and redemption of the dead.—Practical efforts in cause of Temperance.—Important educational movement among Priesthood.—Boys should be actively employed in their callings.—Contention a characteristic of apostates.—Interesting statistics.—Testimony of divinity of the Prophet Joseph Smith's mission.

I esteem it a pleasant duty to attempt to make a few remarks at the opening of this our 78th Annual Conference. I am delighted with the vast number of brethren and sisters who are in attendance this morning. I am glad to look into your faces, to see you, and to realize, as I am made to do this morning by your presence, the interest that you feel in the cause of Zion, and in the work of the Lord in which we are engaged. It is also evidence of the interest you feel in the matters that may be presented to the conference for your approval; we desire and hope that we will be able to present only such matters to you, for your action and acceptance, as will be pleasing to you and acceptable to the Lord.

I believe that we have every reason to feel grateful to our Heavenly Father, the Giver of every good and perfect gift, for His merciful providences and wonderful kindness that have been extended to His people during the past year, since the last general annual session of the Church in conference in this place. The hand of the Lord is over His people, and His eye is upon His work—never was it more so than is visible at the present time. It is true that we owe to Him our deliverance from our enemies, from those who have sought our hurt and who are still seeking our hurt. We acknowledge the hand of Him who over-

rules all things, for we do not claim to possess the wisdom, the knowledge, or the power, in and of ourselves, to accomplish that which has been accomplished, or to effect the deliverance that has been wrought out for the people of God since the incipency of this work. We realize that it has been by the favor, and mercy, and protecting care of Almighty God that His people and the work of redemption, established in the latter days through the Prophet Joseph Smith, have been preserved and brought to their present standing, power, and influence in the midst of the earth. We thank God for His mercies and blessings; and I do not know but what we owe in some small degree gratitude to those who have bitterly opposed the work of the Lord; for in all their opposings and bitter strife against our people the Lord has developed His power and wisdom, and has brought His people more fully into the knowledge and favor of the intelligent people of the earth. Through the very means used by those who have opposed the work of God, He has brought out good for Zion. Yet, it is written, and I believe it is true, that although it must needs be that offenses come, woe unto them by whom they come; but they are in the hands of the Lord as we are. We bring no railing accusation against them. We are willing to leave them in the hands of the Almighty to deal with them as seemeth Him good. Our business is to work righteousness in the earth, to seek for the development of a knowledge of God's will and of God's ways, and of His great and glorious truths which He has revealed through the instrumentality of Joseph the Prophet, not only for the salvation of the living but

for the redemption and salvation of the dead.

I rejoice as much today—and more, if I am capable of rejoicing more, in the work of the Lord than I ever did before. I feel today as confident and as sure in the continued providences of the Lord, in His continued mercy toward His people, and in the glorious fact that it is His work, that He is directing it and will continue to do so, as I ever felt in my life. Indeed there is not the shadow of a doubt in my mind in regard to these things. I feel confident of the truth of God's work, of the mission of the Prophet Joseph, of the truth and divinity of the precious ordinances of the Gospel that have been restored to man in the latter-day, and I believe that this Gospel is the power of God unto salvation. I feel sure of it. I am convinced of the truth of these things in every fiber of my being.

I feel that it is a great privilege for us to be permitted to come together from time to time in the capacity in which we have met this morning. Here, during our conference, the elders of the Church will have opportunity to bear their testimony of the truth, to exhort and to admonish, to advise and counsel and instruct the people, as the Spirit of the Lord may move upon them and give them utterance. Here we have the opportunity of mingling together, of renewing acquaintances, and of partaking of the spirit of the work of the Lord which pervades assemblies of this kind. I rejoice to see you here and welcome you today. I pray that God's blessings may be extended to every soul present this morning, that life, and health, and peace may be our portion. I pray that the protecting care of the Lord may be upon you, individually and col-

lectively, and upon all that you possess, all that the Lord has given unto you. I trust that we may have a time of rejoicing, and that at the conclusion of our conference we may return to our homes having renewed strength and determination in our souls to continue on and on in faithfulness to the covenants that we have made with the Father of Lights, with Whom there is no variableness nor shadow of turning. Let us strive to keep sacred the covenants we have made with Him in the waters of baptism, and in the ordinances of the Gospel, wherein we have promised to be His children in very deed.

It may be proper for me to say that since our last semi-annual conference, quite a number of our beloved brethren and sisters have been called from this sphere of action. Some of them were prominent in the ministry, and all have been beloved and honored for their integrity to the cause of Zion. They have gone to meet their Father, and to render that account of their ministry in the world, as described by Alma the Prophet, by which they shall receive that judgment which will assign them to the paradise of God, where they shall await their resurrection from the dead. "The Lord giveth and the Lord taketh away," and we feel in our hearts to exclaim, like him of old, "Blessed be the name of the Lord."

I will say to my brethren and sisters who are present that I believe, in all candor and in truth, that the Church of Jesus Christ of Latter-day Saints, now organized in the midst of these eternal hills, was never in a better condition, spiritual or temporal, than today. The people never were more united than they are now. They never observed the laws of God more faithfully,

or more truly and honestly than they are doing today, not only upon general principles, or in a general way, but specifically they are becoming more careful in their observance of the words that the Lord has spoken for their good. I believe that we are coming nearer to the point where we shall be able to observe that great and glorious law of temperance which the Lord Almighty has given unto us, wherein He has said that strong drink is not good, that tobacco is not for the habitual use of man, not for the stomach, but for sick cattle. We are coming to the conclusion that the Lord knew best, when He delivered to the Church, through the Prophet Joseph Smith, that "Word of Wisdom," contained in the book of revelations from the Lord. Although we see a few, professing to be Latter-day Saints, who are still slaves to the debased appetite for tobacco, and perhaps some with an appetite for strong drink, yet the great majority of the people of the Church of Jesus Christ of Latter-day Saints are coming nearer and nearer to a proper observance of the law which the Lord has given to us for our health, for the preservation of our lives; that we may be in harmony with His Spirit and His will, that we may be clean and undefiled, that we may be nearer like unto Him Who was without sin, Who was indeed pure and holy as God is pure and holy. When I see a man professing to be a Latter-day Saint, or even professing to be a member of the Church, though not making any great professions of being a Latter-day Saint, befouling his breath with intoxicating drink, with the fumes of tobacco, or unnecessarily indulging in stimulants, it grieves my spirit, my soul goes out for him in pity and

in sorrowful regret, and I wonder why it is that we, individually, cannot realize our own folly, our own degradation in yielding to these pernicious habits that are neither useful or ornamental, nor in the least degree beneficial, but indeed are harmful. Why cannot we rise to that degree of intelligence that would enable us to say to the tempter, "Get behind me," and to turn our backs upon the practice of evil. How humiliating it must be to a thoughtful man to feel that he is a slave to his appetites, or to an over-weening and pernicious habit, desire, or passion. We believe in strict temperance. We believe in abstinence from all injurious practices and from the use of all hurtful things. Poison, in the judgment of the physician, may be beneficial, under some conditions in life, as a momentary relief; but poison, under any circumstance, should only be used as a temporary expedient, necessary, perhaps, in our best judgment, for the time being, for the instant—for sudden and certain desired relief,—but the continued use of that poison will fasten its fangs upon us, so to speak, in such a way that by and by we will find that we are over-powered by it, and we become slaves of the pernicious habit that becomes a tyrannical master over us.

There is a general movement throughout the land looking towards local option and temperance among the people of our state, and of the adjoining states. I sincerely hope that every Latter-day Saint will co-operate with this movement, in order that we may curtail the monstrous evils which exist, especially in our cities. I wish to say that I am in sympathy with this movement, and I know that my brethren are united with me and in

harmony with the efforts that are being made to establish temperance throughout the land. We want nothing drastic, nothing that would be illiberal or oppressive, but we do think that the people ought to have their choice as to whether they will permit or have in their midst drunkenness, rioting, and murder—which is too often the result of drunkenness,—or whether they will insist on abstinence from these things, that the people might have peace insured among them, and that their children might not be subjected to the temptations into which they are thrown because of the presence of these evils.

Several very important movements have been inaugurated of late among us for the advantage of the Saints, and especially for the benefit and advancement of those who are associated with the various quorums of the Priesthood. I desire to mention the effort that is being made by our Seventies in their organization of classes and schools for the instruction of the members of their quorums, that they might be qualified for the great work of the ministry to which they are dedicated. Efforts are also being made to organize and put to usefulness the quorums of the Lesser Priesthood. In my judgment, we are progressing rapidly in these directions. It is also understood that those of the Melchizedek Priesthood, the presidents of High Priests quorums, and the High Priests throughout the Church are instituting methods by which those who are members of these quorums may learn their duty and become familiar with the laws of the Church, which should govern their actions, that they may be, indeed, fathers among the people, exercising the functions that belong to their calling as High

Priests in Zion or in the Church. They should be exemplars; they should be teachers. They should understand, above all other men, the principles of government and the order of the Church. They should move forward solidly in the exercise of their influence, individually and collectively, against all evil, against the spirit of indifference, the spirit of neglect and unbelief. Every man who holds the office of High Priest in the Church or has been ordained a High Priest, whether he is called to active position in the Church or not—inasmuch as he has been ordained a High Priest, should feel that he is obliged,—that it is his bounden duty to set an example before the old and young worthy of emulation, and to place himself in a position to be a teacher of righteousness, not only by precept but more particularly by example—giving to the younger ones the benefit of experience of age, and thus becoming individually a power in the midst of the communities in which they dwell. Every man who has light should let that light shine that those who see it may glorify their Father which is in Heaven, and honor him who possesses the light and who causes it to shine forth for the benefit of others. In a local capacity, there is no body of Priesthood in the Church who should excel, or who are expected to excel, those who are called to bear the office of High Priest in the Church. From among those who hold this office are chosen the presidents of stakes and their counselors, and the High Councils of the fifty-six stakes of Zion which are now organized; and from this office are chosen the bishops, and the bishops' counselors, in every ward in Zion; and heretofore, of this office are those who have been called

to take charge of our stake Mutual Improvement organizations. Those holding this office are, as a rule, men of advanced years, and varied experience, men who have filled missions abroad, who have preached the Gospel to the nations of the earth, and who have had experience not only abroad but at home. Their experience and wisdom is the ripened fruit of years of labor in the Church, and they should exercise that wisdom for the benefit of all with whom they are associated.

The Seventies are laboring for the purpose of qualifying themselves for the work of the ministry abroad among the nations of the earth, which is their legitimate calling. I commend the efforts of our brethren of the Seven Presidents of Seventies in their endeavor to bring about the good results they have in view in this direction.

The Elders' quorums should also be looked after, and those who preside in them should be active in season and out of season. They should be vigilant and faithful in looking after those intrusted to their care, and are subject to their direction and counsel.

The Bishops and the Lesser Priesthood should be very active and energetic. We should look after our boys who have been ordained Deacons, Teachers, and Priests in the Church. We should find something for them to do in their callings. Let them be appointed to active labors in their several spheres. Put forward those who have not had experience to accompany those who have, and give them something to do. Let the Deacons not only assist to keep the meeting houses in repair and their grounds in proper condition, but let them be set to work to look after the welfare of the widows and fatherless,

the aged and the poor. Many of our young men who are idle, languishing for the want of something to do, could be made most useful in helping the poor to clean up about their homes and make them comfortable, and helping them to live in such a way that life would be pleasant to them. There is no reason why the members of the Lesser Priesthood should not be engaged in missions and labors of this kind. Instead of calling upon the Trustee-in-trust for the tithing to pay for planting trees to ornament the grounds of the meeting houses, or to paint the woodwork, or to renovate and cleanse the houses of worship, to make them suitable for the worship of God,—call the Lesser Priesthood to the work. Give them something to do that will make them interested in the work of the Lord, and above all things direct their energies in such a way that they will be helpful to the needy, helpful to the poor, helpful to themselves and to the Church. It will benefit them not only as regards their standing in the Church, and their faith in the Priesthood which they bear, but it will help them to become better boys at home. They will be more dutiful to their parents, more respectful to their brothers and sisters and others. They will become more mindful of their duties at home and abroad. This is in the line of discipline, of instruction and of gaining practical experience. Instead of leaving these young people, who are full of energy, to roam the streets, to congregate upon the corners, or to idle away their time in folly, and in contracting, perhaps foolish habits and practices, give them something to do that will be uplifting, something that will be enlarging to their souls, and that

will be an instruction to them that they will remember all their days.

I want to say also, that so far as I know, and I think that we have the opportunity of knowing pretty well,—the condition of our auxiliary organizations is satisfactory. As a general thing they are in good condition. We may lack in some things, but as a whole our auxiliary organizations are active and energetic and are working constantly for individual and general good. I believe that there is a feeling of harmony existing between all these associations, one with another. There is no strife existing among them. There is no contention. Indeed the spirit of contention is a thing not known among the Latter-day Saints. You find the spirit of contention only among apostates and those who have denied the faith, those who have turned away from the truth and have become enemies to God and His work. There you will find the spirit of contention, the spirit of strife. There you will find them wanting to “argue the question,” and to dispute with you all the time. Their food, their meat, and their drink is contention which is abominable in the sight of the Lord. We do not contend. We are not contentious, for if we were we would grieve the Spirit of the Lord from us. Just as apostates do and have always done.

Perhaps I should not have occupied so much time. I have been suffering a little of late, like a great many others, with a cold, and I find that my talking is affecting my voice somewhat, but I have some data here that I thought I would mention in a general way.

One item is the number of missionaries laboring in the world,—that is Elders sent out from Zion into the mission field: On the 31st

of last December we had 1810 missionaries from Zion out in the various mission fields in the world. There were also forty-four sisters who have accompanied their husbands upon these missions. Besides these there are a number of local Elders working in the ministry.

We sent out, during the year 1907, into the various missionary fields 927 Elders, who will spend from two to four years on their missions.

There have returned from the various mission fields, during the year 1907, 707 Elders.

In this connection I wish to mention the fact that the Church of Jesus Christ of Latter-day Saints, through their Trustee-in-Trust, have paid the returning fares of all these Elders. They go out into the world at their own expense. They maintain themselves in their missions, at their own expense or by the assistance of their parents or kindred at home, and the little assistance that they may receive from time to time from the people among whom they labor.

I have another list, which is too long to be given here today, showing the number of Elders in the mission field from each stake of Zion. We can tell you, in a moment, just how many Elders each stake has in the mission field; but I feel that to continue longer would be to trespass upon your time.

I pray God to bless you. I feel joyous and happy in the ministry, in the work of the Lord.

We will hear, during the conference, reports from other quarters. A very careful and exhaustive auditation of the accounts and books, the receipts and expenditures of the tithing, for the last

year, has been made by the Auditing Committee of the Church.

It just comes to my mind that Elder Charles W. Nibley, having been called to the Presiding Bishopric, has been released from the Auditing Committee, and Brother Henry H. Rolapp, of Ogden, has been appointed to act in his stead. I would like to submit the name of Brother Henry H. Rolapp before this meeting for your approval and acceptance to act upon this committee. (Vote unanimous).

The general authorities of the Church will be presented possibly tomorrow, and if not then, the next day. We desire the brethren and sisters who come to the conference to come with their hearts full of the spirit of wisdom and of truth, and if you discern in us any lack of wisdom, or of judgment, any failure in the performance of our duty, we desire that those who have superior experience and knowledge, and greater intelligence, will do us the honor and favor of coming to us individually and letting us know wherein we come short. We will give a thousand errors, if we can find them or if they exist in us,—any moment for one truth; and we will swap off a hundred mistakes, aye thousands of mistakes if they can be found, for one accurate, consistent, and proper action. We are seeking for the truth. We love the truth, and we know when we learn the truth that it is the truth. We believe in the divine mission of Christ and in His great plan of redemption for the living and the dead. We believe in the divine mission of Joseph Smith the Prophet. We believe in every word that he spoke by the inspiration of Almighty God, and not one word that he ever uttered or gave as a revelation from God will fall to the

ground as error, but it will stand upon its own merit as truth, God's truth, eternal truth,—“While life and thought and being last or immortality endures.” This is our testimony to the divinity of the mission of the Prophet Joseph Smith, and to the divine revelations that the Lord made, through him, to the world. God help us to receive the truth and abide by it, is my prayer, in the name of Jesus. Amen.

The choir sang the anthem, “From afar, Gracious Lord, Thou hast gathered Thy flock.”

PRESIDENT JOHN R. WINDER.

President Smith's sentiments endorsed. —Greatly increased interest in Temple work.—Never has been a brighter day for the Saints.

In consequence of a very sudden cold I have taken upon my lungs, I do not know that I can make this large congregation hear, but I desire to say to you that I endorse every word and sentiment that has been spoken in our hearing, this morning, by our President. I repeat that I am in strict harmony with him in every sentiment he has expressed. I am thankful for the opportunity of saying this much, and acknowledging my gratitude to the Lord that He has been so good to me, and spared my life to see another conference, and to again meet with you, my brethren and sisters.

Every day of my life I see new evidences of the truth of the everlasting Gospel, and of the mission of the Prophet Joseph Smith. There was one thing the President referred to incidentally that I would like to mention, and that is in re-

lation to the salvation of the dead. You will all remember the great anxiety of the Prophet Joseph Smith in regard to this subject. On more than one occasion he said that he was very much concerned about this matter, and desired to bring it before the people. I rejoice, my brethren and sisters, to be enabled to say to you this morning that there has been a wonderful increase in the interest manifested in this work, especially during the past six months. The Temple, the House of the Lord, has been so crowded, on many occasions, that we have had to send people away, much to our regret, however. Every day shows an increase in this work. The Latter-day Saints come here from all parts of the country, from Old Mexico, New Mexico, Arizona, and all the settlements in the south, as well as from Canada, from Idaho, and all the settlements in the north. They flock here by the hundreds, and I may say by the thousands. This is one of the evidences, to me, my brethren and sisters, that the people are improving; and they are fulfilling the promises that have been made by the prophets of old, that the hearts of the fathers would turn to the children, and the hearts of the children would turn to the fathers. There is a greater interest in this direction, within the last six months, than I have ever seen before; and that is only one item that causes my heart to rejoice this morning.

I never saw a brighter day than this, for the Latter-day Saints. Everything that I see around me and everything that I hear causes me to rejoice. We have heard this morning that there are eighteen hundred missionaries abroad in the world preaching the Gospel of life and sal-

vation, "Peace on earth, good will to men." That is the message they go abroad to deliver, and it is left optional with every person to accept or reject it. If they accept it, it is life and salvation; if they reject it, it may be their condemnation.

Now, my brethren and sisters, I did want to say just these few words to you, and to express my thanks and gratitude to God, my eternal Father, that He has preserved my life this long. I am now in my eighty-seventh year, and I am thankful that I have all my faculties.

I pray God, my eternal Father, that He will continue to bless and prosper His people; and He surely will, my brethren and sisters, if we fulfil and discharge our duties as we ought to do; and may the Lord help us, is my prayer. Amen.

PRESIDENT ANTHON H. LUND.

The Saints not contentious, but peace-makers.—The ethics of "Mormonism."—The gathering an important feature of God's work.—Outcasts from home, but blessed in Zion.—Joseph's prophecy fulfilled concerning the Rocky Mountain region.

I am happy, this morning to have the privilege of being present with you, of listening to the discourses that we have heard, and the good instructions given us. I believe that they have been enjoyed by all. I rejoice in the testimony that we have heard, and I rejoice in possessing this same testimony, that I know the Prophet Joseph Smith was authorized and sent of God to perform the great and important work which he accomplished.

President Smith said that a contentious spirit showed the spirit of

apostasy. I thought of the words of the Savior: "Blessed are the peacemakers, for they shall be called the children of God." We want to be peacemakers. We do not want to contend. The Lord says to us: "Contend against no church, save it be the church of the devil." Our desire is not to contend, but to preach the Gospel of peace unto men. Where men want information concerning what we believe, we are always ready to give it unto them; but if they only want to contend with us, and they have a quarrelsome spirit, we do not want to encourage argument with such. If, however, they are seeking for truth we are ready to meet them in a friendly spirit, for the sake of convincing them of the truth. The Lord has given unto us the truth, and the truth has made us free. We do not labor under the oppression of doubt and darkness, but through the truth revealed from heaven we have been set free, and we rejoice in this freedom.

I am pleased to see so many here this morning at the first session of our conference. I would like to read to you a few words from the fifty-ninth section of the Doctrine and Covenants:

"Behold, blessed, saith the Lord, are they who have come up unto this land with an eye single to my glory, according to my commandments;

"For them that live shall inherit the earth, and them that die shall rest from all their labors, and their works shall follow them, and they shall receive a crown in the mansions of my Father, which I have prepared for them;

"Yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my Gospel, for they shall receive for their reward the good things of the earth; and it shall bring forth in its strength;

"And they shall also be crowned with

blessings from above, yea, and with commandments not a few; and with revelations in their time: they that are faithful and diligent before me.

"Wherefore I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve Him.

"Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.

"Thou shalt thank the Lord thy God in all things."

These verses give us the ethics of "Mormonism." Here also are glorious promises unto those who have come up to the land of Zion. Through the principle of gathering, this vast congregation is present to-day. Most of the older people have come from other states and other nations. They have come here because they wanted to assemble with the people of God. They have left their homes to come to the land of Zion, and all those who came here with an eye single to the glory of God, have found Zion. Those who did not come with an eye single to the glory of God, but whose aim was to build up self, make means, and so forth, have not found Zion, but have been ready to find fault with it. You who came here with Zion in your hearts did not feel to find fault with existing conditions, although you may have had to take hold of labors that you had never been accustomed to. You may have left good homes to come here; you may have tasted of poverty, and so on, yet, having Zion in your hearts, you felt you had come to the land that God had appointed for a gathering place for His people.

The principle of gathering was taught early in the history of our Church. When I read the eleventh

chapter of Isaiah, which the angel Moroni quoted to the boy Joseph, then only eighteen years old, I see that he was taught this principle of gathering, and of building up a Zion unto God. It was not a principle that was evolved after the Church was organized and it had been thought best to gather together the people. The angel Moroni taught it to Joseph before any one was baptized in the Church. In May 1829, the Lord revealed to Joseph Smith that He would gather His people together, and said that if they would come they should partake of the water of life freely. The Prophet received this principle from the Lord; he could not have taken it from any of the existing religions, for it was taught in none of them. He was told that the Lord intended to gather His people, and during the first year after the organization of the Church, from month to month, there are allusions to this principle; and before a year had passed the Lord spoke like this, concerning Zion:

"And the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion.

"And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety.

"And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another.

"And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherfore we cannot stand.

"And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy."

This revelation was given March

7, 1831. The Church was not then a year old, and but very few had accepted the faith; but the Lord revealed through His servant, the Prophet Joseph, the glory that should come unto Zion, and He told him that the people of Zion should be gathered from every nation. Think of this young man called to lead the Church, then but twenty-five years of age, given this promise that there should be established a Zion to which the people should gather out of all nations! What likelihood was there for him to imagine this himself, when he looked at the small flock around him that believed in his words? But it was not his imaginings; it was the revelation of God unto him that there should be established a Zion to which people should come from out of all nations. It was the fulfillment of the prophecies in the second chapter of Isaiah, and fourth chapter of Micah, in language similarly worded, when they looked down through the vista of time and saw there was to be a gathering, and that the people would go up to the "mountain of the Lord, to the house of the God of Jacob," in order that they might learn of His ways and walk in His paths. Isaiah prophesied to this effect, and we bear testimony it is coming to pass.

In this congregation before me there are people from all parts of the world. They have heard the Gospel preached in their different homes. They have learned what it means to accept the truth. They have learned that those who will live godly in Christ shall be persecuted. They had not done anything to deserve the strictures, the mockings, and the persecutions of their neighbors; they had simply believed

in the words they heard from the servants of God and made covenants with the Lord, in the waters of baptism, to serve Him. In the sincerity of their hearts they had repented of their sins and were trying to live better lives, and for doing this their neighbors and friends, yea relatives, looked down upon them. They felt like a certain mother who, when she heard that her son had received the Gospel and become a Mormon, said: "Oh, how could you do such a thing and bring shame upon us. Had you stolen and been sent to the penitentiary, you could have got over that, but the thought of your becoming a Mormon, the thought of the shame that is brought upon us, makes us say that you are not a son of ours." Yet he had done nothing except that he believed in the Gospel as preached to him and had repented of his sins and been baptized. Thus he was rejected by his own mother. In this way friends and relatives have risen up against those who have joined the Church. You, my brethren and sisters, have learned what it costs to join an unpopular people, but do you feel that you would exchange the blessings you have received by obeying the Gospel, for the good will of those who despise you? I think not. You have found the "pearl of great price." To you it is of inestimable value, and you cannot afford to lose it. "Blessed are they who have come to this land," says the Lord, "with an eye single to my glory, according to my commandments;" and He also says, "Blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel, for they shall receive for their reward the good things of the earth, and it shall bring forth in its strength." This

was the promise. I have often wondered if the pioneers, when they first saw this valley, with its barren, sunbaked soil, covered with sagebrush, except along the creeks where willows and a few straggling cottonwoods grew, thought it possible that this promise could be fulfilled: that they should receive the good things of the earth, and that it should bring forth in its strength. When these words were revealed through the Prophet to the Saints of the Colesville branch in Jackson county, and they looked upon the beautiful country around them—the rolling plains, the fertile soil—it was easy for them to believe it; but it was not so easy for the Saints who came here to believe that this dry soil would be able to bring forth in strength the good things of the earth. Yet they had enduring faith; they had followed their leader, President Brigham Young, over the plains and had come here having full confidence in his leadership for they knew that he was the successor of the Prophet Joseph.

The idea of going to the Rocky Mountains was not original with President Brigham Young. He just executed the plan which had been given through the Prophet Joseph, when he prophesied that this people would gather here in the Rocky Mountains and become a mighty people. So imbued was the Prophet with this thought that a committee was appointed by him to go to the Rocky Mountains to examine the country and select a gathering place for the Saints. Through circumstances which arose the committee did not go during his lifetime, but it shows that the Prophet Joseph, with the eye of prophecy, saw what would come to pass. President Young followed him. He called

upon men to come with him, and having a testimony of the truth, and believing that he was the Prophet of God, they followed him. He did not know much about this country. Before them lay the pathless plains on which roamed the savages; and beyond those plains, what? The Rocky Mountains, unexplored. Only a few had been here before the President, inspired by the Spirit of God, led the people to this place; and as forbidding as this land looked when they came here in 1847 he still said: This is the land, and here shall the Temple of God be erected. With the eye of prophecy he saw the future. It was not an easy task that was given to the pioneers to settle this country, but the Lord had said: "Blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel, for they shall receive as their reward the good things of the earth. and it shall bring forth in its strength." That promise was made, and you can all bear testimony that it has been fulfilled. You can testify that the Lord has blessed this land, that He has tempered the elements, and through His blessings and the labors of His people this land has been made to blossom as a rose, to use the figurative language of the Prophet.

The Lord is able to bless His people, but He asks of them that they shall keep their eye single to His glory, single to this one aim, to serve Him. None can serve two masters. He that serves two masters, Jesus says, will love the one and despise the other. We love the Master, we love to serve Him, for He is able to bless us, not only in the present but in all time to come. If we strive to live with an eye

single to the glory of God, doing His will, we will be able to gather riches that, will be imperishable riches that we will not need to leave behind us, for they will go with us. When working for self we acquire the things that will perish, but that which we do through faith in God, with an eye single to His glory, with love and brotherly kindness for each other, that will be placed to our credit, and no one can take it from us.

Brethren and sisters, let us all resolve that we will serve God. Let this thought go through the heart of each of us: As for me and my house, we will serve the Lord, come what may. The time which the Lord has given us here upon the earth is very valuable indeed. There is so much that we can do. Let us not neglect our opportunities. Let us rejoice in having received this Gospel and the testimony that it is the Gospel of Christ. Let us rejoice that we are members of His Church, and resolve to so live that the whole world may know that we have received the truth and are what we profess to be. May God bless all Israel, is my prayer, in the name of Jesus. Amen.

The choir and congregation sang the hymn:

Our God, we raise to Thee
Thanks for Thy blessings free
We here enjoy;
In this far western land,
A true and chosen band,
Led hither by Thy hand,
We sing for joy.

Benediction was pronounced by Patriarch John Smith.

Conference was adjourned until 2 p. m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m.

The choir and congregation sang the hymn commencing:

O ye mountains high, where the clear
blue sky
Arches over the vales of the free,
Where the pure breezes blow, and the
clear streamlets flow,
How I've longed to your bosom to
flee.

Prayer was offered by Patriarch
Angus M. Cannon.

The choir and congregation sang
the hymn:

O say, what is truth? 'Tis the fairest
gem
That the riches of worlds can produce;
And priceless the value of truth will be
when
The proud monarch's costliest diadem
Is counted but dross and refuse.

PRESIDENT FRANCIS M. LYMAN.

The people of Utah prosperous.—Temperance a fundamental principle of the Church.—Time has arrived for general observance of the Word of Wisdom.—Reformation necessary to prepare for the Lord's coming.—America the land of Zion, its inhabitants should be righteous—Evidences of divinity of latter-day work.

I am sure that we all rejoiced, this morning, in listening to the opening remarks of President Smith and his counselors. We are favored with splendid weather, and a generous attendance of the people. I have no doubt that the Lord is pleased to see His Saints come together to worship, to receive instructions, to renew their faith, and to listen to the word and will of the Lord through His servants. I trust that the same good spirit may abide

with the brethren who speak this afternoon. Throughout our conference I anticipate a feast, for the Saints have been wonderfully blessed during the past year. They have manifested by their works that they are thoroughly established in the faith. Improvement is discovered, I believe, on every hand. Although we have passed through financial stringency, during the last six months, I believe that the people of this state have weathered the storm as well as the people of any state in the Union. The institutions of our state have stood the pressure. We have been well prepared to meet the shock, and I believe that the situation of the people of this state is such that they will continue to prosper and grow stronger from this time. As a result our state will become remarkable among the states of the Union in many ways.

The key-note was given this morning by the President. Our attention was drawn to the fact that the Latter-day Saints are a temperate people. The principle of temperance is a strong point in the faith of the Latter-day Saints. We have not always lived up to it as perfectly as we should have done, but that doctrine, with many other doctrines that have been made known by the Lord, through the Prophet Joseph Smith, seems to have taken hold of the people of our nation. There is a wave in favor of temperance, passing over the nation, growing and increasing steadily. No people in the Union should be as well prepared and as ready to take part in this movement as the Latter-day Saints ought to be, for it is quite in harmony with the fundamental principles of the Gospel of Jesus Christ. I believe the time is

ripe for Latter-day Saints, particularly, to place themselves in accord with this revelation, the Word of Wisdom, which was given in the beginning by the Prophet Joseph as a Word of Wisdom with promises which are very precious. In the beginning, it was not laid down as a strict commandment. I do not know whether or not the Lord took into account the fact that our forefathers, and our fathers, had been so used to many things forbidden in the Word of Wisdom that it might be difficult for them to order their lives in harmony with those requirements: so we were given perhaps thirty or forty years of training and experience before the Lord announced, through His servant the Prophet Brigham Young, that the Word of Wisdom has now become a commandment of the Lord. President Young laid it down very strictly and exactly from this stand that from that time henceforth the Word of Wisdom is a commandment from the Lord, and all Latter-day Saints are required to observe it. My acquaintance with the Latter-day Saints in Zion, as well as abroad gives me to understand that presiding brethren throughout the Church and our leading brethren and sisters in the associations and organizations are taking a stand strongly in favor of temperance, not only in regard to strong drinks but in regard to the use of tea, coffee, and tobacco. This will be a very remarkable people when visitors can come to us from the world and discover that throughout Zion, the home of the Latter-day Saints, there are none who indulge in the use of strong drinks, nor in the use of tea, coffee and tobacco. However, I want to draw your attention to the fact

that there are people in the world who are not only abstaining from the use of strong drinks, but they are just as abstemious in regard to the use of tobacco, tea and coffee as are the Latter-day Saints. They have come to understand that those things are injurious, and they are refraining from their use. I have met quite a number of people who are just as careful in regard to these matters as Latter-day Saints can be. It was not on account of the Word of Wisdom that these people in the world have been avoiding these things, for they knew nothing of that revelation that has been given to the Latter-day Saints. It appears that this spirit is not only moving upon the Latter-day Saints but it is among the peoples of the world as well.

I believe that the time has now come when not only the leading brethren in the Church, the presiding brethren in the stakes of Zion, in the wards, and in the quorums should be very careful and faithful in the observance of this law, but I believe the time has come when all Latter-day Saints should be held to a little stricter account. I believe that every man who bears the Priesthood, every man who has entered into covenant with the Lord as we have done at the waters of baptism, to keep the commandments of the Lord, to observe them faithfully so far as we know them, and as fast as they shall be revealed unto us, I say I believe the time has come when they should observe the Word of Wisdom, as well as to pay their tithing, as well as to attend to their prayers and the worship of the Lord. I believe it is a time now for reformation—extended and increased reformation—over the conditions that have prevailed among us

in the past. I appeal to my brethren who bear the Priesthood, the Lesser as well as the Melchisedek Priesthood, that we engage in this work, first laboring with ourselves regulating and setting in order our own lives, and when we have accomplished this, that we shall labor to set in order the lives of our friends. I believe that we will find many people, who are our neighbors in the land of Zion, who will go hand in hand with us thus far in our religion. May be they will not receive it all, some of them will not but many of them will, and this is an opportunity to show to the people of the world as well as those with whom we associate, that we are in earnest, that we are sincere, and that we are not hypocritical.

I believe the time is here, my dear brethren and sisters, that we ought to make whatever reformation is really necessary in order that the power of this Gospel may be felt in the earth. The coming of the Lord is near, even the coming of the Lord Jesus to reign on the earth, and you and I and our children, should we live until that day, would be happy, and it would be very desirable, I am sure, that we should find ourselves in the possession of faith and in the accomplishment of good works for the building up of the kingdom. If it is our good fortune to live, certainly we want to be worthy to meet the Lord. If we don't live to meet Him here, we will meet Him all the sooner on the other side, and hence our preparation will not be in vain. We want to be prepared for His coming, we should be ready, and we will then be in splendid condition if we depart before He comes, but His coming is near at hand. We see it in the signs of the times, among the nations of the earth. The Lord is befriending His people. He

is caring for His Saints—a little handful of people, a small percentage of all His children, of course, but a chosen people. He has selected us; He has poured out His Spirit upon us; and we have been prepared, exercising our agency, to receive the Gospel of the Lord Jesus. We have a belief in God. We know that God lives, for He has revealed Himself unto us. He revealed Himself to the Prophet Joseph, as an introduction to this work, so that Joseph knew the Father, and the Son was introduced by the Father. The Holy Ghost has been given to all Latter-day Saints, that Spirit which has established the people, made them strong, made them stable, and given them success. It has inspired them with a desire to gather to Zion, and has strengthened them in their efforts to do the will of God on the earth; yet, we are a small minority. Although we are but a little handful of people, we have gained a splendid footing in a splendid country, under a splendid government; and, thank the Lord, it is His business to care for His Saints, and He will do so. There is no question. You and I can't take care of this work. Men have not been able to do it. The Prophet Joseph could not take care of the work in his day, when he stood alone, when he was but a boy, almost, for at the organization of this Church he was only twenty-five years old. What can we expect today of a young man twenty-five years old? But the Lord was with the Prophet Joseph, and the Lord raised up men about him,—men of intelligence, men of judgment, a strong class of men who stood by the Prophet, although some of them fell away. Some of them were not faithful; they could not endure, for the seed sown in their hearts fell

upon stony ground; there was lack of strength and vitality in the ground where the seed was sown. Many of those who were with the Prophet fell away, so that, so far as men are concerned, he stood almost alone; but a few such men as Brigham Young, Heber C. Kimball, and others of that class were brought to the work and stood by the Prophet so that the work was established. It started with just a few poor people—poor people, so far as this world's goods are concerned—but the Church has grown from the very beginning. It has advanced, it has been sustained; the Lord has taken care of it, and there has never been an enemy that could overcome the work of the Lord. This work has been maintained and it will endure to the end. It will not be broken to pieces. It will not be given to other people. The earth will never be left again without the Church of Christ established upon it. This Church will remain, for the Father is at the helm. I would bear my testimony to you, my brethren and sisters, that God lives and is the author of this work. He it is Who sustains it; and He it is, through His Son, that has guided and controlled and cared for it all the time. They have selected the men, and they have known the men that have endured and carried forward the work to the present time—not only the chiefs, not only those that have been called to responsible positions, but He has chosen you, this body of people here today, and all Israel the hosts of Israel that are gathered in these valleys of the mountains. The Lord has had you in reserve. He has brought you here and has planted your feet here to remain. You cannot go anywhere else, for this is the land of Zion. The Lord has saved this land; He

has prepared the way and laid the foundation. Some of us have struggles, but the work will arise and triumph and prosper, in the future, more gloriously than ever before.

How lovely it is, when we discover, as we travel and labor among the Latter-day Saints, the improvement that is being made on every hand, careful attention being given to every individual—not a soul, not a child in Zion that does not receive particular attention, and this is necessary in order that our children may be properly trained and reared in the ways of truth and righteousness, and when they get old they will not depart from it.

At this time special efforts are being made to establish temperance in the country, and we have received encouragement from the outside and everywhere in order that we may be a more temperate people. Why should not the people of the United States set that kind of example for the rest of the world. This is the land of Zion, the land upon which men must serve God or they are in danger. It is a choice land, the land of the Lord, kept hidden for many centuries, for this country was not known. For very many centuries the learned men of the world did not know that there was any such country as these North and South Americas. They thought they had everything in the east, and they did not know there was any west. It is only a few centuries, four or five, since the discovery was made that there were two sides to the world; that there were people on this side of the world; and all the evidences of a remarkable and refined civilization is found today upon these lands. The people are just beginning to open up and discover the stories that these lands have to tell.

This is the land of Zion, and why should not the people of this country lead in these matters. We as Latter-day Saints are under the law of the Lord. We are prohibited from the use of strong drink and tobacco. We are prohibited from profanity and all kinds of wickedness. We have been living under prohibition in this line, under the law of the Gospel, for the law is: thou shalt not steal; thou shalt not lie; thou shalt not commit adultery; thou shalt not rob or trespass, but serve the Lord and do what is right. We are taught to love our neighbors as ourselves; we must do as we would be done by. These are some of the laws we have been living, and according to these laws we have been trying to order our lives. Prohibition is not a new departure with us. I know so far as I am concerned, I have been under the law of prohibition for very many years. I obeyed it as a law of the Gospel and it is a good thing. I discover that it is a good thing to be sober, a good thing to be temperate. It is a good thing to do what is right among men—not only among Latter-day Saints, but in the world. Why, a man is absolutely safe in this world if he will only do what is right. This is what the law of the Gospel requires: that men should do what is right—work righteousness, for on no other principle can we obtain salvation.

Brethren and sisters, let us go out from this conference to every part of the Church with the determination in our hearts that we will work righteousness, that the spirit of this conference may be felt throughout the Church. We expect to go to every part of the Church; we expect to go into every ward. We would like you to look out for us,

because we are coming to see you. We shall visit you in your wards; and when you hear of the brethren coming, we want you to meet them at your homes—that is, at your home places of gathering. We cannot go into all the homes of the people very well; there are too many people, and we are too few. The time was when the Prophet Joseph could go into the home of every Latter-day Saint, visit all the people, shake them by the hand, and give them a blessing; but today Resident Joseph F. Smith can visit but a very few of the people in their homes. He can see them in general conference, but only a very small percentage of the people can come here to conference. Suppose there will be twenty thousand people gathered here tomorrow, on the Sabbath day—that is a small minority of the half million of Latter-day Saints. In order that we may see all the people and labor among them, get acquainted with them and know their spirit, that we may be able to bless them and take into their neighborhoods instruction, counsel and encouragement we must visit the people. In order to look after the affairs of organization and regulation as well as ordinations and the blessings necessary to establish the kingdom and keep it regulated, we must go to every stake, and there are fifty-six stakes—six or seven hundred wards—and we must do that every year, and two, three or four times a year we must visit every stake. We are in that ministry all the time. I want to say to every Latter-day Saint: If you be converted and are true Latter-day Saints, we want you to convert your neighbors—and *convert them by your living*. No stronger testimony can be borne in regard

to the principles of honesty, temperance, justice, mercy, truth and morality, than for a man to live those principles and doctrines. No testimony is stronger. People may question what we say and what testimony we bear, but they cannot question our lives. If a man lives an honest life, meets his obligation if he is a true man and lives a godly and upright life, dealing with his fellow men as he would that men should deal with him, if he is true and faithful in every line, no man can say nay to what that man does. for it is unquestionable, it is the facts as they exist and are eternal.

There are a few things to which we would like to refer which were mentioned in the presence of the First Presidency, in our councils, as we report regularly to them; we report our labors, just where we have been and what we have accomplished, every week. These men here, the brethren of the Twelve, and these Seventies, as well as the brethren presiding over the stakes of Zion, are all men of God. They are strong, capable men. They are men of worth and integrity. In all these fifty-six stakes, and in all these six or seven hundred wards, and in the quorums of the Priesthood these leading men are men of God. They have been chosen of the Lord; every one of them has been designated by the finger of the Lord in revelation for their positions of responsibility and the authority they bear is just as sacred as that given by the Savior Himself to the Prophet Joseph, or the authority conferred upon the Prophet Joseph by Peter, James and John, who were the chief apostles in the days of the Savior, for it was their mission and ministry. They have not come to the earth for eighteen hundred years to give that

authority and power to any other men, but after that great length of time, after those centuries of time, these men, bearing the keys of the kingdom, came under the direction of the Son of God and conferred that authority, and priesthood and power, upon the Prophet Joseph and Oliver Cowdery. Before them came John the Baptist, who was the forerunner of the Savior; he, too was the forerunner of the Prophet Joseph, and he came and administered to Joseph and Oliver. He instructed them and authorized them to officiate with the power of the Lesser Priesthood, by which they had authority to baptize each other. Then came Peter, James and John with the Melchisedek Priesthood, holding the keys and authority to organize and build up the kingdom of God on the earth. They brought that authority to the earth and conferred it upon these young men, with the promise that it should never be taken from the earth again, and it has remained. Since that time the Latter-day Saints have multiplied, but not phenomenally, not very remarkably, for there have been other peoples that have multiplied much more rapidly, having doctrines, ideas, and fashions that were more popular with the world, and they accepted the easier plan. It is a difficult thing for fallen men to serve the Lord in this life. It is rather difficult for the reason that fallen men incline to do wrong. Their appetites and passions rule them; they are fraught with evil propensities and desires, and the tempter is always before them. Therefore it is difficult for them to overcome and open their hearts to receive the truth. That is the reason we are not more numerous than we are, but we are a remarkable

people. No other people in the world gather together; no other people in the world build temples as do the Latter-day Saints—temples erected to the name of God, in which blessings and ordinances are administered for time and eternity. There are no other people who marry for time and eternity, and who are laboring for the salvation of the dead—not another temple on this earth today, except these four temples of the Latter-day Saints, in which ordinances are being performed for the salvation of the living and the dead. These are some of the many evidences that this is the Church of Jesus Christ, for whenever the Lord has a people upon the earth who bear His authority, you will find these same doctrines and principles advocated and established among them—not only for the benefit of those that are here and those that are to come, but for the good of all those who have lived in the past, for it is one great family. From the time of Adam until the winding up scene of the children of men on this earth there is just one family of our Father, and the Lord is just as much interested in the men who came first as those who came at the last, or those who came in the meridian of time. Men were just as valuable in the beginning as they were in the days of the Savior; and they are just as valuable now as they were in the beginning or at the time of the Savior; it will be so to the end, and the children of God are innumerable. And this is a great work, of populating the earth, bringing the family of God here to dwell and giving them opportunities. Of course there are plenty of other opportunities, there have been and will be throughout all the ages of

eternity. This is not the only work of the Lord—this is only one section, one department of the Lord's work, but it is very important, very remarkable, and those of His family who come here will be very numerous, but there will be plenty more for other worlds like this hereafter without number. There will be no dearth of worlds, no dearth of spirits, no dearth of space, no dearth of light, intelligence and opportunities for the development of human kind who have always been and who always will be.

My brethren and sisters, let us be true to this cause. We Latter-day Saints are few, only a handful of people in a world of many millions, but we have been gathered together and entrusted with this great and remarkable work. Let us be faithful and do our duty well, so that in a few years when we depart and go to the other side, it may be said of us that we have been true and faithful, that we have fought a good fight.

Now in regard to keeping the commandments of the Lord, being temperate and living up to His laws in all things—I want to make this impression upon this body of people, upon these elders and sisters here today: The leading brethren do not want to be lonesome in keeping the commandments of God. We want you to be temperate as we are temperate. It is not any more important that we should keep the commandments of God than that you should keep them. You must be upright, temperate, honest and conscientious. It is not enough for me and my family to do the will of the Lord. You, my brethren and sisters, and your children, your neighbors and kindred, and all who are Latter-day Saints should keep

the commandments of the Lord, and then it will not be lonesome for us. We want your help. We want your support. We want you to minister and labor with us. When the President was speaking of the Lesser Priesthood, I was reminded that not long ago there came into my home two Teachers and a Deacon. I think it was the first time I had had a Deacon come to visit me. I would like you to remember that the lesser Priesthood has a ministry. Any man who bears this Priesthood, any part of it, either the lesser Priesthood or the Melchisedek Priesthood, has a ministry, and the Lord requires that that ministry should be magnified and honored. The way should be opened so that these boys may be given a chance, that they may be employed and have their ministry as Teachers, for it is their duty to labor and assist the Teachers in all things. The Priests also should perform their duties in the homes of the people, that the people may be stirred up, not only in regard to temperance, but in regard to the principle of prayer, that men and women shall be taught to pray, that they may know how to pray, and have courage to pray, that in their prayers they may stand committed before the Lord to keep His commandments. Be sure that you live in such a way that when you pray, you can say: Father, I have done Thy will this day. Start out your prayer like that. Live so that you will be able to tell the Lord that you have done exactly right that you have not done anything that is wrong. Tell the Lord that and tell the truth, and I say to you that you can't ask the Lord a thing you ought to have, that is reasonable at all, that He will not give. Keep His commandments, then

open your hearts to the Lord and ask Him for what you need, and He will grant it unto you.

God bless you, my brethren and sisters. May His Spirit fill all our hearts, and may we go from this conference strengthened, and established, and fortified so that we shall never fail but that we may be successful in the service of God through Jesus Christ. Amen.

A soprano solo, "Oh Shining Light," was rendered by Sister Clorinda Poulton.

ELDER JOHN HENRY SMITH.

Influence of sweet song inspires to good resolutions.—Necessity for strict compliance with correct principles.—Temperance generally observed by the Saints.—Satisfying comprehensiveness of the true Gospel.—Joy in the doctrine that all infants are saved.—Proud and grateful to be associated with God's great work.

I desire that I may possess the good spirit that has been enjoyed by the brethren who have spoken unto us thus far, during the conference. In order that I may do so I would like to read two or three verses from that wonderful hymn written by Brother Phelps:

"There is no end to virtue;
There is no end to might;
There is no end to wisdom;
There is no end to light;

"There is no end to union;
There is no end to youth;
There is no end to priesthood;
There is no end to truth;

"There is no end to glory;
There is no end to love;
There is no end to being:—
Grim death reigns not above."

I congratulate you, my brethren and sisters, on your ability to be

in attendance upon this conference, that you have found the time and the means, and have had inclination to be present to commemorate this wonderful day. To me it is among the memorable days of my life, from the fact that it commemorates the birthday of my oldest living son, and also one of my wedding days.

I am happy in the privilege of attending this conference and receiving the impress of the spirit, in the songs rendered by the choir, as well as the solo given by our sister, to which we have just listened. The touch of inspiration that reaches us from this source gladdens and sweetens these gatherings, and causes us to reflect, probably more seriously and more thoroughly upon our condition. We are inclined to weigh with thoughtfulness the possibilities of our conduct in the future, as we look backward upon our lives, under the influence of the spirit of song. I presume resolutions have been made by every man and woman present, many times in their past lives, as they have felt the influence of the spirit of song, or have listened to the words of inspiration that have fallen from the lips of their brethren, that in the future they would make a very earnest and serious endeavor to apply in life the principles and doctrines of the Gospel of the Redeemer. I presume that probably all of those under the sound of my voice, whether members of the Church of Jesus Christ of Latter-day Saints or of any other of the church organizations of the world, have made these resolutions quite frequently in their experiences and many of them, possibly, have hedged quite close to the fulfillment of the covenants,

that they have made in secret conversations with themselves and their Heavenly Father. No doubt the same will be our experience as we depart from this gathering here today, as we weigh the past, as we look into the present, and as we consider and reflect upon the possibilities that are in the future. When we look upon the list of calls that have been made from among our ranks in the past few months, and consider the possibility of such calling coming to us, as soldiers of the cross of the Redeemer, we may well consider with deliberation and thoughtfulness the character of the seed we have sown, as shown in the lives of the children our Father in Heaven has entrusted to our watch-care, and who should have been impressed, by the character of our lives, with regard to the principles of everlasting life. I believe that all the fathers and mothers congregated here today would like to have every child of theirs follow carefully, thoughtfully, and prudently the doctrines which they accepted when they embraced the Gospel of the Redeemer. We would be most happy if the moral principles that it has been our purpose to implant in the minds of our fellow-men, as heralds of righteousness, shall have made an impress upon their minds, as well as upon our own, so completely and thoroughly that there would not arise a necessity for words of warning and counsel, such as we continue to give concerning the problems involved in this latter-day Gospel. With all our success, and with all the efforts we have made to implant these truths in the souls of our children, and notwithstanding the efforts we have put forth to establish these principles in the minds of

our fellows, we note conditions existing that are not quite in harmony with our wishes in regard to these matters. Nor is there a proper consideration of these problems to be found sufficiently in the minds of those who have possibly received the impress of this great mission of the latter-days, and who still cling to the truth, but who fail to apply its doctrines as completely as they might in their lives, and in the work that continues to present itself before them.

Our attention has often been called to this principle of temperance, upon which President Smith and the brethren spoke this morning, and to which President Lyman has referred this afternoon. How deeply it should have made its lodgment in our souls. How thoroughly its impress should have been stamped upon the lives of our children. How completely we should have observed this law, that in the fulfillment of our duty in this respect our example might have impressed our fellow-men wherever, in the providences of our Heavenly Father, it has been our duty to labor and minister. It has made its impress, probably, in wider circles than we sometimes imagine, but how much more extensive would its influence have been among the children of men, as the result of our companionship, if we had received of it in the spirit thereof. If there had been a more thoughtful application of this principle in the conduct of our daily lives, its power for good would probably have spread much further than it has done. But, it is not my purpose to continue my talk upon this subject, except to say that I believe, in proportion to our numbers, we have observed this law of temperance

more fully than the people of the world. I believe that the Latter-day Saints, taken as a whole, whether located within the state of Utah or beyond the borders in the various states of our Union, in the Republic of Mexico or the Dominion of Canada, or among the governments of the world, a larger proportion of them have applied the principles of temperance, along the lines marked out by our Heavenly Father, than you will find in a like number of people anywhere in the world. It is true there are many thousands of good men and women in every land and clime whose hearts have been so fully given to respect and reverence for the Divine Master and His teachings, that they have largely applied these moral principles in their lives. There are many people who have accepted these doctrines, but when we come to consider their impress upon a whole community, I believe that these principles have sunk deeper into our hearts than they have into the hearts of any other people. I trust that in the future, guarding our own rights and the rights and liberties of our fellows, we shall seek fully and thoroughly to obey the Spirit of our Heavenly Father in regard to this matter of temperance, and that through our companionship its impress shall be felt among all classes of people with whom it shall be our privilege to mingle.

My brethren and sisters, I think the young people of the Latter-day Saints should rejoice, indeed, in the privileges that have been theirs. No matter where they are found, or how far they may have drifted from the path of rectitude and temperance, I do not think that any of them will ever be able to say that

the doctrines of the Church, of which their parents were members, did not impress upon their minds the importance of righteous living. The aim of the Church has been to teach the best that could be found and to implant in the hearts of its members such ideals that, seeking to approximate the conditions presented by those ideals, they might be in advance of conditions found among others with whom they have mingled. To me there is no scheme presented to mortals, in the world's history, which presents so bright a prospect as the system given to us and known as the Gospel of the Redeemer. There is nothing in the world which presents to mortals such possibilities and privileges as are given to the Latter-day Saints in that religion which the world calls "Mormonism"—so broad, so complete, so thorough in every detail, and presenting such incomparable possibilities and probabilities.

Just think of one proposition that comes home to the hearts of the mothers who are congregated here this day, under the sound of my voice. Compare their situation with that of the mothers who were believers in the doctrines of Calvin and good old John Knox, when the idea prevailed that infants, by countless thousands, were forever lost, unless, per chance, parents had the foresight and wisdom to have administered to them certain ordinances; and if by any chance those ordinances were not administered their infants were eternally lost. Compare this doctrine with that presented by the boy Joseph Smith, in the introduction of the Gospel in these the latter-days, saying to all the mothers of the world—not to the mothers

of the Latter-day Saints alone, but to the mothers of the Catholic Church, the Protestant Churches the Jewish Church, the Buddhist Church, and the mothers of every denomination in the world: "Your children are redeemed by the blood of Christ, not one of them will be lost." What a beautiful proposition, in its breadth, in its liberality! It comes home with joy and gladness to the motherhood of this organization of which we are members. What a comfort this is to them, when they take their infants to their breasts and care and minister for them. And if any of their babes drop to sleep in death, they realize that these little ones are welcomed by the Redeemer of the world, that they are not outcasts, they will not be found among the unjust, the impure, the vicious who have rejected God and His truth.

We are taught that every human being, that reaches an understanding of right and wrong, shall be judged upon the basis of his acceptance or rejection of the truth. To every man and woman it is made known clearly and fully that the justice of our Heavenly Father operates in the interest of all His children who have grown to maturity, that all who comprehend right and wrong are accountable for the lives they lead, and in the end they shall be called upon to answer for their actions, whether they be good or evil. Upon the opening of the books where the facts of their lives are recorded, they will be judged according to their works and their understanding of right and wrong. We cannot go through the world in recklessness, in viciousness, in impurity, injustice, doing wrong, trampling be-

neath our feet every principle of righteousness, and then think that by declaring with our last breath that we believe in the Redeemer of the world, that the door-way to heaven will be opened to us. Think of these things you "Mormon" boys and girls, when people talk of the breadth of the doctrines of the sectarian world, and condemn, and brand with infamy the doctrines and system introduced through the providences of our God, by the declaration of the Father Himself, in the introduction of His Son and in the bestowal of the keys of everlasting life.

President Winder spoke to us this morning of the great work being accomplished in the temples, in behalf of the millions that have died without a knowledge of the Redeemer of the world, without an understanding sense of the purpose of His Gospel, without a knowledge of these glorious buildings dedicated to our God, wherein work is performed for the salvation of the dead, and clustering under the Gospel of the Redeemer all those for whom these ordinances shall be administered.

Why need any Mormon boy or girl in the world hang the head when men brand with infamy, and lack of liberality, or lack of worth, or power or goodness, a system that makes men pure and clean, by the gift of God, redeems them by His blood and crowns them with everlasting life? Why should we bow our heads, or be ashamed of a cause which aims at the establishment of righteousness, and teaches that, under the laws of God, we shall all be judged according to our individual works? Shall we find fault with the justice and mercy

of our God, when His great plan, as revealed to us, provides for the redemption of millions who have gone before without a knowledge of His Gospel, and to whom the witness of the Spirit had not come? He says to those who are living: Do your duty in harmony with the principles of righteousness, then the key of knowledge shall be turned, and the thousands who have gone before shall hear and accept the Gospel in the spirit world; the justice of our Father thus exhibiting itself for them as for us.

My friends, especially you younger people who are under the sound of my voice, I ask you to weigh these propositions, study these principles. Standing in your presence and feeling the impress of the Spirit and the nature of this great work, I declare to you that in all the schemes and devices that have come to the understanding of men through their own skill, through their own wisdom, and light, and knowledge, there is nothing which can be compared to it. Everything else in the world sinks into insignificance when we think of this wonderful plan of life and salvation which has been restored to earth in our day. There is no truth in the world, whether in the sciences of men or from the revelations of God, but what is part and parcel of the Gospel which the Redeemer has given to us. I bear you my witness to its truth, and implore your thoughtful consideration of it. I trust that these younger people will weigh its possibilities, that they will keep themselves pure and unspotted from the world, and fulfil the mission and destiny of genuine, earnest, devoted and thorough-go-

ing Latter-day Saints. May peace abound with you all, is my prayer, in the name of Jesus. Amen.

ELDER HEBER J. GRANT.

Evidences of increased faith.—Financial and moral advantages in obeying Word of Wisdom.—Zion's people tried, but all is well.

It is always a pleasure to me to meet with the Latter-day Saints. I have listened with interest to the remarks that have been made by those who have preceded me in this Conference; and while I stand before you today, I desire that all I say may be for our mutual benefit. I trust that it may be calculated in its nature to inspire us with a determination to press forward, and discharge the duties and obligations resting upon us as Latter-day Saints.

I feel to rejoice in the splendid condition of the Church at home and abroad. I rejoice that the galileers here this morning, and this afternoon, have been the largest that I ever remember to have seen in the first meetings of our Conference. It is an evidence to me that the Latter-day Saints are interested in the Gospel, that they are anxious to hear what may be said to them by those who shall speak during the Conference. If there is any one thing more than another that is not calculated to inspire a speaker, it is the privilege of talking to empty benches. I have had that privilege, in years gone by, when speaking in the first meeting of our Conference. The gallery was not often opened, and the body of the house more than held the congregation, years ago. Therefore, I am very happy indeed to

see this large gathering. To me it is an evidence of improvement among the Latter-day Saints; it indicates a growth of their faith, and of their interest in the teachings of the servants of the Lord.

Three weeks ago, I had the privilege of speaking from this stand to the people who were assembled, and I devoted nearly the entire time to quotations from the Doctrine and Covenants, from the Word of Wisdom, and from the leaves of the journal of an old criminal lawyer. My remarks were all upon the subject of temperance. I read to the audience a statement that the drink-bill in Great Britain amounted to over \$800,000,000 a year; and other items, showing that the drink-bill in America was fully up to the average of the people of Great Britain. The Lord has said that the Word of Wisdom was given to the people for their temporal salvation, and when you and I stop to reflect upon the fact that tea, coffee, tobacco, and liquor, with the exception of the small amount manufactured in our state, all comes from a distance, and that every dollar expended in breaking the Word of Wisdom goes out of this country, never to come back, with nothing in exchange for it, and when we realize that the profits of all the sugar factories in Utah would not begin to compare in amount with the wasted money thus sent away, it does seem to me that our financial sense ought to teach us to obey this law of God. I have no hesitation in saying that if the Latter-day Saints had obeyed the Word of Wisdom, as a people, from the day they entered these valleys until the present time, that this would be the wealthiest state west of the Mississippi River, from which neighborhood our fathers were driven.

Money accumulates very rapidly when it is allowed to remain in any country, and goes from pocket to pocket, or is compounded from year to year. All the money that has been spent for the breaking of the Word of Wisdom, during the sixty years that we have been in this country,—almost every single, solitary dollar of it, might have been retained in this community, it might have been here accumulating and multiplying, and growing all the time.

In the article which I read here three weeks ago, this man announced that he had been a criminal lawyer for more than thirty years; that he had defended sixty-two men who had been accused of murder, and that forty-nine out of the sixty-two murders were committed because of the use of strong drink. He announced that he had defended a boy for killing his own brother; that he had defended a son for killing his own father; that he had defended a husband for killing his wife; that he had defended a mother for killing her child. Then he asks this question: "Is there anyone who would, for one moment, presume that these murders were committed because of the natural inclination of the people?" And he went on to show that in these cases he had brought witnesses forward to prove that these people had committed these crimes under the maddening influence of drink.*

Now, the Lord has said to the Latter-day Saints that it is not good for us to partake of strong drink. Let us, as Latter-day Saints, show to the world, by our good deeds, that we believe in the teachings of our Heavenly Father; let us, by observing the Word of Wisdom, set an example before the world that shall command the admiration of

our fellows. I want to say to the young people that, as a cold-blooded business proposition, as an investment, there is nothing that will give a young man more credit, or better standing in the world, than to obey this simple law of God. Many of the greatest corporations, employing thousands of men, will not employ a man who smokes; neither will they employ a man who drinks. They are beginning to find out that men who drink, who smoke, and break these commandments that the Lord has given to the Latter-day Saints, lack the intellect, lack the physical strength, and the moral character which is so necessary to efficient service. They discover that those who break these laws of God are not so capable in the performance of any labor as are those who keep these laws. Now, let us fit and qualify ourselves morally, intellectually, and physically, that we may be able to fulfill every duty and obligation in all the walks of life. Let us have this capital as a part of our reserve; for it will prove to be one of the means by which we can make a success in the battle of life.

I had the privilege, a day or two ago, of attending a little meeting that is held in the temple-annex, just before those who work in the temple enter that sacred building. On that occasion, I read the hymn on page 168, it having first been sung by the choir; and, as Brother Smith was reading the hymn, "If You Could Hie to Kolob," I decided to read it to the audience here today:

"Zion stands with hills surrounded—
Zion, kept by power divine;
All her foes shall be confounded,
Though the world in arms combine;
Happy Zion,
What a favored lot is thine!

"Every human tie may perish,
 Friend to friend unfaithful prove,
 Mothers cease their own to cherish,
 Heaven and earth at last remove;
 But no changes
 Can attend Jehovah's love.

"In the furnace God may prove thee,
 Thence to bring thee forth more
 bright,
 But can never cease to love thee,
 Thou art precious in His sight;
 God is with thee;
 Thou shalt triumph in His might."

This was the favorite hymn of the late President Lorenzo Snow, and there never was a time in his life when he doubted for one moment that her foes should be confounded; he never doubted for one moment that, although in the furnace God might prove us, He would thence bring us forth more bright.

This hymn reminds me of another, that I did not intend to read but I will:

"ZION PROSPERS, ALL IS WELL.

O awake! my slumb'ring minstrel,
 Let my harp forget its spell;
 Say, O say, in sweetest accents,
 Zion prospers, all is well.

"Strike a chord unknown to sadness,
 Strike, and let its numbers tell,
 In celestial tones of gladness,
 Zions prospers, all is well.

"Zion's welfare is my portion,
 And I feel my bosom swell
 With a warm, divine emotion,
 When she prospers, all is well.

"Zion, lo! thy day is dawning,
 Though the darksome shadows swell,
 Faith and hope prelude the morning;
 Thou art prospering, all is well.

"Thy swift messengers are treading
 Thy high courts where princes dwell,
 And thy glorious light is spreading;
 Zion prospers, all is well."

There is no question in my mind that Zion prospers, and that all is well. I rejoice when I read these

inspired words which were written by the late Eliza R. Snow. I believe, as was said here this morning, that the Church of Jesus Christ of Latter-day Saints was never in a better condition than it is today, spiritually, and temporally, and every way. During the last year, I have had the privilege of traveling in many stakes of Zion, and I believe that the presidents of stakes, the high councilors, the bishops of wards, and the teachers are more energetic, more diligent in keeping the commandments of God, and in teaching their people to live the laws of God, than they ever have been before. I believe that the auxiliary organizations of this Church are in a flourishing condition, from the Relief Society down to the Primary Association. I believe that the Latter-day Saints as a people are taking more interest in the Gospel of Jesus Christ, and are striving to carry out the commandments of the Lord more perfectly than they have ever done before. I rejoice in this fact; I rejoice that the people love the Gospel; that they desire the advancement of the work of God upon the earth, and that they are anxious to so order their lives that the example which they set shall be worthy of the imitation of all men.

I want to bear witness here today that no man or woman ever lived, who kept the commandments of God and lived according to the teachings of the Gospel of Jesus Christ, whose example was not worthy of the imitation of all men and all women, in any land, and in any clime. This Gospel of Jesus Christ, which you and I have embraced, is in very deed the plan of life and salvation. It is in very deed the Gospel revealed again to the earth. It is the same Gospel that

was proclaimed by our Lord and Master, Jesus Christ; and He gave His life in testimony of the same. And the lives of our Prophet and Patriarch were given as a witness to the divinity of the work in which we are engaged. For seventy-eight years this Gospel has been proclaimed to the world without money, without price. Freely we have received, and freely we have given to the world.

May God give us the light and inspiration of His spirit as our constant guide and companion. May

we be Latter-day Saints in very deed, is my prayer and desire, and I ask it in the name of Jesus Christ. Amen.

The choir sang the anthem, "Lift up the voice in singing."

Conference was adjourned until Sunday, April 5th, at 10 a. m., to meet in the Tabernacle and in the Assembly Hall.

Benediction was pronounced by Bishop Charles W. Nibley.

SECOND DAY.

In the Tabernacle, Sunday, April 5th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The choir sang the hymn beginning:

Hark! listen to the trumpeters!

They sound for volunteers,
On Zion's bright and flowery mount
Behold the officers.

Prayer was offered by Elder Andrew Kimball.

The choir sang the hymn:

Ye simple souls who stray
Far from the path of peace,
That lonely, unfrequented way
To life and happiness.

ELDER RUDGER CLAWSON.

A gathering of the Priesthood described and analyzed.—The spirit of the Priesthood delineated.

My Brothers and Sisters: If there is anything in the world that will cause one to feel timid, it is in facing a congregation of this character and magnitude, wherein the hosts of Israel are assembled to worship before the Lord. I trust that you will give me your faith and prayers that I may be sustained by the Lord in the remarks which I shall make.

We had a very remarkable gathering in this building last evening. It was a meeting of the Priesthood of the Church. There were present 1389 souls, possibly as great a gathering of this character as we have ever held in the Church. I think

it was. A stranger sitting in our midst last evening would doubtless have said: Yes, this is a gathering of your Priesthood. It seems to me that it is a very heterogeneous body of men. The answer to that remark would be: No, it is not a heterogeneous body, but a homogeneous body. If the word had come from the presiding officer of the meeting, there would have been an immediate re-arrangement. The brethren would have divided and sub-divided into groups, until we should have had quite a variety of councils presiding authorities and quorums of the Holy Priesthood, varied as to number, but homogeneous in purpose, in sentiment, and in faith. And if the stranger had sought to discover the identity of these various councils and quorums of the Priesthood, he would have found: first, three great presiding High-Priests, the Presidency of the Church, whose jurisdiction in the Church is supreme, and from whose decision there is no appeal. The Lord has so ordained it. He would have discovered the quorum of the Twelve Apostles, whose authority and jurisdiction reach out into the fifty-six stakes of Zion, and into the world, a body of men who labor directly under the authority of the First Presidency. He would have discovered the council of the Seven Presidents of Seventies, whose jurisdiction and authority extend to an army of Seventies throughout the Church, numbering about ten thousand. He would have discovered the Presiding Patriarch, with a body

of Patriarchs, whose jurisdiction extends to spiritual blessings in the Church. He would have discovered the presidents of stakes, coming from localities in all directions and all parts of the Church, representing fifty-six great stakes of Zion, whose authority is very great and far-reaching in its character, and who preside in a general way, over the quorums of the High Priests and the Elders of the Church, and the Bishopric of the wards and the lesser Priesthood. He would have discovered the bishops of the wards coming from something like 652 organized wards in the stakes of Zion. These men who are denominated as common judges in Israel, are appointed to act as fathers of the people and ministry not only in spiritual affairs, also in temporal matters, to give counsel, and direct, to look after the poor, and see that no iniquity abounds in the Church. He would have discovered numerous quorums or bodies of men such as High-Priests, Seventies, Elders, Priests, Teachers and Deacons. The stranger would also have discovered that if this vast body of men had been called into action, every man would know perfectly the scope of his authority and the character of his duty. They would move in a solid phalanx, there would be no confusion, no disorder, no stubbornness of spirit. This is what the stranger would have discovered. Such, my brethren and sisters, is the Priesthood of the Church of God. It is the result of seventy-eight years of training under the inspiration of the Spirit of the Lord, which is the spirit of order; it is the spirit of obedience, the spirit of united action, the spirit of harmony and oneness of purpose.

The opening song that was given last night will be found on page 28 of the Hymn Book. The words of the first verse are as follows:

"God moves in a mysterious way,
His wonders to perform,
He plants his footsteps in the sea
And rides upon the storm."

The thought occurred to me, expressed by Bishop Nibley in his remarks last evening, that nowhere in the wide world beyond our borders could such a body of men be brought together as were those assembled in this building last evening. During the meeting, the following song was sung:

"Praise to the man who communed with
with Jehovah;
Jesus anointed that Prophet and Seer,
Blessed to open the last dispensation;
Kings shall extol him and nations revere.

Hail to the Prophet, ascended to heaven;
Traitors and tyrants now fight him in
in vain;
Mingling with Gods, he can plan for his
brethren;
Death cannot conquer the hero again.

Praise to his mem'ry, he died as a
martyr;
Honored and blest be his ever great
name:

Long shall his blood, which was shed
by assassins,
Stain Illinois, while the earth lauds
his fame.

Great is his glory, and endless his
Priesthood;
Ever and ever the keys he will hold;
Faithful and true, he will enter his
kingdom,
Crowned in the midst of the Prophets
of old.

Sacrifice brings forth the blessings of
heaven;

Earth must atone for the blood of that
man;

Wake up the world for the conflict of
justice:

Millions shall know "Brother Joseph"
again."

I want to say to you, brethren and sisters, that the spirit aroused by the singing of that hymn last evening in the priesthood meeting and in the meetings of the general assemblies of the Church is a spirit which is unconquerable. I do not say this in an offensive way. It is the spirit that stands for peace, for good order, for virtue, for temperance, for justice and for truth. I tell you, brethren and sisters, it is the spirit that burned in the heart of the prophet, when he declared to the world that he had seen the Father and the Son. And he made this declaration in the face of the opposition of the world, and against the sentiment and the faith of the world. When he would not recant, or take back the announcement or say that he had been deceived, he was hunted like a wild beast. He was driven from pillar to post. He was dragged before the courts time and time again, and on every occasion was discharged for lack of evidence, such evidence as the enemy wanted to convict him, until finally the great prophet of this dispensation, with his brother Hyrum Smith, were lured into the confines of the Carthage jail, and there suffered martyrdom. It is the spirit that fired the heart of Brigham Young when he led the Pioneers across the desert, and into these mountains, and established them here to become a great and mighty people in the Rocky Mountains, in fulfillment of the prediction of the martyred prophet. It is the spirit that burned in the heart of John Taylor, the champion of truth, a man of courage and of unyielding faith. It is the spirit that burned in the heart of Wilford Woodruff, the intrepid missionary of the Church,

the man who carried the Gospel to the nations of the earth, with a spirit that could not be wearied, a spirit that could not be discouraged and which knew no failure; a mighty man of Israel. It is the spirit that burned in Lorenzo Snow, who, like his predecessor, also carried the Gospel to the nations and kingdoms of the world, and in whose heart, when he came to the presidency of the Church, burned a great desire, a great longing, to see the Church freed from the bondage of debt. He inaugurated that great work. It is the spirit, brethren and sisters, that burns in our present leader, the Prophet of God, and a man of mighty faith, a man of integrity a man who loves his people and who is beloved of his people almost as no man who has preceded him in that office. He has lived to carry on that glorious work of relieving the Church of its obligations, and he lives today, to see the consummation, and, in fact, to bring about the final consummation of that glorious undertaking. I say, my brethren and sisters, the Lord God of heaven bless our leader, and bless the Priesthood of the Church. May He bless the Saints, the people of God, that we may go on from one victory to another, without fear, without trepidation, putting our trust in the arm of Jehovah. I pray that His blessings may continue with us and that His Spirit may abide in our hearts, and rest down mightily upon us during the progress of this great conference of His people, which I ask, in the name of Jesus. Amen.

Prof. Charles Kent's male chorus rendered a selection entitled "Nearer to Thee."

ELDER HYRUM M. SMITH.

Saints desire to learn truth, and govern themselves by God's word.—The Church authorities faithful guides to the people.

It is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," and it is further written that, "Every person that belongeth to the Church of Christ shall observe and keep all of the commandments and covenants of the Church." While I presume all of us have not arrived at that stage where we are living according to every word that has proceeded out of the mouth of God; while we are not all observing to keep all of the commandments and covenants of the Church, nevertheless I believe there is a strong desire on the part of the Latter-day Saints to live as near as possible to the words which have been spoken by the mouth of God unto the people. From the testimony of President Smith yesterday morning, it is evident the Saints are improving every year. Each year we are growing a little better, living a little closer to the Gospel of Jesus Christ, keeping the commandments of the Lord a little more fully, and remaining true to the covenants we have made within the Church. This congregation is an evidence that the Latter-day Saints are not content to live by bread alone, but that they are exceedingly desirous of hearing the word of God. Hence we have come up in vast numbers to this conference, that we might hear the word of the Lord as it shall be given unto us through the Lord's servants; and we will not have come in vain. We have never yet come up in vain, but each time that we have gathered in our general conferences we

have received the word of God, and we have received it, too, in open hearts, after which we have gone home and carried into effect, in a measure, that word.

It is the truth we love; it is the truth we seek; and we believe there are no men who are better acquainted with the truths of God than the constituted authorities of His Church. Our belief is verified in the results that have followed the Saints when they have heard and put into practice these truths. "The spirit of truth is of God," declared the Lord to Joseph Smith the Prophet. "I am that spirit of truth, and John bore record of me, saying: He received a fullness of truth, yea even of all the truth. And no man receiveth a fullness unless he keepeth His commandments. He that keepeth the commandments receiveth truth and light until he is glorified in truth and knoweth all things." That is our desire, to keep the commandments of God, and to become acquainted with truth and light. The Lord has said, "He that keepeth the commandments receiveth truth and light until he is glorified and knoweth all things." We want knowledge and wisdom. We want to understand the truth, and understanding the truth rejoice in it. We want to know what the commandments of God are, and knowing them we are determined, as a people, to keep them, that we might come to a knowledge of all truth, even as the Lord Jesus Christ understandeth and knoweth all of the truth. He arrived at that condition through keeping the commandments of God, His Father.

I rejoice in the general faithfulness of the people of the Latter-day Saints. They are indeed, as it were, a city set upon a hill which

cannot be hid, whose light is shining in all the world, and is lighting the feet of those who are seeking the Word of Life. We have been gathered out, and others are being gathered out, from the world and are following in the footsteps of God's servants. I would advise the Latter-day Saints to continue in following the servants of the Lord, who preside in the Church and Kingdom of Christ. Never in the history of the people have the saints gone wrong or gone astray while following the lead of the Presidency and general authorities of the Church of Jesus Christ of Latter-day Saints. Never in the world will the people go wrong or go astray and fall by the wayside, if they will continue to follow the lead of these men of God; and I want to suggest that we look to the Presidency of the Church, and the leading quorums of the Priesthood, as true indicators of the way the Lord would have us walk. They are indeed God's liahona, and if we will discover their spirit in all matters pertaining to the building up of the Kingdom of God, the spread of everlasting truth, and then follow them, we will be right, will prosper, will do as the Lord wishes us to do. We will keep His commandments, and in return shall receive light and truth until we be glorified, and know all things, and are prepared and worthy to dwell with God in Celestial Glory.

May the Lord bless the Saints, that they may ever be willing thus to seek to understand and know the mind and will of God, as it may be indicated unto the people in all things, through the Presidency of the Church; and, having discovered what the Lord wishes, be determined that with all our strength and power we shall go in that way.

This will be a blessed day, a blessed future, for the Saints of the Most High.

God bless the people in the name of Jesus. Amen.

ELDER GEORGE ALBERT SMITH.

Appreciating the importance of the Sacrament.—Reverence and care in its administration.—Scripture teachings concerning the Sacrament.—Sacredness of covenants.

I desire that my words to you may be indicted by the Spirit of our Father in Heaven, for the brief time allotted to a speaker is so valuable that individual opinions are of little worth, except they be inspired of the Lord.

I have rejoiced in being permitted to attend this conference, and in meeting so many of our brethren and sisters. To me it has been a time of refreshing, and I have enjoyed, more than I can tell, the instructions and spirit of the Conference.

It is my privilege to travel and visit from place to place in the Church, and among the evidences of faithfulness that I have observed, in many places, is the increased attendance of the members of the Church in their sacrament meetings. I feel that a comprehension of the sacredness of the sacrament of the Lord's Supper is important to the members of the Church. We partake of physical food—that is, we partake of bread and water etc., to nourish the physical body. It is just as necessary that we partake of the emblems of the body and blood of our risen Lord to increase our spiritual strength. It is observed that men and women who go from year to year without partaking

of the Lord's Supper, gradually lose the Spirit of our Heavenly Father; they forfeit its companionship where they have had opportunity to participate in that blessing, but have failed to take advantage of it. The sacrament is of great importance. The Lord Himself ordained that we partake of these emblems. There are many people who believe it is necessary to be baptized, and to have other ordinances of the Gospel performed in their behalf, and yet they become indifferent and careless regarding the sacrament of the Lord's Supper. It was regarded of such importance by our Father in Heaven that, through His beloved Son, and the apostles and prophets, as recorded in the scriptures, the Saints were admonished to partake of it regularly. Three of the evangelists refer to it, and we find that the scripture, in many places, teaches the importance of it, as it was taught by the Lord Himself when He dwelt in the flesh. Our Father in Heaven does not give us commandments or advice that are not of importance. He teaches us for our uplifting, for our growth and development, and if we will follow His counsel it will prepare us to go back into His presence. So I rejoice that the Saints are more faithful in observing this requirement of our Father. Each Sabbath day we are expected to meet together and partake of the emblems of the body and blood of our risen Redeemer. I have turned to a passage of scripture in the 11th chapter of First Corinthians, beginning with the 23rd verse, which reads as follows:

"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread:

"And when He had given thanks, He brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me.

"After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come.

"Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

"But let a man examine himself, and so let him eat of that bread, and drink of that cup.

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

"For this cause many are weak and sickly among you, and many sleep."

When I remember these words that have been given to us as the revelation of our Fathers' will, I rejoice when I find our brethren and sisters coming to the sanctuary and partaking of these emblems as indicated—worthily; but I desire to call your attention to the fact that there is danger if we do it unworthily. Before partaking of this sacrament, our hearts should be pure; our hands should be clean; we should be divested of all enmity toward our associates; we should be at peace with our fellow men; and we should have in our hearts a desire to do the will of our Father and to keep all of His commandments. If we do this, partaking of the sacrament will be a blessing to us and will renew our spiritual strength.

In connection with this matter, I note that there is a great improvement among us as a people. I believe our understanding of the importance of this requirement is increasing and becoming better all the

time; that we are more particular to have the vessels bearing these emblems scrupulously clean, and that everything pertaining to the sacrament is as our Father in Heaven would have it—clean, sweet, and pure.

The Lord has indicated the importance of the sacrament in another way. There are certain of the Priesthood who are not permitted to officiate in this ordinance. The Deacon or Teacher may not administer the sacrament, and those who bear no Priesthood, cannot act in this capacity. The Lord has certainly emphasized its importance by designating those who may officiate. Our people have been taught to take the sacrament with the right hand; we believe that is appropriate, and proper, and acceptable to our Father. The sacrament should not be accepted with a gloved hand; nobody should receive it in that irreverent manner. We should partake of it in humility, with preparation of clean hands and pure hearts, and with a desire to be acceptable to our Father; then we will receive it worthily, and rejoice in the blessing that comes to us by reason of it.

The Lord has spoken regarding this matter in the Scripture; I refer to the Bible, Book of Mormon, and the Doctrine and Covenants. I find in the Book of Mormon, chapter 9, that Mormon, while teaching the people, admonishes them as follows:

"See that ye are not baptized unworthily; see that ye partake not of the sacrament of Christ unworthily."

He thought it was of sufficient importance to emphasize it, and thus he taught the people in regard thereto.

We also find reference to this matter in the 18th chapter of Third Nephi, where the Savior is instructing the people on this continent, just as He had taught His disciples in the old world to observe the sacrament. It reads as follows:

"And when the multitude had eaten and were filled, He said unto the disciples, behold there shall one be ordained among you, and to him will I give power that he shall break bread, and bless it, and give it unto the people of my Church, unto all those who shall believe and be baptized in my name.

"And this shall ye always observe to do, even as I have done, even as I have broken bread, and blessed it, and gave it unto you."

We believe that the sacrament is not the literal body and blood of our Lord; in other words, we do not believe in the doctrine of Transubstantiation. The next verse reads as follows

"And this shall ye do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father, that ye do always remember me. And if ye do always remember me, ye shall have my Spirit to be with you."

So the Master taught, and there are other things in this chapter, pertaining to the same matter, that I will not take time to read. In addition to that, we find that in our own day the Lord has given us revelation upon that subject. In section 20 of the Doctrine and Covenants, the Lord gives unto us instructions upon the matter. In that revelation, beginning with the 75th verse, He says:

"It is expedient that the church meet together often to partake of bread and wine in the remembrance of the Lord Jesus;

"And the elder or priest shall administer it; and after this manner shall he

administer it—he shall kneel, with the church” [It does not say that the church must kneel, but he shall kneel with the Church] “and call upon the Father in solemn prayer, saying—”

Note the beautiful prayer that follows. It is the same as that contained in the Book of Mormon, with the exception of one single word:

“O God, the eternal Father, we ask Thee, in the name of Thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto Thee, O God, the eternal Father, that they are willing to take upon them the name of Thy Son, and always remember Him and keep His commandments which He has given them, that they may always have His Spirit to be with them. Amen.”

The prayer and blessing upon the water is somewhat similar. How sacred, how profoundly sacred, are the thoughts expressed in the sacrament prayer. I admonish you, my brethren, that when we officiate in administering the sacrament, we repeat, if possible, the exact words given by revelation, and that we do so with the Spirit of the Lord. When we repeat these prayers, we should feel the sentiments expressed by the words that we speak. Then I say also to those who partake of the sacrament, we should consider seriously the covenants we make with our Father. Let us pay strict attention to those covenants, and let us see to it that we eat and drink worthily, for the blessings of our souls and for the increase of our spiritual strength. These blessings are for you, my brethren and sisters, who are of the household of faith. Let us appreciate them, and live worthy of them, that by our lives we may exemplify our belief. Let none of us be under con-

demnation by partaking of the sacrament unworthily, thereby being deprived of the companionship of the Spirit of our Father.

May the Lord bless us; may His Spirit continue to be poured out upon us. May we love each other, as our Father commanded that we should do. If we can partake of the sacrament worthily, we can love each other, even as our Father has ordained; remembering that He has said unto us: “If ye are not one, ye are not mine.” May we be one. May we be His in very deed—exemplars of His cause and His truth, ever ready to teach and expound it in kindness and love, to the convincing of His children who know not of it. Let us teach them the truth by precept and example, so that, by reason of our faithfulness in so doing, our skirts may be rid of the blood of the generation in which we live; and when we go to our eternal home, may we be welcome there because of our labor in the interest of our Father’s children.

May the Lord add His blessings, and His peace be upon us, is my prayer in the name of Jesus Christ. Amen.

ELDER GEORGE F. RICHARDS.

No perfect building can be erected from a variety of plans.—One perfect plan of salvation devised by the Great Architect. — “Mormonism” includes God’s plan of salvation, the greatest thing in the world.—“Mormonism” is built upon the immovable rock of revelation.

My brethren and sisters: For several days I have been contracting a cold which this morning has reached that stage which renders my voice hoarse and unnatural, and

I have some fears that I will not be able to make this vast congregation hear all that I say. I have, too, some anxiety with reference to what I shall say upon this occasion; for I realize that the time is very valuable, where so very many Latter-day Saints are assembled together for the purpose of receiving instruction.

During the meetings of this Conference, however, there has been a thought in my mind which I would like to develop in a measure before you, if I can enjoy the Spirit of the Lord. I wish to say, in beginning that I am heartily in accord with all the sentiments which have been expressed by my brethren at the meetings of this Conference. They have spoken words of praise for the faithfulness of the Latter-day Saints, as well as words of inspiration to the people.

I will read the 28th and 29th verses of the 14th chapter of Luke:

"For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?"

"Lest, haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him."

The use which the Savior makes of this figure is different from that which I design to use it for. The Savior here implies that it would be very unwise indeed for a person to undertake the building of a tower, or a structure of any kind, without first having planned and made an estimate of the cost, and determined in advance whether he would be able to meet the expense to build the structure. I say, the words of the Savior imply the folly of one undertaking such a structure without having first made the plans. No reference is made here

to plans, but I conclude that in order to arrive at the actual cost, or even the approximate cost of the structure, especially if it be complicated, that the plans must first be made.

Now, suppose that one of us is going to erect a beautiful and modern home that would be expensive, that would be complex in its architecture and construction. We would find it necessary to have an architect provide plans and specifications. When those plans were provided, what would you think if other and different plans were submitted, and the individual should start the building, and employ some workmen on one side and some on another, distributing these plans, varied though they must necessarily be,—all these men engaged on the same structure with the thought that there would be eventually a most perfect modern building constructed? Why, you would think, of course, that there was folly in it.

I speak of this to impress upon the minds of the people the necessity of there being harmony of design in any great movement, just as there must be but one design and plan for a building; unless, perchance, those which are added are duplicates.

Then, another point in connection with that. When the plans are all made, the individual who has the plans in hand and understands them, comprehends the work from beginning to end. He may not submit the whole of the plans to any one of his workmen, but, if it were a large building, requiring much time and many laborers, he might give certain details to some of them, and on another part of the structure he would give other details of the general plan to other workmen; but

all would be working together systematically upon the one great plan. In this way, the architect sees all his work, even the end from the beginning. That is the point.

Now, things earthly, we are told, are typical of things Heavenly, and that which comes nearest to perfection here on earth reaches nearer to Heaven, or is more like the things which are Heavenly, which are perfect. So the great plan, the greatest of all plans, which involves the salvation of the human race, and covers a period of at least seventy centuries; with many thousand millions of people, living under different conditions, having different temperaments, different dispositions, and different faiths and desires. This great plan must, of necessity, have had an Architect, and His plan must have been well designed. So we read in the Acts of the Apostles, the 15th chapter, 18th verse:

"Known unto God are all His works from the beginning of the world."

To me, this means that all along down the line all things were known by the Lord, the Great Architect, even the end from the beginning. By reason of this knowledge, the result of a definite and well-defined plan, He could point out the details of this great work to be accomplished many centuries in the future. Whis is the very thing He has done, for He revealed these things to His apostles and prophets, who have lived from the earliest days of this world's history down to the present time. He is, indeed, the Great Architect, the Sole Builder,—He Himself being, as the Scriptures tell us, "The chief corner stone." He knows whereof He speaks, and it is small

matter for Him to indicate to His workmen, His prophets who have lived upon this earth, any matter of detail pertaining to this great plan.

Now, the other point: if one would consider it folly for a man, having undertaken to erect a large building, to have different plans, perhaps made by different architects, and none of them alike, submitting one plan to one workman, and another plan to another workman engaged in the building of this great structure, and expect to reach symmetry, beauty and perfection when it was completed—if man would consider such a course one of folly, how can he consistently believe that God, the Eternal Father, the Author of the plan of salvation, would give to His children different plans to follow, with the hope that, in the end, they would successfully complete the desired structure? If it would be folly to take such a course with respect to a building, how much more necessary it is to have a definite purpose respecting plans which affect the salvation of the human family. I wish to quote the saying of the Prophet Joseph, which is recorded in his "Gems," found on page 288 of the Compendium. He says: "At the first organization in Heaven we were all present, and saw the Savior chosen and appointed and the plan of salvation made, and we sanctioned it."

While the term "Mormonism" is a misnomer, it is nevertheless a comprehensive term, because it embraces both the Gospel of the Lord Jesus Christ, which is the power of God unto salvation, and also the Church which was instituted as the machinery for the carrying out of His great plans and purposes.

"Mormonism" comprises the great plan of the Creator, and there was no other plan instituted in Heaven for the accomplishment of this great work.—If there were more than one plan we would find confusion in the work of the Lord, but there is not, consequently there is symmetry and beauty, and progress, as our brethern have testified during the meetings of this conference. The confusion in the world concerning the principles of salvation is due to the fact that men, of their own volition, have made plans and doctrines according to their own ideas. Everywhere in the great structure they have attempted to erect they have introduced conflicting ideas, hence the confusion that we see throughout the world today. I want to say to this people, and I say it to the world, for these words will go forth to the world in print, that "Mormonism" is the biggest thing in this wide world. It is of more importance to the children of men today, this wide world over, than anything and everything else combined; because in it is included the law by which the children of men shall be judged.

The Scriptures tell us that until the law came, sin was in the world. But sin is not imputed where there is no law. To me this means that where there is no law there is no judgment. To us, and to all the world to whom "Mormonism" has been proclaimed, has come the law by which the people of the world are to be judged. I want to say to the world to whom "Mormonism" has come, or may come in the future, that it is unto them the savour of life unto life, or of death unto death, according as they receive it and live it, or as they reject it.

The foundation of this work is revelation—Divine revelation from God. On one occasion, Jesus told Peter, "Upon this rock," (the rock of revelation) "will I build my Church; and the gates of hell shall not prevail against it." And so this Church has been built upon the rock of revelation; and it has met the storms; the rains have descended upon it; the floods have come and blown against it from every side; the blasts have not impaired it; it stands because it is founded upon a rock. Neither can these things disturb it,—all the falsehoods, the persecutions, the calumnies, anything or everything that the adversaries of righteousness may inaugurate or wage against this work, only have dashed against it; the winds have the effect of lifting it up and moving it forward. "Mormonism" thrives in adversity; the more we are hounded, the more we are opposed, the more life, energy and zeal is exhibited on the part of the Latter-day Saints. It has come to be a common expression that every time opponents kick "Mormonism" they kick it up hill; which is a veritable truth. "Mormonism" is growing and prospering in the earth, because it is the truth, and truth will not be downed; or, if downed, it will rise again. Truth, like murder, will out, and the world must know it. I thank the Lord that so many of us are engaged as champions of the truth, and we have an assurance of the great destiny of this work.

In the second chapter of Daniel, the prophet refers to the establishment of the Church and Kingdom of God upon the earth in the last days; for the time there indicated in the interpretation of Nebuchadnezzar's dream does refer to the last days. It is written that the God of

Heaven would set up a kingdom which shall never be left to another people, a kingdom which shall not be destroyed; but it shall break in pieces and consume all other kingdoms, and shall stand forever. We are told that it is likened unto a little stone cut out of the mountain without hands. This Church and Kingdom of God had a most humble beginning, but it shall progress, increasing in size and strength, and it shall roll upon that great image, representing the powers of the earth, until it shall be crushed to pieces, and become as the dust of the summer's threshing-floor, which shall be blown to the four winds of heaven. And this kingdom shall roll on and on until it fills the whole earth. The Lord has identified most clearly this Church and Kingdom as being that seen by Daniel. We find it in the 109th Section of the Book of Covenants, 72nd paragraph, where almost the identical words of Daniel are used. The restoring of the Gospel by the visitation of an angel, as predicted by John, upon the Isle of Patmos, has been fulfilled. The Lord established that fact most clearly in the 133rd Section of the Book of Covenants, beginning with the 36th verse. Of these things, the Latter-day Saints are well assured. To doubt the ultimate triumph of "Mormonism" and its glorious destiny, as depicted in the Second Chapter of Daniel, we would have to doubt the word of God as it is given to us in these modern revelations; and it would be necessary for us to repudiate Joseph Smith as a Prophet of this dispensation. But we are assured of the fulfillment of God's word, and we do know that Joseph Smith is a Prophet of God. The Lord has revealed this to us

most clearly; and testimony upon testimony have the Latter-day Saints received from the Lord as they have continued in faithfulness to serve Him. They know whereof they speak when they say that this is the Church of Jesus Christ, established by the power of God, and destined to fill the whole earth, until it shall be known as the Kingdom of God, for Jesus, our Lord, is to come and take charge of His Kingdom and reign as King of kings, and Lord of lords. Through our faithfulness, we have great hope of obtaining eternal inheritance in that Kingdom.

May the Lord add His blessings to the Latter-day Saints, I humbly pray, in the name of Jesus. Amen.

The choir sang the anthem, "In our Redeemer's name."

Conference was adjourned until 2 p. m.

Benediction was pronounced by Elder Lewis W. Shurtliff.

Overflow Meeting.

An overflow session of the Conference was held in the Assembly Hall at 10 a. m. Elder Heber J. Grant presided, and Prof. Charles J. Thomas conducted the singing.

The congregation sang the hymn, "Redeemer of Israel, our only delight."

Prayer was offered by Elder Stewart Eccles.

The congregation sang the hymn, "Come, come ye Saints, no toil nor labor fear."

ELDER GERMAN E. ELLSWORTH

(President of Northern States Mission.)

My brethren and sisters, it gives me pleasure to have the privilege of

standing before you for a few minutes, to briefly report the labors of the Elders laboring in the Northern States mission. I take it that you are more interested in that subject than in any doctrine that I might preach. I feel highly honored in having the privilege of laboring with so many good men and women as are now in the Northern States mission, men and women who are active and faithful in their calling. They are struggling earnestly to magnify that calling before their heavenly Father. We are indeed grateful to God for His wonderful blessings, and we rejoice when we realize how He has opened the way, so that the honorable men of the earth may hear the gospel and read our literature.

As most of you know, in the past three years, we have turned our attention more to the distributing of the Book of Mormon. We find that the dissemination of the Book of Mormon has more than doubled the distribution of other books and tracts. Three years ago we disposed of 1,000 Books of Mormon in our field, and something like 12,000 small books. In 1906, the Books of Mormon increased to 5,000 and our other books to over 20,000. Last year the Elders increased the Book of Mormon distribution to something like 12,500, and increased the ten-cent books to about 58,000. It has opened the door to the homes of hundreds of people, and our Elders feel that the Lord has been with them and has magnified them in their labors. They feel that in taking the Book of Mormon to the doors of the people that they have something important enough to take to the biggest men of the nation. The Lord, speaking to the Prophet Joseph and some of the Elders, in

the eighty-fourth section of the Doctrine and Covenants, seems to have chided them because they had neglected the things they had received, and speaks particularly of the Book of Mormon,—beginning with the fifty-fourth verse, He says:

“And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole Church under condemnation, and this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written.”

The Book of Mormon has been given to the people of this dispensation to bring them nearer to Christ. It is a witness that the Bible is the word of God, and that God has established His Church in this day and time. There is something remarkable about the Book of Mormon, it is a great missionary book. You can open it any place, and the Spirit of the Lord, which accompanies the book, comes upon the people, and they are at once interested.

The missionaries have enjoyed excellent health in the Northern States mission, having had little or no sickness. There is nothing that gives me greater happiness than the manifestations that the Lord has given to me, that He is establishing His work in the earth. I have a testimony that God lives, that Jesus is the Christ, and that Joseph Smith was His prophet, and that our Father has fulfilled, and is fulfilling, the promises to His servants in the missionary field, wherein He said, that He would send His angels before

their face to prepare the way. We are learning every day of our lives that in order to keep pace with the angels that the Lord has sent out to prepare the way, we must work, and work hard. It is my experience that when we are weary in body we feel these messengers are with us, guiding and sustaining us. In the past I believe many of us have neglected the opportunities, and have come long after the way has been prepared, and the hearts of the people have grown cold, but I am glad to say, we are now doing our best, and cheerfully, too, to keep pace with the messengers that have been sent before our face.

The last five weeks we have met all the Elders in the mission, but four, holding nine conferences with them, and laying plans for our summer work. Instead of preaching to the Elders in these conferences we had a short report, and then, in about an hour's talk, laid before them a plan for our summer campaign, and asked them for suggestions. At the close we voted to make the plans laid before them the plans of the conference for our summer's work.

Our plan for the summer is to send a letter to the leading men of the city chosen for our week-end conference. We also expect to send two men ahead of the company of six, to call upon the newspapers and announce our conference as well as place our posters in public places announcing the coming of a company of Elders to hold conference in that town. In going through these cities, we expect to leave as many Books of Mormon, Voices of Warning, Durrants and Cowley's Talks as we can, and also copies of the *Liahona*. We expect to send them away not only with the spirit of the work but also with plenty of

books and literature. We have prepared a tract containing 17 of the songs of Zion which preach a sermon, as it were, of the restoration of the Gospel, and all who will may go home with this collection, having heard some of them. Many learn to love and sing our songs, and music has a wonderful influence.

We have had testimonies in the past year concerning men who have heard their children singing the songs of Zion, and they have been led to wonder from what source they came, and were moved to investigate the Gospel. The Lord has been good to us, and we rejoice in the truth. We rejoice in the manifestations of our Father. We pray that God will continue to bless and prosper Zion, and assist the Saints to send more of their sons and daughters into the mission field that they may learn that God is guiding His work, and that His angels are guiding the elders in their work.

May the prayers of the Saints of Zion be fulfilled upon the heads of our Elders abroad, and upon our leaders at home. May God's special blessings be upon President Joseph F. Smith, upon his counsel and upon the Twelve, that Zion's people may receive through them the blessings they are praying for, and go forth and build up Zion. May the light of Zion guide the honest in the whole earth, to join in preparing the earth for the coming of the Savior, is my prayer in the name of Jesus Christ. Amen.

ELDER NEPHI PRATT.

(President of Northwestern States Mission.)

I have rejoiced greatly in the good spirit that has been upon the

servants of the Lord, and the Saints during this conference. I have been interested in the words of President Ellsworth, and I am glad to hear concerning the successful methods adopted in the mission over which he presides. The missionary fields are better systematized than they have been in years gone by.

In the Northwestern States mission we have had an average of thirty-one Elders during the year ending December 31, 1907, and we baptized a considerable number more good converts than have been baptized in any year since I have presided over that mission. We have received encouragement and blessings, by the accession of some strong men and women, full of faith, who have come into our mission from Zion. I refer particularly to the Nampa branch, in Idaho. The tithes donated by the Saints in our mission are greater than ever before, to the extent of about \$1,230.

We have received many evidences of the divinity of the calling of the Elders. The eyes of the blind have been opened, and sight restored. One individual's lungs were supposed to be gone, it was thought she was dying, but she was restored by the power of faith. We have been blessed with numerous manifestations of the power and gifts of God.

We have visited more of the middle classes (if we should speak of classes in free America) the last year than at any time previously. I would like to repeat to you some sentiments which were expressed to me by Mr. M—, a passenger agent of a railroad and steamship system. He said to me: "There is one man in your community whose ideal life in his home is the most beautiful I ever witnessed. I would

go any time a hundred miles to meet him. I have never seen nobler characters than are his wife and himself and their children. [Now, this is the testimony of a Presbyterian.] In my own religious community, where I am acquainted, I have never seen such faithfulness, such devotion, such perfect truth and goodness as I witnessed in that man's family." This man that he praised is well known to all of you. I won't tell his name, but I exhort you to emulate his example, and let your light so shine that your righteousness and faithfulness may affect your neighbors.

Goodness in the home is the foundation of Zion's prosperity. Cultivate cheerfulness at home. There is no man or woman who cultivates the spirit of affection for the members of their households but that is cheerful. Cheerfulness may be cultivated until the gloomy man starts his liver to working so that biliousness will cease and he will become the glory and the sunshine of his own house. His children, instead of wanting to hide when father comes home, because they feel the oppression of a man who treats them tyrannically, will look to his coming with joy, and the neighbors, seeing the hands of the children held out to a good father, will say, "how beautiful such home government is." The influence of a kind and affectionate father will diffuse itself through every member of his family, and will attract the honorable who see his home life.

I was conversing with a man who is an ear and eye specialist, when I was availing myself of his services, and he told me that he was passing through the trouble of a divorce suit with his wife in court.

He said to me, "It is reputed of your people that they are the most constant, and most faithful to each other of any people in the world. I feel that if I ever desired to be united to a woman again, after my troubles are over, I would like to get a 'Mormon' girl." I answered, "You would have to become a mighty good man if you tried to imitate a 'Mormon' as a husband, you would have to become like the Latter-day Saint in principle, to satisfy a 'Mormon' girl; in fact you would have to receive the doctrines of Jesus Christ as they are revealed in this age."

Our Elders have been working on splendid lines last winter. We changed our plans, and established a system of missionary work in the great towns, so that we have reached more people and accomplished more than at any other time, in the mission's experience. Our Elders are healthy, united, industrious, and happy, and they are abler than they have been. Elders of experience are being sent to the field, who are making themselves felt among the people in the states of the north-west. They visit men of influence in financial and governmental affairs, men who are officials of the state and municipalities. There are more men reading the Book of Mormon in our field than ever before. I allude to men outside of the Church. There is still, however, much indifference which we cannot break through. Many are hard-shelled, as it were. Sometimes the Elders are sneered at, and ordered out of the house, or out of the office of a business man; but business men generally treat us better than the common people do.

We have evidence that the power and blessing of our Father is in-

creasing upon the Elders and upon the Saints. When the Saints are liberal in tithes and offerings, to help build up this kingdom, you may know they are in a healthy condition. God bless you here at home, my brethren and sisters. God bless President Smith. My soul echoes the blessings that have been pronounced upon our president by those who have spoken during this conference. The Saints shall prosper, and God will magnify them. He is magnifying you in the earth and there is not a hand that could be raised, and there is not a weapon that could be formed that can stay this work, from this time henceforth and forever. Whatever the conditions may seem, this work has come to stay. God has revealed it to us, and we know it is true. May God bless you, my brethren and sisters, I ask in the name of Jesus. Amen.

The congregation sang the hymn, "O, say, what is truth?"

ELDER ANDREW JENSON.

I have been requested, under the direction of Apostle Grant, to occupy a speaking position between two presidents of missions and two presidents of stakes. I noticed that particularly in the appointment announced yesterday, and that naturally introduces to my mind the two grand objects that we as Latter-day Saints have in view, or rather, that God had in view in commencing His great work upon the earth in these last days, viz., to preach the Gospel in all the world, on the one hand, and, on the other hand, to build up stakes of Zion—to build up strong places, where the elect from the four quarters of the earth may gather

together to learn more perfectly the ways of the Lord, and walk according to His statutes and commandments. I have discovered by close study of the history of the Church, that whenever conditions at home have been favorable and good, and whenever the sons and daughters of Zion have walked in the paths of righteousness, the spirit of Zion has, naturally been felt for good abroad, among all the nations where missionary fields have been established; and these fields have always flourished better when conditions have been favorable at home, that is, the missionaries who have gone abroad generally carried with them the spirit that prevailed at home. When the gathering places have been what they should be, and when the people at home have prospered in good works, the missionary fields have generally flourished in proportion. There never was a better time in the missionary field than shortly after the Saints had located in these mountains, when the good reports went forth that Zion at last had found a resting place, and that the persecuted people of God of these the last days had finally been brought to a land where they were sheltered by high mountains, far away from the wicked world. The glorious reports that went forth from these valleys in these early days diffused life among the Saints in all the world; and, as I say, at no time in the history of the Church have our missionary labors flourished better than they did in the fifties.

This introduces to us the great principle of gathering, the great principle of the Saints of God, flocking together to places which the Lord designates as gathering places for His people, where they may be properly trained and become what

the Lord intends they should be. This principle goes back to the beginning of creation. You may never have thought of it in that light, but I have. In the beginning, as Moses tells us, the Lord created this beautiful world in which we live, more beautiful, in the beginning, of its existence than it is now. The Lord could consistently look upon "everything that He had made, and behold it was very good." Nevertheless, he planted a garden "eastward in Eden, and there he put the man whom he had formed." This garden then was a choice spot upon this earth where everything was good. The garden of Eden was the first home of man, a choice spot, which the world in vain has tried very hard to locate, but which we, as Latter-day Saints, by the revelations of God, have succeeded in locating. This was in the beginning. A little later, as men began to multiply upon the earth, and some of the inhabitants of the same became wicked and others righteous, the Lord raised up a great Patriarch Enoch, who was commanded to build a city, and to that city the righteous gathered, and in that city the inhabitants conformed their lives to the glorious principles of righteousness until the city became holy enough to be taken up to God. We find that in other instances the people of God were warned to flee from wickedness, and from destruction, as at the time of the deluge, when the people had become so wicked that it was necessary for the Lord to call upon those who would obey Him, in order that they might be preserved, to build an ark in which He kept them from destruction, while the wicked perished in the flood. Of a little later period we read about some "cities on the

plains" afterwards a part of the kingdom of Israel, in which the righteous were commanded to flee from the wicked cities of Sodom and Gomorrah, and seek refuge in the mountains, because the Lord had decided to destroy the wicked cities of the plain.

Shortly after the deluge, too, we find that the Lord decided to confound the language of the people, in order that they might be scattered all over the face of the earth. In this connection we read in the Book of Mormon about a man called Jared, but more particularly about one whose name is not given in the record, called the Brother of Jared—a man of mighty faith, who prayed to the Lord that the language of himself and his family might not be confused; and the Lord heard his prayer. And after the Lord granted him this first request, he prayed again that God would lead them to a land where he and his kindred and friends could dwell by themselves; and the Lord also granted this request, and led them to a land of promise, to a land which was "choice above all the lands of the earth." (Ether 1: 42.) That was the introduction of the Jaredites to America, and their history tells us that as long as they kept the commandments of God in this land, they were prospered exceedingly.

Perhaps the next instance, in a chronological order, was the calling of Abraham in Ur, in Chaldea, where the people had gone astray and were worshiping strange gods. God called Abraham and commanded him to get out of his country, and from his kindred and from his father's house, unto a land which the Lord would show him. And after he had traveled, in obedience to the commandments of God, and found

himself in what is now the land of Palestine, the Lord said: "Unto thy seed will I give this land." (Gen. 12: 7). We have the history of the Israelites before us, and without going into details, I will state that it took some hundreds of years before the descendants of Abraham were numerous enough to possess the land of promise, and then they spent some time in preparing themselves for taking possession of the land. We all remember that they spend forty years in the wilderness, receiving laws and making preparations to enter the land that the Lord had promised to Abraham—a promise that was afterwards repeated to other Patriarchs, as they came along in their line. History tells us that, later on, the Children of Israel, in that promised land of Canaan, bowed their knees before Baal and other idols, and became very wicked, on account of which they were severely chastized and brought into slavery under heathen nations and eventually dispersed among the nations, to be gathered in the due time of the Lord. Next I will draw your attention to another gathering dispensation, or rather, a gathering out, when a good man—a prophet at Jerusalem—by the name of Lehi, some six hundred years before the birth of our Savior, was commanded of God to leave his native country—leave his own people and take his family and depart into the wilderness. (1 Nephi 2: 2). And as he came into the wilderness, in obedience to the commandment of God, the Lord spoke to him as follows: "Inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise, yea even a land which I have prepared for you; yea a land which is choice above all other

lands." (1 Nephi 2: 20.) Thus it soon became apparent that Lehi and his family should not lose anything by leaving the land of Jerusalem, for the Lord would lead him to a land more choice than any other land upon the face of the earth; that land proved to be the same land to which the Jaredites had gone a long time before. Hence the land of America is once more introduced to us as the land of Zion.

We have indeed the whole history of the world before us, in connection with this command of God, to gather out or to gather in, as the case may be. The people of God have again and again been called to gather out or to gather together in certain localities, which the Lord designated unto them.

This Church was only nine months old when the Lord revealed to the Latter-day Saints that this also should be a gathering dispensation, that the time for the gathering of Israel had come, that the dispersed of Judah should be gathered that the lost tribes of Israel should be sought for, and that gathering places should be provided for them. A few years later Moses appeared to the Prophet Joseph Smith in the first temple built in this dispensation, that at Kirtland, Ohio, and committed to the Elders of this Church the keys for the gathering of Israel from the four quarters of the globe. But even before these keys were given, the gathering commenced to Jackson County, Missouri. I haven't time to go into details, but in 1831, step by step, and all in very quick succession, the Lord made known to His Saints in these last days, that He would give to them, as He had formerly given to the Children of Israel, a land of inheritance in which they should

dwell, and in which they should build up cities to His name, and in which they should keep His commandments and laws like their progenitors had done away back in the days of Canaan. Our history leads us through Jackson county, Mo. Some of our history is connected with Kirtland, Ohio, and that, too, of a very interesting character; then we have our experiences in Clay, Caldwell and Daviess counties, in Missouri. There we have a history of a gathering and a history of a scattering; the history of mobbings and persecutions, partly in consequence of the people of God failing to keep the commandments of the Lord with that fidelity which was required. They were driven from one place to another, but in these various places efforts were made by the Latter-day Saints to build cities, and in two of them, in the state of Missouri, they also commenced to build temples. Next we found ourselves in Nauvoo, Ill., where we succeeded better than we had ever done in any other place we had hitherto occupied in the east, inasmuch as we built up a greater city and a larger temple than we had ever built before in our history.

Then came the great exodus from Nauvoo to these mountains, and it became our privilege to settle in the only land in which the Latter-day Saints have ever been permitted to dwell in peace. I want to tell you right here that during the last few months of my life, I have had the greatest pleasure possible while preparing Church annals, to post myself thoroughly in regard to the events that took place in these mountains in the early days of Utah, or even before this inter-mountain region was known as Utah, when there was no government here ex-

cept that which was inaugurated by the Latter-day Saints. This country was Mexican territory at that time, it is true; but no Mexican jurisdiction was extended here, and no Mexican laws carried out, because it was so far from the center of Mexican government, and consequently all the laws that prevailed in these valleys for about three years and a half were such as were enacted by this same people that came from Nauvoo, accused by their enemies, who had driven them out, of all the crimes that were known to the criminal code. But these people came here and worshiped God, and established a community of which we are justly proud today, and in which there existed many excellent conditions. The liberty and justice measured out by the Pioneers of Utah in these early days make you and I and every Latter-day Saint feel thankful. These valleys of the mountains became our gathering place, and in this place we had a chance to show what the real fruits of "Mormonism" were; we laid here a foundation for a commonwealth of which we are justly proud to this day.

Now, my brethren and sisters, I will simply emphasize this fact, that we, as Latter-day Saints, are under obligations similar to those that rested upon the children of Israel in the days of Canaan, in the days of Joshua, in the days of the Judges, in the days of the kings of Judah. The Israelites were under obligations to worship the only true and living God. They were forbidden to fall upon their knees and worship the idols of the nations that surrounded them. And their history tells us that as long as they remembered the God of Israel, and as long as they kept the laws that

He had thundered out unto them from Mount Sinai, they prospered in the land, and none had power to overthrow or subdue them. But it was when they did wrong and forsook the commandments of God, that the Philistines, the Midianites and the other surrounding nations came upon them and led them into bondage; and it was after they had crucified the Son of God, and had slain the prophets that had been sent unto them, that the armies of their enemies came upon them and scattered them among all the nations of the earth, until they became a hiss and a by-word among all nations.

The Lord has commanded us in these last days to do something similar to what was done by ancient Israel in those days of which I speak. He has given us a land in which we may dwell and keep His laws and commandments, and our history is already sufficiently long to tell us this one grand and true story, that when we have done the will of God; when we have listened to the counsel of the Almighty, when we have been obedient to those men that the Lord has placed over us, and have listened to the whisperings of the Holy Spirit, we have done well and we have prospered in the land which the Lord our God has given unto us. And it has generally been at times when we have not hearkened so well that trouble has come upon us.

And now, my brethren and sisters, I feel in my heart that the Lord has intrusted us with the possession of the soil of this western land, that these mountain valleys are the valleys of modern Ephraim, that Israel is to gather here, and that the tribe of Ephraim predominates here. We can go through

the land of Palestine today and there find the valleys of Ephraim, once blessed, and now cursed; but these valleys of Ephraim in the west are blessed of the Lord. Let us make this a land of Zion indeed; let us keep the laws of God and honor His commandments in this western land. Let us listen to the voice of inspiration, and let us make this a land of temperance, of virtue, and honor; there should be no drunkenness in this land, so far as we as a people are concerned; there should be no whoredoms in the land, and no adulterers allowed to go unpunished. Let us worship no strange idols; these may not, as in days of old, be made of wood or stone, but they may consist of foolish fashions, extravagance of dress and kindred evils. Let the people of Zion also keep the Word of Wisdom. I don't know that prohibition on general principles has been preached stronger in any part of the world than the Word of Wisdom has been preached among us at home. We are loathe to think that it is necessary to take upon ourselves any formal pledge, or to join any particular society or organization, for the purpose of keeping sober, or for a man to keep away from strong drink, or from drinking to excess. It is only necessary for us to exercise strong personal will power in keeping the commandments of God; and we should be the most willing to receive these, and to observe them. and we certainly should welcome temperance among the people of our state, even if enforced by law.

I hope, my brethren and sisters, that we will do what is right, so that this land may continue to be a land of Zion unto us, and that we may continue to be blessed and

prospered in these mountain valleys, that the word of God may go forth from here to all the nations of the earth, that righteousness and the spirit of the true Gospel of Jesus Christ may shed its rays of light upon the nations, and that the cause of Zion may be prospered in all lands and in all climes, until the kingdom of God shall be established and have dominion over the whole earth. God hasten the day, is my prayer in the name of Jesus. Amen.

ELDER FRANKLIN S. BRAMWELL

(President of Union Stake.)

I rejoice exceedingly, my brethren and sisters, to have the privilege of meeting you in general conference, and in hearing the good reports that have been given concerning the various organizations of the Church throughout the world. It certainly is gratifying, indeed, for us to hear from our leaders that Zion is growing, not only numerically but in righteousness.

It affords me great pleasure to represent the Union Stake of Zion, which is located in the eastern part of the state of Oregon. We have there a very excellent country and a choice people. Some of our wards have nearly doubled in number during the last twelve months, and the spirit of peace and thrift prevails.

But while I speak in glowing terms of the members of the Church of Jesus Christ of Latter-day Saints, I think it would be very unkind of me not to make specific mention of those who are not of our faith. It has never been my pleasure to labor among a people more friendly or broader in their views, or who extended the hand of broth-

erhood to the Latter-day Saints so generally as is done in our community. Our Elders have been preaching and doing a good deal of local missionary work, and we have received personal messages over the telephone requesting us to send the "Mormon" Elders again, that they liked to hear them. I have never seen a better field for missionary work than the State of Oregon. I have never been in a place where the people attend our meetings more generally, or where they manifested greater interest, and investigated with greater soberness, than they do in that locality. We have a missionary organization whose business it is to collect funds to purchase tracts, and in this way we are disseminating the word of God as fast as possible.

A key-note expressed by President Smith, in the opening of our conference, yesterday, was the more particular training of the lesser priesthood. I rejoice, and I am very pleased, indeed, that our boys are to receive closer and better attention. I have known boys who have grown up without experience in the priesthood, and when they have reached their majority, and have gone to the Bishop for a temple recommend, with the understanding that they were going to be married, their recommends have been brought to me for indorsement, and it has given me pain to observe some instances, that while the young man was clean and pure and sober, he was inexperienced in Church affairs, and I thought surely something had been neglected. I believe that, if we organize more fully the lesser priesthood in the stakes of Zion, an important missionary work will be accomplished, and when our boys reach majority they will be

fit to receive the higher priesthood, and they will make better husbands, better fathers, and in general, better in every particular than they have been hitherto.

I notice, in the report of Sunday schools in the Union stake, there are something like 85 per cent of the members of the Church in our stake that observe the Word of Wisdom. We are going to take upon ourselves a missionary labor to convert that other fifteen per cent. We are going to arrange in alphabetical order the names of all members of the Church of school age, and we are going to see that special missionary labor shall be taken up with them in their homes. We are going to take the wild boy, who has thought that he counts for nothing who has thought, as he expresses it, "I ain't any good"; we are going to labor with that boy, and take him by the hand and let him know that we cherish his soul, that he is a son of God, and our brother. We are going to try and take care of the eighty-five per cent, but we are also going to give specific attention to the fifteen per cent, until it shall be recorded in the Union Stake and in all the Stakes of Zion we hope, that one hundred per cent observe the Word of Wisdom, one hundred per cent are enrolled in the Sunday School, one hundred per cent are active in the auxiliary organizations of the Church, one hundred per cent are taking part in this glorious work and assisting in consummating the majestic purposes of our Father.

I see necessity of missionary work at home, and I rejoice exceedingly to hear of the success of missionary work abroad, under the systematic methods that are employed. I rejoice to hear that hundreds of

thousands of books and pamphlets relating to the Gospel are being distributed in the world, but I know there is need for work of a similar character to be performed at home, near our own door yards. How many of us who have received the light are giving it to our neighbors? How many of us are inviting our neighbors to participate in the blessings that the Gospel affords, and has made possible for us to obtain? I fancy, sometimes, that we look too far off for our duties. I am afraid, my brethren and sisters, that some of our neighbors may stand before us at the judgement day, and say, "My friend, you claimed to have the light, claimed to have received the priesthood, the higher authority; yet never once in your life did you invite me into your home; never did you proclaim to me the liberty which you claimed you had received; never did you invite me to read concerning this system of truth; never did you invite me to partake of that divine influence the Holy Ghost." I am afraid we sometimes forget what Christ has said, "Freely ye have received, freely give—" freely impart unto your brethren and sisters. This work applies to all the world. It is an individual work. We are called into the ministry, every one of us, some to labor at home, and some to carry the Gospel abroad. No man who has received the Priesthood has a right to lay down his armor, or a right to cease to bear witness unto the world concerning those things that God has revealed to him. If it is good for us to bask in the sunshine of "Mormonism" it is good for our neighbors to enjoy the same blessing. If it has been the duty of some Elder to bring to us, it is equally our duty to carry it to our neighbor, to

our brother; and we will stand condemned unless we do this. I hope, my brethren and sisters, that we will broaden out in our daily intercourse. I believe that among the crying evils of the day is falsely judging each other, a lack of charity, a lack of faith and confidence in each other and in the world. We should remember particularly the words of wisdom from the mouth of our Redeemer, "Condemn not, and ye shall not be condemned, judge not and ye shall not be judged; the measure that ye meet out unto others shall be measured back unto you, pressed down and running over." I am afraid many of us are something like a country judge I once heard of. The case had been before him for three or four days, and at the conclusion of the argument of the attorneys, he looked over his glasses and remarked: "This case has been very stubbornly fought, the client on each side has been very well and ably represented; the court is inclined to be just, it is a very intricate case, and I shall take the matter under advisement for three days, at the end of which time I shall render a decision in favor of the defendant." Like that Judge, we pass judgment, sometimes, I think, before we ought to. If we have meted out love to our neighbor, if we have meted out faith, hope and charity, and that is measured back to us, pressed down and running over, then we will indeed rejoice; but if we have meted out to our neighbor disorder and strife, if we have undermined him, dealt treacherously and unrighteously with him, and that is meted back unto us, pressed down and running over, then it will indeed be cause to sorrow and to mourn. As the greatest of philosophers has said, "we reap

that which we plant." If we plant faith, we will reap faith; if we plant hope, we will reap hope; if we plant discord, we will reap discord. If we plant dissolution, we will harvest dissolution. It is our duty to bless all the world. The Lord has said this is our duty. Men may revile, my backbite and malign us and persecute and imprison us, but it is our duty to bless all the world, we have no license to do otherwise, that I know anything about.

I rejoice because of the growth of "Mormonism." It is established in the top of the mountains, and we have a promise from God that it shall not be removed. I rejoice that the Prophet of the Lord can truthfully say that "Mormonism" is growing. The march is onward. The faith of the Saints is growing and increasing, and the conditions that obtain today are better, perhaps, than at any time in the history of the Church. We want to apply it to ourselves individually, and ask ourselves the question, are we doing our part? If we are not, the Lord will not be pleased with us as individuals, he will not bless our efforts, and we will be unhappy. We should be beneficent and benevolent, see that order and tranquility prevail in our homes, and extend it to all the world. God bless you, in the name of Jesus. Amen.

ELDER WILLIAM H. SMART.

(President of Uintah Stake.)

We are having a glorious time during this conference, yet I feel my weakness in representing one of the Stakes of Zion. You remember on the map of our State there is a kind of rectangular bite taken out of the

northeastern part. The Uintah Stake lies just beneath the lower part of the rectangular bite, that forms a sort of chair seat where that piece is taken out. The Stake is about two hundred miles from here, and extends over a considerable area of ground. Before I forget it, I desire to say to the good people present that we have lots of room for more good people out there; and if you are not so very good, but just like some of the rest of us who are there, you may come, and we will all try to get better together. If you have sons or daughters who want to take root somewhere, and branch out, and grow up with the country, just send them over to the Uintah country. It is in Utah, on the borders of Colorado, and we think it is a goodly land. I am glad the Lord has given me the spirit of loving that country, inasmuch as He has sent me there. Our stake comprises, in round numbers, about 100 square miles of agricultural land; and we are just like little flies on a big wall, we are so few as compared with that expanse of country. But, as President Lyman said upon one occasion, so I believe, it is destined to be one of the rich and populous sections of the state of Utah. In speaking this way I do not feel to depreciate any other part of the vineyard of the Lord, because all of it is important. The land and the people must all be reclaimed and brought under cultivation, temporally and spiritually. You can find there any altitude you want, from 4,500 to 7,000 feet above sea level. You can get any kind of soil you may desire. At the base of the mountains, you will find black alluvial soil; on the benches red sandy, or clay soil; or, in the valleys below heavier clay, white-

ish soil, which is kind of wax like, and never needs to be fertilized; or you can get sandy loam, if you desire a soil to work more smoothly over the plow share. The climate is rather dry, and inclined to be hot in summer, and rather cool in winter. The rainfall is light, but there is ample water supply, it being one of the best watered countries in the west. All it needs is perseverance, faith, bone and sinew, every-day intelligence and stick-to-itiveness to get the water out, spread it over the land and make the country "blossom as the rose." Brother Samuel R. Bannion, his counselors, and the brethren and sisters who have labored with them in the past for almost a quarter of a century, have made our valley a place beautiful to look upon. As you ascend the hills in going into the valley, in the summer time, it begins to look almost like a garden of Eden. The trees skirting various avenues, fields of grain waving under the warm sun make it look beautiful. Down in the valley you find the town of Vernal. The people who built in different parts of the valley have improved their farms until they present a very sightly appearance, and show what might be done throughout all that vast country.

As to ecclesiastical work the Presidency and High Council with the other boards of the Priesthood, and the various auxiliary departments, are doing what they can to further the work of the Lord. Last year we divided the High Council into committees, and enlisted them as special missionaries to the various priesthood and auxiliary departments, giving them a year's labor. We receive reports from time to time concerning conditions they find, and suggestions as to what would be

good for the betterment. At our last quarterly conference, we made a little innovation. We used Saturday's portion of the conference as a special convention day; that is, we had a program, and appointed members of the Priesthood and also leading sisters of various auxiliary departments to speak upon subjects that would be of special interest to the priesthood and the various departments. Then we allowed the congregation to discuss the various points at the close of the dissertation on the subject. It proved an occasion of very great interest and edification. Sunday was devoted to general services, and instructions, were imparted to the people on general topics. The plan worked very admirably. We did not do this however, without getting the sanction of the leading brethren.

The people of our stake, as a rule are feeling well and trying to live their religion. Last fall, in holding our ward conference, catching up the forerunning of the spirit of teaching the Word of Wisdom, as we have heard here, we made that a special subject in all ward conferences throughout the stake. The spirit of the Lord was with us, and the people felt that the time had come to observe that law more than we have done in the past. It is only a few years since President Snow was impressed by the Lord to preach more abundantly, and impressively, that other law of temporal salvation, the law of tithing. You remember, he went south and first delivered the message there, and then continued northward through the country, and the people were everywhere aroused to observing that law of temporal salvation. Not only is the Church free from financial bondage today, but the peo-

ple also have received spiritual blessings abundantly. Now the other law of temporal salvation is being brought forward by the Church authorities, the law which governs health, longevity, strength and our perpetuity in the earth, the Word of Wisdom. It should be gratifying to the Latter-day Saints to know that, after so many years have passed since the Lord gave that law of temporal salvation, especially condemning the use of strong drinks, many of our brethren and sisters in our great country now join hands with us, and preach prohibition. It is gratifying to us, and we gladly join hands with them for the betterment of conditions among us. We young people are often admonished with reference to the Word of Wisdom. Our fathers and mothers have been treated with great leniency with respect thereto, because they came into the Church with the old traditions and many of them were addicted from childhood to the use of tea, coffee, and tobacco, and in some instances, perhaps accustomed to the use of liquor. In our Stakes of Zion, while we have endeavored to intensify this principle before the young, we have told the fathers and mothers that, wherein they could get sufficient strength to keep the Word of Wisdom, it would not only be a blessing unto them, but they would furnish thereby a rich example of faith and works to their posterity. I have felt to thus encourage the fathers and mothers to keep the Word of Wisdom.

May God bless us, my brethren and sisters in observing the laws of the Lord. My heart is full of gratitude and joy at the testimony of the First Presidency we heard yesterday. I felt that no Latter-day Saint could

sit under the sound of their voices and not have his or her faith increased, to witness the strength, the love the living faith that emanated from those men of God. May God help us to do our part, be valiant in the testimony of Jesus, and live so that we may illustrate the sentiments expressed in the words of this hymn that we sing—

"Why should we think to earn a great reward,

If we now shun the fight?

Gird up your loins, fresh courage take,
Our God will never us forsake;

And soon we'll have this truth to tell:

All is well, all is well."

Amen.

ELDER HEBER J. GRANT.

Age no excuse for non-observance of Word of Wisdom.—Utah should be exemplary temperance state.—Doctrines in Book of Mormon are evidences of its divinity.—A key note to success.

It is always a pleasure to me to meet with the Latter-day Saints, and I have listened with interest and attention to what has been said by the brethren that have preceded me today. I earnestly desire that in occupying the remainder of the time at this session of our conference, that the light and inspiration of the Holy Spirit may be and abide with me, that what I say may be of benefit to those who are here assembled. I have never had any desire in my heart in standing before the Latter-day Saints other than that I might be able to say something that would be for their good, for their benefit, and that would be calculated in its nature to encourage them and to fix in their hearts a desire and a determination to be more faithful, more diligent

more energetic in the discharge of the duties that devolve upon them in the future of their lives than they have been in the past.

I feel to be charitable to fathers and mothers who have been breakers of the Word of Wisdom; but there is just one little item I want to call attention to, and that is, if our fathers and mothers were in the church, and were six years old when the Word of Wisdom was given, they would now be 81 years old, because it was given over 75 years ago, and it seems to me that a child six years of age might have imbibed the spirit of the Word of Wisdom. So our charity will have to be, to a certain extent, mixed with justice, and with a determination to impress upon the minds of those who are aged that there is greater necessity for them to observe the Word of Wisdom because they are aged and therefore more in need of the blessings of the Lord. Now, I realize that the Word of Wisdom was not originally given by way of a commandment and that many have taken advantage of that fact. I was only a boy, however, when President Brigham Young announced that from that time forward it was a commandment to the people; and I rejoice that it seems to be coming now with greater force than it has been in the past.

Many years ago when I first heard a political speech, by a member of Congress from the east, in the Salt Lake theatre, my heart was filled with joy and gratitude as he announced that Utah stood fourth in the entire nation on the question of education. He said there was a map in the capitol building at Washington, which as education grew in this country, was painted white; that it was all black origin-

ally, and in proportion to the advance of education in the various States and Territories it was changed and made white. He told us then that there were but three spots upon that map whiter than Utah. At that time we were still a Territory, and had received none of the public lands and government moneys for educational purposes. Today, as I understand it, when it comes to literacy, there is only one State ahead of us. Some two or three months ago I noticed a map in the Improvement Era, indicating where the sale of whiskey ruled supreme, or was curtailed, it was painted black where liquor was not curtailed. I found that Utah was one of the six States painted black, and that there were forty states ahead of us. I feel that if there is any spot upon the face of the earth that should be first, and that should set an example before all the world in the matter of temperance it is Utah. If we had kept the Word of Wisdom, as we should have done, Utah today would have the credit of standing as a leader in temperance.

I confess there is something in being at the head that has always favorably impressed me. When a young man I was struck by the saying of a friend that he would sooner be the head of a mouse than the tail of a lion. Today he is one of the leading men in the community. There is a great deal in a man or a community in aspiring to be at the head; there is much in making up our minds as Latter-day Saints, that we and our families will serve the Lord and keep His commandments, and set examples before all people worthy of their imitation, and that shall characterize and stamp us as in very deed servants and Saints of God. I rejoiced exceedingly

ly, many years ago, over a quarter of a century, in fact, when I was called to be one of the Apostles, to receive a letter from a man who had known me many years, stating that he had always believed the Latter-day Saint leaders were dishonest, and that they were imposing upon the people; but now that I had been chosen to be one of the leaders he had changed his mind, and he owed them an apology, he now believed they were honest men. He said, "I have known you from a boy, and I know that you are honest, and now I know these men must be honest or they wouldn't invite you into their private councils, where you would know all that was going on, because if they were dishonest they would know that you would expose their wrong-doing." I rejoiced in having this kind of an expression from this man. There is a great deal, my friends, in the statement of Josh Billings. He says, we must not judge a man by his relatives, because he can't help them; they are crowded on to him. But, judge a man by the company he keeps, because he picks his own. Now let us pick our own company, and be sure that it is good, and let us set examples before all men that shall be worthy of imitation. Let us make up our minds that we will serve God.

I rejoice in the wonderful spirit of the Book of Mormon. I believe that it is one of the greatest missionaries in the hands of the Elder that it is possible for him to have. I believe that no man can open that book and read it with a prayerful heart, and ask God, in the name of Jesus Christ, for a testimony regarding its divinity, but what the Lord will manifest unto him by His Spirit the truth of the book. Now that is the promise made in the book

itself, and God has performed it; he has done it in thousands of cases. There is a mark of divinity on this book; and I maintain that no man can read, for instance, the 36th chapter, the commandments of Alma to his son Helaman, without receiving an impression of this kind. It is claimed by some that this book was written as a novel. I maintain that a man ought to have his head tapped for the simples who would undertake to say that any one would be idiotic enough to write a book like the Book of Mormon as a novel, hoping to sell it to the people. I maintain that no man can read that chapter, wherein this great man says: "My son, give ear to my words, for I swear unto you, that inasmuch as ye shall keep the commandments of God, ye shall prosper in the land." Also: "For ye ought to know as I do know, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land; and ye ought to know also, that inasmuch as ye will not keep the commandments of God, ye shall be cut off from His presence. Now this is according to his word." And again the words we find in the 29th chapter of this same prophet, saying:

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people; yea, I would declare unto every soul, as with the voice of thunder, repentance, and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth. * * * * *

I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth

unto men according to their desire, whether it be unto death or unto life; yea, I know that he allotteth unto men, according to their wills; whether they be unto salvation or unto destruction."

Read all the 29th chapter, and the 36th chapter of Alma. I know them nearly by heart, because I have read them so often; and I maintain that no man can read those two chapters and then believe for one minute that any man was idiotic enough to write them, hoping to sell the book as a novel. It is the outpouring of an honest heart. It is the outpouring of a heart that desires the salvation of all mankind. This man Alma verily desired that he could have the voice of an angel to cry repentance unto all the ends of the earth. This man desired that his son should serve God; and he confesses in the 36th chapter that he had been guilty of waywardness in his youth. He confesses his wrongdoings, that he went with the sons of King Mosiah trying to destroy the Church of God. He confesses that an angel of God came and stopped them by the way, and commanded them if they would be saved themselves to seek not to destroy the Church of God; and he says that he cried unto God for repentance, and that, after feeling the depth of sorrow and humility, he was forgiven. These are the outpourings of a Prophet of God. No man can read the life of the Prophet Nephi, as recorded in this book without being a better man, if he reads it with an honest heart and a desire to learn. I read the Book of Mormon when I was a young man, and the one character among all others that I fell in love with was Nephi, a man who never complained, who was never

discouraged, who was never despondent; a man who had for his guiding star the conviction manifest in the remark he made to his father on returning from seeing that wonderful vision, when his father desired him to go up to Jerusalem for the record of Laban. He said, "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save He shall prepare a way for them that they may accomplish the thing which he commandeth them." And he went up with his brethren, and Laban refused to deliver the plates. Then they took all their wealth and offered it to Laban, and he again refused to give them the plates, and sought to take their lives. Then his brothers desired to go back to their father and his tent in the wilderness, but Nephi said, "We will not go back until we have accomplished the thing which the Lord has commanded us." And when Laban had stolen their gold and silver and driven them out, the brothers beat Nephi, but the angel of God appeared and commanded them to desist, and told them to go up again to Jerusalem and God would deliver Laban into their hands. But after the angel had departed his brothers began to murmur and said: "How is it possible that the Lord will deliver Laban into our hands? Behold, he is a mighty man, and he can command fifty, yea, even he can slay fifty; then why not us?" But Nephi answered them:

"Come, let us be faithful in keeping the commandments of the Lord; for behold he is mightier than all the earth, then why not mightier than Laban and his fifty, yea, or even than his tens

of thousands." "Let us be faithful in keeping the commandments of the Lord." That, O ye Latter-day Saints, is the key-note for success in any labor that God gives to us. Let us be faithful in keeping the commandments of God.

May God bless us; may we be true and faithful in keeping His commandments. I ask it in the name of Jesus. Amen.

The congregation sang the hymn, "Lord dismiss us with Thy blessing."

Benediction was offered by Elder Joseph E. Smith.

Second Overflow Meeting.

In the Assembly Hall at 2 p. m. Elder Rudger Clawson presiding.

The Temple choir and congregation sang the hymn, "We thank Thee, O God, for a Prophet."

Prayer was offered by Elder George Romney.

The Temple choir sang the hymn, "O Thou, at whose supreme command."

ELDER STEPHEN L. CHIPMAN.

(President of Alpine Stake.)

My beloved brethren and sisters, I trust that the few moments I speak to you this afternoon that I will be assisted by the faith and sympathy of those who are assembled, that I may express my feelings, and report acceptably to my heavenly Father, satisfactorily unto myself and, I hope, profitably unto you. I realize the responsibility

that rests upon me, and upon the other brethren who are called to speak. We have here a vast congregation, and I am not certain that you will all be able to hear, but I trust that I may have sufficient volume in my voice and be able to exert sufficient strength that all may hear. I know how eager the Saints are, as a rule, to listen to the testimony of the general authorities of the Church, when they come together on occasions of this kind. I always desire to sit where I may hear all that is said, because I realize that it is a good thing to listen to the living oracles of God. I take great pleasure in reading the holy scriptures, and I also have pleasure in listening to the men whom God has set in the Church to give unto us that spiritual food that is necessary for each and every Latter-day Saint. My experience has taught me it is necessary that we partake of spiritual nourishment in order that we may be strengthened in spirit, just as it is necessary to partake of food to keep our physical bodies in proper condition.

I have rejoiced exceedingly in the spirit of this conference, and in the testimonies that have been borne concerning the truthfulness of the Gospel, and the excellent condition that the Church is in today. I rejoice also in the fact that so many of our brethren and sisters, and friends, have availed themselves of the opportunity, and have gathered together at this time, because I realize that if we keep in close touch with that which is going on in the Church we feel better. The nearer we live to the Lord, and the more earnest we are in the performance of our duties, the more we will have of the Spirit of the Lord,

and the more we will love the Lord and love the work He has established, and the greater love we will have for those who have been chosen and sustained to preside in the Church. When we meet them, and enter into the spirit of their labors, we learn to appreciate them more, we love to associate with them, and we have a greater desire to sustain them with our faith and good works. I love the men who are placed to preside over us in this Church, and I listen to the instructions given by them, because I wish to become informed upon the principles of truth that they desire the people should know, that I in turn may be able to do some good among those over whom I have been called to preside.

We have in our stake of Zion many noble men and women, men and women of integrity, full of faith and good works. I meet quite frequently with them at their homes, and in meetings of the various organizations and I feel that the saints in the Alpine Stake of Zion are living more closely to the principles of the Gospel, are attending to their meetings better, are freer with their contributions for the erection of meeting houses, than ever before. I have discovered that the more the saints do in these lines the better they feel. The stake is now about seven years old; and during that period we have erected a number of meeting houses in various wards, ranging in cost from \$3,000 to about \$60,000. I have discovered, in looking over the records of our people, that during the construction of these meeting houses the saints have been more faithful, and have paid more tithing, than they had done in previous years when they were not erecting meeting houses. They have attended to

their duties better, they have sustained those who have presided over them faithfully, and there has been good feeling in the hearts of the people, when they have something to do. I am satisfied that the more busily we are engaged, the more earnest we are in promulgating the principles of eternal life, and putting forth our efforts in this work, and the more firmly we stand in the Church. I have noticed many of our young men who have gone on missions, and have returned full of faith and the spirit of the Gospel, if they are kept busy, if they have something to do and they do it, they are strong pillars in the Church, able workers, and they accomplish much good among the people. I have also noticed other young men who have filled missions, and on their return apparently have had the spirit of the work, but through the force of circumstances, or some environments, they have not been used in the wards. They go away from home, out to the sheep herd, to the mining camp or upon the railroads, or other places where they are not surrounded with a proper influence, where they have not the opportunity of laboring in the Church affairs and in a comparatively short time they become cold in spirit, and some become reckless in their manner of living. Therefore, it is important that we all have something to do, that we keep busy, so that we have not time to do anything only that which will have a tendency to uplift us, and to build up the Church that the Lord has established in the earth never more to be thrown down or given to another people.

I have rejoiced, my brethren and sisters, in the sentiment that has been so freely expressed at this conference that our people, above all

on the face of the earth, ought to be temperate in their habits. The Latter-day Saints have had good teachings, and have been trained to be temperate. They have been taught from childhood that it is not right to partake of strong drink, or use tobacco; and that tea and coffee, mentioned in the Word of Wisdom as hot drinks, ought not to be used in their homes. I sometimes wonder that we are so full of sympathy toward some of our brethren and sisters in advanced years, when I realize the fact that many of them have had these teachings and training from almost their infancy, through the Word of Wisdom. If there is a people on the face of the earth who should be prepared to carry out counsel with reference to these things, it should be the Latter-day Saints. I regret to say that some of our young men are ignoring the teachings of their fathers and the authorities of the Church. There are none of them who felt that they desired to become drunkards, but they first partook in a social way and, after they have been "treated" by their companions, they desire to return the compliment, and through these associations from time to time they have come to drink a little today, tomorrow, next week, next month, and soon they are in the condition that they indulge every day, and then many times during the day. But we are continuing the training, we are trying to live above these habits, and to carry out the counsel of the authorities of the Church, as an example before the people and for our own individual blessing and benefit. In the Alpine stake of Zion, there are, I regret to say, a number of places where intoxicants can be purchased. In some small settlements there are as many as two or

three of these places, and I fear they are not maintained wholly by those who are not of our faith, possibly some who claim membership in the Church frequent these places, and purchase that which destroys the body, and oft times the soul. I hope that the spirit of temperance will spread throughout the land, and that we will have the strength of character, determination, and desire that will enable us to free ourselves from the saloon evil. I hope we will appreciate this sentiment that has come to us, that we will stand by each other, and that we will not sympathize with those who are opposing the work of God and that which is for our best good. I have heard some of our brethren say, I would believe in prohibition if we could prohibit. That argument is unreasonable. The law against murder does not prevent that crime, but that is no reason why there should be no such law.

Let us, my brethren and sisters, get just as near to the mark as we possibly can. There is one thing certain, and I wish I could impress it upon every Latter-day Saint, and that is, we will never rise above our aim; if we set our aim high and work to it, we will assuredly come close to it. I hope that our aim will be high, and that we will use good judgment, and persistently labor along these lines, that good may be accomplished. I ask it in the name of Jesus. Amen.

BISHOP JOHN W. HART.

My brethren and sisters, I feel that my being called to occupy this position is a far greater honor to me, possibly, than a benefit to you. As has been stated by Apostle Clawson, I preside over a very humble

ward in the State of Idaho. I am from the youngest stake of Zion, I believe, the Rigby stake, that has just recently been organized. I feel, however, under these conditions, that you will not expect very much from me. For the last 23 years, probably longer, I have placed my services in the hands of the Lord, for Him to use me in any way that He could get the most good from me. I rejoice in mingling with you at this conference. I have been greatly interested in the instruction that has been given unto us. We always hear something new, or that appears new to us, at each of these conferences.

The Gospel that we have received is a great plan. It embodies a very large scope of thought and reason. We cannot learn all about this Gospel in one day, or in a limited time. It takes diligent thought, humility and prayer to our Heavenly Father. When our Savior was upon the earth, He established this plan. He made the fundamental principles of the Gospel very plain, simple, and easy of comprehension. He told us what would be required of us in order that we might enjoy the benefits of His mission to mankind upon this earth. Among other things, he said, "This is eternal life to know thee, the only true and living God, and Jesus Christ whom thou hast sent." My brethren and sisters, if we are to be saved in the kingdom of heaven, to receive an exaltation therein, there is a great work for us to do. It is necessary that we keep busy at it all the time. If we do not, we will fall short of those blessings that we desire to enjoy.

It is necessary, in order to intelligently worship the Almighty, to know who He is, to know something of His attributes. If we do not know these things, it is impos-

sible for us to worship Him intelligently. He says we must know Him in order to gain eternal life. He has pointed out the way whereby we can claim and obtain this blessing. It is impossible for us to know God only through revelation. Peter, the great apostle, knew Him only through this principle. When the Savior of the world asked Peter, among other things, who He, Jesus, was, Peter answered emphatically, "Thou art Christ the son of the living God." The Savior then said unto him, "Blessed art thou, for flesh and blood hath not revealed this unto thee but my Father which is in heaven." As further evidence showing that we cannot know the Father only through revelation, we have learned through that principle that God is a tangible being, as is also His Son, that He lives and that He hears and answers the petitions of His children; that He has the power to chastize us when we do wrong, and to bless and reward us when we do good. Not all of the people of the world know God in this true sense. They have not received this information as we have received it. Notwithstanding the fact that Jesus made the conditions very plain when He was upon the earth. The Savior said then that He was the express image of His Father, that whosoever had seen Him had seen the Father also. After the Messiah was put to death, and came forth out of the tomb, a resurrected being, it appears that many of the disciples questioned as to the kind of being He was, whether He was tangible or not. The Savior knew this doubt existed in their minds. As a consequence, He appeared to them from time to time, in His resurrected form, that they

might be convinced of His personality, that there might not be any doubt left in their minds concerning His tangibility, that they might be able to go forth and teach the people the kind of beings God and His son Jesus Christ are. We find in this dispensation that, when the Gospel was restored to the earth, and the plan of salvation inaugurated among the people, the Lord impressed this great principle upon the minds of those whom He placed in charge of His work. He was so particular in this matter, and deemed it of such consequence that the Father and the Son both came down to the earth, and appeared unto the chosen Prophet, Joseph Smith. Hence we have the testimony renewed in this dispensation; we have the evidence of righteous men who have seen these Heavenly Beings, and know of their tangibility; and they have given unto us the means by which we also may know them. How? They are the same principles by which Peter knew, and that the Savior established so that we may know. The Spirit of the Lord, that we are entitled to be in possession of, will impart this knowledge, and place us in the proper condition to obtain salvation and exaltation. These, my brethren and sisters, are great principles. They are things that we should understand thoroughly. I would exhort the Latter-day Saints, both young and old, to seek for evidence along these lines, to work out salvation for yourselves, because it is a personal work. The Lord is a just God, and has never asked His people to do something for nothing. Do not let us place faith too strongly upon the arm of flesh; but let us stand squarely on our individual knowledge in these matters.

I feel well in the work of God, and I feel to encourage the Latter-day Saints. As has been stated, I come from Idaho, and I want to say, before I sit down, that the work is progressing there, the same spirit which permeates you here is enjoyed by the Latter-day Saints there, they are prospering and growing. Wards and stakes are being organized in the southeast of the state of Idaho, probably faster than anywhere else in the Lord's vineyard. I wish to say, further, that those who are not of us, not members of our Church, are friendly, as a rule. We have a multitude of such friends who are fair-minded, and willing that we should enjoy our rights as Latter-day Saints, in accordance with the privileges guaranteed unto us by that sacred instrument, the Constitution of the United States. We have a few enemies, but friends are greatly in the majority, and we are very thankful for this. We are grateful for all of the blessings we have received from the Lord. We are thankful that we are permitted to live in this dispensation, to know, and to see, and to hear the living oracles of God, and to partake of the inspiration that flows from the Prophet of God. I know that he is a Prophet, that he stands at the head of the work of the Lord here, and I sustain him as such, as it is our duty to do so.

Let us, my brethren and sisters, order our lives so that we will be above criticism; be honest, true, just, and shun that which is evil, and the Lord will continue to bless us. Let our light so shine that others will see our good works and follow in our footsteps, as Saints of God. May the Lord bless us to this end, I ask in the name of Jesus. Amen.

ELDER MOSES W. TAYLOR.

(President of Summit Stake.)

My brethren and sisters, I trust that you will give me an interest in your faith and prayers, as you evidently have done with the brethren who have preceded me. I appreciate the remarks that have been made, and I agree with them. I cannot help but think that we have leaders in the Church and Kingdom of God who are setting an example that is worthy of imitation. When President Joseph F. Smith was before the investigating committee in Washington, one of the members asked him this question: "Mr. Smith, how many children have you?" and his answer was, "I have 42," and he added, "I am proud of every one of them." Now why should he be proud? Let me tell you:—President Smith, as I know, has 42 children who keep the word of wisdom; all of them who are old enough say their prayers, night and morning, and they attend their meetings and do their duty as Latter-day Saints. Now then, that is a splendid example for the leader of our Church to give unto us. In the stake where I live we remember it, and we are trying to live up to that one of the most wonderful examples in all the world.

In our Stake the presidency the high council, the bishops of wards, and the various other officers tell each other how they are living, how their families are living, and what they are doing. Let me report to you a little about these high councilmen. They say, "In our family we keep the Word of Wisdom. When we come to the breakfast table in the morning, we

have family prayer, and we ask a blessing upon the food. My wife takes turn with me in prayer, and my children who are old enough take their turn. They have their secret prayers; and they belong to various organizations of the Church." Some of the members say, "I have in my family a member in the Religion Class, another in the Primary Association, another in the Young Men's Association, another in the Young Ladies' association, and another in the Relief Society; and we sustain the various organizations of the ward." Others say, "I have a son on a mission." They are proud to report when they have a son that is on a mission. I want to say to you that the children in the stake are sustaining their mothers and fathers in these things, and are helping forward the various organizations, assisting the Bishops and others who are called to work of responsibility for the good of the people and the building up of the kingdom of God. I do not know of a boy, or girl in the Church, in the Summit Stake of Zion, that breaks the Word of Wisdom. I know that their fathers and mothers do not. They are sustaining their fathers and mothers in this great work, and the Lord is blessing and prospering them, for keeping His commandments. One of our High Council men recently made to us this report in regard to prayer:

"Sometimes I hire men at my place, and some of them are not members of the Church. When those non-members were in the house I have felt as if it was casting pearls before swine if I had prayers before them. On one occasion I had a young man, a gentile, to take over into the reservation, and he came to my house.

When he was there, I got up early and went out and prepared the horses to take the trip, and while I was out I made up my mind I would go in and get breakfast, and start off without family prayers. But, when I went in to breakfast, the children had come out, and table was set, and the chairs were placed, and some were already kneeling down, and I had to have prayers. After we got into the wagon and drove off, this man said to me, 'Is that the kind of thing the Latter-day Saints always do? Is that the way Latter-day Saints live?' I said yes, if a Latter-day Saint is living his religion, he has prayers in his family every morning, just like that. 'Well,' he says, 'I want to investigate, I want to find out more about your people, and what your people are doing.' He has since bought some books, and I understand that he is going to join the Church." One of the authorities said to us today, what a magnificent thing it would be if the people who came out to this country could find that all the Latter-day Saints were living their religion, that they were consistent with it, and with the fact that they believe that Joseph Smith was a Prophet of God. I heard some one say recently, a man was introduced to me as Brother so and so. "Why no," said the one introduced, "he is not a brother, he is not a member of the Church of Jesus Christ of Latter-Day Saints! he carries a sign that he does not believe that Joseph Smith is a prophet of God." "What do you mean?" "Why, that cigar he has got in his mouth is a sure sign that he does not believe Joseph Smith is a Prophet."

We believe in temperance. Some of the Saints in our stake will hard-

ly drink hot water, and some almost hesitate to use hot gravy (laughter). We have good water out there, the finest in the world; and we raise fine trout, and many of our friends come in the summer to eat the trout, drink the water and build themselves up. Now, in regard to the question of getting rid of saloons. The saloons do not hurt President Smith, because all his family keep away from such places. It is not the faithful sons of the president of the Church, or of the apostles, or of the bishops and presidents of stakes who patronize saloons. Let me tell you what one of the Bishops of one of our wards did, and the Relief Society helped him in it. There was a saloon started in the ward, and made us all kinds of trouble. Sometime passed, and the members of the Church bought a lot just opposite the saloon on which to build a meeting house. Then the Bishop came to the presidency of the stake and said, "What shall we do about that saloon?" The presidency of the stake said, you go on hauling and cutting rock every day, right along. So they did it, and in about three weeks, he telephoned the presidency of the stake, and said, This saloon man has got quite friendly, he comes out, and talks with me. The people don't patronize him very much, and he says he will sell his saloon for so much, what shall we do? I told him to offer \$50 less, and I will give you the money. Then the Relief Society bought it; and the women went into the vacated saloon, and they got lime and made it into whitewash, and they whitewashed floors and everything else nearly; they wanted to wash the sin away, you know. And then they erected a long board table in

it, and every day they got up a big dinner in that old saloon building. Now they have got as fine a meeting house right opposite that former saloon building as there is any where, and the people built it, and it didn't cost them very much money. Thus sometimes you see, a saloon building is a very nice thing to have, if it is used by the Relief Society (laughter).

I pray that the spirit of the Lord will be with the Latter-day Saints always and that we will follow the magnificent example that is set by the President of our Church. Amen.

The choir sang the hymn, "Praise ye the Lord! 'tis good to raise."

ELDER OLEEN N. STOHL.

(President of Box Elder Stake).

I desire, my brethren and sisters, while I stand before you, that the same sweet influence may direct my mind in the words I utter that has inspired all that has been said and done during this conference, and that has suggested to our brethren who have spoken this afternoon that which would be for our good. I rejoiced very much yesterday morning when the president testified that the Church of Jesus Christ of Latter-day Saints is in a better condition today, spiritually and temporally, and from the standpoint of unity, than it ever was before. When he made that statement, I thought to myself, that so far as my knowledge goes in relation to conditions in the Church, and particularly the stake in which I have the privilege to labor, is concerned, I know that he speaks the truth; and I am very thankful for this condition and for this

knowledge. That is only as it should be. While we are to be commended for the condition, still it is nothing more than ought to exist among us as a people. I think of the army of workers that we have in the Church, who are interested, and zealous and faithful in the great labor in which we are engaged. A short time ago I had the privilege to visit one of the wards in our stake, attending a ward conference, and when the Bishop had the ward officers presented, I found in that small ward they had 178 brethren and sisters working as officers in the ward and the respective organizations. Nearly two-fifths of the members of that ward engaged in the Relief Society, in the Sunday School, in the Young Men's and the Young Ladies' Mutual Improvement Associations, in the Primary organization, and in the Religion Class, as officers in those organizations. When we can select two-fifths of our people and get them harnessed up in the work of the Lord, and get them to perform the duties required of them in their work good is bound to come out of it, and the Church is going to continue to improve as long as those conditions exist. Now, I think this Church has always been improving; I believe there has never been a day since it was first organized when this work went backwards. Its course has always been onward and upward. That is its course today, and I have full faith that it will so continue. But, while the condition is as President Smith stated, there is room for further improvement, and we all realize this fact; and in realizing it, I feel that we are determined to do better, to live better lives as Latter-day Saints. If the Lord has permitted us to see and understand our weaknesses, I think

we should strive to overcome those weaknesses; and as we individually overcome them we are improving and bettering ourselves. In thus improving ourselves, we are improving the great organization to which we belong. I believe, brethren and sisters, it is very important that we all should be thoroughly conversant with the great organizations of the Church, that we should sustain the authority of the Church, and assist in supporting the Priesthood, and in helping to perform the duties that are required. In line with this thought, I feel that the success of these organizations that I have referred to largely depends upon the thorough conversion of our fathers and mothers to the great work those organizations are performing. For example, I remember a few years ago, in our stake, that many of our people were not converted to Religion Class work. Some of them thought it an unnecessary organization, that we had enough organizations; in fact, that we are over-organized. Well now, since the Religion Class has been operating and working among the people of our stake, parents have begun to see the benefits derived from it, they have seen the blessings that have come to their children in their being taught the eternal principles of life and salvation, in the children being taught to pray, to ask a blessing upon the food, to perform little duties required of them towards their parents, and towards the officers in the ward. They have seen the good that has come from these organizations, and that is coming from them, and they are converted better to that work today than they ever were before. The result is that the Religion Class movement is lunging forward today as it never did before. I believe

that we as parents ought to appreciate these various organizations, and encourage our children to sustain them, and patronize and take part in them. If we will do this, these organizations will flourish in the Church, and we will realize their great advantages.

And this also applies to the Priesthood organizations. I feel that if there is any work in which the parents can co-operate with the bishops of the various wards, it is that in relation to the lesser Priesthood. They should encourage their boys to perform the duties required of them by the bishops, and in attending the meetings of their respective organizations. I think, my brethren and sisters, this is a vital point. There is nothing comes closer to us than our children; nothing more important to us than they are, nothing that will ever be of greater worth to us than they. They are our jewels, they are our wealth. Temporal things are not to be compared to them. Our children are given to be ours eternally, under the holy covenant, and it is our duty to interest ourselves in them, to see that they can be ours in honor here and throughout eternity. We cannot do anything better than help to encourage our children, and establish them in the faith, encourage them in performing duties along the lines that are indicated in the respective organizations of the Church.

I think that, as parents, we should unite our work with that of the respective organizations. We should know what they are doing, and in becoming acquainted with them, we might conduct little religion classes in our homes, and there consider the lessons and the work that is being taken up by the Religion Class, the Primary Associations, the Mu-

tual Improvement Associations and the Sunday Schools, and thus show to our children that we are interested in them. If we would do this, and conduct these little devotional exercises in our home, we would plant faith in our children's hearts, and plant confidence in them, in the great work in which we are engaged. They would feel that we are sincere in it, that we are trying to live it, and that we are earnest in our desires that they should live it.

Our children live very much as we want them to. It is our duty as Latter-day Saints to live so that they can see our good works, and be willing to emulate our example. I was impressed sometime ago by a thought that was expressed by the Prophet Joseph Smith, that we cannot be perfect without our children; we cannot enjoy exaltation in the kingdom of God without our children. If we expect to enjoy this exaltation and this glory, we must have our children with us; otherwise we cannot enjoy these blessings to the fullest extent. Now, if we would take up this work, and get our families to unite with these respective organizations in the Church, I believe sincerely that we would accomplish wonderful results; and that this work will continue to grow much more rapidly, perhaps, than it has in the past.

I rejoice in this Gospel; I know that it is the work of God, and I am thankful to my Heavenly Father for this testimony. I feel that, if there is one thing more important than another at the present time for the Latter-day Saints to consider, it is to plant in the hearts of their children a knowledge and a testimony of the divinity of this work. It is important that our children believe they will get it if they will seek it in the way the Lord has di-

rected, and keep His commandments. One thought that gives me great joy in connection with the doctrines of the Church is that they stand the test. The Savior, you know, on one occasion said, "My doctrine is not mine but his that sent me; if any man will do His will he shall know of the doctrine whether it is of God or whether I speak of myself." Our doctrines stand the test; if you will do the will of the Father, in other words, if you will accept the doctrine, and practice it in your daily lives, you will know of the doctrine whether it is true or not. Where is there a man or a woman who has tested the doctrines of our Lord and Savior Jesus Christ in this world and ever found them wanting? No man who has lived humbly, in accordance with the teachings of the Gospel of Jesus Christ, can stand forth and say that they are not true, that they are not of God. Now, let us apply the test, and continue to add one test after the other. I tell you it will do more to establish us and our children in the work of our Heavenly Father than anything else we can do.

May the blessings of Heaven rest upon the people of Zion, and may we rejoice in the great work which is being accomplished, and ever feel to thank our Heavenly Father that this Gospel came to us, and that we are partakers of the same. May we live so that we can be an honor to the work, I ask it in the name of Jesus. Amen.

: **BISHOP HEBER C. IVERSON.**

Like those who have already spoken, I greatly rejoice in the spirit of this conference, in the splendid and wholesome advice and admonition that has fallen from the

lips of the servants of our Father who have been inspired of Him in all their utterances.

I am grateful to live in this day when we see a sentiment spreading abroad that bids fair to become universal, almost, if not entirely, that shall restrain, and obliterate if possible, the dens of infamy and vice that have cursed our country for so many years. My heart has ever gone out to the young men and women in Israel. I am not so far advanced along the path of life that I am unmindful, or unconscious of the character and force of the temptations with which the young men and young women are daily surrounded. They love amusements, they love pleasure, and it is natural they should, but in seeking amusements and pleasure they are sometimes taken advantage of and led into paths of vice, innocently. Therefore, I feel that it becomes the duty of the Elders in Israel, and the citizens of this commonwealth, to recognize the fact that these places which lead to sin, to death, to sorrow, to poverty and shame, should be removed from our midst. We know that their establishment and maintenance is contrary, in every particular, to the spirit and genius of the Gospel of Jesus Christ. You and I have been taught from our infancy that to observe the word of the Lord, the Word of Wisdom, would be helpful to us in every way. We have put it to the test and have proven it true. We know the Word of Wisdom is scientifically as well as scripturally true, and it is for the well being of our Father's children. I say, therefore, this movement is a blessed thing, and I hail the sentiment heartily, as do you. I know this is the sentiment of every true

Latter-Day Saint from the centre of the Church to its circumference, even to the uttermost bounds of Zion.

As President Stohl has said, there is nothing more precious to us, as fathers and mothers in Israel, than the children whom God has given us. Are they not the greatest source of sorrow or happiness according to their aims, their lives and conduct. Is there anything we possess that brings to us more real joy and pleasure. We have heard this afternoon, that President Joseph F. Smith said, when giving his testimony before the investigating committee, that he had 42 children, each and all of whom he was proud of. Does he not feel in them a great source of happiness? And can you not say, when your sons and daughters keep the Word of Wisdom, the commandments of God, that you are proud of them, and they are a source of the greatest joy and pleasure that is possible for the human heart to experience. As President Moses Taylor said, they are not temporary possessions, they are eternal possessions, for they are children of God as well as our children. The Apostle Paul says: "We have had fathers of the flesh which corrected us, and we gave them reverence, should we not much rather be in subjection to the Father of spirits and live." God is the father of the eternal part of the child that is given us here. We recognize in man a dual character; a dual being, physical as well as a spiritual. We recognize the truth of the sentiment so beautifully expressed in that hymn—

O my Father, thou that dwellest
In the high and glorious place!
When shall I regain thy presence,
And again behold Thy face?

In thy holy habitation
 Did my spirit once reside?
 In my first primeval childhood
 Was I nurtured near thy side!

For a wise and glorious purpose,
 Thou hast placed me here on earth,
 And withheld the recollection
 Of my former friends and birth;
 Yet oftentimes a secret something
 Whispered, "You're a stranger here;"
 And I felt that I had wandered
 From a more exalted sphere.

I had learned to call thee Father
 Through thy Spirit from on high;
 But, until the key of knowledge
 Was restored, I knew not why.
 In the heavens are parents single?
 No; the thought makes reason stare!
 Truth is reason; truth eternal
 Tells me I've a mother there.

That doctrine was ridiculed seventy years ago, when announced by this hymn, teaching what had been given by inspiration flowing first through the mind of the Prophet Joseph Smith, that we have a mother in heaven. Not long since I read in one of the leading magazines of this country, from one of the great thinkers of our day, that he recognizes this truth as one of the most profound and sublime in the universe, that womanhood forms a portion of the Godhead. He discourses very learnedly upon the dual sequence of the term Elohim, and proves conclusively by his deduction that there is a feminine element existing with the Deity, and that we have in Deity a mother as well as a father. There are mothers of our spirits. As the poet has said God has kindly sent to earth these sons and daughters of his. His spirits become our children in the flesh.

To the mothers of our children I will say: Could you have any greater honor, could you possibly have any greater ambition in the world,

than to be the medium through which a child of God shall come to earth, to fulfil a wise and glorious purpose? Do you envy your brother, your husband, your male relatives for the honors that come to them, because, forsooth, they occupy positions of responsibility? I say to you mothers in Israel, that yours is one of the most honored and honorable positions occupied by any child of our Father upon earth. We do honor to the hero of the battle field. We erect magnificent monuments to his glory, because he offers his life in defense of his country, moved, possibly by the love of fame, or of popularity. Should he give his life while engaged in the duty of taking the lives of his fellows, duty as he sees it, then we place his name upon the pages of history, and it is handed down to future generations to be revered by them. We erect a splendid monument to his name, because he jeopardized his life, through his heroism. How about the mother in Israel, who, in keeping the commandment of Him who said to Father Adam and Mother Eve, "Mutiply and replenish the earth," and who has kept inviolate the sacred covenants she has made with her husband in sacred and holy places, does she not jeopardize her life in maternity? Does she not place her life upon the altar of sacrifice and duty, and endure untold agony? I say to you hers are deeds of heroism worthy of the greatest monument; nay, more than that, of an eternal crown in the celestial kingdom and presence of our Father. We have heard it said that "the hand that rocks the cradle is the hand that rules the world." Mothers, do you appreciate this fact? Do you realize that much depends upon you; that the future of

this Church, this community, this state, or this nation as a common-wealth, depends very largely upon you as mothers in Israel? Another one has said, and to me it seems a well deserved tribute to motherhood, "God could not be with us always, so He gave us mothers." If there are any under God's heaven deserving our tribute of praise for the offering of life with a love that is divine, a devotion that is angelic, that is charitable, long suffering and kind, that is willing to sacrifice all that one possesses for the love of another, it is the mother in Israel. After having passed through the dark valley of the shadow of death, having brought into the world a child of God, she watches patiently, prayerfully and faithfully over the little one, ever solicitous of its welfare, and devoted to its interests. President Roosevelt, not long ago, made use of these words, and I know you will agree with him; "No leader in church, in state, in science, in art or industry, I care not how important the character of his work begins to do work that compares in importance to that done by the father and mother in the home for they are the first of sovereigns and the divinest of priests."

The most sacred duty we have to perform in the earth is to care for those whom God has confided to our keeping, whom He has placed under our guardianship. We shall be held responsible for their care, not only for the precepts or teachings we give them by word of mouth, but, as President Stohl said in his remarks, we will be held sacredly responsible for the example we set our children, for the very words we utter in their presence. More forcible, and more potent in the forming of their character, and establishing

them in the faith of the Gospel, is our example, far more than our precepts can possibly be. If we teach them by word of mouth some thing that our lives contradict, can you imagine their condition of mind, what their ideas are? May they not reason thus: My father is a hypocrite, or else he is too weak to believe, practice, and live up to that which he teaches me, and which I believe to be true. I do not desire to speak of my personal experience, but, aside from the testimony and strength of the Spirit, the still small voice, the whispering that monitor has given to me, as a result of my obedience to the Gospel, aside from this I say, that my father's life, his obedience to the requirements of the Gospel of Jesus Christ, is the most potent factor in sustaining me in the faith. It means much to me; and I realize that my life also means much to my children, and that your lives will mean much to your children.

Now my brethren and sisters, let us realize, as President Stohl has said, that these precious ones whom the Lord has entrusted to our care are likewise precious to Him. Each son of ours, each daughter of ours, is a child of His. It is a great responsibility, and let us see to it that, even when it requires sacrifice on our part, and though we have to deny ourselves many things that we would like to enjoy, we shall be willing to deny ourselves for the salvation of our children. We should be men enough and women and Latter-day Saints enough to do it, for their good and benefit, and for our eternal blessing.

I want to bear you my testimony, in conclusion. I know that this is the work of the Lord, and these men whom we sustain as His ser-

vants are inspired of Him. I desire, if I may have sufficient strength, to follow continuously, and consistently, him who is at the head of this work, whoever he may be, be he Joseph F. Smith or any other man whom God shall place there; for I know that the Lord will never permit the man who stands at the head of this work, as a guide to His children and to His Church, to counsel or advise contrary to His will. I believe that one in authority may give wrong advice, that may be possible, but the Lord's anointed never. He is my watchword, he is the one under God whom I shall endeavor to follow, by the help of the Lord. May we all do so, and our exaltation will be sure in the presence of our Heavenly Father; which may God grant, in the name of Jesus Christ. Amen.

ELDER RUDGER CLAWSON.

Absence of traitors an evidence of growth and stability of the Church.—
Intense devotion now manifest.

My brethren and sisters, the Church has been organized 78 years tomorrow. Have the Latter-day Saints made any progress in that period of time? Mark this. Joseph Smith, the Prophet, was surrounded in part by false brethren men who were ready and willing to betray him. Some of them he had taken to his heart. Some of them were associated with him in the presidency, and some of them were connected with the quorum of the Twelve Apostles; and there were many among the High Priests and the Seventies who were false to the Prophet Joseph Smith. Upon one occasion Wilford Woodruff, who was approached by some of

these men, lifted up his voice in warning, and predicted that if they did not repent of their sins that they would be damned and go to hell, and this because of their opposition to the Prophet, because of their willingness to betray him to his enemies, for they said he was a fallen prophet. He was not a fallen prophet; they were fallen prophets. How is it today? Pause, my brethren and sisters, for a moment and reflect. There are 56 stakes of Zion, each presided over by a presidency. That means 56 presidents and 112 counselors. There are 652 wards, each presided over by a bishopric. That means 652 Bishops and 1304 counselors. There are 21 missions in the world, presided over by 21 mission presidents. That makes altogether 2,145 very prominent and influential officers in the Church and not one, so far as I know, is a traitor, not one.

Here is evidence brethren and sisters, that the Church has grown, that it has progressed that it has shot ahead wonderfully. And it may also be said of High Counselors, Patriarchs, and High Priests, Seventies and Elders, and members of the Lesser Priesthood, and in fact of members of the Church, generally that very few, if any, are traitors among them. The Latter-day Saints hate the spirit of apostasy, and they despise a traitor, and God despises a traitor, and there will be no place found in the kingdom of heaven for a traitor, for the man who would betray his God or his religion, or his country. Now, I rejoice in this testimony, for it confirms to me the divinity of this work. The growth and progress of the Church clearly shows powerfully the spirit of God is operating upon His people and upon His

servants to make strong in the faith, to make them firm in their attitude to the world and to each other, in keeping the commandments of God.

This is a glorious time which we now behold, a glorious conference. The Spirit of the Lord is upon His people, and we are made to rejoice. There is a multitude of people assembled in the great tabernacle, and this house is filled to overflowing with Latter-day Saints, and the temple grounds are covered, and there are hundreds of Saints who have left the grounds, and there are other hundreds upon the streets, and thousands and tens of thousands in the various stakes. Assuredly Zion is growing, and Zion is becoming strong, both spiritually and temporally. Let me say to you that a people who are weak spiritually and strong temporally are a weak people, and a people who are strong spiritually and weak temporally are a weak people; but a people who are strong spiritually and strong temporally are a strong people. My testimony is that the Latter-day Saints are a power in the earth which will be felt in a time to come. May the Lord bless and prosper us, is my prayer in the name of Jesus. Amen.

The choir sang the hymn, "Hark! ten thousand thousand voices."

Benediction was pronounced by Elder Arthur Parsons.

Outdoor Meeting.

The Tabernacle and Assembly Hall could not accommodate all who desired admittance and, the weather being propitious, several hundred assembled on the lawn, near the

Bureau of Information building, where services were held at 2 p. m., under direction of Elder Benjamin Goddard.

Prof. Charles Kent conducted the singing, and the selections rendered by him and his male chorus were highly appreciated.

The services were commenced by the male chorus and congregation singing the hymn entitled "Sowing."

Prayer was offered by Bishop David A. Smith.

The choir and congregation sang the hymn, "Hope of Israel."

ELDER BENJAMIN GODDARD.

We are glad, my brethren and sisters, to meet with you in this capacity. We regret very much that we have not seats for all. It has been suggested that, if the Saints who desire to receive instructions are to be accommodated hereafter, it will be necessary to roof over this entire block. From the increased attendance, it is very evident that "Zion is Growing," and that the cry is going out not only from our children in the Sabbath schools, but from all Israel, "Give us Room that We May Dwell." I pray that the blessings of the Lord may rest upon you, that through your faith and prayers, the brethren who address you may be inspired of Him to give unto you words of wisdom and truthfulness. May God bless you unto that end, in the name of Jesus. Amen.

ELDER REUBEN G. MILLER.

(President of Emery Stake).

I am thankful to be here, and to listen to the testimonies that have

been borne. It has done me good, and I trust that all of you who have been in the Tabernacle during this conference, have enjoyed the spirit of it. I think that the key-note has been sounded to this people, and it is that of local option. The time has come when we can put into practice the principles of the Gospel more fully than we have ever done. The Word of Wisdom is one of the most important subjects for this people to observe. For one, I shall advocate that question more strongly in the stake where I reside. At one time I was called upon to report the Emery Stake of Zion, and I spoke of the modern conveniences that were in the stake, not wishing to convey the idea that we had saloons belonging to Latter-day Saints, but that saloons were there. Since that time, several of our people have permitted their names to be stricken from the records of the Church because of engaging in that business. We propose to follow that up, and all who will not live according to the rules of the Church, in this regard, we propose to take their names off of the Church records. Brethren and sisters, I feel encouraged in this work, because I know it is the work of God, and not of man. In and of myself I feel very weak, but I know that this work is the Lord's, and I am desirous of living up to every principle that the Lord has revealed, doing His will, keeping His commandments, and teaching others to do so. God bless you, in the name of Jesus. Amen.

ELDER JOSEPH E. ROBINSON.

(President of California Mission.)

As I remember reading the sacred scriptures, there was an husband-

man who invited all of his friends and kindred to a marriage feast. When the hour came for the meal to be served, he found none of them in attendance. Then he sent his servants out upon the byways and highways to constrain every man that passed by to come in to the wedding supper. I think, from the presence of this great crowd, that we are living in an age when the Gospel invitation to come to the marriage supper of the Lamb has been heard, and answered, by many friends and kindred, and also by many who are strangers to the cause.

I rejoice in the work that the Latter-day Saints are performing in the world. I rejoice that many of the honorable of the earth are beginning to comprehend the fact that the Church of Jesus Christ of Latter-day Saints is potent for good; that it is a power in the land; that in the genius of the Gospel there is life, durability, and stability. Many who have not been able to find satisfaction in any one of the creeds of the various churches, or in the dogmas of science, are beginning to comprehend this fact, that in the Gospel, which is preached by the Latter-day Saints, there is that which appeals to the heart and mind of man; there is something ennobling in it, something uplifting and progressive; it has come to remain in the land. They feel a little of that which Apostle Clawson portrayed this morning in his address, when he told of the files, ranks, columns and battalions of the Priesthood, that such a force is irresistible; and the Gospel they preach must obtain. I have found, in my experience, some of the better class, many of the enlightened men of our state (California)—among the

bankers, the railroad men, the doctors, and the lawyers, many who have their eyes upon the economical aspect of Mormonism, and because of this, have accorded to me and my brethren, many privileges that otherwise would not have been ours. We feel, in a measure, that we are a preferred class among these men, having been invited to their clubs, given transportation over their lines, participated with them in some of their political and civic movements. This, I take it, not as a compliment to me or my brethren, but to the great body of the Latter-day Saints whose representatives we are.

Just at this time there is a ferment of expectation upon the part of the people of the Coast in relation to the arrival of the great American fleet, and with that there is an undercurrent of feeling of unrest in relation to conditions as they obtain in the Far East. You know, perhaps, that we have had some little trouble—so-called trouble—with the Japanese in our schools; and there are those who are so pessimistic as to prophesy that, within two years from now, the City of Los Angeles and most of the coast towns of California will be patrolled by Japanese soldiers. This statement was made five weeks ago today, over the signature of one of the generals of the United States Army, who has been for the past five years in China, seeking the regeneration of the great Chinese Army. He gives his reasons for it, and I must confess that it appeals to me that such a thing *might* be possible under the conditions that he tells us of. "The proximity of the Philippines, of Hawaii, and of Alaska to the Flowery Kingdom, and the fact that they are preparing, no matter what the

press says to the contrary, for something in the immediate future," is what he states.

But I have a hope, I have an assurance in the words which God hath spoken, that this is a land of liberty, and that He will fight the battles of the peoples of this land. I remember what He said to one of the ancient prophets of this land, and I ask you to indulge me while I refer to it briefly. He is speaking of the day when Christ's Gospel shall again be taught among the children of men, and when the Jews will begin to believe upon His name. I was very much impressed yesterday by the prayer offered by Patriarch Joseph E. Taylor, praying for this people, the Hebrews. I have had the privilege of preaching the Gospel to some few of them. I associate almost daily with one who has the blood of that people in his veins, who is an able expounder and defender of the Gospel of the Lord Jesus Christ. We have had the privilege of baptizing a young man of that blood. Here is what the Lord says:

"Behold, thus saith the Lord God: When the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance.

"And it shall come to pass that they shall be gathered in from their long dispersion, from the isles of the sea, and from the four parts of the earth; and the nations of the Gentiles shall be great in the eyes of me, saith God, in carrying them forth to the lands of their inheritance.

"Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers; wherefore, the promises of the Lord are great unto the Gentiles, for he hath spoken it, and who can dispute?"

In California there are two He-

brew leaders of reform, who point with considerable pride to the fact that Jesus Christ was a Jew, who are looking forth to the time "when Christianity and Judaism shall be one, and when righteousness will cover the earth as the waters cover the mighty deep." Some of the kings of the earth have made solicitation of the Sultan of Turkey to permit the Hebrews to buy Palestine, and fix themselves again in the land of their fathers. The hearts of the Jews, as you know, are turned to that land, and conditions have been turned backward in a way, and they are coming into their own; for they begin to believe in part in the ministry of Jesus Christ. Furthermore, in the day when this shall obtain, the Lord tells us of these things:

"But, behold, this land, saith God, shall be a land of thine inheritance, [speaking to the people of Nephi], and the Gentiles shall be blessed upon the land.

"And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land who shall raise up unto the Gentiles."

Why, men may say when this book came forth, in 1829, that John VI of Portugal had seated on the throne of Brazil his eldest son, Pedro. I grant you that, and therein I find a greater testimony of the truthfulness of what the prophet has here written, for he was not raised up from among the Gentiles of this land, but was brought from abroad. But we want to go further in the case, and see what became of him.

"And I will fortify this land against all other nations;

"And he that fighteth against Zion shall perish, saith God;

"For he that raiseth up a king against me shall perish, for I, the Lord, the

King of heaven, will be their King, and I will be a light unto them for ever, that hear my words."

This man, Dom Pedro I, was succeeded by Dom Pedro II, but, within my recollection, he had to abdicate his throne. Brazil was made a republic, and he returned to the fatherland, Portugal. Within the recollection of all of you, within the past few weeks, there has been the assassination of the King of Portugal, and of the Crown Prince, who were the descendants of John VI and his daughter Dona Maria, whom he set up to preside over that land (Portugal). The fate of that country today is trembling in the balance. A usurper is trying to undermine the throne, and conditions are very unsatisfactory to say the least, at this very day and hour.

But more signally, perhaps, this prophecy was fulfilled in 1865-6, when Napoleon III sent one of his favorites, Maximilian, and "raised him up" to the people of this land, the Lamanites, as a king. It was while the North and the South were divided, in war and civil strife, that this thing was done. And the old world powers, England, France and Spain, thought that they could obtain from Mexico some of their claims, whilst the Federal Government of the United States had its hands full, and could do nothing to put into effect the so-called Monroe Doctrine. The Federal government protested, and Russia, in a compact made with that government, sent to New York harbor all of her battle-ships, which were to be turned over, in case of need, to the government of the United States. England withdrew her 10,000 troops, and so did Spain, but Napoleon was perverse for some time, and established

this man as the Emperor of Mexico. Under the leadership of Juarez, the father of that country, and Diaz, the present President, the people were called to arms. Maximillian's forces were overcome and he was cast into prison. His lovely and devoted wife, Carlotta, went to the various Courts of Europe and plead for succor for her husband in this land of Mexico. When petitioning at the feet of the Pontiff of Rome, she went mad, and was consigned to a mad-house, and to this day does not know the sad fate of her husband, who was shot to death by the soldiery of Juarez. So this king, who was raised up like John of Portugal and his son, (John, you remember, died very soon after returning to Portugal, worn out with the troubles he had encountered in Mexico) and so Maximillian met his death; and he was the last of his line. Napoleon III, who had "set him up," was forced to flee to England, an exile from his country, with his empress and young prince, Napoleon Bonaparte. This prince, who afterwards enlisted in the British service in South Africa, during the Zulu war, was ambushed, and killed by the Zulus, thus bringing an end to the house of Napoleon III.

How signally has the Lord brought out the forces of this country victorious against overwhelming numbers and older countries. As an earnest of what the future will be, this tells me that we need not fear foreign oppression or foreign arms. God hath established here the tree of Liberty, in this land of Joseph, that the nations of the earth might find shelter under its branches and eat of its fruit; for this is the land where God shall build His city, the New Jerusalem.

This is the land from whence shall go forth the law of the Lord. From this land shall go forth His word by His ministers and ambassadors; "and the power and the dominion and the greatness of his kingdom," says Daniel the Prophet, "shall be given to the people of the Saints of the Most High God," with whom our interests are identified. He has said, "I will fight the battles of the Gentiles of this land. I will fight the battles of this nation." So, you and I who have faith in this word, who have the precious pearl of great price in our possession, have no doubts, or misgivings, or perplexities in relation to what the future has in store for this land of Joseph.

God bless you, my brethren and sisters, and enable you to do what is right, to maintain that which is true and just to all men, that the promises made to our fathers shall not fall to the ground, but that we may inherit all the glories that shall come to the people of God and to the people of this nation, is my prayer in the name of Jesus. Amen.

The choir and congregation sang the hymn, "Praise to the man who communed with Jehovah!"

ELDER BEN E. RICH.

(President of Southern States Mission).

When the prayer was offered opening this meeting, I was reminded of a little pamphlet that I had in my pocket, which bears a portrait of the Prophet Joseph Smith, with some of his words uttered concerning his beloved brother, Hyrum Smith. And it also contains a picture of the Patriarch Hyrum Smith, with his sons, Joseph

F. and John, each side of him. I want to speak to you concerning the words of the Prophet Joseph in relation to his brother Hyrum, and also what the God of Israel said concerning that beloved brother of the Prophet. The words of the Prophet Joseph were as follows: "Brother Hyrum, what a faithful heart you have got! Oh, may the Eternal Jehovah crown eternal blessings upon your head, as a reward for the care you have had for my soul! Oh, how many are the sorrows we have shared together! and again we find ourselves shackled by the unrelenting hand of oppression. Hyrum, thy name shall be written in the book of the Law of the Lord, for those who come after to look upon that they may pattern after thy works." This was uttered August 11, 1842, while he was in the hands of his enemies.

I read from a revelation of the Lord to the Prophet Joseph Smith, given Jan. 19, 1841, the following, concerning Hyrum Smith, the Patriarch, "And from this time forth I appoint unto him that he may be a prophet, and a seer, and a revelator unto my Church, as well as my servant Joseph. . . . That my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation, for ever and ever."

I was reminded of this little pamphlet, containing these words, when a grandson of Hyrum Smith opened this meeting with prayer. I was impressed more when I remember that this grandson stands, with two others, at the head of the Aaronic Priesthood upon the earth, he being one of the members of the Presiding Bishopric of this Church.

In the Tabernacle today you will find two of Hyrum Smith's sons: one the Prophet, Seer and Revelator, and President of the Church in all the world, and the other occupying the same position that Hyrum did when he was assassinated in Carthage jail, Patriarch of the whole Church. Thus the name of Hyrum Smith is remembered today, by these children, this grandchild, another grand child in the quorum of the Twelve Apostles, another as Assistant Historian of the Church, and by others faithful, true, clean as any men or women in the Church. They have maintained, by their faithfulness, in honorable remembrance the name of Hyrum Smith down to this generation, and will continue to hold him in honorable remembrance throughout all generations.

There has not been a day since the organization of the Church that his Satanic Majesty has not endeavored to get between the people of God and the man who stands at the head of the Church. It was true in the days of Joseph Smith; and true in the days of Brigham Young, John Taylor, Wilford Woodruff, and Lorenzo Snow, and it is true today. If he can succeed in getting between these people and the one whom God has placed at the head of the Church, he wins a victory over the hearts of the people, to a certain extent. The spirit of the Nauvoo Expositor was not more malignant in the days of Nauvoo than is manifest at the present time. All the fiery darts of the wicked are directed today, as they have been from the year 1830 to the present time, against the head of the Church. The devil has always inspired men to believe that, if they could destroy the man who stands at the head, they could

destroy the Church. How foolish! If they should succeed, which I do not believe they will.—If they should succeed, what would happen? Just what has happened upon the death of every former President of the Church. The Twelve Apostles, with their chief, would stand up as leaders of Israel, and the work would go on; because it is not built upon man. The enemies of this Church do not care for man, they do not care any more for Joseph F. Smith than they care for any one of you. You exchange places with him, if it should be the will of God, and no more fiery darts of the wicked would be directed toward Joseph F. Smith; they would be pointed toward you, and he would be forgotten. That has always been the case. This work is built upon that rock mentioned by Jesus when He was talking to Peter, and asking him whom men said that He was. When He asked Peter who He was, and Peter answered that He was Christ, the Son of the Living God, Jesus said, "Blessed art thou, Simon Barjona, flesh and blood has not revealed this unto you, but my Father, which is in heaven." He also said, upon that rock—the source of information that gave to Peter the knowledge that Jesus was the Christ—He would build His church, and the gates of hell should not prevail against it: and they did not. The wickedness placed by the devil in the hearts of mankind at that time caused them to believe if they could destroy the head of the Church they would destroy the work, and they took the Master, the head of the Church, and nailed Him upon a cross and crucified Him, and laid His body in the tomb. Then Christ, while His body lay

in the tomb, was quickened by the Spirit, and He broke down the gates of hell, showing that they could not prevail against Him. He then went into hell and preached the Gospel to those who had been swept off the face of the earth in the days of Noah.

We are engaged in preaching the Gospel of Christ. It has come to the earth, this time, with the promise that it will stay forever, never more to be thrown down, never stopped. It will continue to grow, and increase until it fills this whole earth with the righteousness of God, in fulfillment of prophecy. As the missionaries go throughout the world, it is their duty, their business, to search out the children of Joseph, the blood of Ephraim and Manasseh, and bring them to the land of Zion. In God's own due time, His spirit will move upon Judah, and they will go to the land of their fathers, and Ephraim and Joseph will come unto the land given to them, and then Zion will become the great capital city of our God, and Judah will rebuild Jerusalem. Then as Brother Robinson quoted, "The law shall go forth from Zion, and the word of the Lord from Jerusalem;" and the time will come when the seed of Joseph will meet their brethren of Judah, and the peace of God will reign over the great capitals that He is going to found upon this earth; but in accomplishing this, there are many things to contend with. God gives an assurance that we will be successful if we will be patient. He has told us that it is our business to forgive all mankind. He has told us that He is the Judge, and we must remember that.

I was reminded of a statement

made the other evening by one of my brethren about Paul, when he was known as Saul. When he was a persecutor of the Saints, on the road to Damascus, having willingly held the clothes of those who stoned one of the martyrs to death, (I suppose he had a look of contempt upon his face when he heard that missionary, with his dying words bear testimony that he saw the heavens opened, that he saw God, and Jesus standing upon His right hand), he was filled with hatred, this man Saul, and determined to punish every man who would bear testimony that the Nazarine was in reality the Son of the living God. When he was on the road to Damascus, to execute his designs, to serve the papers he had in his possession, he saw a great light and was stricken blind. He heard a voice, and the voice said, "Saul, Saul, why persecutest thou me?" Then the question, "Who art thou, Lord?" And the voice answered: "I am Jesus whom thou persecutest." Then he realized what he had done. Although he was a persecutor of the Saints, he was a choice spirit, and the time came when his eyes were opened, when he was converted to the Gospel. He was led blind, until an humble missionary came to teach him the way of salvation, the Gospel of Jesus Christ.

I tell you, my brethren and sisters, he is not the only Saul that has lived upon the earth. It has been my privilege to meet a man who was the leader of a mob, who attempted with hatred and violence in his heart, to get at our elders, and, by streaks of lightning from the heavens, three different times he and his companions were driven back, then the horses of the mob took the bits in their mouths,

the riders lost control, and the animals fled with the mob away from the servants of God. It was my privilege, two years ago, to lay my hands upon the head of the man who was the leader of that mob, and bestow upon him the holy Melchisedek Priesthood, and send him out to preach the Gospel, as Saul of old was sent out. It teaches the lesson of patience to us. We can afford to leave all mankind in the hands of God. But we cannot afford, my brethren and sisters, not to keep the commandments of God, and not follow the revelations that God the Eternal Father has given us.

I wish to call your attention to the work that a woman can do in this Church; I refer to Mary Fielding. In England, many years ago her father was a minister, an honorable man, who did not believe it was right to preach for hire and divine for money. He sent two of his children, Joseph and Mary to America. They landed in Canada. The Spirit of God led them into a little company of people, of whom John Taylor was a member, and they were praying for light, asking God for the truth. A Mormon missionary, Parley P. Pratt, also led by the Spirit of God, just as that Spirit took the missionary to Saul, taught that company the Gospel that had been restored to the earth, and brought many of them into the Church, among others John Taylor, Joseph and Mary Fielding. She afterwards became the wife of Hyrum Smith, the mother of Joseph F. Smith. Our President was born at a time when Hyrum Smith, his father, was dragged by his enemies away from the side of his wife, when she most needed his care and attention. Under those circumstances the present Presi-

dent of this Church was born in the world. After the death of Joseph and Hyrum, the martyrs, she maintained allegiance to the man who then stood at the head of the Church. She was found trailing across the deserts, her boy, nine years of age, driving an ox team; thus manifesting her abiding faith in the man who stood at the head of the Church. She also took the other children of her husband, by his deceased wife, and nurtured faith in their hearts. She went through all the trials that the other pioneers went through, and was always faithful with her tithes and offerings. This woman planted the faith of the Gospel so deep in the hearts of her children that all hell has not been able to root it out of a single one of them. Through the faithfulness of that woman, her children and grandchildren stand where they do today.

There is a lesson in this of the responsibility that rests upon mothers. Take it to yourselves; look after your children.

Do not let the devil get between you and the man who stands at the head of the Church, no matter who that man is. God bless you. Amen.

Prof. Kent's male chorus rendered a selection entitled, "Thy way not mine, O Lord."

SISTER RACHEL H. LEATHAM.

My brothers and sisters: Some of you, I know, will appreciate my feelings as I stand before you. I think that I am one of the happiest girls in all the world, and it is the Gospel that makes me feel this way, for I do know that the Gospel is true. I do know that God our Father, and His Son, Jesus Christ, came

down and brought the Gospel and established it, and spoke to the Prophet Joseph Smith. I know that Jesus is the Christ, and that Joseph Smith is His Prophet. I feel that if I could live forever, I could never thank my heavenly Father enough for the blessings that have come into my life, for the privilege of going out into the world and bearing this testimony, telling them of the Gospel being restored, of the authority Christ has given to His servants, and of the blessings that are in store for those who listen to and obey the words of truth, life and salvation, as they fall from the lips of the servants of God who are sent out to preach the Gospel.

I sometimes think that we young folks at home do not fully realize the responsibilities that rest upon us. We do not always remember that those who stand at our head are aged, and that when our fathers and mothers are gone it will devolve upon us to assume their work; that we are the future responsible people of Zion. Are we doing our part, and are we preparing ourselves so that we will be able to do the work that our fathers have done? Are we ordering our lives so that the Spirit of God will dwell with us as it has dwelt with our parents? Do we realize the extent of the blessings that God has given us, and do we understand the words of life and salvation contained in the Scriptures and in the Doctrine and Covenants? Are we able to tell what the promises are that God has made us, if we will keep His commandments? Are we familiar with the ancient record of the inhabitants of this continent, the Book of Mormon? And are we familiar with the great truths that are taught therein, and with those books that teach us the

beauties of the work in which we are engaged today? I am afraid we are not sufficiently conversant with the principles of the Gospel, and that we are not as diligent as we should be.

Where much is given, much is required; and you know, every one of you, how much has been given to us, and how much will be required at our hands. Are we preparing ourselves so that we will not fall short? Let us live by every word that proceeds out of the mouth of God. Let us live so that He will ever be willing to own us, and bless us, and love us.

I do not desire to speak longer, but I want once more to bear my testimony. I want to say again that I know the Gospel is true. Not because my father knows it, not because my mother has always taught it to me, but I know that the Gospel is true because God has revealed it unto me. His Spirit has borne witness unto my spirit, and that testimony is God's most precious gift to me.

May God bless us all, I ask in the name of Jesus. Amen.

SISTER M. M. LANGENBUCHER.

My brothers and sisters: One of my greatest privileges is bearing my testimony. I can say that I know the Gospel is true, and I love it. There is nothing in life that has given me so much joy as going on a mission and bearing my testimony unto the people of the world. They ridicule us, but we know it is true, and we do not feel at all hurt for what they say.

I greatly appreciate the privilege that we have of meeting together in these Conferences. We do not have

this privilege out in the world, and we never see so many Saints gathered together as there are here. How happy we all ought to be in coming and receiving words of instruction from those who are placed in authority. If we are humble and prayerful, we can accomplish a great deal of good in this world.

We are set upon a hill to be a light unto the world, and our actions are watched every day. Out in the mission field, the Elders are watched as they walk the streets, and all their words and actions are closely observed.

I sincerely trust that the Spirit of our Heavenly Father may abide with us during the rest of our Conference; and that we may enjoy ourselves while receiving instructions that will be for our eternal benefit.

I have never had more blessings visited upon me than I did while in the City of Denver, going from house to house and bearing my testimony.

I pray that the Spirit of God may be with us, that we may be a light to the world, that those who see our good works may glorify our Father which is in heaven. May this be our happy lot, is my prayer in the name of Jesus Christ. Amen.

Prof. Charles Kent sang, by request, as a solo, the hymn, "Kind words are sweet tones of the heart."

ELDER JAMES G. DUFFIN.

I feel grateful for the privilege, my brethren and sisters, of meeting with you in this great conference, and of partaking of the spiritual feast that has been spread before us. I am reminded of a few

words, containing a prophecy, that were given by the Prophet Joseph Smith, on the 6th day of August, 1842, while standing with a number of his brethren in front of the Masonic Hall, in the town of Montrose, Iowa.

"I prophesied that the Saints would continue to suffer much affliction, and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities, and see the Saints become a mighty people in the midst of the Rocky Mountains."

A few thoughts concerning these words have passed through my mind while my brethren have been speaking. It is a fact that our people did suffer persecution after these words were uttered. It is a fact that they were driven from their homes in that land where they had established themselves. It is a fact that they went out upon the great plains. It is a truth also that many of them endured great privations, and many of them laid their weary and worn out bodies in the silent grave along the pathway of that great exodus from the Mississippi River to these mountain vales.

Now, my brethren and sisters, particularly I would speak to those of our boys and girls who are here today, your fathers and your mothers blazed the way. They came to these mountain vales, and they established themselves here under the direction of men of God. They devoted their lives to fulfil the words of God the Eternal Father, as given through His servant, Joseph the Prophet, and it is as a result of their labors, of their

privations, of their integrity to the truth, to the work that God had established upon this earth, that you and I are here today, and enjoying the blessings of these mountain vales. Now there are those who, when these words were spoken, looked upon this western country as "The Great American Desert." Statesmen made the assertion that it was absolutely worthless so far as commercial value was concerned. The great statesmen of the day—one of them in particular, when discussing the opening up of a great highway to the west—speaking of this great western country, of which there was little known at that time, said, "It is worthless. I would not give a \$5 bill for the whole country." Notwithstanding this, the Prophet of God said that this people, God's people, should come to this western country to be established in these mountain vales. There they should build cities, towns, villages, and become a mighty people. It is not land that makes a state, but it is men, men of integrity, men of honor, men of truth, men who love liberty, that make a state; but lands and country are adjuncts to a people, and in order that they might become a great and a mighty people, they must have lands and other properties as well.

Now for a moment or two, I want to talk to you upon the temporal side of the Gospel of the Lord Jesus Christ. My brethren, my friends here, President Rich, President Robinson and others, their special work is to direct the energies of our boys who are out among the nations of the earth declaring the words of eternal life. I have had that great privilege also, but I have been released from that labor,

and my mind and my energies are directed more particularly toward the temporal affairs of the kingdom of God at the present time. I see undesirable conditions in our midst concerning these wonderful lands that have been subdued by our fathers and our mothers: I see a condition arising in our midst that if we do not meet it, many people, thousands who now possess these productive lands, the possibilities of which are yet little understood even by us who have spent our lives here, are going to allow what they now hold to pass out of their hands. Now, I am not going to say a word against any man or set of men who come into our midst, who see the possibilities of this land that has been subdued by our fathers, and come to us and tempt us to part with our possessions for a handful of gold. They have been in other countries, and they understand the value of lands such as we are in possession of. They come here into our midst and see what we have. They come to us and say, "You have been holding your land at probably a hundred, or a hundred and fifty, or two hundred dollars an acre, some of your best lands, and I want to get hold of a piece that you are in possession of. I will give you three hundred dollars an acre, double what you have been valuing it at." And what do we do? We cannot resist the temptation to sell our possessions, and we part with them, and they go out of our hands. Some of our older brethren, notwithstanding the fact that their good wives have almost worn their lives out in assisting them to make a home, sell that good comfortable home, and are going out again and attempting to subdue arid wastes. Now, I say I do not blame, neither have

I a word to say against a person who, seeing these beautiful possessions of ours, has a desire in his heart to obtain them by honorable purchase, but the thought that is in my mind is thus: Is it justice, you husbands, to these dear wives of yours, to sell the homes that you have spent so many years in making, and taking that dear wife out again upon the arid waste, and wear her life out there, without her enjoying the comforts and blessings you had mutually labored so many years to collect around you? And is it justice to your posterity to set an example of that kind before them?

This was one thought that was in my mind. Now another in connection with this prophecy. Joseph said that in the midst of these mountains, the Saints should become a mighty people. No people ever became mighty who would part with their possessions for a handful of gold. It is the people who get possession of the soil, and retain it who stay, and build from that foundation, who become mighty. I want to call your attention to a remark that was made by a son of Heber C. Kimball, some years ago, in speaking at a conference in this great Tabernacle, he said: "If you Latter-day Saints would but put yourselves in a position to fulfil prophecy, after it had been made by the servants of God, they would not be so afraid of prophesy!" The Prophet of God, speaking by the light of heaven said that the Saints should become a mighty people in the midst of these Rocky Mountains. I hold it as a true principle that, when servants of God are moved by the spirit of our Father in heaven to prophesy, it is the duty of this people to do all that lies in their power

to fulfil that prophecy. It is your duty, young men, you gray heads, mothers and daughters in Israel, and my duty, to do all that lies in our power to see that the word of the Prophet of God is made true, that we do not rest satisfied with the conditions we are under today, but that every movement of our lives shall be to glorify Zion, and build up the kingdom of God upon earth.

There is another thought in my mind in connection with this subject. The enemies of eternal truth, as has been remarked here today by one of the speakers, always direct their darts against the man who stands at the head of the work of God. Why? Because, if they could destroy the confidence of the people in that man, they destroy the confidence of the people in the work of God; for he is the one who holds the keys of eternal Priesthood. I will read to you a portion of the word of the Lord to the Prophet Joseph Smith, while he was lying in Liberty Jail, Clay County, Missouri. "The ends of the earth shall enquire after thy name, and fools shall have thee in derision, and hell shall rage against thee, while the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand." Now there is a thought in connection with this. Who are they my brethren and sisters, that you see raising their forces against the man who holds the keys of the everlasting Priesthood? Did you ever hear a man who was clean, who was pure, who was seeking every day of his life to do what was for the good of humanity, for the establishment of truth and of righteousness upon this earth—did you ever hear of a

man of this kind lifting his voice against that man who holds the keys of the Holy Priesthood? Now, think for one moment, young men of Israel, if you have never heard a man of that character lift his voice against the head of the Church, who are the men who do that? Then consider, if you are ever tempted by a man, or by any set or combination of men, to raise your voice against God's servants, consider where they are likely to lead you if you accede to them. You had best beware how you listen to the tempter, because he will come to you.

Fathers and mothers, young men and daughters of Israel, remember that when the Lord speaks He sees that it is fulfilled. He provided the way for the fulfillment of His words through the Prophet Joseph, when he spoke to that little company of his brethren in front of the Masonic Temple, in Montrose. His people came here. They have grown. They have continued to grow, and it is your duty and mine to see that those words receive a greater fulfillment, not only in a temporal way, but see to it that we are true and faithful unto the authority that God has placed here upon this earth.

God bless you forever. Amen.

The male chorus sang the anthem, "Nearer to Thee."

Benediction was pronounced by Elder William Langton.

AFTERNOON SESSION.

Conference was resumed at 2 p. m., in the Tabernacle.

President Joseph F. Smith called the congregation to order.

The choir sang the anthem, "O beauty of Holiness."

Prayer was offered by Elder Thomas E. Bassett.

The choir sang the anthem, "God is our refuge."

ELDER ORSON F. WHITNEY.

The Gospel of Salvation.—A ladder to eternal life.—Joseph Smith's authority.—The mighty problem of Mormonism.—Redemption of the living and the dead.—The Latter-day Saints the friends of humanity.

Two ministers of the Christian church were once conversing together, and one of them asked the other this question:

"Why is it, my friend, that the people love to hear you preach, and why is it that they do not love to hear me? Why is your chapel always crowded with eager worshippers, while mine is always nearly empty?" His friend answered him in these words:

"I believe it is because I am always telling the people that if they will pursue a certain course they shall be saved, while you are always telling them that if they don't do certain things they'll be damned."

I gather from this that there is something in the human heart that prefers the affirmative to the negative in the presentation of the Gospel message. I have always rejoiced in the fact that the Gospel of Jesus Christ is the Gospel of Salvation. Paul the Apostle, declares it to be so:

"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth."

While it is true that the Savior, when He commissioned His apos-

ties to preach the Gospel, used these words: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned,"—there is nothing in this to indicate that the Gospel is a Gospel of damnation. Damnation is no part of the Gospel of Christ. There is no damnation in it, but there is plenty of damnation outside of it. When the end comes, and Christ's mission is consummated, it will be found that He has exhausted every means for the salvation of man; and those who stand condemned after the Gospel has done its work, will be found to have condemned themselves. God is bent upon saving, not damning, the human race; and He will use every possible means to that end. He will send His servants with the voice of persuasion, the voice of solemn warning, and will fashion, shape, mold and manipulate all things for the spread of truth—the message of salvation. And then, as He has said:

"After your testimonies come the testimonies of earthquakes, the voice of thunders, the voice of the waves of the sea, heaving itself beyond its bounds."

"All things shall be in commotion."

"And not only the earth shall shake, but the starry heavens shall tremble."

These powers will be put forth for salvation—not for damnation. Condemnation follows, as the night the day, the rejection of the means of salvation; it is the alternative, the inevitable consequence of a refusal to accept and make use of the redemption that God has provided. Let me use an illustration:

Suppose a man to have fallen into a pit, and to be unable to scale the sides thereof, and emerge upon the plane above. He has intelligence, strength, wisdom, perhaps skill as a

climber, but he cannot climb, because there is nothing to climb with or by. A friend comes to the mouth of the pit, hails him, and says :

"I will help you; you cannot use your own powers, they are ineffectual. I will give you the means of putting them to their proper use." He lets down a ladder, and says to the man below, "Now, climb."

Suppose the man refuses to climb. Who is responsible for his failure to emerge from the pit into which he has fallen? Is he not worse off, by rejecting the means of escape, than if it had never been offered to him? He can do nothing for himself, and when assistance is tendered, he rejects it. Who is to blame?

That is the light in which the problem presents itself to me. By the transgression of our first parents, the human race fell into a pit, and there was no help, and no hope, this side of heaven, for the race could not redeem itself. Man cannot be honest enough, nor virtuous enough, nor truthful enough, nor benevolent enough, to save his soul. That is why the Gospel was provided, as a means of salvation, and it had to come from above. No part of that which was under condemnation could be used as the means of redemption. Adam and Eve, with their posterity, were under the curse, and it was the curse of eternal death,—death spiritual, death temporal,—never-ending banishment from the presence of God.

But the Son of God came down from the Courts of Glory, and offered Himself as a sacrifice, a ransom. He was not under the curse; He had not fallen; and His life could pay the debt. It could be used as the means of the world's redemption; and it was so used, and

thus He became the Author of life and salvation to us all. He was the first fruits of the resurrection, and He declared: "Because I live, ye shall live also."

He let down the ladder into the pit, and bade those who desired salvation at His hands, to climb. They were not to plead their own merits, nor rely upon their own strength, but were to use their powers in climbing up by the way that He had provided. The first round of the Gospel ladder is faith in God; the second round is repentance from sin; the third round, baptism by immersion for the remission of sins; and the fourth round, the laying on of hands for the gift of the Holy Ghost.

But having placed our feet upon the fourth round of the ladder, we must not stop there; we must keep on climbing—keep on obeying the principles of the Gospel. They reach from earth to heaven, and salvation in its fulness is only to be attained by those who do the will of God, and continue in His service, enduring unto the end.

This is the problem of salvation, from the view point of a Latter-day Saint. Mormonism, so-called, is the Gospel of Christ. It is a Gospel of salvation through and through, and it proposes to save, not only the living but also "that other living, called the dead."

I was once conversing with a gentleman, a minister of one of the leading churches, and he said to me:

"I do not believe that Mormonism would have had an existence, if Joseph Smith had been acquainted with the church to which I belong, with the religion that I profess and preach. Joseph Smith's revolt"—that was the word he used,—"was against Methodism, the straight-

laced Puritanism of his time, and the lurid and gloomy theology of the Presbyterians. These were the sects he came in contact with, and I do not wonder at his revolt. But if he had known my church, and become acquainted with my religion, there would have been no Mormonism, for there would have been no need for it."

I assured him that he was very much mistaken if he imagined that the Prophet did not comprehend his religion, as well as all the others. The word of God to Joseph Smith, in answer to his inquiry as to which of all the churches he should join, was this: "None of them; for they have all gone out of the way." He was told that the true Church of Christ did not then exist upon the earth, but was about to be established, and that he had been chosen as an instrument for that purpose.

Let us consider briefly some of the claims made by the modern Prophet. His movement was no mere "revolt" against this creed or that; he did not belong to any church or sect; but he was an earnest seeker after truth, and was bewildered by the confusion and contention that prevailed in the Christian churches. Reading in the Scriptures: "If any lack wisdom, let him ask of God, who giveth to all men liberally," he resolved to put that promise to the test. He therefore asked of God, and received the answer I have quoted. Joseph declares that while he and Oliver Cowdery were translating the Nephite plates containing the Book of Mormon, and while praying over a certain doctrine mentioned in the plates, a messenger from Heaven came down, and laying his hands upon their heads, spoke these words:

"Upon you, my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and these shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

Up to that time—Mormonism affirms—there was not a man upon the face of the earth, in Christendom or in heathendom, who had the right to preach the Gospel and administer even in the outward ordinances thereof.

The angel who ordained Joseph and Oliver told them that his name was John, anciently called the Baptist. He informed them that there was still a higher Priesthood, a greater authority, called the Priesthood of Melchizedek, the keys to which were held by the Apostles, Peter, James and John, under whose direction he was acting. This higher Priesthood should in due time be conferred upon them, and it would qualify them, not only to call men to repentance, and baptize them for the remission of their sins; but would also empower them to lay hands upon those whom they baptized, and bestow upon them the Holy Ghost. By means of these two Priesthoods, spiritual and temporal authority—for it was temporal as well as spiritual salvation that was provided for,—the Church of God would be established, and the great dispensation opened wherein was to be brought to pass the restitution of all things. Such was the substance of the angel's message. Under this divine authority, the Priesthoods of Aaron and Melchisedek, the Church of Jesus Christ of Latter-day Saints was organized, April 6, 1830, at Fayette, Seneca county, New York.

Six years later, while the Church was at Kirtland, Ohio, a series of visions were given in the Temple to Joseph Smith and Oliver Cowdery. In the first vision, they beheld the Lord Jesus Christ, as Jehovah, the God of Israel; and then, as it is written:

"The heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.

"After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying, that in us, and our seed, all generations after us should be blessed.

"After this vision had closed, another great and glorious vision burst upon us, for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

"Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come,

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.

"Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."

Is it not evident to the student of Mormonism, if he delves deeply enough into the subject, that there is something more in this great and magnificent problem than a mere "revolt" against the inconsistent, and unscriptural doctrines of some of the sects of Christendom? Do you think, after what I have read to you, that Joseph Smith's course would have been different, if he had become better acquainted with any particular church or creed than in existence?

Let me read again, and show

something further of the wonderful conception of God's plan of salvation, as it existed in the mind of that mighty prophet of God. In the year 1842, while in hiding from his enemies, who were seeking his life and who succeeded in taking it two years later, Joseph Smith addressed a communication to the Church, showing what was weighing most upon his thoughts, as his career drew to a close. In that communication, he says,—after quoting the closing verses of Malachi:

"It is sufficient to know that the earth will be smitten with a curse, unless there is a welding link of some kind or other between the fathers and the children, upon some subject or other; and behold, what is this subject? It is the baptism for the dead. For we, without them, cannot be made perfect; neither can they nor we be made perfect without those who have died in the Gospel also. For it is necessary, in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations and keys and powers and glories, should take place, and be revealed from the days of Adam even to the present time; and not only this,—but those things which never have been revealed, from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings, in this the dispensation of the fulness of times."

Two great thoughts are borne in upon the mind when reading this wonderful passage of modern Scripture: one is, that the past belongs to Mormonism, and the other is, that the future belongs to it also. Mormonism is no mere nineteenth century religion; it is not merely a religion of time. It is the religion of the eternities, and has come down from the presence of Jehovah, as the preordained plan for the salvation of the children of men. It has been

upon the earth many times in a series of dispensations, and this great and crowning Gospel dispensation has been introduced for the purpose of binding together all the dispensations, welding the present and the past, and preparing the world for still greater things in the future.

When and where did the Gospel originate? I know of no better explanation than that given by the Prophet Joseph Smith, who said:

"In the beginning, God, finding Himself in the midst of spirits and glory, because He was more intelligent, saw proper to institute laws whereby the rest might advance like Himself."

We learn from this, that the Gospel—now called Mormonism,—which comprises and codifies those laws that were instituted of God in the beginning, was framed before the world was created; that it is the means of man's progression, both in time and in eternity,—the ladder up which all must climb who attain to exaltation. Adam's fall was a step downward, but it was also a step forward—a step in the eternal march of human progress; and it is by means of this everlasting Gospel, and our own individual efforts in making use of the powers that God has given us, that we lay hold upon eternal life, and go on to perfection.

This being true, is it reasonable to suppose that God would wait six thousand years before revealing to His children for the first time the plan of salvation? Is it reasonable, that He would wait four thousand years, or even two thousand years, before He gave to man a knowledge of the Redeemer who was to come? Would it not be a waste of time? Why not let Father Adam and Mother Eve know? Why not give

them the joy of knowing that a Savior had been provided, in anticipation of their fall, and that they and their posterity were heirs to salvation, through the atonement of Jesus Christ?

Mormonism declares that this was done; that Adam and Eve had the Gospel revealed to them before the coming of Christ; that they were baptized for the remission of their sins, and received the Holy Ghost. By their faith in the Redeemer, whose coming Adam symbolized by erecting an altar and offering a lamb thereon,—by virtue of Christ's atonement, and their obedience to the principles of faith, repentance, baptism and all other things that God required of them, they were redeemed from the fall. They had to wait for the resurrection of their bodies, but did not have to wait for some one to be baptized for them. They were baptized in person, not vicariously. There will be enough of that kind of work, without the elect being added to the list. It will take a thousand years to redeem the dead for whom we build temples and officiate. But some men and women, all down the ages, have had the Gospel, and have been redeemed by their obedience to it here, in this life. They do not need the vicarious work that will have to be done for perhaps millions of our race who never heard the name of Jesus Christ. Mormonism tells us that Adam, bowed with age, blessed his posterity, and predicted what should befall them to the latest generation. The relationship between that first and this last Gospel dispensation is shown in the fact that Adam is to come again, as the Ancient of Days; that he will call his children before him, and perform a great part in the winding up scene,

in binding his dispensation to this dispensation, which is destined to swallow up the others, even as the ocean swallows up the rivers and the streams.

After Adam's day, when the world had departed from God, a dispensation of the Gospel was given to Enoch. He built a city called Zion, which was redeemed and sanctified by principles that we, as a Church, have received, but to the perfect practice of which we have not yet attained. We falter, some of us, in the presence of the law of tithing. What shall we do when the greater law comes—the law of consecration, when our all will be required for the building up of the Zion of God, of which the City of Enoch was but a type, a symbol, a foreshadowing, the lesser coming before the greater, pointing out and preparing the way?

To Noah, also, came a dispensation of the Gospel. In his day the earth was baptized with water, prefiguring the baptism of fire, which our planet is destined to undergo, prior to its glorification. "For as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man."

Abraham also had the Gospel revealed to him; and what was the part he played? What is the relationship between his dispensation and our dispensation? God said to him, "In thee and in thy seed shall all the nations of the earth be blessed." That promise was fulfilled in the coming of the Lord Jesus Christ through the lineage of Abraham; but it was also fulfilled in the scattering among all nations of the children of Abraham, Isaac and Jacob, preparatory to the great gathering in the latter days, when they are to be brought from the four

parts of the earth, to build up Zion, and make ready for the second coming of the Messiah.

Next came Moses, standing at the head of a Gospel dispensation, holding the keys to the gathering of Israel. He bestows those keys upon the Prophet Joseph Smith, in order that he may begin the work of the gathering, bringing to God all who will come: the Jew, the Gentile, and the Israelite from among the Gentiles. All who will do the works of Abraham are counted with the children of Abraham, justified by their faith and obedience to the Gospel of Jesus Christ.

In the meridian of time the Savior made His mortal advent, choosing twelve apostles to preach the Gospel upon the eastern hemisphere, and after His resurrection, appearing to the Nephites in America, and choosing twelve among them to preach the Gospel to this part of the world.

Eighteen hundred years later dawns the great and last dispensation, the dispensation of the fullness of times. Mormonism, with the Bible in one hand and the Book of Mormon in the other, is reaping the results of all the work done by servants of God in past ages. It avails itself of all the good that has been accumulated by the human race, not only by prophets and apostles, but by poets, philosophers, inventors, discoverers,—all the good and wise teachers of Christendom and heathendom. It seeks after and makes use of all that is pure, wise, virtuous, and praiseworthy; and by the learning of the past, and the revelations of the present, proposes to erect a monument to the honor and glory of God, that shall endure throughout the endless ages of the future.

The Gospel designs to save all men, but it will save them upon the principles of eternal justice, every man according to his works. There is a glory of the sun, a glory of the moon, and a glory of the stars, and even as the stars differ in magnitude, so will it be in the resurrection of the dead. The only class of human beings who need fear that there is no salvation for them, are those who have received the Gospel in its fulness, who have been given every key and passport to eternal glory—the power to be exalted to the highest estate of which intelligence is capable, and then have thrown it all away, trampling it under foot as a thing of naught and denying what they know to be true. All others can be saved, because all others can repent. Men can be forgiven as long as they have the power to repent.

But some will not repent until they pass into another world, where those spirits went whose bodies were drowned by the deluge in the days of Noah. In these days, a great principle, that of salvation for the dead, has been revealed. This is the welding link that will bind together the dispensations—the child to the parent—the present to the past. Can you think of anything that would turn the hearts of the fathers to the children, or the hearts of the children to the fathers, more effectually than a principle of this kind? Mormonism deals with the past, the present, and the future. It proposes to save all who are willing to be saved. It will save even the damned, after they have paid their eternal debt; but these cannot be saved with the fulness of God's glory.

Mormonism is not an enemy to the human race; it is not an enemy

to the Gentiles. We do not recognize the word "Gentile" as an opprobrious term, though some of our outside friends take umbrage at it, as if we were trying to fling at them an unsavory epithet. What is the meaning of "Gentile?" The word springs from "gentilis," which means of a clan, a family, a race, a nation. In the days of the Jewish commonwealth, Gentile simply meant one who was not a Jew; in the early ages of the Christian Church, it meant one who was not a Christian, and in these times it designates one who is not a Latter-day Saint.

The Gentiles are the children of Japheth, while the Israelites are descended from Shem, through Abraham. Ephraim, from whom most of us claim lineal descent, has been mixed with the Gentiles, and is now being gathered out from the midst of them. The Gospel, when the Jews rejected it, went to the Gentiles; God wanted to save them. Cornelius, a righteous man, was a Gentile, and upon him and other Gentiles the Holy Ghost was poured out, even before baptism. The Gentiles of today are the nations of modern Europe, and this great nation of which we form a part. Columbus was a Gentile, moved upon by the Spirit of God to discover America—the land of Zion; Washington was a Gentile, who carved out with the sword of patriotism our independence. They were Gentiles who founded this government, the mightiest and most beneficent upon which the sun shines. God tells us in the Book of Mormon that the Gentile nations shall be mighty in His eyes in carrying forth the children of Israel to the lands of their inheritance. He declares further that if the Gentiles will, they

shall come into the Church, partake of the blessings of the Gospel, and help the House of Israel to build the New Jerusalem, preparatory to the glorious coming of the Son of God. The blessing of Noah upon Japheth was, "God shall enlarge Japheth, and he shall dwell in the tents of Shem." We are not the enemies of the Gentiles, we are not the foes of the human race; our mission is friendship, peace, and good-will; our work is to preserve and bind together all that is good, both past and present, and to labor for the consummation of Christ's work in the great and wonderful future.

May God speed His cause, keep us steadfast in the truth, in lifting up an ensign of peace to the nations, and in preaching to all the world the Gospel of Salvation, through Jesus Christ, our Lord. Amen.

The choir sang a hymn entitled "True to the Faith."

ELDER DAVID O. MCKAY.

"Choose you this day whom ye will serve."—Faithfulness to duty is the most acceptable service.

One of the greatest benefits derived from meeting together, is the experiencing of new and beautiful thoughts and feelings. These thoughts and feelings are not always those expressed by the speaker. Words do not convey thought—they only call up thought; but those who, while listening, experience new thoughts, or noble feelings, always derive one of the greatest blessings that come to those who meet together. You will agree with me that this conference has been particularly fruitful in

awakening in our minds the noblest of thoughts, the highest and purest of feelings.

One passage of Scripture has been repeatedly called to my mind ever since President Smith emphasized for the Priesthood the Gospel of *Doing*. That passage is this:

"Choose you this day whom ye shall serve."

I believe, with Professor Stephens, whose thought was expressed in the beautiful song just sung, that in making this choice, the youth of Zion will act wisely.

"Shall the youth of Zion falter
In defending truth and right?
While the enemy assaileth,
Shall we shrink or shun the fight? No!"

"True to the faith that our parents have
cherished;
True to the truth for which martyrs have
perished;
To God's command,—soul, heart and
hand,
Faithful and true we will ever stand."

If each of the twenty thousand individuals who are this day assembled on these sacred grounds will say to himself, "I this day choose to serve the Lord," what a mighty army there would be in defense of right! Why not make this choice? Recently, I heard a testimony from one of the presidents of stakes to this effect: "I am never happier than when in the performance of my duty." There is nothing in life that brings more happiness than righteous living—than serving God. Then why cannot the twenty thousand people here today—nay, why cannot all Israel choose this day to serve the Lord? The line between truth and error has been distinctly marked throughout this conference, and the members of the Church of Christ are given the choice of truth or error. The Church, though in

the world, is not *of* the world. There are two distinct armies; they are facing each other. The Church stands for truth, the enemy is error.

"Choose you this day whom ye will serve." There is a mighty host assembled on these grounds today, and there was a mighty host assembled many years ago in the city of Schechem. Israel had gathered there to hear the last words of their great leader, Joshua. Five score years and ten he had seen life; he had led Israel faithfully through many trials; he had seen their waverings, and he had known their waywardness. On that memorable occasion, he preached to them the words of Life, reminding them of the many manifestations of God in their behalf. He reverted back to the days of Abraham, when the children went after strange gods. He told them how God had led their father Abraham out from this idolatry; how the hand of the Lord had led Israel out of Egypt; how He had given them lands not of their taking; how He had given them cities, not of their building.

"Now, therefore," continued he, "fear the Lord, and serve Him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and *serve ye the Lord.*"

"And if it seem evil unto you to serve the Lord, *choose you this day whom ye will serve*; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."

If it seem evil in your sight, to serve the Lord, then choose you this day whom ye will serve. "But," said the old Prophet, just before his death, "as for me and my house, we

will serve Jehovah." Then he gave the people their choice:

"Whom will ye serve?" And they cried with one voice, "We will serve the Lord." "Remember," said he, "it is you who make that covenant."

"Ye cannot serve the Lord: for He is an holy God; He is a jealous God; He will not forgive your transgressions, nor your sins.

"If ye forsake the Lord, and serve strange gods, then He will turn and do you hurt, and consume you, after that He hath done you good."

"And the people said unto Joshua, Nay; but we will serve the Lord."

"And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, We are witnesses."

And the covenant made by the people that day was placed in the book of the law of the Lord, and an altar was built there as memorial of the covenant. Joshua bade them good-bye, and went the way of all the earth. That generation kept their covenants. You may read the record of Israel from the Exodus to the Captivity, and you cannot find a generation that served the Lord so faithfully as did those who covenanted with the old Prophet Joshua, on that day.

Brethren and sisters, we must choose whom we will serve. I say we cannot go on serving, part of the time, the enemy, and part of the time, the Church. We cannot do this. The Lord has said plainly, "No man can serve two masters; for either he will hate the one, and love the other; or, else he will hold to the one and despise the other. Ye cannot serve God and Mammon." These words are true; and I believe we should take them as literally as did the Prophet Joseph Smith take the words of James:

"If any of you lack wisdom, let him

ask of God, who giveth to all men liberally."

The Prophet believed these words, and took them for their meaning. So I believe, we should take Christ's words, and know that we cannot serve two masters. Let us choose today whom we shall serve.

The truth that we cannot serve two masters is emphasized in Byron's "Cain," and I feel to mention it here for emphasis. Cain is tempted by Lucifer; and after the Devil has led him on, telling him that the Gospel is nothing, that Adam was deceived, that the Lord is only a cruel God, Cain says:

"Wilt thou teach me all things?"

"Aye," says Lucifer, "upon one condition."

Cain: "Name it."

Satan: "That you fall down and worship me, the lord."

Cain: "Thou art not the Lord my father worships?"

Satan: "No."

Cain: "His equal?"

Satan: "No. And have naught in common with Him. No; nor want anything to do with Him. I would be aught above, beneath, I would rather be anything than subject to His power. I dwell apart; yet am I strong, and many there are who follow me, and many yet who shall. Be thou among the first."

Cain answered: "I have never yet bowed to my father's God, though my brother, Abel, oft implores that I should offer sacrifices with him."

Lucifer quickly catches him: "Hast thou not bowed to Him?"

Cain: "Have I not said it? Need I say it? Dost not thy mighty knowledge teach thee that?"

Then these words and Byron never uttered a greater truth.

Satan: "*He who bows not to Him has bowed to me.*" He who bows not to God has bowed to Lucifer.

"But," says Cain, "I will bow to neither."

"Nevertheless," answers the tempter, "thou art my worshiper; he who worships not Him is mine the same."

This truth harmonizes with the scripture. "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one and despise the other."

Whom shall we serve, my brethren and sisters—all Israel here assembled, the priesthood, the heads of families—the Elders of Israel? "Choose you this day whom ye will serve."

I believe you cannot find throughout the Church one young man who, if the choice be given him, would say, "I choose to serve the world,"—not one. Well, then, why is it that we do serve the world? It is through ignorance, or weakness, the result of ignorance. The duty of the Latter-day Saints—the Elders and leaders—is to teach the young men how to serve their master. This is not difficult. There is no one great thing that we can do to serve Him. It is not in membership only that Christ wants service. He can, today as of old, raise up from the stones children unto Abraham. It is not lip-service that He wants. Speaking of the churches of the world, the Lord said to Joseph Smith: "They draw near me with their lips, but their hearts are far from me." It is not lip-service—what is it? *Faithfulness to duty*, that is the service.

I am reminded now of the responsibility that rested upon those soldiers who followed General Wolfe up the mighty heights of Quebec that starlight September night. What was the duty upon each soldier that night? Nothing great—five thousand of them stealthily row-

ing down the river, and then quietly pulling themselves up by the branches of the trees on the hillside. What was the service demanded from that mighty army? Why, the service of order and quietness. One soldier that night, could have frustrated General Wolfe's entire plan. But each one had a duty—that of being quiet, that of remaining in rank, until, before morning, the whole army stood on the plains of Abraham, ready to take the fort. So it is in this great army of the Priesthood; each man has only a little duty to perform; but, oh, the performance of it might mean everything to the quorum to which he belongs! It might mean much to the Church.

There are instances in history where little simple acts have expressed the spirit of the entire nation. One comes to my mind now. At one time during the Revolution, General Greene had been defeated; he was alone, penniless, hungry, foot-sore. He went into an inn, and the proprietor said: "Hello, Gen. Greene! All alone?" "Yes, alone, hungry, and penniless." The lady of the house set before him a warm breakfast—plain, but the best she had, and then, shutting the door quietly behind her, she brought and put in the General's hand, a purse. "There!" she said; "it is all I have, but you are welcome to it; take it." There was hanging just over the fire-place of that humble inn, the picture of George III. General Greene arose, turned the picture to the wall, and on the back of it wrote this line: "Hide your face, George, and blush." Why? Because that little simple act had within it the expression of the spirit of the Revolution. The spirit of freedom, was expressed by that woman in a little deed of service to her country.

That is why General Greene said: "Hide your face, George, and blush." So it may be in this Church; some little act by a deacon, a teacher, a priest, an elder, a high-priest, a seventy, an apostle, or anyone—some little act may manifest his service to his Church and express that loyalty which every young man feels, which every young man desires to express, and which can best be manifested by service in the work of the Lord. Let us choose this day, throughout all Israel, to say with Joshua of old: I know not what ye may choose. If ye do not wish to serve the Lord, choose ye other gods; go after the spirit of the world, if you will; "but as for me and my house, we will serve the Lord."

God help us in this desire; may He inspire us in this determination; and make us feel this day that it is our duty to teach the young how to serve God. The other day, a young man came to me and said, that though he had lived in the ward for twenty years, in fact all his life, he had never received the Priesthood until three months before that day. He had not attended his meetings, of course; he had been reared under an influence of the world, and that influence had dragged him down. But even that young man, that day, said this: "Now, I want to serve the Church," and he went back to his ward with that determination. Though he had been indifferent, the young man was not lost; his heart was right; but he did not know before that time how to serve the Church. He stands today with a feeling within him that he will serve the ward, and do as the bishop wants him to do; furthermore, to attend his quorums, and be true to them. I believe there are hundreds of young men who

need to be shown the way, and you will find that they will not falter, that they will be,

"True to the faith that their parents have cherished;

True to the truth for which martyrs have perished;

To God's command, soul, heart and hand,

Faithful and true they will ever stand."

I ask the blessings of our Father

upon the youth of Israel and upon all the Saints everywhere, that we may choose to serve God and keep His commandments, in the name of Jesus Christ. Amen.

The choir sang the anthem, "Hosanna!"

Conference was adjourned until Monday, 10 a. m.

Benediction was pronounced by Elder William H. Seegmiller.

THIRD DAY.

Monday, Oct. 6th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn:

Redeemer of Israel, our only delight,
On whom for a blessing we call,
Our shadow by day, and our pillar by
night,
Our King, our Deliv'rer, our all!

Prayer was offered by Elder Frank Y. Taylor.

The choir and congregation sang the hymn:

How firm a foundation, ye Saints of the
Lord,
Is laid for your faith in His excellent
word!
What more can He say than to you He
hath said,
You who unto Jesus for refuge have
fled?

ELDER ANTHONY W. IVINS.

Undoubting faith in divinity of the Savior, and mission of the Prophet Joseph.—Gospel laws and doctrines appeal to man's love of truth.—Disregard of those laws inevitably produces unhappiness.—Distinction between civil and Church government; both affect the individual.—Political religion.—Gratifying progress in Church affairs, further development essential.

I sincerely desire, my brethren and sisters, that you will give me the benefit of your faith and prayers during the brief period that I shall stand before you this morning. A comparative stranger as I am to

this congregation of people, with an environment so different from that to which I have nearly all my life been accustomed, I feel that unless the Lord shall help me, and I shall have your sympathy and faith, I will not be able to properly express the thoughts that have been crowding through my mind while we have been together in this conference.

It has been said that as a man thinketh, so he speaketh; and if the brief remarks which I make shall be, in a measure, of a personal character, I feel certain that you will pardon me, because, in spite of myself, I have been thinking of my own life—of its varied circumstances, associations, and conditions—which have finally culminated in this fact: that I stand here this morning, worthy to be counted a member of the Church of Christ; worthy, I trust, of your confidence and faith; your servant and fellow laborer in the work of the Lord, which has been established in this dispensation.

I have not been accustomed, in my life, to mingle much with men under circumstances of this kind. I have not been accustomed to associations which have been the result of the works of man. Almost my entire life has been spent with nature. I have learned to love it; I have learned to feel at home with it; to appreciate the works of God, and to adapt myself to them as He created and left them long ago. Because of this, it will not be easy, I

suppose, for me to adapt myself to changed conditions. I have traveled, for weeks together, over barren, trackless desolate plains, seeing the face of no man of my own kind except my companions, and felt entirely happy and at home. I have been lonesome, and lost, and fearful in the crowded cities of the world; I have slept by the camp-fire, with wicked and marauding men all around me, with no sound but the cries of the wild things of nature, and felt as perfectly secure, and rested as soundly as it would be possible for man to do; and have lain awake, anxious, nervous, unsettled in my mind, in the great hostleries of the large cities I have visited. I have prayed to the Lord upon the tops of mountain peaks, and in the shades of deep canyons, and felt Him as near to me as I ever have in temples erected by human hands.

At the time of my birth, my parents were members of the Church and I was taught by them, by precept and example, principles that made for an upright and religious life; and if I failed, if I came short, it was not because of the teachings or example of my parents. When I grew older, when I came to think and investigate for myself, when I came to pray intelligently to my Father in Heaven for light, wisdom, and understanding—I became a thorough convert to the necessity, the divinity, and the efficacy of the mission of the Savior of the world. I learned to love His character, to love His works, to love the doctrines He taught, because I found in them, so far as my mind and spirit was concerned, that which satisfied every legitimate desire of the human heart. And this testimony of the divinity of His work was no stronger in my heart,

no more satisfying to me, than was the testimony which the Lord gave me that in the dispensation in which we live, He had, in His mercy, restored the Gospel; that Christ Himself did appear to Joseph Smith, the Prophet of this dispensation; that God Himself did speak to him, thus re-establishing, in this age of doubt and darkness, the fact of His personality, and opening up to us a new Gospel dispensation. I believe it with all my heart; and the experience of years of labor, years of investigation, years of study, have strengthened that testimony every day of my life.

I love the Gospel of Christ, because it taught me that birth was not the beginning of my existence, nor death the end of my life. For Jesus said that He came from the Father; that He was with Him in the beginning. Yet He was born of woman, as you and I have been born; walking among men; teaching, exhorting, organizing, pointing out the way of eternal life; and eventually crucified by wicked men. We know that He rose again, we know that He went back to the Father, to sit upon His right hand.

So I said to myself, Christ came to earth, not only to teach us by precept, the way of eternal life, but to show us by example, that we might have actual ocular demonstration of what the life of every human being may be, if he only will conform to the laws which God has given in order that he may attain to eternal life. I loved His doctrines, because I found truth in them—absolute truth in them all. Nothing that He taught, no word that He ever uttered, nor principle that He ever gave to men contained a word of error, so far as I was able to detect. It taught me that if I would be like Him, if I

desired to attain to those things which He promised, I must love the truth. It taught me that I must not be a liar, because the Lord had said that a liar could not inherit the Kingdom of Heaven; it taught me morality, that I must be a moral man,—because He said that the adulterer could not enter into the Kingdom of Heaven; it taught me that I must be a temperate man, because the Gospel says that strong drinks are not for the body, that they are not for the use of man, but that they dethrone his reason. Therefore, I resolved in my heart that, with His help, I would be temperate. I want to say here by way of parenthesis: If there is a member of the Church of Christ today who is not a temperate man or woman, if it is necessary to preach temperance, to preach prohibition to the Latter-day Saints, it is because they have been negligent, they have not listened to the word of the Lord, and not because the Gospel does not have in it that which will eliminate this evil. The Gospel has also taught me that I must be an industrious man; for the Lord has said that the idler should not eat the bread, nor wear the apparel of the laborer. It taught me that I should be true to every trust that was reposed in me, that if I accepted service, my duty was to my employer; and that I had no right, at his expense, to build up my own private interests.

My brethren and sisters, I shall not prolong my remarks by continuing this review. It is sufficient for me to say, as I before remarked, that I found in the Gospel everything which it seemed to me the heart of man can desire in order that he may be made happy. I believe it is the will of the Lord that

we should be happy in this life, notwithstanding the fact that when the path to happiness is so clearly defined, the great majority of the world walk in that other path, seeking that which they never find. They are unhappy, discontented, and still contending and fighting against the truth which would bring to them the thing that they vainly seek in their own way. The Gospel of Christ taught me that I should be loyal to the Church to which I belong. It taught me just as effectively, and just as definitely, that I should be loyal and patriotic to the government under which the Church exists.

Church government is given to us in order that we may be prepared for eternal life in the world to come. When brought before Pilate, one of the accusations made by the Jews against Christ was that He declared Himself to be a King. Judah was tributary to Rome, and Herod was the titular king of the Jews; and so they said: "This man is guilty of treason, because he declared that he is a king." Then Pilate said: "Art thou a king?" Jesus answered: "Yes, but my kingdom is not of this world; I came not to do the will of man, but to do the will of my Father." I came here to establish righteousness, to organize and establish my Church in the earth, that by obedience to the precepts of the Gospel, men and women might be saved.

So, in the dispensation in which we live, God has re-established His Church; He has given us the perfect organization which exists, in order that its interests may be properly cared for. But churches need civil government. Ecclesiastical government alone is not sufficient; and so, as He has establish-

ed church government in the earth, He has established civil government in the earth. The Church of Christ is presided over by men called to their positions by divine authority, divinely authorized to exercise the prerogatives of the Priesthood; while civil government is presided over by men chosen by the people over whom they preside. Christ has told us that in the Church all things are to be done by common consent; that the prerogatives of the Priesthood are to be exercised only in kindness,—by persuasion, by reason, by love, by charity,—and with this, the exercise of our prerogative ends. We do not assume to impose pains and penalties; we only deal with people for their fellowship in the Church. Just as God has thus established His work, so He has told us, by inspired men, that all just civil governments derive their powers from the consent of the governed; that the word of the people in the state is the word of God, just as the word of the people in the Church is the word of God. We say in the Church, you shall not steal, and if you steal, and repent not, you are unworthy of fellowship, and we cast you out; but with that, our prerogative ceases. The civil law says, you shall not steal—if you do steal, it lays hands upon you; it restrains you of your liberty; it places you in bonds, and casts you into prison. The law of God says, you shall not shed the blood of man, and he who sheddeth the blood of man hath not Eternal Life abiding in him, and with this we cease. The civil law says, he who killeth shall answer with his life. Hands are laid upon him, and the law is executed. So that the prerogatives of civil government are of great importance; it deals with our

property, it deals with our lives; it carries into a temporal, a present, an actual effect the laws provided for our protection and welfare. It defends us against foreign invasion, and protects us against wrong-doing among ourselves. So it seems to me that it is exceedingly important that civil government be maintained; and the Gospel has always taught me that it is my solemn duty to maintain it.

I heard a man say, the other day, that his politics had nothing to do with his religion. I can think of no obligation resting upon me which is more sacred or nearer a religious duty, than that I see to it, so far as my influence, so far as my voice and my vote may go, that this civil government which we love, which we maintain, be administered by righteous men. To that extent it is my religion, and I don't want to be muzzled in saying so. Is that good doctrine, or is it bad doctrine?

"When the wicked reign, the people mourn," and so men into whose hands these great responsibilities are placed, men who hold life and death at their disposal, men who control the disposition of our property—ought to be righteous men; they ought to be honest and conscientious men. God being my helper, I will never vote for a man, nor advocate a man for a public place, in whom I have not that confidence; and I say that this is good religion for Latter-day Saints, for Catholics, for Presbyterians, and for Methodists. No sect or creed should ever dominate the state, that fact is of very great importance; but it is nevertheless the religious duty of every sect and creed to see to it that the state which dominates them is righteously and properly administered. This is what the

Gospel has taught to me. These are the convictions that have come to my heart, and I speak them for myself.

My brethren and sisters, I rejoice with you in the progress and development which the work of the Lord is making, as shown by the reports made in this conference; I rejoice with you that conditions are so favorable as they are in the Church. But I want to say that, because of this progress, because of these favorable conditions, we must not suppose that there is nothing more to do. The work that is before the Church, the great problems that are to be worked out and adjusted, the future development of the Church, are of more importance to us than anything that has yet been accomplished. And we cannot carelessly relax our efforts; we cannot sit down, and say the Lord is going to do it. The Lord never has done it; He has shown us the way; He has pointed out the path in which we should walk; He has taught us the truth, and then left us to go on and develop that great problem—for I can tell you that it is a great problem, and one that is not yet fully developed—which involves the betterment of the social conditions of the world, the preaching of the Gospel, and the redemption of the children of men. It applies not only to those who are receiving the truth in the world and gathering to Zion, but also to the remnants of the people of Nephi. These are important problems, which we are in duty bound to meet: we must see to the moral condition of the Saints; we must correct infidelity and unbelief which exists in the minds of young people—it does exist to a certain extent, at least. All

these are questions which require our undivided and earnest attention, and our very best efforts.

Yesterday, Brother Whitney very eloquently portrayed not only the condition of the Church at present, but the dispensations of the past were referred to, as well as the promises for the future—all of which gives great hope and strength. The past can benefit only as we learn by it; we cannot change it. It may be, in a measure, a lamp, by which our feet may be guided, for the experiences of the past ought to teach us something of the present. Promises which refer to the future cannot be so directly beneficent. The thing which mightily concerns us, and which is of greatest importance to us is the present: our own lives, our own dispensation, the work that is here for us to do—the living present is that which should most interest Latter-day Saints today. Therefore, let every president of a stake every bishop of a ward, go back to his home with the thought that there is yet work to do, and work in plenty.

May the Lord bless you, my brethren and sisters; may He bless all Israel, and prepare the way for the accomplishment of His purposes, for the redemption of His people. May He prepare our hearts that we may obey and observe every law which has been given. I testify to you that not one doctrine of the Church, not one law of the Lord given in this dispensation through the Prophet Joseph Smith, whether it refer to our temporal or spiritual affairs, will fall to the ground unfulfilled. The principles and doctrines that were given through him to the world, are true,

and truth is eternal, and must sooner or later prevail.

May the Lord defend it; and may we defend it; and may we have power to work out, not only our own salvation, but to assist in developing and working out the destiny of the Church, through Jesus Christ. Amen.

Sister Esther Davis rendered a soprano solo, "O Loving Father."

ELDER BRIGHAM H. ROBERTS.

Yesterday President Smith gave us instructions which, if he followed one would be able to make himself heard in this great auditorium. When he got through, I thought now if he would only devise some scheme, or give some instruction that would help one to overcome his inclination to stage fright, so that in the first few moments, when addressing a congregation such as this, one could tell whether he was speaking in thundering tones or only in a stage whisper, I would be everlastingly grateful to him.

There was a remark, made by President Lund in his address yesterday which appealed very forcibly to me. It was at that stage of his remarks where he was pointing out that the spirit of contention is not the spirit of Christ, and where he reminded us that it was our duty, especially the duty of the Elders of the Church, to preach the Gospel of Peace. That reminded me of a passage in one of the revelations given to the Church shortly after the expulsion of the Saints from Jackson County, Missouri. I have no doubt in my own mind but what the instruction seemed

very difficult to carry out by the Saints of that period. I will read to you the passage:

"And again I say unto you, Sue for peace, not only to the people that have smitten you, but also to all people; and lift up an ensign of peace and make a proclamation for peace unto the ends of the earth; and make proposals for peace unto those who have smitten you, according to the voice of the Spirit which is in you, and all things shall work together for your good."

I say that this instruction under the circumstances was doubtless regarded as difficult to carry out. The Saints, at that time, were smarting under the sense of the heavy wrongs inflicted upon them. They had been whipped and maltreated. Their houses had been burned. They had been expelled from land which they had purchased from the Government. They were exiles from their homes; and to be told, under these circumstance, to sue for peace, even at the hands of those who had smitten them—and to raise an ensign of peace unto the world, that, I say, was a hard task for people in their condition. It ought to be, and I think it is easier for us to carry out the spirit of this instruction than it was for the Saints in those days. When our circumstances are much more pleasant, and when such opposition as we have endured of late years has not ended so disastrously to us, it ought to be comparatively easy for us to follow the admonition given by President Lund, "to preach the Gospel of Peace." And I doubt not but we shall find this task all the easier of accomplishment if we will be entirely candid with ourselves and remember our own imperfections and short comings, and our

own folly, both as individuals and also as a community. To illustrate what I mean: As you know, I have had some experience in the world as a preacher of the Gospel, as a representative of the Church in mission fields. It is something of a matter of pride with me that I never yet preached the Gospel in such a manner that it resulted in mob violence; yet during my connection with the Southern States Mission and the mission in Great Britain, there was scarcely a disturbance with which I was not connected, but it was invariably to render assistance to others who were in trouble, and the trouble was none of my creating. From the experience then gained I know that much of the opposition met with in the world is the result of the folly of some of the Elders. We carry with us the Gospel of Peace, it is true, but occasionally we find Elders who shoot it at the people as if it were porcupine quills, with the result that they stir up needless animosities by their actions. We ought not to marvel very much that the religious world dislike us. You know we have twisted the nose of Dame Orthodoxy rather severely. We start in by telling them that neither the individual sects nor all of the sects combined constitute the Church and Kingdom of God. We tell them that their creeds are false and an abomination unto the Lord; and the rasping part of the declaration, to them, is that we prove it. Now, under these circumstances you don't suppose that you are going to have peace proclamations from them, do you? I doubt if we, ourselves, would be much inclined to peace, if people made such a proclamation concerning us. Well,

I think that we can put off our war-paint all the easier if we remember our own delinquencies and confess them just a little. The Gospel of Jesus Christ is perfect. There is no flaw in it. There is no imperfection in it. The revelations of God stand invulnerable. In our recent experience as a Church, we have had ample demonstration of that truth. You think of the rigid analysis made of our faith by one of the most powerful and intelligent committees in the Senate of the United States. Recall that rigid investigation—what principle of the Gospel failed? For what principle revealed did you have to offer any apology? For none. The truth of God stood four-square to every wind that blew upon it. I can conceive of no assembly of men, no congress, no parliament, no assembly of the learned before whom I would have the least hesitation of undertaking the advocacy and defense of the revelations of God. Not because there is any excellence of understanding, or power of advocacy, or adroitness in defense in me; but because I have absolute confidence in the Gospel of Jesus Christ, and in the strength of its truths. But when you come to measure man by that truth you find he comes short. When you come to the defense of the acts of some who have figured in our history you can't defend them at every point. Man is weak and stands far below the level of the perfection of God's system of truth. Much that is unwise has been said. The conceptions that men have had of the truth have not always been accurate. You have to throw aside some discourses that have been preached. While the truth is perfect,

and defensible at every point, man's conception of things and man's actions are not always defensible. So, now, if we recall our imperfections and realize that some of our troubles have arisen through our own folly, and the manifestation of weakness in us, it will be all the easier for us to raise this standard of peace and to learn, from the experiences of the past, better methods of presenting the truth to the people. Let us preach the Gospel of peace also. Brother Junius F. Wells here, once said—or he quoted somebody as saying—"Brethren, preach the Gospel, and preach it pleasantly." I think that is good advice.

I wish we either could modify our terminology, or, at least, could have a better understanding of that terminology which we use. Let me try to illustrate what I mean: One came to the Savior and said to Him, in the course of his conversation; "Who is my neighbor?" The Savior answered in the well known parable of the good Samaritan. The principal lesson of that parable is that you will not always find your neighbor among the priests, nor the Levites; you may sometimes find him among the Samaritans, whose name stands as a synonym for a despised people. In this instance, in the parable of the Savior, the Samaritan was more neighborly than the priest or the Levite. I could wish that the Savior had given us an equally luminous explanation of the term: Who is my enemy? Well, one will say, has He not done so? And, perhaps, you will be recalling the saying of the Savior when He said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

You remember that, perhaps, but that is only half the truth; only half what Jesus said. There was another occasion when John remarked—and you are surprised somewhat that John should do it, because it is a little out of character for him—but, nevertheless, he said: "Master, we saw one casting out devils in thy name. . . . and we forbid him, because he followeth not us."

But Jesus said, "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me."

So Mark relates it. Luke ends the story by saying, "He that is not against us is for us."

Now, take the passages together and you get something like the truth out of them. Let scripture interpret scripture; do not take it in fragments. The work of the Lord, in these last days, has been of such a character that it has provoked strong antagonisms, and down on the immediate firing-line we have had enemies, and very bitter ones; men who love not the truth; men who struck at the truth through striking at what we were seeking to accomplish, and they may rightly be styled enemies of the truth, enemies of God, and our enemies. They not only do not gather with us, but they scatter abroad and seek to destroy. They are truly against us. But, I pray you, do not in your thought expand the term "enemy" beyond those few whom we meet in this conflict—do not expand your term so far that it will represent all of our Father's children not immediately identified with us in the work of God, as being our enemies. It is not true; they are not all our enemies. The great

mass of our Father's children are ignorant of us, or indifferent in respect of us; and some few of them are prejudiced against us because of the things they have heard of us. We should look upon the hosts of our Father's children as our friends, as our brethren and sisters; and even where they are stirred up in animosity against us it should not create animosity in our hearts—nay, not even for those down here on the firing-line, with whom we are in immediate conflict. While they may hate us, it is no part of our business to hate them. We may have enemies, but we can, under the Gospel, be enemy to no man. We must preach the Gospel in the spirit of "Peace on earth, good will to men." We will maintain our rights of course. We will sacrifice no truth to please mortal man. We can't be untrue to God; that is out of the question; but we can proceed peacefully in teaching this truth that God has committed to us and which is so perfect; we can and ought to cultivate the spirit of preaching it in the spirit of peace. Now let me depart, for the moment, from this subject and call your attention to the broad manner in which God proceeds with His work.

If there is one tendency, one danger, against which I would be disposed to raise my voice among the Latter-day Saints, it would be in the way of cautioning our people from becoming sectarian in spirit, in their sympathies—or rather in their lack of sympathies—and in their methods. I love the Prophet Joseph Smith—to me, in my affections, he is next to the Son of God, who must always be first in our affections, as in our thoughts, and to whom we owe worship; but after the Son

of God, I have learned to love the memory of Joseph Smith, the Prophet. He was, indeed, a God-inspired man. He looked deep into things and saw them as they are. Among the qualities for which I love him is the absence of everything of a sectarian spirit in his soul—his sympathies were broad as the human race; his conception of the relationship of man and God, exceeded in excellence all the teachings of all other modern men.

You know, in former years, that some of the Latter-day Saints have been prone to narrowness. When God revealed to the Church that Independence, in Jackson County, was the center place of Zion, the hearts of the people turned to that land; and I sometimes think their affections and hopes were contracted to that particular spot. When the Church was removed from Jackson County and took to building cities and laying out towns in Caldwell County; and when afterwards—being compelled to leave Missouri altogether—they took to building up cities in Illinois, the feelings of some were tried; they felt that they were driven from Zion: "God made promises concerning Zion, and He has not fulfilled them," was their complaint. The spirit of complaint and unbelief existed, more or less, among the people; but the Prophet previous to his death, enlarged their views and told them that this whole western land, North and South America, was the land of Zion. This was the land to which the predictions of God pointed; and they need not worry about this or that particular spot in it, for the two American continents constituted the land of Zion.

Only the day before yesterday, a

young friend of mine stopped me on the street. He had made a discovery in the remarks of the Prophet at the April Conference of 1844; and he asked me if I was aware that the Prophet had declared both the American continents to be the land of Zion, and that he gave direction to the Twelve Apostles to establish stakes of Zion in New York, and in Boston, and I think also in Philadelphia. I rejoiced to see the animation of countenance and the joy in the face of my friend, who had just come from the discovery of a new idea. I rejoiced in that, and I told him that I too, had noted the Prophet's statements, and, moreover, I called his attention to the fact that while the Prophet was speaking of establishing stakes of Zion in the Eastern states, at the same time he was putting in readiness a body of men to explore the west and establish the Church also in the valleys of the Rocky Mountains.

My friends, there was nothing narrow and contracted in the views and projects of that modern prophet of ours. His views of Zion were as broad as the American continents. Why, think of that magnificent exposition of what Mormonism is, that we listened to only yesterday afternoon, from Elder Orson F. Whitney, when the eternities were brought together, and all the ends of the earth were made to meet in this great latter-day work. How uplifting it all was! It showed us that Mormonism is something more than a machine which proposes to make men of one length, and one height, and one weight. It is not a machine for making stereotyped men, but a system of truth with principles guiding conduct; the truth to be voluntarily accepted,

and the principles personally applied until man shall be enabled, under this system of truth and these principles, to approximate something towards the stature of a perfect man in Christ Jesus.

Well, I started to call your attention to the largeness of things in this great latter-day work. Several times, here, we have had quoted to us the saying of Isaiah, the Prophet, "The law shall go forth from Zion and the word of the Lord from Jerusalem." That passage is very familiar to Latter-day Saints, but have you ever analyzed it, have you thought much about it? Why the law from Zion? Why the word of the Lord from Jerusalem? I think that Elder Ivins turned the key to that question this morning, in his remarks on civil government and on ecclesiastical government, and the distinction between them. In the Book of Mormon I find the following principles laid down—great fundamental principles; and, mark you, they are to be found in the American scripture, in the scriptures of the land of Zion. Let me preface the quotation. The passage I am going to read relates to an event that happened in the reign of the Second Mosiah. His sons had been converted to the Gospel, and having been imbued with its spirit they had gone on missions to the Lamanites. Realizing that his own days were drawing to a close, Mosiah was anxious about the succession to the Nephite kingdom. He called the people together to ascertain their feelings concerning the succession, and their desire was that one of his sons should succeed to the throne. Then he called their attention to the evils of monarchy—that it was all right to have kings to govern them: "they could always

be sure that their kings would be righteous men; but the trouble is that virtues are not always hereditary. While the father is sometimes righteous, the sons do not always follow in his footsteps; and so King Mosiah proposed to them a great revolution in the government. He proposed to establish a reign of Judges, elected by the people—government by the people, a republic. And now the passage:

"Therefore choose you by the voice of this people, judges, that ye may be judged according to the laws which have been given you by our fathers, which are correct, and which were given them by the hand of the Lord.

"Now, it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe, and make it your law to do your business by the voice of the people.

"And if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you, yea, then is the time he will visit you with great destruction even as he has hitherto visited this land.

"And now if ye have judges, and they do not judge you according to the law which has been given, ye can cause that they may be judged of a higher judge:

"If your higher judges do not judge righteous judgments, ye shall cause that a small number of your lower judges should be gathered together, and they shall judge your higher judges, according to the voice of the people.

"And I command you to do these things in the fear of the Lord: and I command you to do these things, and that ye have no king: that if this people [mark you this] that if this people commit sins and iniquities, they shall be answered upon their own heads.

"For behold I say unto you, the sins of many people have been caused by the iniquities of their kings; therefore their iniquities are answered upon the heads of their kings.

"And now I desire that this inequality should be no more in this land, especially among this my people; but I desire that

this be a land of liberty, *that every man may enjoy his rights and privileges alike*, so long as the Lord sees fit, that we may live and inherit the land; yea, even as long as any of our posterity remains upon the face of the land."

To me that is, in part, the law of Zion—the basic principle of the civil law of the land—a principle of the law that is going forth from Zion—the civil law that is to be established and maintained upon this blessed land of liberty, and that, eventually, will directly or indirectly bless and make free every land in all the world.

There is another scripture—in perfect accord with the passage I have just read from the Book of Mormon—from the Doctrine and Covenants:

"And again I say unto you, saith the Lord, those who have been scattered by their enemies, it is my will that they should continue to importune for redress and redemption by the hands of those who are placed as rulers and are in authority over you, according to the laws and Constitution of the people, which I have suffered to be established and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore, it is not right that any man should be in bondage, one to another; and for this purpose have I established the Constitution of this land by the hands of wise men whom I raised up unto this very purpose and redeemed the land by the shedding of blood."

This again, to me, is the law of Zion—in part the law that shall go forth from Zion—the law of freedom—the law that the people shall rule—that "every man," as Mosiah puts it, "may enjoy his rights and privileges alike:" that if

a "people commit sins and iniquities they shall be answered upon their own heads." But in order to establish in civil government this personal responsibility of every individual to God, each individual must have an equal voice in the government; every man must be a sovereign in the civil institution, and his vote must represent the voice and judgment of a free man, a vote unawed by influence as unbought by corruption or gain. Less than this brings the whole scheme of free government by "the voice of the people" to contempt and failure.

This "law" is expressed again in the American "Declaration of Independence:

"We hold these truths to be self-evident: that all men are created equal, that they are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness; and to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed."

That is the 'law' that is now going forth from Zion as expressed by those "wise men" whom God declares in his revelations to us he raised up and inspired to found the laws and constitution of the United States government; that men might not be "in bondage one to another," and that every man may be accountable for his own sins in the day of judgment. This is the law of Zion that is going forth in the earth to redeem the world from human bondage, and establish the freedom and the responsibility and the dignity of man. It is to be observed, in passing, that there is perfect accord in these passages I have quoted from such widely variant authorities—from the Book of Mormon, from the Doctrine and Covenants, and

from the declaration of Independence. The inspiration which produced all three, however, is from the same source, hence the unity in all three passages—unity of principle, and unity of purpose. The principle of government announced while not entirely new, in the American government is, nevertheless, by our own constitution, cast in new moulds, preserved by new safe-guards, but time will not admit of a discussion of that here. The announcement, however, of the principle that governments derived their just powers from the consent of the governed, was a wide departure from the government by kings. It was destined to change the basis on which governments were supposed to rest—the divine authority of kings. The prevailing notion of government in the world at the time of our American Declaration of Independence was that political and civil rights were derived from kings; and men esteemed themselves bound by the customs and laws of antiquity. This declaration, however, makes every generation of men their own masters, architects of their own political fortunes, masters of their own liberties. It takes civil government out of the hands of kings, and so far as civil government is concerned, out of the hands of priests also, and places it in the hands of the people. The people become sovereign; and those whom they elect to office are not made rulers but servants unto the people, to carry out their will according to the Constitution and the laws of the land, even as Mosiah taught the ancient Nephites in the same manner and in the same spirit. These principles of civil liberty are marching

through the world. They have given free institutions to the continents of America, from the ice-bound North to the ice-bound South. These principles of government are established everywhere in the republics of the western world. The same truths are knocking at the doors of other nations. They have converted the ancient, absolute monarchy of Japan to a constitutional monarchy, wherein the voice of the people becomes a factor in determining the destiny of the country, and not the word or whim alone of the monarch. These principles have given to France the most stable government she has ever known. These principles have enlarged the liberties of Englishmen, until today their freedom is sustained practically by "Manhood Suffrage." We witness from this distance a terrible struggle going on between the Russian people and the autocratic government of that land. Sad failures, indeed the people have made of it as yet, but three times now they have exercised some measure of that sovereign power which our principles recognize as inherent in the people, and have elected their representatives to the national assembly; and though progress may be slow, still that knocking, still that persistent demand for the rights and liberties of the people in that land will go on until the "Law going forth from Zion" shall permeate all systems and bring freedom to the inhabitants of this earth. That, in part, is my understanding of this idea that the Law shall go forth from Zion. God works not only by direct methods; He works also by indirect methods; not only through the schools of the prophets, but once in a while He raises up a prophet that was not

reared in the school of the prophets. Do not misunderstand me. Because I believe that the purposes of God are being accomplished in the world now by his sending forth the "Law from Zion" in the indirect manner here described,—do not think that I believe that this will preclude the establishment of a future capital city of Zion from which the "law" shall continue to go forth; not only by the promulgation of these fundamental principles of civil government, on which depends the true freedom and dignity of man, but also, by the promulgation of other great and important laws pertaining to man's exaltation and glory. Not so. I would only impress upon you, if I could, the idea that the work of God now is in process of fulfillment, and that God's work is drawn on great, broad plans. That there is nothing narrow or contracted in His plans; that He employs nations and empires as His agencies as well as individuals to work His sovereign will in bringing to pass the eternal life and joy of man; and this truth it is fitting that Latter-day Saints should recognize.

What about the other part of this scripture so familiar to us: the Word of the Lord shall go forth from Jerusalem? You must remember in considering it that Isaiah was living in the seventh century before Christ. I think if you modernize the expression of the ancient Jewish scripture the meaning, perhaps, would be more clear. I do not desire to take liberties with the written word of God, because I think that is meant to stand as the great land marks by which we must walk, and the teacher may not take liberties and change the terms of God's word; and without doing

that, but for the purpose of conveying to you my thought on this subject, suppose I were to read the passage in this manner: "and the revelation of the Lord shall go forth from Jerusalem?" When we take into account the greatness of our own dispensation of the Gospel, I think sometimes we overlook the grandeur and the greatness of the "Dispensation of the Meridian of Times." It must always be remembered that the great Atonement, the central fact of the Gospel, was wrought out at Jerusalem; that there the sacrifice was made; that there the Son of God took upon Him our sins; there our transgressions were laid upon Him, and by His stripes we are healed. The Atonement was made there, I say, and there, too, the grand, supreme revelation of God was made to the world for all time to come; for after the fact of the Atonement of Christ, the next thing in importance—if there is to be any degree as to importance between the two things—next in importance is the great truth, that Jesus Christ was the manifestation of God in the world; the revelation of God to man; so that henceforth, above the horizon of men's vision, stands God perfectly revealed in the person and character of Jesus Christ. And as He so stands—God revealed,—the clouds of error, superstition, and blackness of all the ages fall away; for as the Christ is, so too is the Father, in person, in character, in mercy, in justice, and in all those qualities that enter into the divine nature. Moreover, Jesus in the scriptures is called emphatically "The Word," by which I understand is meant the expression, the revelation, of God. "And the Word was made flesh and dwelt among us,

and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth—" so that truly "The Word of the Lord," the revelation of what the Lord was and is, went forth from Jerusalem, even as "the law" is going forth from Zion. As I said in reference to the future capital of the land of Zion, that the views here expressed did not preclude the idea of the future establishment of a capital city on the land of Zion from which the law will continue to go forth in those days, so I would not have you suppose that because I hold the view that "The Word of the Lord" has gone forth from Jerusalem in the revelation of "The Word," or expression of God in the person and character of Jesus of Nazareth—because I believe that the word of the Lord has gone forth from Jerusalem in the complete Gospel of Jesus Christ—that there was made the Atonement of Jesus Christ, the central truth of the Gospel; that there occurred the resurrection of Jesus, the Christ, on which is based our own hope and the hope of the world of resurrection from the dead—do not, I pray you, because I hold that in these things the Word of the Lord has already gone forth from Jerusalem, suppose that I think that this will preclude any future going forth of the word of the Lord from Jerusalem that may be in the divine program. Jerusalem must forever be a holy shrine, a place to which the eyes of all nations will turn for light and inspiration; what more natural, then, than that it should become a holy city, the capital of the eastern world, if you will, the holy sanctuary whence shall issue the word of the Lord in future even more abundantly than

in the past, even as the law shall go forth from Zion in the future as now and in the past? I am only pleading here for broad views concerning the things of God, and the ways of God. We Latter-day Saints do not want to contract our feelings, our sympathies, our opinions of the truth to the narrow limits of our own church fellowship; but we must recognize that God does things on a broad scale, and that He is directing, and that He is influencing, by His Spirit, His children; and they will become more and more susceptible to the influence of the Gospel. I hope that we will become more and more skilfull in presenting it, that by reason of the operation of these two things—our increasing skill and the world's increasing susceptibility to its influence—Zion shall be enlarged, and the Church of Christ shall be enlarged in her sympathies until we will stand locked fast in fellowship for righteousness with all the righteous men in all the world. Amen.

The choir and congregation sang the hymn:

Do what is right; the day-dawn is breaking,
Hailing a future of freedom and light;
Angels above us are silent notes taking
Of ev'ry action; do what is right!

President Smith announced that the closing session of this Conference will convene at 2 p. m.

Benediction was pronounced by Elder William McLachlan.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.
President Joseph F. Smith called the meeting to order.

The choir and congregation sang the hymn:

Praise to the man who communed with
Jehovah!
Jesus anointed that Prophet and Seer,
Blessed to open the last dispensation;
Kings shall extol him and nations revere.

Prayer was offered by Elder Milton H. Welling.

The choir and congregation sang the hymn:

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

ELDER RULON S. WELLS.

My brethren and sisters, I do wish that I could occupy this responsible position without that feeling of fear and trembling which comes over me when I am called upon to address this vast congregation. I also hope that the Lord will be merciful and kind unto me. I trust that He will give me His favor, that I may enjoy the influence of His Holy Spirit, for without that aid, I would indeed feel my weakness.

I wish to bear testimony to the truths of the Everlasting Gospel. I endorse the testimonies that have been borne by my brethren who have preceded me in the various meetings of this General Conference. I find myself strictly in accord with their testimonies. I can endorse that which they have spoken, for I feel that we have been fed the bread of life. The Gospel has been restored to the earth for the accomplishment of a wonderful work among the children of men. This great message which has been delivered through the Prophet Joseph Smith is for the salvation of all

men. It is a matter which will come to all our Father's children, either in this life, or in the life which is to come. The forces, the influences, and the workings of this Gospel must be felt by all of our Father's children; it is an individual affair with each and every one of us. It therefore behooves the inhabitants of this earth to pay heed to the message, and there are none who will regret it, who do pay heed. Neither need they to feel that it is any condescension on their part, when they listen to the humble message of life and salvation. It is not anything that has been instituted by man for the purpose of self aggrandizement. This work is a labor of love, of sacrifice, and of good-will towards men. It is for this purpose that it was established,—the saving of every soul, and none can be justified who will reject it, after the opportunity has been presented to receive it, and to benefit by its workings upon them.

There are two things that are required of all men who are formed and fashioned in the likeness of their great Creator; and these two things are these: one is to learn to know the will of God, and the other is to do it. Therefore, every human being should feel that it is his duty to make it the effort of his life to find out what is the will of God; and it cannot be found out unless people do put forth some effort. The great enemy of the Kingdom of God is indifference, and a lack of disposition to seek and find, a lack of desire to know the truth, a lack of disposition to put forth the effort, to ask, that we might receive. Surely, any individual blessed with intelligence ought not to feel any hesitancy whatever in making an effort to find out God, and to learn

to know His will. If people do put forth this effort, it will be because they are yielding obedience to a fundamental principle of the Gospel which we proclaim; namely, faith in God, which will move us to action, and get us to appreciate the importance of knowing.

If we have no desire to know it is because we love darkness rather than light, because we are satisfied to remain in ignorance, which is darkness, even that gross darkness that covers the minds of the people. But if we want to know, if we have in our hearts a desire to know, let us manifest that desire by putting forth the effort, and asking Him alone who can give the answer; namely, God, our eternal Father. And even though it should call upon us to bend the knee, why should we hesitate? Is it not required of all of us that we should, in the presence of the Almighty One, be willing to humble ourselves before Him?

We cannot evade the responsibility of practicing these principles of life and salvation. We may exhort the inhabitants of the earth; we may, perchance, get many of them to start out upon this path of seeking to know the truth, but it should not end there. It behooves all those who have once planted their feet in the straight and narrow way, by beginning to seek, that they might know the will of the Lord, to continue to walk therein, by the constant and continued exercise of this principle of faith. As we grow in knowledge, that desire to know will still continue to grow within us, and we go on progressing in the knowledge of the Lord. Therein lies salvation, that we may grow in the knowledge of the truth, and that we learn to do the will of the Father.

While it may be the exercise of

faith which leads us to the knowledge of the truth, it is the exercise of the principle of repentance which teaches us to do. These are saving principles that the Lord has revealed. They are explained in Holy Writ; they have been proclaimed by holy men, but if we never had received the revelations of the Lord, if they had not been handed down to us by the prophets who have lived in ages gone by, these truths would still stand and be the same. They appeal to the very nature of mankind; without them, it is impossible to progress, and we each and every one of us have constant use and need for applying these principles in our daily vocations, in our daily lives.

The absence of light is darkness. By the continuation of growth in knowledge, which is the light of truth, the darkness will disappear, just as the darkness disappears from a building when we put into it the light. It should, therefore, be the ambition of Latter-day Saints to constantly struggle for the acquisition of light and knowledge, and truth. This can only be done in proportion to our faithfulness.

These principles are called first principles, but to me, they are first principles and last principles. These fundamental principles of the Gospel of Jesus Christ are: faith in the Lord, Jesus Christ, repentance from sin, baptism by immersion, that principle by which we obtain a remission of sins; and the securing of the Holy Spirit, by the laying on of hands. You have heard nothing else during the meetings of this Conference than different phases of these cardinal and fundamental principles. If we have heard something regarding the law of temperance, the Word of Wisdom, what is

it but one of the practical applications of the great law, that fundamental principle of repentance from wrong doing? Is it not evil to do those things that are harmful to the body, those things that often destroy this temple, in which the Lord designs his Holy Spirit shall dwell? What is the law of tithing? People are required to pay their tithes and their offerings. And who is benefited most? The people themselves, who observe to keep these laws and these commandments. They are most benefited for this reason: that it teaches them the exercise of faith in God and confidence in His work. Their hearts are in sympathy and in touch with the great work which our Father has inaugurated in these last days. They want to see Zion prosper; their hearts are in touch with that great work. They want to see the temples of God maintained; they want their children to be instructed in the ways of life and salvation; they want their sons to go out into the mission field and deliver this message unto the people; and all of these things require sacrifices, which they would not make if they did not have faith in God and in the triumph of His work. So we might apply it to every principle, to every requirement that is made of Latter-day Saints. It is founded on these fundamental principles. The first principles? Yes, and the last principles,—always, eternal, and forever. We ought to appreciate them as the plan of life and salvation, whereby the children of God can be brought back into His presence. And without observing them, no one can be saved.

I rejoice in the testimony of this work, for I know that the Lord is with us. I know that Joseph Smith

is a prophet of God. I cannot pick up the book of Doctrine and Covenants and read a single revelation from the Lord, without feeling thrilled, and being convinced that this is the truth.

In the opening address of President Joseph F. Smith, he made a number of comments on different topics, and gave the keynote of this Conference, all of which was interesting to me, and met with my hearty approval. When he finally came to bear his own testimony regarding the divinity of the mission of the Prophet Joseph Smith, my whole being was filled with the spirit of testimony, and in my heart I said, "Amen." I know, too, and so should all Latter-day Saints know, when the spirit of inspiration is resting upon them, that this is the truth. The Spirit of the Lord will bear witness, that Joseph Smith is a prophet sent of the Lord. I admonish the people to carefully read the revelations as they are contained in the book of Doctrine and Covenants, and ponder over them in your own hearts. No one can honestly read those revelations without being impressed that there is something in them, more than the power within men. This ability to know the truth, and this testimony which comes to us, is the result of the Spirit of God resting upon us; and if we will only put ourselves in such a condition, that we can receive the promptings of that Spirit, then we will grow in the knowledge of God day by day; and that we may do so is my prayer, in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL.

My life and labors are devoted to this work. While it is true that

I have not been able to do my full and complete duty, because of my physical condition, yet I trust that my labors during the past fifteen or sixteen years have proven to this people, and to the brethren of the authorities, that I am loyal and patriotic to the Church of Jesus Christ of Latter-day Saints. I have never been ashamed to testify to the divinity of this work, when I felt that I had the Spirit of God. I have held the name of the Prophet Joseph Smith as sacred. When I was in the mission field, I said to the Elders: whenever you are moved upon by the Spirit of God, and the spirit of testimony, you are to testify that Joseph Smith is a Prophet of God, and I promise you it will make you all the trouble you can bear. I have never been afraid of the world, nor the children of men, when I have enjoyed the Holy Spirit.

I look over my past labors in the ministry, and I discover there were some things that I didn't know. I find at times that I have been over zealous; in fact, I believe that I have been almost fanatical, that I have said and done things that I now wish I hadn't. I have heard this, my brethren and sisters, and I am in no doubt about it: that I hold the Holy Melchizedek Priesthood, the High Priesthood; I am a Seventy-Apostle. I don't think I lack any Priesthood. I don't think there is anything in this Church to be done that I can't do, if the proper authorities tell me to do it, but there are many things they don't tell me to do, so I let it alone. It has taken me a long time to learn to mind my own business, to look after my own department, and not try to interfere

with Bishops or with Presidents of Stakes in their labors. I wish they all would learn the same lesson.

Now, I am an officer—a sort of a lieutenant—in the army of the Lord. We have a large body of Priesthood who have been given advantages and opportunities that Seventies never had in the early history of the Church. There is a possibility of doing a great and good work; and we have made a great effort, under the instructions of the Presidency and Twelve Apostles, to place these Seventies in a condition that they can represent the Church of Jesus Christ as witnesses of the Lord. I realize, brethren, that the Bishops of the wards have to look after their wards; the Presidencies of the stakes have to look after their work; and the supply of capable men is depleted owing to their being absorbed in many organizations. Whenever they find efficient capable men they take them to build up their work; but I want to ask you, in the name of all consistency, please don't take *all* the able men, or the greater part of them, and leave us only raw recruits to send into the world to preach this Gospel. I want to say to you Latter-day Saints, if you think your inexperienced boys can go out and disturb the world, you are mistaken. When I was in the South, the people paid but little more attention to us than if we were fice dogs. If ever I locked horns with anybody it was with some poor clergyman in the woods. Elder John Morgan used to tell us—and I honor his memory; I love him as I love few men—he used to tell us: “Boys, don't go into the cities, if you do, it may cost you your

lives;” and we stayed out. But it is different now.

I have been in California for a few weeks, and I tell you I am in sympathy with Elder Robinson, and my heart goes out to the Elders. If I had been called upon in Ocean Park to stand before the intelligent class of people there, I don't know what I would have said. We need intelligence, and pure knowledge, to preach the Gospel to the nations of the earth.

I desire to read a little extract from “Impressions,” by Charles Erskine Scott Wood:

“Where any number of men are gathered together, there are sure to be some better than others; some more rational, and some less intelligent than others. There are good lawyers and bad lawyers, intellectual doctors and stupid doctors, [I have learned that in the last three years] wise clergymen and foolish clergymen. In short, as the mass of humanity in any one place and time will contain both extremes and all shades of humanity, so any considerable portion of the mass will contain various examples of the good, bad, and indifferent. Therefore, it is not proper to judge of any general class or organization of men by some few particular individuals, either good or bad. The question is: What is the average character, and what is its general influence, taken as a whole, and through the course of years. And though an institution on the hill may be a power for good, yet if it exhibits some special attraction for the narrow and intolerant, that is certainly a fault.”

I am trying to be wise, and I am trying to be prudent, and I confess to you I am having a terrible time. It is old men for counsel, young men for war. I believe I am a better warrior than I am a counselor. I have been away from home, and the first thing I picked up was an anti-“Mormon” newspaper, and I am sorry I picked it up. What did I find in it? I found they were try-

ing to prove that President Brigham Young and my father were murderers, and that they taught that as a principle! Now, I say it is unjust. I say it is unkind. I say it is improper. But what are we going to do? Why, we are not going to do anything; but I often feel it is wrong for us to be hushed into silence.

This work is true. The character of this people is a marvel to me, and it has a pathetic side to it. I have traveled among this people from Mexico to Canada, and I know whereof I speak. I say to the young and rising generation: I am willing to take off my hat to these horny-handed, white-headed broken-down men who have made it possible for us to exist in this mountain country. I say God bless these aged men. If you want examples, any object lessons, go down to Saint George and see what it has cost to settle that country. It is a number of years since I was there, but I found ninety widows. Some of the best men in the whole earth have died to make that country habitable. Then I would like to take you on a trip down to Arizona, in the St. Johns country. I preached Faith there once, but I want to tell you I haven't got enough faith to stay in such an undesirable country. You talk about good people; you talk about righteous people; I tell you there are people in this city who are not worthy to unlatch their shoe-strings. That hard country, and their obedience to the Priesthood of God, has made those men great characters. You can't discourage them. They will build a dam across the Colorado River every five years, if it washes out the next day; and live on dry bread and molasses. Yet, that is their home; that is their

country; there they worship God. Then you go up in the Big Horn country, then up into Canada, and then think what it has cost to make this country what it is. But, every time some of us weak-kneed young fellows encounter a difficulty we break for the woods, and we give up our rights and sell them for a little pottage. I tell you that the Almighty is not pleased with some of the rising generation. They stick up their noses at these homely men. It is such homely men and women of character who have made this country, and this Church, what it is today, and I say God bless them.

Brethren, I want to call your attention to one thing; I am a sort of transgressor. My father died when I was fifteen years old. I have not committed any crimes, but there are some things in my history that I regret. Environment has a great deal to do with a man, and men who have colonized these outlying districts do not look upon some habits as seriously as men who have never indulged in them; if they did, it would be an injustice to themselves. You never saw a man in your life do a wrong thing, who was happy over it. You never saw men violate a commandment of God and feel jubilant over it, but if they have the Spirit of the Lord they feel miserable. I say to you Latter-day Saints, and I say it to myself: I have preached this Gospel for fifteen years, and I now understand the doctrine of repentance. A man can't repent simply because an Apostle tells him to repent; he can't do it until he gets the spirit of repentance, which is a gift from God; and some of us don't get it very quickly. Some of us don't get the spirit of repentance and see things

right until our hair is gray. Brethren, let us be tolerant; let us be kind and considerate. It is the proper thing to despise sin and wickedness; but I think it is wrong to despise the man that has a weakness, and make him feel that he is good for nothing, and that there is not much chance for him. I think I can safely say to you Latter-day Saints: You will all be saved, every one of you; the only difference will be this, some will be saved sooner than others. Every man that has transgressed and done wrong must pay the penalty of his transgression, for salvation costs something, and you have to pay the price or you don't get it.

While I was in Venice, California, or Ocean Park, I saw three great battle-ships, the Wisconsin, the Tennessee and the California. I had the privilege of going on board the Tennessee. They left Venice on Friday morning at ten o'clock, and I saw those beautiful war vessels leave the harbor. I had not been on the pier long when I noticed a young man, called a jackie, one of the boys of the Tennessee. He was looking longingly over the ocean at those retreating ships. I asked him why he was not with the ships, and he said: "I was fifteen minutes late." I asked him: "What will they do with you? What are you going to do? Why don't you take the railroad and run up to a station where they will stop, and get on your war vessel?" He said: "O, it don't make any difference, I will go down to San Pedro and get on the Dakota, and they will place me in chains and feed me on bread and water; but" said he, "I had a mighty good time." He had had a good time at Los Angeles, but he was fifteen minutes late, and accord-

ing to his story he was to be disciplined, and he was to eat bread and water, and be placed in chains. I asked him what he did it for, and he said: "Well now, look here Mister, I did it and it is done, and I am trying to get a little sunshine out of this thing." That was a knock-down argument and I never said another word. If he could get any sunshine out of it I was willing for the poor fellow to have it.

Now, brethren, let us be kind and considerate for each other.

The Lord bless you. Amen.

Elders John W. Summerhays and Noel S. Pratt sang, as a duet, the hymn beginning:

The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled.
The dawning of a brighter day
Majestic rises on the world.

ELDER JOSEPH W. M'MURRIN.

My brethren and sisters, I feel to thank the Lord, with all my soul, that my father and mother heard the glad sound of the everlasting Gospel, many years ago in a far off land, that their souls were pricked by the power of God, and that they were made to understand the truth of the message which was communicated to them by a humble missionary of the Church of Jesus Christ of Latter-day Saints. I say, I thank God that they heard that message, that they yielded obedience to the truth, and that they gathered with the people of the Lord to these mountain valleys. I feel very grateful to them for my birth in the midst of the people of the Lord. I honor their memory this day for the example they set before me and for their

anxiety concerning my life, that I might have faith in the message that brought them from the land of their nativity.

My soul has been filled with gratitude as I have listened to the testimonies of the servants of the Lord concerning this work—its greatness, its breadth, its strength and beauty, and the evidences that abound of the power of God that is in it.

I have wondered, my brethren and sisters, if we appreciate the blessings that have come to each of us, as individuals, as a result of hearing the sound of this Gospel; and if we comprehend what "Mormonism" stands for. We oftentimes hear remarks made regarding what men and women have done for "Mormonism," and yet I suppose it is true that "Mormonism" has done more for every soul, who has been convinced of its truth, than it is possible for any man to do for it. As we have heard during the meetings of this Conference, "Mormonism" is the power of God unto salvation; it embraces the truths of the Gospel of the Redeemer of men, revealed anew.

I have been impressed with the fact that men from various nations have occupied this pulpit, bearing testimony to the truth of this work, and I do not suppose that we have discovered one particle of difference in the spirit that has actuated those who have spoken. They may have seen the light of day, in mortality, in Scandinavia, or in England, or in these United States of America, but "Mormonism," by the wonderful power that is in it, has brought to each one the very same spirit, and they have testified of the truth of this work by the same power and under the same inspiration. As I

have looked over the immense gatherings of this Conference, I have been reminded of the fact, as we oftentimes hear it expressed in one of the anthems, that God has gathered His flock from afar, from the nations of men throughout the earth.

There has been ringing in my ears a passage of scripture, wherein we are told that our Father in Heaven has decreed that He would gather His servants and His handmaidens—one of a city, two of a family, and bring them to Zion. He declared that He would give them pastors after His own heart who should feed them with knowledge and with understanding; and I suppose the same feeling has been in your bosoms as in mine, that God has accomplished and performed the thing which He promised by the mouths of His ancient prophets. We are not being fed with husks, but we are being fed with the kernel of the Gospel; and we have come to feel, in the testimonies of these men who stand as presiding authorities of the Church of Jesus Christ of Latter-day Saints, that they have in very deed the word of life to give to the people. Are we prepared to receive it? Are we acquainted with the inspiration of the Spirit of the Lord? Do we recognize the voice of the Good Shepherd? Do we know, by the Spirit that is in us, that we have been taught as the Lord would have us taught, and not according to the wisdom of men alone? I believe in the doctrine, taught of the Father in one of the revelations, where He directed His servants in the preaching of the Gospel, that they should speak as they were moved upon by the power of the Holy Spirit. He promised that whatsoever they spoke when they were moved by that Holy Spirit, should be the word

of the Lord, the power of the Lord, and the very doctrines of the Gospel unto salvation. If we have recognized that Spirit in the words that have been spoken and in the testimonies that have been delivered, we will not go away from this conference questioning the counsels that have been given unto us; but we will go away impressed with the feeling that with the help of our Father in Heaven, we will endeavor to put into practice the counsels that have been imparted. We should feel that, so far as in us lies, we will give to this work and to our God the best that there is in us. God requires it of us. This great work, that has been spoken of so eloquently, demands of every man, who has put his hand to the plow, that he shall work with a will, that he shall stand solidly for this work, and that it shall be known of all men just where he stands and what can be expected of him.

I believe in this work. I know it is the power of God. It has filled my soul with peace and joy and happiness. It has filled me with hope, as it has filled you with hope, and I testify with my brethren concerning its truth, concerning its power, concerning the salvation that is in it; and I ask men everywhere to give attention to these glorious truths, for they have been revealed by our Father for the blessing of the human race.

God bless you, my brethren and sisters, and God help us to be true to this work, true to the covenants we have made, true to our brethren, I pray, through Jesus Christ. Amen.

PRESIDENT SMITH.

We wish now to present before the Conference the report of the

Auditing Committee, as we think this report will contain information that you will be pleased to receive. I will call upon Heber J. Grant to read it, as his voice is clear and can be heard in this building. (Report read.)

Elder Heber J. Grant read the annual report of the Auditing Committee of the Church, as follows:

"We, the undersigned, members of the Church auditing committee, beg leave to report as follows:

"We have carefully audited the financial reports of the Trustee-in-Trust, Presiding Bishop, the latter comprehending the Presiding Bishop's Office, 56 stakes of Zion and 21 missions in the world; also the Deseret News and the L. D. S. hospital for the year 1907. The said reports we found to be very full and complete in every essential, showing care and accuracy in the work done, and we were highly gratified with the systematic, thorough and businesslike manner in which the accounts of the Church were kept.

"In view of the financial stringency and depression of business interests last fall, almost resulting in a panic, we are happy to report that there is a substantial increase in the total amount of tithing paid for the year 1907 over and above that paid for 1906. The Latter-day Saints are to be commended for their faithfulness in the observance of the law of the Lord.

"In our examination of the report we noted with pleasure the fact that generous aid was extended by the Trustee-in-Trust to the worthy poor, Church schools, stake and ward meetinghouses, mission maintenance, Latter-day Saints' hospital maintenance and improvements, and

for fares of returning elders from the mission fields.

All of which is respectfully submitted. Your brethren,

RUDGER CLAWSON,
W. W. RITER,
A. W. CARLSON,
HENRY H. ROLAPP,
Committee.

PRESIDENT RICHARD W. YOUNG.

Apropos the reading of the report of the Auditing Committee of the Church, to which we have just listened, I desire to submit, for the consideration of the Conference, a couple of resolutions. It was stated at the General Priesthood Meeting that this report would be given here, and anticipating the reading of it I have prepared these resolutions which speak for themselves. They express my very earnest convictions, and I am satisfied will speak the sentiments of all the members of the Church. The resolutions are as follows:

"Resolved, That the report of the Church Auditing Committee, to which we have just listened, be received and approved, and that a vote of thanks be and the same is hereby extended to Elders Rudger Clawson, William W. Riter, August W. Carlson and Henry H. Rolapp for the intelligent and thorough manner in which they have performed the gratuitous labor of their office; and be it further

Resolved, That the Church in conference assembled expresses its full and unqualified confidence in the financial integrity, judgment and fidelity to trust of the Trustees-in-Trust and presiding brethren, to whose discretion under the constitution and order of the Church, is

entrusted the control and distribution of its revenues and properties."

Elder Young moved the adoption of these two resolutions; the motion was seconded by Elder Wm. H. Seegmiller, and was carried by unanimous vote of the congregation.

AUTHORITIES SUSTAINED.

Elder Heber J. Grant presented the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as First Counselor in the First Presidency.

Anthon H. Lund, as Second Counselor in the First Presidency.

Francis M. Lyman, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, John Henry Smith, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney, David O. McKay and Anthony W. Ivins.

John Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency and the Twelve Apostles and the Presiding Patriarch as Prophets, Seers and Revelators.

First Seven Presidents of Seventies: Seymour B. Young, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart.

Charles W. Nibley as Presiding Bishop, with Orrin P. Miller and

David A. Smith as his First and Second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthoⁿ H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, A. Milton Musser, Brigham H. Roberts and Joseph F. Smith, Jr., Assistant Historians.

Horace H. Cummings, General Superintendent of Church Schools.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthoⁿ H. Lund, George H. Brimhall, Rudger Clawson, John R. Winder, Charles W. Penrose, Horace H. Cummings and Orson F. Whitney.

Arthur Winter, Secretary and Treasurer to the General Church Board of Education.

Board of Examiners for Church Schools: Horace H. Cummings, chairman; George H. Brimhall, James H. Linford, Willard Young.

TABERNACLE CHOIR.

Evan Stephens, Conductor; Horace S. Ensign, Assistant Conductor; John J. McClellan, Organist; Edward P. Kimball and Walter J. Poulton, Jr., Assistant Organists; Noel S. Pratt, Secretary; George C. Smith, Treasurer and Librarian; and all the members.

AUDITING COMMITTEE.

Rudger Clawson, Reed Smoot, William W. Riter, August W. Carlson, and Henry H. Rolapp.

Duncan M. McAllister as clerk of the Conference.

John Henry Smith, Heber J. Grant, and Anthony W. Ivins, as additional members of the General Board of Religion Classes.

Each and all of those named were duly sustained in the positions designated, by unanimous vote of the Conference.

PRESIDENT JOSEPH F. SMITH.

(CLOSING REMARKS.)

Invokes Heaven's blessings upon the members of the Church, and the people of the world.

We have now approached the time for the closing of our Seventy-Eighth Annual Conference; and in conclusion, I desire to express my heartfelt gratitude to God for His signal blessings, during the sessions of our conference. The weather has been propitious, healthful, beautiful, and in every way suitable to our need. I presume there has been a larger attendance at each session than we have had at any former conference of the Church. I feel grateful to my brethren and sisters who have been in attendance, and I desire to express my heartfelt blessing upon every soul who has come to this conference with a desire to promote the well being and happiness of others, and who has desired to see righteousness and peace prevail. I thank you for your presence.

I feel to bless my brethren who are acting in the important calling of presidents of the various stakes of Zion, on whom rest such great responsibilities, standing as they do at the head of these stake organizations of the Church as fathers and counselors to the people. May the Lord bless their coun-

scolors and the members of the various High Councils of the Church who are present. I invoke the special blessings of God our Father upon you, my brethren, that you may be filled, one and all, with the spirit of your callings; that you may have the gifts of wisdom and perfect discernment, that you may be just judges in Israel, and righteous counselors among the people, that all may see that you are indeed the servants of God and true representatives of His work in the earth.

I pray God to bless the Bishops and their counselors and all those who are acting in the Lesser Priesthood; may the spirit of their callings rest upon them. May our Bishops move forward in their great spiritual and temporal mission and in the future so far as possible, give employment to the youth of Zion. Find something for them to do that will give them an opportunity to gain knowledge and experience in good works that will be beneficial to the cause of Zion and to themselves. I trust they will not forget this.

I invoke the blessing of the Lord upon the various quorums of the Priesthood, the Seventies, the High Priests, the Elders, and upon the Patriarchs in the midst of Zion, that the spirit of their callings may rest upon them henceforth and forever. May they all be true men, true to their covenants, true to their God, true to themselves, true to the state and nation of which we are a part.

I desire to invoke the blessings of the Lord also upon all the auxiliary organizations of the Church, that the spirit of their missions may rest abundantly and fruitfully upon them, that they will accomplish the greatest possible good in the

spheres in which they act in the Church.

I pray God to bless all our friends throughout the land and in all the world. May He bless and have mercy upon our enemies. May He open their eyes and their understanding, that they may comprehend the nature of the course they are taking and what it will result in to themselves at last. May the Lord have pity upon and turn them from their folly and the error of their way, and lead them into paths of peace and righteousness.

I want to express my appreciation of the labors of Brother Evan Stephens, Brother John J. McClellan and their assistants, also of the devotion of the members of the choir who have been able to attend during the conference, and others who have given us the benefit of their talent and skill. We thank them for their service. God bless our choir. May God bless Brother Evan Stephens, a man full of the love of truth, full of the spirit of song, devoted to the cause of Zion, a man who is wedded to his profession and his work, striving for the uplifting of the children of Zion. May the Lord bless him for it, and I hope by and by, when he gets old enough he will grow large enough to get wedded to a good wife as well as to music.

I ask the Lord to bless all Zion—may He bless you as husbands and wives, as fathers and mothers, as parents and children. May the blessings of peace, life and health abound in all your abiding places.

I ask these blessings, my brethren and sisters, upon you one and all, in the name of Jesus Christ. Amen.

The choir and congregation sang the hymn:

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel
To lighten our minds with its rays;
We thank Thee for every blessing
Bestowed by Thy bounteous hand;
We feel it a pleasure to serve Thee,
And love to obey Thy command.

Benediction was pronounced by Elder Charles H. Hart, and Conference was adjourned for six months.

Prof. Evan Stephens conducted the singing of the choir and congre-

gation at all the conference meetings in the Tabernacle, and Prof. John J. McClellan played the accompaniments and voluntaries on the great organ, assisted by Edward P. Kimball and Walter J. Poulton, Jr.,

The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom, Frederick E. Barker, and Fred G. Barker.

D. M. McALLISTER,
Clerk of Conference.

DESERET NEWS Book Store

STATE REPOSITORY
for SCHOOL BOOKS

LARGEST STOCK IN THE
STATE *OF* SCHOOL FURNI
TURE, SCHOOL STATION
ERY, SUPPLIES, KINDER
GARTEN *AND* BUSY WORK
MATERIALS AT LOWEST
WHOLESALE PRICES •

Send for Price List



Deseret News Building, No. 6 Main Street
Salt Lake City, Utah

HISTORY OF THE CHURCH

Volume IV now ready

Have You Secured Vols. I, II and III
SECURE THEM AS THEY ARE ISSUED

The history of the Prophet Joseph written by himself, with introduction and notes by B. H. Roberts. Low prices have been fixed by the First Presidency, that the work may secure the widest possible circulation.

Cloth Embossed, per volume
\$1.50, post paid.

Half Morocco, Gilt Top, per volume
\$2.50, post paid.

Half Calf, Gilt Top, per volume
\$2.50, post paid.

Full Morocco, Gilt, per volume,
\$4.00, post paid.

Every association, Sunday school, quorum and private library should have it.

Send for complete Catalog of Church publications.

Deseret News Book Store

No. 6 Main Street, Salt Lake City, Utah

October, 1908

Seventy-Ninth Semi-Annual Conference

of the

Church of Jesus Christ
of Latter-day Saints

Held in the Tabernacle
and adjoining Halls,
Salt Lake City, Utah,
Oct. 4, 5 and 6, 1908.

*WITH A FULL REPORT OF
THE DISCOURSES.*

PUBLISHED BY THE DESERET NEWS

GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS,

FIRST DAY.

The Seventy-ninth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m. on Sunday, October 4th, 1908, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith, John R. Winder, and Anthon H. Lund; of the Council of the Twelve Apostles, Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay and Anthony W. Ivins; Presiding Patriarch John Smith; of the First Council of Seventies, Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart; of the Presiding Bishopric, Charles W. Nibley, Orrin P. Miller, and David A. Smith; Assistant Historians, Andrew Jenson, A. Milton Musser and Joseph F. Smith, Jr. There were also a large number of Presidents of

Stakes and Missions, with their Counselors, Bishops of Wards, Patriarchs, and numerous other prominent men and women representing various organizations of the Church.

President Joseph F. Smith called the assembly to order, and the services were commenced by the choir and congregation singing the hymn:

Come, let us anew
Our journey pursue,
Roll round with the year,
And never stand still
Till the Master appear.
His adorable will
Let us gladly fulfill,
And our talents improve,
By the patience of hope
And the labor of love.

The opening prayer was offered by Bishop Charles W. Nibley.
The choir sang the hymn:

Hark! listen to the trumpeters!
They sound for volunteers,
On Zion's bright and flowery mount
Behold the officers.

President Smith announced that hundreds of persons, who desire to

participate in the services in this large Tabernacle, can not be accommodated, for lack of room, and they are now waiting outside. For their benefit, services will be conducted in the adjoining Assembly Hall, under direction of Elder Anthony W. Ivins.

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

The Saints should manifest gratitude for the Lord's blessings.—Large expenditure by the Church for meeting houses, etc.—Futile efforts of the enemies of Truth.—Complete observance of the Word of Wisdom obligatory.—Suppression of saloons strongly advocated.—Evil doers must not be fellowshipped.—Saints should be consistent examples of righteousness.

My brethren and sisters, it is indeed a cause for congratulation, joy and great satisfaction, to see the large number of members and officers of the Church who have assembled here, at the opening of our seventy-ninth semi-annual conference, notwithstanding the inclemency of the weather. It is remarkable, to say the least, to see so many here as are present this morning, and I feel grateful, in my heart, to the Lord for the feeling and interest manifested by those who are present, for your attendance here today is evidence of your interest in this work. I am glad to see you and to welcome you to this conference of the Church, and I sincerely hope and pray that the true spirit of the Gospel of the Son of God, may pervade all our meetings in this hall, and in other places where we shall be met together. I hope that, at the conclusion of our conference, every soul possessing a knowledge of the Gospel, and a

love of truth, will feel amply repaid for attendance here; and to this end I invoke the blessing of the Lord upon every individual who has come here today, and who will attend the conference for the love of the truth and for his or her devotion to the cause of Zion. The Lord has blessed us in a remarkable degree, throughout the past season, with the exception of here and their a partial failure of late crops by frost; generally the season has been fruitful, and the people have been blessed, so far as we have been informed, throughout the length and breadth of the land. We desire that the Latter-day Saints will always, and especially at this time, remember the Lord for His goodness and mercy to them and for His blessings upon their labors; for we do acknowledge the hand of the Lord—or should do—in every thing that we possess and enjoy in the world. It is written that the Lord is displeased with those who will not acknowledge His hand in all things. All Latter-day Saints acknowledge in their hearts that every good and perfect gift comes from God, "from the Father of lights, with whom is no variableness neither shadow of turning." We do not arrogate to ourselves the power to secure blessings, to multiply and increase our possessions and our wealth in the land without the assistance of Him from whom all blessings flow. We should keep in mind that law which makes it our duty to remember the Lord with the first fruits of all our increase, and that He is the giver of all good, not forgetting the duty we owe to Him and to His cause in the world, to provide our part of the means necessary for the carrying on of His work and for the building up of Zion in the latter days. Much

has been done during the past season toward the building of houses of worship throughout the land—not only in this state but in Arizona, in Idaho, and throughout the missions of the Church. Much has been done by the Latter-day Saints, and much assistance has been rendered by the Trustee-in-Trust in the erection of houses of worship, schoolhouses, and in the purchase of places that were necessary to the welfare of the Saints. We are continually doing, as far as it is possible, what we may do consistently to assist God's work throughout all the land. It will not be necessary nor perhaps consistent for me to enter into details in relation to the labor that is being performed in these directions. We have the records of these things, and any of the Latter-day Saints who desire to be posted in relation to what is being done for the building up of the Church can come to the head and obtain all the information that they need. Since our last conference, however, we have succeeded in obtaining most excellent headquarters for the British mission, in the City of London. We rejoice exceedingly that, after the lapse of years, we have at last obtained a foothold in that great metropolis where so many have been gathered into the covenant of the Gospel. We have also obtained headquarters, elsewhere, but I will not enter into an account of these things.

The Lord has been prospering Zion, and we rejoice exceedingly in the many and glorious manifestations of His kindness and mercy unto His people. We are grateful for deliverance from those who wilfully and wickedly and without a cause seek our hurt. We are grateful in the belief, aye in the knowledge that notwithstanding

the efforts they have made to injure this people and to thwart the purposes of the Almighty, they have but been the means, indirectly, of forwarding the work in the world. They have called attention of the world toward us, and that is just what we want, though they have done it with wicked intent. We want to be known as we are. We want to be seen in our true light. We want the world to become acquainted with us. We want them to learn our doctrine, to understand our faith, our purposes, and the organization of the Church of Jesus Christ of Latter-day Saints. We would like them to know something about the origin of this work, but we desire that they shall see this work in the true spirit of it, and the only way this can be brought about is by the inquiring, intelligent world coming in contact with us—those indeed who are disposed to love truth and righteousness and whose eyes are not so blinded that they can not see the truth when it is presented before them. There are those who having eyes see not, and having hearts do not and will not understand. There are none so blind as those who will not see, and none so deaf as those who will not hear; and there are none so heartless and so wicked as those who knowing the truth and seeing the light will close their eyes and their ears against it.

We are living in a momentous age. The Lord is hastening His work. He is at the helm, there is no mortal man at the helm of this work. It is true the Lord uses such instruments as will be obedient to His commandments and laws to assist in accomplishing His purposes in the earth. He has chosen those who, at least, have shown a will-

ingness and a disposition to obey Him and keep His laws, and who seek to work righteousness and carry out the purposes of the Lord. It is for the Latter-day Saints to judge the standing of these men. They have no occasion to sound their own praise, to bear testimony of their own works; their lives are open books to all the Latter-day Saints and to all the world. You know these men; you understand them; you have seen their labors; you understand the desires of their hearts, for you are familiar with them. The Lord has sustained these brethren in the positions to which He has called them, and He will continue to sustain them in these positions so long as they continue to be faithful before Him. If one of them should cease to be faithful and turn away from the right path, the consequences of his own evil acts will fall upon him sooner or later, and the fruits of his works and the desires of his heart will be made manifest.

When I arose to my feet, I had in mind the thought of presenting before this conference one of the revelations that has come to us through the Prophet Joseph Smith, a revelation with which you are all familiar, which has been the text, perhaps many a time, of every officer in the Church. It is a revelation which has been sounded in the ears of all the people for the last seventy years, and yet it is a new theme, practically, for there is still great necessity for it to be held out to the Latter-day Saints and to all the world. We see great reasons for the principles contained in this chapter of the book of Doctrine and Covenants being taught to the world, and especially to the Latter-day Saints. It is nothing more nor less than that simple Word of Wis-

dom that was given in 1833, for the benefit, the help, and the prosperity of the Latter-day Saints, that they might purify and prepare themselves to go nearer into the presence of the Lord, that by reason of keeping this law they might fit themselves to enjoy the blessings that He is more than willing to bestow upon them, if they are worthy. I propose to read this revelation to you and, perhaps, make a few remarks upon it:

Revelation given through Joseph, the Seer, at Kirtland, Geauga County, Ohio, February 27th, 1833:

A Word of Wisdom, for the benefit of the Council of High Priests, assembled in Kirtland, and Church; and also the Saints in Zion.

To be sent greeting—not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all Saints in the last days.

Here we are informed that it was not given, at that time, by way of commandment or restraint but by revelation, "a word of wisdom showing forth the order and will of God in the temporal salvation of all saints in the last days." Subsequently, years afterwards, from this stand, it was proclaimed from the mouth of the Prophet and President of the Church of Jesus Christ of Latter-day Saints, Brigham Young, that the time had now come when this word of wisdom—then given not by commandment or constraint—was now a commandment of the Lord to the Church of Jesus Christ of Latter-day Saints, and the Lord required them to observe this word of wisdom and counsel, which is the will of God unto the people for their temporal salvation.

Given for a principle with promise, adapted to the capacity of the weak and

the weakest of all Saints, who are or can be called Saints.

Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation,

That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

And, again, strong drinks are not for the belly, but for the washing of your bodies.

And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

And again, hot drinks are not for the body or belly.

And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man.

Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly;

And it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine.

All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth;

And these hath God made for the use of man only in times of famine and excess of hunger.

All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground.

Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all

useful animals, and for mild drinks, as also other grain.

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones.

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be weary, and shall walk and not faint;

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

Now, it may seem altogether unnecessary and out of place, perhaps, to many, for me to occupy the time of this vast congregation in reading this revelation, inasmuch as it is presumable that every man and woman present has access to this book and is more or less familiar with all its contents. I am sorry to say that I do not believe there is another revelation contained in this book, or another commandment given of the Lord that is less observed or honored than this "Word of Wisdom," and that, too, by members and officers of the Church of Jesus Christ of Latter-day Saints, male and female. Go where you will, you see a lack of appreciation of the counsel given in this revelation to the Latter-day Saints, by some of them. Some of our best men disregard in part this law; many do not fully observe it; some of our leading women do not keep the commandment of the Lord that is given here, and they excuse themselves in various ways, and for various reasons, for not observing the law of God. I simply want to say to you, my brethren and sisters, that there is no other way—no other course that we can take in the world, in relation to our temporal welfare

and health, better than that which the Lord God has pointed out to us. Why can we not realize this? Why will we not come to a perfect understanding of it? Why will we not deny ourselves that which our craven appetites desire? Why can we not observe more closely the will of the Lord as made known to us in this revelation? If we would observe this law or commandment of the Lord,—first given not as a commandment nor by constraint, but afterwards declared by the mouthpiece of the Lord to be in force as a commandment thereafter to the Latter-day Saints—if, I say, the people would observe the principles of this revelation, there could not exist in their midst that most obnoxious institution known as a saloon; it can not exist where only Latter-day Saints dwell. If this commandment were observed by the whole people, the vast amount of money that now goes out to the world for stroud drink and these other things forbidden in the word of wisdom, would be saved at home, and the health, prosperity and temporal salvation of the people would be correspondingly increased. No man can violate the laws of God with reference to health and temporal salvation, and enjoy those blessings in the same degree that he could do and would do if he would obey the commands of God. Don't you believe that? Can not Latter-day Saints accept that truth in their hearts? Can there be any room for argument in relation to that proposition? I say to you, my brethren and sisters, that God knows better than we do what is and will be for our best good, and when the Lord speaks to us, as He has spoken to us in this revelation which I have read to you, we should

give it attention. We should accept it in our hearts; we should live closely to it; and then, we are promised, we should find wisdom and great treasures of knowledge even hidden treasures; we might run and not be weary, walk and not faint, and when the destroyer should come he would pass by us, as he passed by the children of Israel anciently. If we fail to observe this law of God, we are not entitled to these promises. Those individuals who do not live up to these principles, conveyed to them through this word of the Lord, will fail in rightfully claiming the fulfillment of the promise that is made to them that keep the law. The Lord has said, "If ye will do the things I require at your hands," if ye will do my will, "then am I bound; otherwise there is no promise," for every promise is made on condition that we will observe the law upon which that promise may be justly and righteously fulfilled. We go into the outer settlements of the Latter-day Saints where there are a few non-believers, a few apostates from the Church, probably, and a few who have never belonged to the Church at all, but the majority of the people are members of the Church; and we see planted, here and there, in the midst of these communities, saloons and other places of ill repute, and they are sustained by somebody. In some instances, at least, we know that the outside element, the non-Mormon element is not sufficiently large or wealthy, nor are they so numerous in their patronage of these institutions as to keep them alive or to sustain them. The conclusion, therefore, is that there are some who are members of the Church who are also frequenters of these places

This is all wrong—all wrong. No member of the Church of Jesus Christ of Latter-day Saints can afford to do himself the dishonor or to bring upon himself the disgrace, of crossing the threshold of a liquor saloon or a gambling hell, or of any house of ill-fame of whatever name or nature it may be. No Latter-day Saint, no member of the Church can afford it, for it is humiliating to him, it is disgraceful in him to do it, and God will judge him according to his works. The man or woman who truly believes in the doctrines of the Church or professing to have membership in the Church, who believes and practices the principles contained in this "Word of Wisdom," will never be numbered among those who will bring this disgrace upon them, upon their neighbors or upon the Church to which they belong; they will never do it.

Now there is a great movement on foot throughout the land; its waves have struck us here and are flowing over our state—a wave of temperance. Even the world is moved upon by an irresistible influence and spirit to advocate and to establish among communities in states and counties and cities the principle of temperance. I am in favor of this movement, I endorse it with all my heart; I know that it is in the right direction, and I believe that the Lord Almighty is moving in that direction upon those who are willing to devote their labor and time to this portion of His good work in the world. The Lord does not delight in intemperance, in drunkenness, nor can He have pleasure in the poverty, in the degradation and ruin that such practices bring upon their votaries and upon those who are dependent up-

on them, the ruin of manhood, the ruin of family organizations and the degradation of those that are engaged in it and that bring poverty, destruction, and death upon themselves and upon their families. Every member of the Church, male and female, ought to set his or her face as flint against intemperance and against anything that is in violation of the laws of God, that they might never be overcome or yield to the temptation of evil. We ought to have purer communities, communities that are not ridden by vice, by pernicious habits and practices. One cannot walk up and down the side-walks of our streets, but he will meet young men and boys with tobacco pipes in their mouths, or cigars or cigarettes, smoking in the streets. Perhaps those who are accustomed to these habits think this is a very trivial or very unimportant thing to talk about to a vast congregation like this, but I never see a boy or a man, young or old, addicted to this habit and practicing it openly but I am forced to the conclusion to the conviction in my mind that he is either ignorant of God's will concerning man or he is defiant of God's will and does not care anything about the word of the Lord, and that alone is sufficient to bring sorrow to the heart of any man who has any regard or respect for the word or will of the Lord and would like to see it obeyed. We go occasionally to the theaters, and of late years we see it has become very fashionable, or very common, for the actors to puff away at their cigars, pipes and cigarettes on the stage; and they light cigarette after cigarette, and cigar after cigar, right on the stage before their audience. To me such a practice is an insult to the Latter-day Saints at least,

GENERAL CONFERENCE.

and should be to all decent people; and if I had little boys growing up who would be susceptible to the influence of such practices I should not want them to go to our theaters at all, where they would see things in open practice as if it was something commendable. I think it is reprehensible, to say the least; and if I were managing a theater, and could do it, I would have it stipulated that there should be no smoking on the stage nor in the auditorium. Aside from the folly of smoking in a theater, lighted matches, cigars, and cigarettes are dangerous to property. There are other things however, in theatrical performances that are about as disgraceful as smoking on the stage.

Now, my brethren and sisters, the subject that I had in view in reading these words is simply to emphasize, as far as it lies in my power, the Word of Wisdom, given to the Latter-day Saints to all that are or can be called saints to the weakest of the weak, for it is adapted to them, and the weaker they are, if they will observe this principle, they will become stronger by the observance of it. If we will observe this law, we will gain strength, we will have health in our bodies and marrow in our bones; we may run and not weary; walk and not faint; and this is most desirable for those that are feeble, or weak, who need strength, and health; they should observe this principle in order that they might obtain the very thing they desire and need most and that they are destroying most by not following the word of the Lord but by practicing those things that are forbidden of Him. We pray God to heal us when we are sick, and then we turn round from our prayers and partake of the very things that

He has told us are not good for us! How inconsistent it is for men to ask God to bless them, when they themselves are taking a course to injure and to bring evil upon themselves. No wonder we don't get our prayers answered more than we do, and no wonder our health is no better than it is, when we are addicted to practices that God has said are not good for us, and thereby entail evils upon our life and physical being; and then to turn to the Lord and ask Him to heal us from the consequence of our own folly, and pernicious practices; from the effects of the evil that we have brought upon ourselves and that we knew better than to do. How foolish it is!

The Lord bless you my brethren and sisters. We endorse any movement looking to temperance, looking to virtue tending to purity of life and to faith in God and obedience to His laws; and we are against evil of every description; and we are, in our faith and prayers against evil doers—not that we would pray for evil to come upon evil doers, but that evil doers might see the folly of their ways and the wickedness of their acts and repent of them and turn away from them. If they will not hearken and repent of their evil ways, ~~then~~ let them pursue their course of evil to the end, and let the judgment of God come upon them and they receive their reward according to their works. Let God judge all men. He will reward them for good or for evil according to their works. We are not here to execute judgment or to impose punishments upon our fellow men except the punishment of withdrawing from those who are unworthy our fellowship in the Church of Jesus Christ of Latter-day Saints. We

find it necessary, sometimes, to withhold fellowship from those who have turned away from the truth from the love of God and the cause of Zion—that they might not be regarded as having membership and standing with us. It is an injury to the cause of Zion for any community organization, ward, stake or branch of the Church to permit men or women to retain their membership in that ward or stake or branch, when it is known that their practices and habits are vicious and that their manner of life and unbelief are calculated to sow the seeds of apostasy corruption and evil in the midst of the people where they dwell. It is right and proper that the line of separation should be drawn distinctly between them and the Latter-day Saints. Withdraw fellowship from them cut them loose, let them go to the world, and let the people of the Church understand that they are not held in fellowship and that their conduct is not countenanced by the authorities of the Church.

Now, the Lord bless you, and in the name of the Lord I bless you—this congregation, the covenant people of the Lord, just as truly as ancient Israel were the covenant people of God, for you have entered into the solemn covenant of the Gospel of Jesus Christ, that you will keep the commandments of God, that you will eschew evil and wickedness. You know what you have done; you know the nature of the covenants you have entered into before God and witnesses and before the angels of heaven; and, therefore, you have entered into the bond of the new and everlasting covenant and are indeed the covenant people of God in the latter days. Therefore, what man-

ner of people ought we to be; what manner of individuals should we be? Should we not set an example worthy of our profession? Should we not live pure lives? Should we not be upright, virtuous, honest, God-fearing and God-loving in our souls every day of our lives and in every position in which we may be called to act; ought we not to set an example for good? Ought we not to be Christ-like, manly, true to every principle of the Gospel, and honorable out in the world and at home so that no man can justly point at us the finger of scorn or of condemnation? That is indeed the kind of people we ought to be. God help us to be such is my prayer, in the name of Jesus. Amen.

The choir sang the anthem, "Rouse, oh ye mortals."

PRESIDENT JOHN R. WINDER.

Conditions here fifty years ago and today contrasted.—Continued growth of the Lords' work.—In full accord with President Smith's purposes.—Determination to continue devoted to the cause of truth.

My brethren and sisters, I am delighted to have this opportunity of meeting with you once more in general conference. I have been listening, with much pleasure and satisfaction, to the remarks of our beloved President, and I propose, my brethren and sisters, to aid and assist him, to the extent of my ability, in carrying into effect every proposition that has been mentioned here this morning.

I am thankful that the Lord has spared my life to see one more general conference. This morning, when I awoke, my mind went back

to the general conference of fifty years ago, and I was contrasting the many changes that have taken place, and the difference between our situation today and then. Just prior to that time the people had been in exile; they had moved away from their homes, and they were now returning. Within a few miles of this city a large army of the United States was stationed, as a menace to the people here in the valleys of the mountains. As I compared conditions now and then I thought, what a change has come over us! At that time the foundation of our Temple was covered up; since then it has been uncovered and that beautiful edifice erected; and thousands, yes, tens of thousands, of Latter-day Saints have been permitted to enter that building and receive blessed ordinances for themselves and their dead. In addition to these changes that I have mentioned, I thought of how the work of the Lord has spread abroad in the world. At that time there were only a very few stakes of Zion, but they have been multiplied until now there are between fifty and sixty stakes of Zion. The foreign missions have also been multiplied in many nations of the earth. The Lord has preserved and protected His people, notwithstanding the fact that, at many times, they have been menaced by opposition, all things have been overruled for the good and benefit of the work of the Lord, and for the advancement of His work upon the earth. I do not know of any time when my heart has felt to rejoice more than at the present, in the extent of the work of the Lord and the progress that it is making upon the face of the earth.

It is my pleasure, my intention, and my determination to sustain

our President with all my might, mind, and strength, to assist him to carry out his wishes, as he has expressed them here this morning, in every department, both temporal and spiritual. My life has been a busy one, it has been work, work, work from my childhood until the present time; and I do not propose to discontinue, so long as the Lord shall permit me to live upon the earth. I intend, during the remainder of the time the Lord is willing to give me life, to uphold and sustain His work. Every day that I live I have renewed assurances that this is the work of the Lord, and that Joseph Smith is a Prophet of the Most High God. This testimony gives me joy, and strength, and satisfaction.

Now, by brethren and sisters, you do not expect me to speak long, but I am thankful to have the privilege of bearing my testimony to you this morning in relation to this great work, and to express my determination to stand by it so long as the Lord shall permit me to live upon the earth. God bless you all, is my prayer. Amen.

PRESIDENT ANTHON H. LUND.

Obedience to Word of Wisdom should be regarded as a requisite of Church fellowship.—Saints should be examples of temperance and purity.—Careful guardianship of the young advised.—A law advocated enforcing Sunday observance.

I have been much pleased to listen to the testimony of Brother Winder, and with him I feel to say that I will try to carry out the instructions given unto us by our President. I endorse his sayings with all my heart. I feel that it would be for the best good of the

Latter-day Saints to study the revelation on the Word of Wisdom, which he has read to us, and to determine to obey it. The Lord gave this revelation to our Church in the early days, and those who are called to lead the people have felt how important are the instructions given in that revelation. Our brethren who are traveling among the Saints, organizing wards and quorums of the priesthood, insist upon those who accept positions in the Church that they will obey the Word of Wisdom. Some of the people have thought that the brethren were too strict in making such a request, but at the very time when this revelation was given, in Kirtland, the same instructions were given. At a High Council meeting held in Kirtland, February 20th, 1834, over which the Prophet presided, he rendered the following decision; "No official member in this Church is worthy to hold an office after having the Word of Wisdom properly taught him, and he, the official member, neglecting to comply with, or obey it." This decision the Council confirmed by vote (History of the Church Vol. 2 page 35).

In May, 1837, the Presidency of the Church at Far West called a general meeting of the Church. Among those present were the High Council, two of the Twelve, ten of the Seventies, the Bishop and one counselor. At this meeting it was resolved unanimously: "That we will not fellowship any ordained member who will not or does not observe the Word of Wisdom according to its literal reading." (History of the Church, Vol. 2, page 482).

We have listened this morning to our President laying it down as

a law unto Israel. Shall we hold this word lightly, or shall we, with Brother Winder, say we are determined to carry out the instructions given unto us? While he read and explained the Word of Wisdom, I thought of the words of Paul, written to a young missionary in Crete, and I will read them. He says to Titus:

"But speak thou the things which become sound doctrine:

"That the aged men be sober, grave, temperate, sound in faith, in charity, in patience."

"The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things:

"That they may teach the young women to be sober, to love their husbands, to love their children.

"To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

"Young men likewise exhort to be sober minded.

"In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity,

"Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

These instructions, given by the Apostle formerly, are very appropriate to us today. The President has spoken "things that become sound doctrine" to us this morning, and the advice here given to all who labor in the priesthood is that they shall speak sound doctrine. Do not hanker after mysteries. There is enough in our standard works for texts upon which to speak unto the people. The Church is guided by revelation. Some have wondered why we do not receive revelation upon revelation, as they did in the early days of the Church. What

blessing would it be to receive the word of the Lord in greater abundance than we do at present, if we do not obey His commandments unto us? We have had this Word of Wisdom these many years; have we improved in keeping it? I hope we have. I believe the Latter-day Saints are growing and increasing in good works, but a spirit of carelessness in regard to this Word of Wisdom has manifested itself in our midst. If it were not so would we see many saloons in settlements that are nearly all composed of Latter-day Saints? I suppose that the traveling public may help to sustain them, but I consider it a shame to see such institutions in settlements largely composed of our people.

I hope that this movement of temperance will continue until it shall be a success, and temperance be a virtue possessed by all our people. Paul says we shall teach the old men to be temperate and to be sober, and the young men likewise. You know how harmful are the effects of drunkenness and that it leads to a great many other crimes. When a person indulges in strong drink he partly loses his reason, and is easily tempted to violate the commandments of God and do things that lead downward, hence, when a man knows what the effects of strong drink are, he ought not to indulge in it. The court may judge an act committed in drunkenness less severely, considering that the man did not have full control of his faculties, yet when he wilfully goes and indulges in that which he knows makes him weak and exposes him to the dangers of violating the commandments of God, he will be held guilty and responsible before the Lord. What a disgusting sight it

is to see a man under the influence of liquor! I will not say a woman because it is so very seldom that such a sight is seen in these valleys, but I have seen such in other countries, and it is a most hideous sight. A Latter-day Saint should never be known to indulge in strong drink. We are told by Paul that we should set an example before all worthy of imitation. That kind of sermon we can all preach; it is within our power to do that. Persons may become slaves to habit, and some have indulged so long in strong drinks, or perhaps have appetites which have come to them from their fathers, that it has become very hard for them to overcome this degrading habit, but it can be done by the aid and assistance of the Spirit of God. When persons are weak in such respects, the tempter will assail them on their weak side, and they should therefore try to guard against these things. Young men should never go where intoxicating liquors are dispensed. The law forbids minors to enter saloons. I say unto you that the law of God forbids men to indulge in these things and to enter such places. Even men who do not want to partake of the drinks dispensed in a saloon should not go there. It is not a place where anything good is taught; it is a place where language most filthy can be heard, and idle and vain talk which may cause our young men to lose sight of the greater objects of life and to take the downward road. It is said that the old Egyptians would get their slaves drunk in order that their sons could see what a disgusting spectacle men make of themselves when they are under the influence of drink. If a person has indulged to such an extent, especially if he

still is a man of faith, I know that his conscience will upbraid him and he will desire to leave off this habit. To such a man I would say, do not stop with having the desire only, but make the resolve that you will not be conquered by nor yield to this habit.

In speaking about the works of the flesh, Paul lays strong emphasis also upon works of impurity, adultery, fornication, uncleanness and lasciviousness. He enumerates other vices and then adds drunkenness, revelings; and he declares that those who indulge in these things cannot inherit the kingdom of God. He puts it very strongly.

Brethren and sisters, are we looking after our young people as we ought to do? I am pleased with the work of a number of Elders who have been appointed in the different stakes to look after our young people at night; I believe that a great deal of betterment has taken place. In a large city like this there are many temptations, and the parents ought to be on their guard, and know where their young people are when they are not at home.

There is also much evil in having theaters open on Sunday evenings. I hope that the legislators who shall be elected this fall will feel to pass a Sunday law. In a Christian community I think a Sunday law ought to be passed and ought to be enforced. When I was a missionary in England, I was pleased to observe how well the Sunday was observed there. When walking the streets I was glad to see how quiet the cities were, and that the people, many of them, went to their churches. I wish that in all the towns of Zion there may be a marked improvement in keep-

ing the Sunday holy. I do think that something should be done in this respect, because if people are permitted to keep theaters open on the Sunday, perhaps after a while they will have dances on the Sunday evening. I believe that this can be stopped, and that a law to that effect can be passed. Why, it is said that sometimes young people, after they have been to Sunday meeting, go to be entertained and amused at some of the theaters. I should think that when they have been to meeting and received spiritual food that that should suffice. To keep the Sunday holy is a commandment given us by the Lord, and we must observe it. See how strict He was in regard to this commandment in olden times. He has given it for our good. It is certainly best for man to have one day in seven to rest from his labor and to devote to the worship of God. Now, this commandment ought to be observed in all the wards and stakes of Zion. Profanity should not be heard and everything that violates the commandments of God must be avoided. We have taken upon us the name of Latter-day Saints. Let us show to the world that that means to be men of God, that we propose to keep His commandments and to spread that influence throughout the world. We call upon men to repent, to accept the Gospel of Christ, and to live such lives that may bring unto them salvation hereafter.

May God bless the Latter-day Saints; may He help us to overcome all our weaknesses and prove ourselves worthy to be His children in spirit and in truth, is my prayer, in the name of Jesus. Amen.

President Smith made announcements, and recommended the sisters to leave small children in care of the efficient attendants at the Day Nursery, during meeting hours. Visitors who have been unable to find lodgings were advised to confer with the committee that has been specially appointed to look after their welfare. He stated that conference overflow meetings will be held this afternoon, in the Assembly Hall and in Barratt Hall.

The choir sang the anthem, "Praise the Lord, all ye nations."

Benediction was pronounced by Bishop Orrin P. Miller.

Conference was adjourned until 2 p. m.

Overflow Meeting.

An overflow session of the Conference was held in the Assembly Hall at 10 a. m. Elder Anthony W. Ivins presided, and Prof. Charles J. Thomas conducted the singing.

The Temple choir and congregation sang the hymn, "Now let us rejoice in the day of salvation."

Prayer was offered by Elder W. Derby Johnson.

The choir and congregation sang the hymn, "Redeemer of Israel, our only delight."

ELDER ANTHONY W. IVINS.

Purpose of gathering to Zion.—Study of Scripture enjoined.

I earnestly pray, my brethren and sisters, that the spirit of the Lord may attend our services here this morning, that the same influence may be here which we know will characterize the meeting in the tabernacle, where that large congregation of Latter-

day Saints are met together. We are here to learn the will of the Lord, to be taught in His ways, that we may better learn to walk in His paths. Nearly all, and perhaps all of us who are here are converts to the truth, with faith in God and in the redemption wrought out by His Son Jesus Christ, having yielded obedience to the principles of the gospel, having repented of our sins and been baptized by immersion for the remission of them. We have gathered up here to Zion that we might better learn our duties, that we might better learn the will of the Lord, that we may be better able to serve Him and to keep His commandments, in order that His spirit may continue with us, and that we may be instructed, that we may review ourselves, that we may also review the condition of the Church, and thus be able to reach proper conclusions as to its development, to be better able to judge ourselves, that our faith in the Lord may be increased, that our determination to do His will may be greater. That we may have greater power over the weakness of the flesh, we meet together from Sabbath to Sabbath, and twice during the year the whole Church comes together, that we may be taught, that, in fulfillment of the words of the Prophet, we who have gathered up here to the Mountain of the House of the Lord may learn His ways and be able to walk in His path.

Now, my brethren and sisters, exercise your faith, pray to the Lord that His blessing, that His Spirit may attend the services that we are holding here this morning, and I promise you we shall go

out from this building blessed, we shall go out rejoicing in the Lord, and with greater faith in Him and greater determination to serve Him and keep His commandments, that we may magnify the calling to which we have all been called who are members of His Church. You know it is only him who has kept the faith, who has fought the good fight, who has finished his work, remaining true to the covenants made with God the Eternal Father, that shall attain eternal life.

May the Lord bless you, my brethren and sisters. I bear witness to you that we are engaged in the work of the Lord, that we are not in error, that this work is not delusion, but that it has come in the Dispensation of the Fullness of times for the redemption of the world, that Israel may be gathered, that the words of the prophets may be fulfilled, that His covenant people may hear the truth and be gathered into the fold of Christ preparatory to His kingdom and coming. It is all in harmony. I do not desire to take time to enter into any discussion with you, my brethren and sisters, to undertake to show you by the scripture or by any lengthy argument that what I have just said is true; but I exhort you all to study, I exhort you all to understand better the word of the Lord, that you may know the harmony which exists. It is not enough that we become acquainted somewhat with the cardinal principles of the gospel. It is not enough that we understand only the dispensation in which we live. But we must go back to the beginning we must understand the written word of the Lord as we

have it in these sacred books, even from the beginning until the day in which we live. We must understand the harmony that exists between all these gospel dispensations, and then we will begin to understand how admirably our work fits in the time, and the place, and the manner in which the Lord has decreed that it should come about. The work that He has decreed, that He has accomplished is all in harmony with the words of the prophets which have been spoken since the beginning.

Now may the Lord bless you, and bless our brethren who shall address us, with His Spirit, that the truth may be impressed upon our hearts this morning, I ask in the name of Jesus Christ. Amen.

ELDER GERMAN E. ELLSWORTH.

(President of Northern States Mission.)

My brethren and sisters, I certainly appreciate the privilege that I have of attending conference, and partaking of the influence that is in these general assemblies. I feel renewed in spiritual strength, and I go away from these meetings refreshed, and with a determination in my heart to labor, if possible, more diligently for the spread of truth, and for the building up of the Lord's kingdom in the earth.

I can say to you that in the Northern States, where it is my privilege to labor, there is a spirit among the people that is much more favorable toward the truth than has been manifest in the previous four or five years that I have been there; and there is greater diligence among the elders. Many times

have I heard the elders say when they were about to be released, "Well, I am just learning how to do missionary work, and I was just converted to the work when I was released to return home." I presume you have heard elders say that they were just getting interested the last few months of their missionary experience. It has been my pleasure this year to see the elders favorably change in feeling, many of them, the majority, in fact, have seemed to partake of the spirit of Nephi. When his father told him of his vision concerning the future of his people, he had a desire to know likewise, first-handed, concerning the subjects of that vision, and the Lord favored him with the same vision; he then became imbued with zeal for the work of God, and followed in the footsteps of his father, not because of what his father said but because of the knowledge received by himself, directly from the Lord.

We take our missionaries when they first come into the field and say to them: "Brethren, we have a good many elders here, and you do not know the policies we have adopted in our conference; you do not know anything concerning the plans we have laid out for the accomplishment of our work this year. We do not want you to wait weeks or months to be converted to it; take our word for it, for it has been agreed to by all the elders in conference assembled, to be the plan of our missionary work in the coming summer months," (or the fall, or winter months, as the case may be). "You young men must go to the Lord, get His Spirit, and give us your sympathy and best efforts from the beginning, and when we form different plans in future you

will be a party to it." And it is marvelous to see the young men, within a few days, equal in the distribution of books and tracts, and the holding of meetings, with those who have been months in the mission field. In a few weeks they are in full sympathy with every move that is made, and we receive their support from the very first.

Counting those who have been released this year, we have had about two hundred elders in the mission field where I am privileged to labor, and the great majority were most true and loyal, their hearts beat in unison with the conference president, and the mission president. I believe there has never been a period during the eight years I have been there when so great an amount of missionary work has been accomplished as in the past five or six months.

Where last year our elders were successful in placing copies of the Book of Mormon, they are this year welcomed by the best men in the community, and are taken to their homes. The people are glad to receive them, and pleased to learn more of the truth. They have been told: "We have not only read the Book of Mormon, but we have handed it to our neighbors; and we are surprised that a book so full of truth and good teachings, and wonderful examples of faith in the Lord Jesus, has been printed so long and yet we have never read it, nor heard anything of it except the untruth that it was a book peculiar to you people, and not for general distribution."

I am very proud to labor with so many true and loyal men. I believe that out of the 200 we have had this year, there has not been one but who has been true to the

faith and true to his birthright, as true as Nephi of old was to his. They have struggled hard to maintain unsullied their Rocky Mountain honor, and the faith which brought their fathers out to these mountain valleys. In our district we have wonderful testimonies of the splendid spirit of our parents, for we meet in every state the sons of men and women who had not courage enough to join in the migration of the Saints, but who remained behind. Observing their lives, their homes and surroundings, their present spirit and stage of development, we find occasion to rejoice that our parents had the strength of faith in God to follow the pioneers across the plains. This is an incentive to us to emulate the faith and integrity of our fathers, the pioneers. Though our labor is not like theirs, as pioneers, yet our elders have a desire in their hearts to emulate the fathers in performing missionary labor among the people of the world, distributing the written word, and calling them to repent and be baptized. They courageously emulate their fathers in all the great work they are called upon to perform.

I rejoice in the truth, and in the missionary work that is being accomplished. My heart burns in seeing the faith and courage that is manifested by the young men who are laboring with us. Their character is exemplified in this illustration: I wrote to a young man about four weeks ago, reminding him that he had been laboring nearly thirty months, as long as we generally keep missionaries in the Northern States, and that he could now be released to return home with a company that was returning on the 28th of September. I told him I did not

know his circumstances, but I knew that he had done a good work, and that he was entitled to an honorable release, and I asked the Lord to bless him; and in closing my letter I added this postscript: "Dear brother, I am impressed to invite you to stay another six months, if you feel like it." This was something that had never been done before in that mission field, that I know of. In about three days we received a letter back, in which he thanked us for our confidence in him, and said: "Brother Ellsworth, I am mostly impressed with the postscript to your letter, and I feel that I would like to stay another six months. I feel also that my parents would like me to stay, therefore, if you will accept my services, I desire to continue with you, for I never enjoyed any period of my life like I have the last two years, and especially this last summer. The people are yielding to our testimony, and are opening their hearts to the truth, and I would like to remain longer, if you will accept my services." That is only one of many.

The testimony of all our elders is that the people are opening their hearts to the truth, they are being softened in their feelings toward the religion of the Latter-day Saints, and they are finding new truth and new beauty in the gospel that we proclaim to them, something they never dreamed of before. So, our elders are glad to remain, and have the hearts of the people turned unto them; and they are powerful in their testimony of the truth that the Lord has given them. As you all know it is hard to battle forever and have no encouragement, but when you see the day-dawn, when you find people yielding to the truth,

when good men open their hearts and homes to you, you feel encouraged in the work. So we feel to rejoice in the wonderful work the Lord is accomplishing in softening the hearts of the people; and we take delight in bearing witness that God has established His Church in this, the last time, and are encouraged in the favor with which the people are receiving our literature.

Five years ago our year's record in the distribution of literature was something like 5,000 books and 109,000 tracts. In the nine months closing with September last, we have succeeded in distributing 62,000 books and 469,000 tracts. Five years ago our record was 100 Books of Mormon, this year we have disposed of 12,000 in the Northern States, and apparently we have not given as much effort to the sale of Books of Mormon this year as we did last year, but it has been more readily received. We have calls for it on every hand, both through the mails and by orders from our elders, and we greatly rejoice in this marvelous increase. People tell us, "It is wonderful how long you have stood the misrepresentation, and the misinformation that has gone abroad in the world. We received a wrong impression of you and your message. You have labored long and faithfully, and we doubt whether we could have borne what you have so patiently."

May God bless the Latter-day Saints. May we emulate the men who have been true and faithful in the work of the Lord, and may we ever have such as examples before us. The men who have been true to the faith, true from the beginning, are the men whose sons and daughters today feel proud of their parentage. We feel proud today

of our leaders in the church and kingdom of God; while the names of the men who were weak in the faith in the beginning, who turned traitors, have been blotted out from our remembrance. I pray that God will give every one of us power to stand true to our brethren who are called to lead and direct this church and kingdom in the earth. May the Spirit inspire each and every one of us to feel and know what God desires us to do, both temporally and spiritually, without being told, that we may receive in our hearts things that we do not hear spoken, and know how to walk and how to act in this church and kingdom. That we may preserve our rights and liberties, and that God may bring freedom to Israel, both spiritual and temporal, is my prayer, in the name of Jesus Christ. Amen.

ELDER ANDREW JENSON.

(Assistant Historian.)

At the present time, my brethren and sisters, Zion in her gathered condition is represented by 58 stakes, and in her scattered condition by 21 missions. Over each of these stakes, as we know, there are presidencies; and there are also presidents over each mission as they are now established throughout the world. From these presiding officers we often hear reports, as we have here today. In looking broadly upon the work of the Latter-day Saints we realize that we have indeed a great labor to perform on the earth. Our special mission is to preach the gospel in all the world, for which purpose missionaries have been sent out from the very

beginning. In some countries these missionaries have been more successful than in others; and particularly among the English-speaking people have the Elders been blessed in making a great number of converts. These converts, when baptized in foreign lands, or in different parts of our country, are usually organized into branches and into conferences of the Church, and these are grouped into missions. Most of the missions in the different lands where our Elders have preached have been somewhat permanent, but the conferences, and particularly the branches in these missions, have not always been continuous, because the members who constitute them usually emigrate to Zion, after the lapse of a short time, sometimes only months, sometimes years.

The principle of gathering is being taught by the Elders of the Church; and if it has not been taught much in public at times, the Spirit of God, nevertheless, whispers to the members that the dispensation of the fulness of times is a gathering dispensation, and that it is proper and profitable for the Saints to gather to Zion, as Brother Ivins remarked, to learn more of the ways of the Lord and to walk more perfectly in His paths. For that reason we have been gathering the Saints together almost from the beginning, the Lord making known to us that he would call upon the elect from the four quarters of the earth to assemble together and be organized into Zion, or stakes of Zion. Thus the Lord, in an early day, revealed the location of the main city in Jackson county, Missouri, and from that time until the present

we have understood that we should, as a part of our labors for the redemption of mankind, build up stakes of Zion throughout the land until both North and South America are filled with such stakes. In fact, the Prophet Joseph, in the last conference he attended before his martyrdom in Carthage, Illinois, declared that all of North and South America was the land of Zion itself.

We have been quite successful in our missionary labors abroad, and we have also been quite successful in our home enterprises. For a number of years after the organization of the Church, say 17 or 18 years, we labored under great difficulties and trying circumstances, in our endeavors to build cities, towns and villages in the East, as persecution arose against us because of our peculiar faith, and our neighbors would not let us alone. They robbed and plundered us, drove us from place to place, killed a number of our people, and made it very unpleasant indeed for the survivors. At last we found ourselves driven beyond the borders of civilization into these valleys of the mountains—an event that took place in fulfillment of predictions made by the Prophet Joseph Smith during his life time. Had his life been spared, he would undoubtedly have led us here himself; but as he was taken away while yet a young man, President Brigham Young became the chosen instrument in the hands of God to lead Israel to these valleys of the mountains. And I will venture to say here, my brethren and sisters, that since we settled here in these valleys, we have had the best opportunity that we ever had,

as a people, or as an organized community, to demonstrate, to an unbelieving world, what the fruits of "Mormonism" are, or might be, or can be, when the people who believe in the restored gospel are let alone. Our enemies gave us a bad name in Missouri and Illinois; they claimed that we were dishonest; they claimed that we had blacklegs among us, who were doing all kinds of mischief; there were, they would have it, even counterfeiters in our midst, as well as horse thieves and other criminals, and on this ground they sought a pretense to drive us all away from them. But it was proven most beautifully and conclusively, after they had driven us out in the wilderness, and after we had got a foothold here in these mountains, that we were not composed of such elements as our enemies accused us of. If we had been that kind of a people we most surely would have built up a sort of a Robbers' Roost in these mountain fastnesses, as there was nothing here to prevent us from so doing. We had no laws at that time except those that we brought with us, which were practically the very laws that guided our actions in Nauvoo, when they accused us of so many crimes; and in addition to these we had, for many years, no other laws here except such as we passed ourselves. This was absolutely the case for a number of years after our arrival in these mountains, say from the year 1847 until we became the territory of Utah. That territory was, as you all know, created in the latter part of 1850, but the federal officers who were appointed to take hold of the local government here

were not properly installed until the beginning of the next year, 1851.

During the past few months I have had a better opportunity, than ever before in my life, to look into the pile of letters and documents that accumulated in the hands of the historians and the Saints generally during those early years when the Saints first settled in the Great Salt Lake Valley. Many letters passed between the people of this valley and the people of other lands and climes, where we had missionaries and friends; some of these letters were published at the time and are known to those who are familiar with the early files of the "Deseret News" and "Millennial Star." But a great many important and characteristic communications have never been published and have never been known to the public generally. Besides the communications written by our own people here, many letters were written by strangers who passed through or who sojourned temporarily "within our gates." For instance, in 1849, when the great influx to the California mines took place, and thousands of people passed through our chief city on their way from the Missouri river to the gold diggings of California, there were many liberal and fair-minded men among them—men who were not afraid to tell the truth about the "Mormons" in the Rocky Mountains. Many of these overland travelers had friends in the East to whom they would report by letters or otherwise what they had seen and experienced in these mountains as they journeyed through. Some of these were, prior to their arrival,

so afraid of Salt Lake valley that they did not know whether they dared pass through or not, because they imagined, judging from what they had heard, that the "Mormons" would steal their cattle and wagons, and thus make it impossible for them to reach California, the goal of their ambition. But a number of these same writers were, according to their own statement, almost dumbfounded and utterly astonished, when, instead of outlaws, they found a God-fearing people in the Great Salt Lake Valley—a good people, a people who were, as they wrote to their friends, "friendly to us, and instead of stealing from us what we had, they were kind, honest and accommodating to us; for they exchanged commodities with us and gave us things which we wanted for what we had and could spare; and thus they made it easier for us to reach California than it would otherwise have been. In fact, in many cases, it would have been impossible for us to reach California that year, had it not been for the assistance rendered us by the 'Mormons.'" And, speaking of our morals, these travelers said they had never known a more moral, chaste and temperate people than those they found in Salt Lake Valley. They describe these early pioneers of Utah as God-fearing, honest, and possessing all the virtues that could be expected in a Christian community; and even went so far as to say that they excelled the Christians in the eastern states in virtue, not to speak of the western states, where the people at that time were not supposed to be as good as they were in the east. Such were the reports of these strangers who passed through the settlements of

the Saints in 1849. I call your attention to these things to show you the fruits of "Mormonism," for Christ said in His great sermon upon the mount, "By their fruits ye shall know them. Men do not gather grapes from thorns or figs from thistles."

I am proud, as one of your historians, to refer to these facts, and to know that at the time our people could have been very wicked, they chose to be good; at the time they could have been robbers and outlaws and morally corrupt, they chose to be an honest people; at the time they could, without fear of punishment, have stolen from their neighbors who passed through their midst, they helped these in every way possible. This is a matter of record; and our nation and the world will some day acknowledge that these conditions were the natural fruits of "Mormonism," because the "Mormons" had a much better opportunity then than they ever had before, or have had since, to exhibit what the fruits of their religion or their own natural inclinations were. So on this ground there is no reason why we should be persecuted or be rejected as God's people.

Coming down to the present day we find that conditions have somewhat changed with us. After the Lord had blessed this land, in which we dwell, others—not of our faith—came to dwell with us, the same as strangers did in the land of Palestine in days of old. When the Lord made that land in the orient a good country, strangers came to sojourn and dwell with Israel, and, in some instances, these led away the hearts of the chosen seed from the path of duty and caused them to bow the knee to Baal, or worship

strange gods. This called down the displeasure of the God of Israel and His people were made to suffer accordingly. Now, we are of Israel, just as much as the inhabitants of Palestine were in those days, only we live in a different dispensation and in a different country. We are visited continually by men and women who realize that our climate is good, that our mountain air is balmy and pleasant, and who like to live in the shades of these great Wasatch mountains and partake of the blessings that we already enjoy here. The consequence is that we today are a mixed community, and some of the evils that exist in this city now, and in other cities of Utah, are positively not the fruits of "Mormonism." On the part of the Saints they are, rather, the fruits of their contact and association with the outside world. When the Children of Israel, in the days of Elijah the Prophet, bowed the knee to Baal to such an extent that there were only a few thousand who had not worshiped idols, this condition did not exist because of the teachings of the Prophets of God. On the contrary, it was the consequence of their rejection of these holy men and their coming into contact with the people surrounding them. So it is also with us. Our wrong doings as a people and individuals today are not the fruits of "Mormonism," but we are doing wrong, in many instances, because we bow to those things which have been introduced into our midst by those who are not of us, and because of the influences that have been brought to bear upon us; and that has caused sorrow and much grief to come upon many of our people.

When we think of our success in

the mission field, and hear such splendid reports as we have heard today, we grieve sometimes in contemplating that our converts, who are making their way to these valleys for the purpose of becoming identified with a ward and a stake of Zion, will naturally come in contact with the influences of wicked people in our own midst; for, in some cases, the Saints have, in the past, been drawn away to worship the "gods of the strangers," and to do things that are not acceptable in the sight of our heavenly Father.

Let us try to remember, my brethren and sisters, that we are God's people, and that we live in a land that God has given us, and that we should continue to make this land a land of Zion—a pleasant abode for the pure in heart; and if our fathers and mothers did so well in the earlier days of the Church, even in troublous times, we should endeavor to the fullest extent of our powers and abilities to do as well as they did, notwithstanding the fact that we now have neighbors all around us who do not serve God, and who do not desire to keep His commandments. Remember that the redemption of Zion is yet in the future and that a great preparatory work for the second advent of Christ is expected of us. When we speak of the redemption of Zion in the sense that I now allude to it, we mean that the time will come when some of the Saints will go back to Jackson county and build up the greatest and best city that we have ever been called upon to build, and also to build a Temple to the name of the great and true God—such a one as has never before been erected by men; and it will require a people that have done well and have served God faithfully in the stakes

of Zion to do this work. Zion's chief city must be built by a people who are true to their God, and true to their brethren and their religion. It will most assuredly fall to the lot of such only to go and build up that center place, and erect that greatest Temple of all.

Let us try, my brethren and sisters, as we live in these mountains, with Prophets and Apostles of Almighty God among us, to worship, in spirit and in truth, the God of our fathers, the God of Israel that our fathers obeyed so zealously in years gone by, the God of our fathers in New York, Ohio, Missouri and Illinois, and in the early days in these valleys of the Rockies, and the God of our fathers in days of old, even in the land of Canaan. Let us remember that the God of ancient Israel is also our God, and that He looks upon sin and iniquity in the same light that He looked upon it thousands of years ago. What was sin then, is sin now; what was displeasing in the sight of God then, is displeasing in His sight now, for God never changes. Circumstances surrounding the people of God may change, but the eternal principles of God never do, and God accepts on common ground His people in all ages and in all lands and climes who serve Him and keep His commandments; and He will be pleased to multiply blessings upon all that merit His blessings. It is for us to preach the gospel in all the world, gather the elect from all lands and climes, build up Zion and perform the preparatory work which must necessarily be done before Christ will come to reign upon the earth as the King of Kings and the Lord of Lords.

May God help us to be faithful

and true in the accomplishment of this great and glorious mission entrusted to us by our heavenly Father, is my prayer in the name of Jesus Christ. Amen.

ELDER JOSEPH E. ROBINSON.

(President of California Mission.)

I most sincerely desire your prayers of faith in my behalf, my brethren and sisters, for I feel a little indisposed this morning and not much like speaking. However, I have a testimony of the Gospel. I know that God lives, that He hears and answers the prayers of faith. Every fiber of my being responds to this thought, that Jesus is the Christ, the begotten son of the Father, and our elder brother with whom we are joint heirs to all the powers and prerogatives of our Father's kingdom, if we but keep the faith. I know that Joseph Smith was a prophet of the Most High God; and I bear testimony to what my brethren have said this morning, that this knowledge is not entertained or had only by the saints, but some men who have not become members of the Church of Christ are convinced in their souls that this man was raised up of God, and given wisdom and knowledge and light far beyond his years and the day in which he lived. I have met men of letters, men of politics, men who are philanthropists, who have concurred in that thought; and some have expressly stated to me that no man in view of the limited advancement in the day of Joseph Smith, with the little education that men had in that day, but particularly what he did not have, could

have announced such doctrines as did he, unless he received them from some higher source, or God inspired him. One gentleman in particular, in dwelling upon these things, in reviewing the life of Joseph, in reading the Book of Mormon and in reading the Prophet's address to the American people at the time he was a candidate for the presidency of the United States, said of him: "The greatest testimony and proof that Joseph Smith was what he says he was, that he received what he said was given him, is the very fact that no man, much less he, could have advanced such ideas and given such truths unless what he said is true and God revealed those things to him." I rejoice in this, for the Master tells us that "they who are not against us are on our part."

I had occasion to remark yesterday, and I believe it fully, that there are some things in relation to religion and politics that I would feel more secure in trusting to honorable men of the earth than I would to give them to some of our people at home, for they are more liberal toward us in this land than are some among ourselves. I find, that in common with the generality of American people, we are prone to criticise those who sit in the seats of judgment, those who are appointed to high office. We elevate heroes to exalted positions, men who have earned their laurels by courage, fidelity, honesty and virtue, and yet as soon as we have lifted them to some point of eminence, it is an American trait that we begin to pull them down, criticise and berate them, and I was going to say, bury them in the slime and mud of filthy politics, and mean jealousies, and I don't know but I am entitled to say it, so

let it stand. It is so, and history proves it in the case of Abraham Lincoln, who was so foully maligned, vilified and traduced by the very men who owed to him their pre-eminence among the American people. Subsequently great regret came in the hearts of the whole nation when he was stricken, then he was honored as one of the greatest of Americans. The same may be said of William McKinley. There are men in our midst today whom we have lauded to the skies because of their courage and fidelity on the battlefield or upon the battle-ship, who have helped to make secure the rights and privileges of the American people, that we have borne high upon our shoulders a little while only to pull down and belittle afterwards. This propensity of fault finding, that is so prevalent among American people, has besmirched their good names and trailed them in the dust, and we forget sometimes the very things that we owe to these men and almost forget their names; and that is why I said what I did with relation to the fact that some honorable men of the earth, I believe, are more liberal to us in politics, in domestic relationship, and in our efforts to build up and colonize in these mountains, and accomplish that which God hath ordained that we should do, than we are sometimes.

What Brother Ellsworth said in relation to the work of the ministry and the excellency of the work done by elders, and their very excellent characters, doubtless may be said of every mission established by the Church of Jesus Christ of Latter-day Saints. There are times when some men lack faith, there are times when they fail to feel or sense the weight of the position that they are called to; but in the main the

boys and the men who engage in the work of the Lord take upon themselves the armor of righteousness and gird it about their loins, and they are humble and faithful. God magnifies them, and they grow in favor with Him and men, and have a rich harvest of souls and of testimonies to the truthfulness of the Gospel, and their hearts are filled with praise and adulation to the Most High God. They are full of integrity and courage to defend His principles and honor His priesthood that is now upon the earth. This may be said of the California mission, in which I have the pleasure of laboring. I want to say that people grow more liberal in their views of religion, and more liberal to us as a church, and yet upon that west sea-board there is such a spirit of indifference and of pleasure making and pleasure loving that it is very hard indeed to convince men of the necessity of belonging to any church. They sense with some of our great educators, who announced this principle at the last National Educational Association that met in Los Angeles a year ago, "that to serve the interests of our country, to perpetuate its institutions, to best conserve the liberties of the peoples of this world as well as of our own country, there must be a deep-seated religious conviction in the heart of every man." There must be a Christian training, for all that is good in man tends towards worship and devotion. This spirit of "religiosity," as Carlyle has called it, augments the very best that there is in man, let him be white or black, bond or free. And so men who think and who have watched the current of events, are convinced of this fact that we cannot drift far away from the principles of Chris-

tianity, the ideal life which Christ lived for men, and hope to achieve success, and hope that the name of our country shall long obtain in the world's history, or hope that our children or children's children shall find peace and prosperity in the land. But, O how few of those who possess these ideas are willing to concede the fact that there must be a Church, that men if they belong to the Christ, must take upon them His name, repent of their sins, have them washed away in the grave of baptism and be born anew from the womb of waters unto newness of life. They cannot see the philosophy of it.

One man told me not long since: "I can't see the philosophy of faith, nor the philosophy of repentance. Baptism may be all right, but I can't see the relationship of this principle with that which is spiritual." He, too, had been taught from his youth up, these very principles. But when he came into the field, he said: "I find there are devout people in other churches; I find there are people who pray to God our Eternal Father in the name of Christ as do we; there are people who try to render that which is just and true to their fellows as do we, so far as I can understand, and I am not prepared to teach these first principles. I believe in the life and mission of the Prophet Joseph. I believe that we had an existence before we came here." But these first and cardinal virtues or principles of the Gospel he did not comprehend or find the necessity of. Yet there is not a philosopher, aside from those whom we may look upon as converts to Christianity, but who knows that "faith is the underlying principle of all intelligent action," that faith impels men to do

and dare. Faith it is that has prompted every man that has achieved any great result—to strive in his particular field for the accomplishment of the purpose he had in view. It is true there have been certain discoveries made by accident, they were not the result of faith and labor, but when we look upon what the world has done, and the great men of our world it has been as a rule the result of persistent and intelligent action which sprung out of the hope that such things could be accomplished, the faith that it could be realized. It was not chance nor accident that led Franklin into the field with his kite and string. It was not for pleasure and play that Watt and Stevenson labored with the giant steam, and dreamed out the dreams that were their prophets in the creation of the engine, of the locomotive, nor of Fulton with the steamboat, but faith, that those things would result as the end of their efforts. And the same faith hath actuated the minds of Edison and Marconi and other great inventors, and of the Wright brothers who have achieved so wonderful a feat as flying in the air. It is the faith that is persistent in the minds of men leading them to delve and seek after and accomplish these things, and, as I have said, it underlies all intelligent action as the Prophet Joseph declared. It underlies religion, and science, and philosophy, and politics; a faith in government, a faith in statesmanship, a faith in rule that will best subserve the interests of the commonwealth. So it seems to me that when a man says that he cannot see any use in the principle of faith, he has not thought at all, but he esteems it as something merely esthetic, dealing only with morbid religion.

Repentance too goes hand in hand with faith, and is its concomitant part which must follow it as the night the day. Repentance, according to Carlyle, is the grandest trait there is in mankind, turning away from sin, from error, striving after the light, after the good, after the pure, after the perfect, and perfecting our lives thereby. Every business man applies this principle to his business; and whenever he learns by his experience or by what he observes in the experience of others that he had made a mistake, he repents of that, if he is sane, and seeks a better way. Whenever the scientist has made a mistake in his workshop or his laboratory, he turns from that mistake, as soon as he discovers it, and applies other laws or methods to achieve his end. And so it follows faith, that principle of progression, and is a principle of true religion, for the religion of God the Eternal Father, the theology that deals with Him and His attributes and laws, underlies all the sciences, and they with their philosophies are all built upon it. And so repentance is as broad in its application and in its saving power as faith, and therefore no wonder it is taught as one of the principles of religion, for religion, properly understood and applied, is the plan of God, and is for the salvation of the souls of men. If men persist in error, in mistakes, if men persist in doing things that are hurtful to their bodies and to their spirits, how can they be saved.

When it comes to the ordinance of baptism, that men and women in the world so commonly claim is non-essential, after accepting these other principles, it is sufficient to me, aside from its symbolism and from the virtue that there is in the spirit of obedience that God com-

manded it; upon the principle of obedience all blessings are predicated. It is only by observing the law of their creation that plants and animals grow and have life. The Master when he called the attention of his apostles to the lily of the field said, "Behold, how it grows." It was not the glory of the lily, or its beauty that he had in mind, but *how it grew*, intelligently following the order of its creation and being, and answering the laws of its growth and development. And so with everything that we see in the universe that is harmonious, that is beautiful and progressive. It answers the law of its growth, obeying the law thereof for its development. So it is sufficient for me to obey the law which the King of Heaven hath said is essential in order that man shall see and enter into His kingdom; and as He is the King, the Lord of Lords, and the law giver, surely we will concede to Him the right of saying how citizens shall be initiated into that kingdom, and we will comply with that method, because He ordained it and Himself set the pattern.

If we comply with it, by brethren and sisters, or my friends, if all men and women would comply with it, then they would have shed into their souls such light, and peace and joy, that the riches of the world would sink into insignificance beside it. So long as they bask in the light of the Spirit, there is nothing on earth would tempt their feet to stray in forbidden paths. Then would they know the virtue of newness of life, then would they feel the freedom that comes when men accept the truth, and their sins have been forgiven and stripped from them. Then would they realize the promise which Christ made when He said: "This gospel is not Mine

but His that sent Me; and if any man will do His will he shall know of the doctrine whether it be of God or whether I speak of Myself." When men have that assurance and testimony, they are strong in their hearts to do the bidding of God, and pity the sneer of the skeptical. They would pity those who do not see and understand, and would give all that is theirs to bring them to the knowledge of the truth; and they are rich in the possession of this truth, beyond the riches that the world can conceive or give. Sometimes men and women say: "I do not understand it; it is beyond me. I cannot apprehend it; I do not know where you get it from. It sounds reasonable, it appeals to my mind, it moves the very emotions of my heart and soul." I have had many a man and woman tell me, "If I could believe as you do, Elder Robinson, I would be the happiest being on this earth, but I can't see it, I can't understand it." Why? Because they have not complied with the conditions of growth and knowledge, and they have no right to understand it, and no man has the right to expect that he will know all about this Gospel, or understand even the primary principles thereof, until he hath complied with the conditions, and then the truth makes him free and error drops from his mind, and he comes into the knowledge of the truth and can bear testimony that God lives and that Jesus is the Christ.

May the peace of the Gospel be in your hearts and homes, my brethren and sisters. May the desire to keep inviolate the pledges and covenants which you have made in the waters of baptism, and when you have named the name of God in holy places, actuate you, so that you will live the lives of

Latter-day Saints, that we who bear the ensign of truth in the world, who are your representatives, we who proclaim your virtues to the ungodly and unbelieving, shall never have cause to blush because of what may be done or said at home, so we shall not feel we have presented to the world something that is untrue, and that they will not find when they come, as we call it, to Zion. May you perform deeds and live lives of probity, virtue, courage, and sacrifice, that you too at home shall "make good," and that together we shall accomplish that which God has designed, that the little leaven shall leaven the entire lump, that the reign of righteousness shall be ushered in, when every man shall know that Jesus is the Christ, and shall fear and worship the Lord God of heaven and earth. That He may hasten this day, that His Son may speedily come to rule and reign in the earth, that the honorable of the earth may come to the brightness of the rising of Zion is my prayer, in the name of Jesus. Amen.

The choir and congregation sang the hymn, "Lord, dismiss us with Thy blessing."

Benediction was pronounced by Elder Charles J. Thomas.

Second Overflow Meeting.

In the Assembly Hall at 2 p. m. Elder George F. Richards presiding.

The Temple choir and congregation sang the hymn, "How firm a foundation, ye Saints of the Lord."

Prayer was offered by Elder Charles A. Callis.

The Temple choir sang the hymn,

"Praise ye the Lord! 'tis good to raise."

ELDER SAMUEL O. BENNION.

(President of Central States Mission.)

My brethren and sisters, it is a pleasure for me to have the privilege of addressing you this afternoon, and I trust that while I do so I will have an interest in your faith and prayers, and that our Father in heaven may bless us, that what is said may be in accordance with His mind and will. It is unprofitable for any one to address this congregation of Latter-day Saints, or anywhere else, I think, whether they are Saints or not, without the inspiration of the Lord to direct his remarks, while he is teaching the Gospel or acting in the authority he has received from the Lord.

I was thinking this afternoon about the great man who wrote Proverbs, who said, "Where there is no vision the people perish. But he that keepeth the law, happy is he." In traveling throughout the country we can see this is verified to the letter, that people will undoubtedly perish if there is no divine vision. If our Father in Heaven does not reveal His mind and will unto His people, through such means as visions, and through prophets, then they must perish in unbelief. That was the condition under which the world was when the Prophet Joseph Smith received instructions from an angel. When the Prophet read in the Bible the instruction that James laid down, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him," he was, perhaps, the first man in ages that

had put the interpretation upon that passage that he did. He thus ascertained in his boyhood days that he might go and ask the Lord. It appeared clear to him that the Lord had inspired James to make this promise, and that, therefore he might go and ask God which of all the denominations of religion then upon the earth were correct. Thus the Lord had indicated a means through which His sons and daughters need not perish, and there would be no need for them to run hither and thither, searching for the truth and not finding it, but that He would again open up the channel of revelation to His children.

Since that time the work has been going on; missionaries have been going out into the world, under the appointment they have received of God through the Presidency of His Church, whom the Lord has appointed to guide and govern Israel in these last days. Through the inspiration of Heaven, thus coming unto them, thousands have received the truth. Under the inspiration of the Lord, thousands of authorized men have gone out and declared unto the people that there has been a vision again, that there has been and is now revelation to God's children here in the earth from the Eternal Father, that we need no longer perish in unbelief. We can call upon Him and receive an answer to our petitions; we can serve Him in spirit and in truth, and know that if we follow the plans He has given through His Son Jesus Christ we will receive an inheritance in His kingdom according to our works here upon the earth. Our missionaries go out preaching these truths, and thousands of people have accepted the Gospel message which they bear, and now know that the doctrines of "Mor-

monism" are correct and that God has indeed again revealed His mind and will. The Prophet Joseph Smith declared this unto the world. He gathered around him many men who were capable of declaring it, who stood by him, and who went forth among the nations of the earth, and they have gathered fruit unto the Master. They can look into the faces of their brothers and sisters and declare that they know that God lives and has spoken again from the heavens, and that we are entitled to revelation from Him, the same as in the days when Christ and His Apostles were upon the earth. They declare the same Gospel that Christ taught; they teach with words of soberness that Jesus and His Father have again appeared unto the children of men, that there is a channel opened up whereby men and women may go on unto perfection, and be received back into the presence of their Heavenly Father.

The Latter-day Saints as a body I think, do not understand this as perfectly as they should do; I believe they should pay more attention to it than they do. It is obligatory upon us to teach it unto all the sons and daughters of God that we come in contact with. It is our duty when we have children to teach it unto them, and prepare them that when the time comes for them to go into the world and preach it unto the children of men, they may be qualified to do so.

There are thousands of people, my brethren and sisters, who have not yet heard the Gospel of the Redeemer. As I have said, we are sending out missionaries to teach them the Gospel, to cry repentance unto them, and I want to tell you they are representing us nobly in the earth; they are receiving praise

and gratitude from those among whom they labor, and they are laboring earnestly and faithfully. I believe there are none under the sun who labor more faithfully than do the Elders of Israel, traveling from house to house, from state to state, without hope of remuneration in this life, preaching the Gospel freely unto the people, after the plan that the Apostles of old did, and the same condition that Christ laid down when he said: "Freely ye have received, freely give." They go out into the world, calling people unto repentance in their homes and upon the street corners, preaching in halls, and leaving books, tracts and other literature with them, that have been prepared by the Latter-day Saints, truthfully representing their principles and doctrines.

It is wonderful, my brethren and sisters, the work in this direction that is going on in the world; and I may as well give a brief account of what is being accomplished in the mission where I have the privilege of laboring. During the last nine months, beginning with the first of January, we have had 216 baptisms. We have distributed over 49,000 books. We have held 6,633 meetings, have visited 195,471 families in tracting, and distributed 244,617 tracts. We have blessed 117 children. At a cost of, perhaps, an average of \$20 per elder, per month, it is simply astonishing the amount of work that our elders are doing. Now this is just one corner of the earth, and we understand that the elders are laboring similarly teaching the Gospel that the Savior taught, distributing literature, asking the people if they won't, at least, read about us; asking them to investigate the doc-

trines we are teaching, not asking them to be baptized at once, but listen to what we have to say. We ask them to "read the Book of Mormon, see if it does not testify unto you, through the Spirit, concerning its truthfulness."

When we think of the great missionaries who have thus gone, and of the great work they have done, such men as John Taylor and Wilford Woodruff, who went out without purse or scrip and taught this Gospel unto the people, going from house to house, from city to city, it is remarkable how strong and faithful those men were in times of trial, and what testimonies their converts received from the Lord that He had again spoken from the heavens. When men who had become disaffected sought to turn the baptized believers away from the Prophet Joseph Smith, it was invariably their reply, if the Gospel was true when you taught it to me, it is now. We have the privilege today of listening unto men of God, unto Prophets of the Lord, who prove unto us that the revelations of our Father in Heaven still continue, and that we need not perish in unbelief, if we will but open our ears to hear and our hearts to understand, and that this Gospel of the kingdom has been established and will never be thrown down nor given unto another people. The responsibility rests upon the Latter-day Saints to go out and declare unto the world the principles that have been revealed from heaven. There is nothing greater in the world than "Mormonism," there is no religion equal to it. So far as the conversion of the souls of men is concerned, our field is the world. It is our duty to go out and declare the Gospel of

the Redeemer. Hundreds of thousands have already responded to the call.

As to loyalty, there is nothing in the world that equals the loyalty of the Latter-day Saints. We know that the Lord has spoken from the heavens that He has a Prophet here upon the earth; and we are sons and daughters of the pioneers of this chosen country, enjoying what our pioneer fathers and mothers prepared for us. I have wondered if we have been doing all that we should, and if we sense as we should the position that we occupy as sons and daughters of those pioneers who passed through so much hardship for the establishment of the people of God in this country.

We have not any time to waste. No matter whether a man is at home or abroad, he should use his time and his talent, all that can possibly be given, to the building up of the Church and Kingdom of our Father. A man who will do this will grow and increase in the earth, and will be blessed of the Lord, he will be a power for good wherever he goes, and will be in a position to return unto the Lord some of the blessings that he has received, some of the substance of the earth, and results of the talents that God has given him. Such a man will be entitled to the resurrection and exaltation which you and I are all seeking for. I thank the Lord for His mercies and I ask Him to bless the Latter-day Saints, in the name of Jesus Christ. Amen.

ELDER HUGH J. CANNON.

(President of Liberty Stake.)

My brethren and sisters, there are doubtless in this congregation

men and women who have traveled many miles, several hundred miles perhaps in some cases, to attend this conference; and they have come here, no doubt, with a desire to be strengthened in their faith, and built up in their determination to more faithfully serve the Lord in the future than they have done in the past. It seems to me, under these circumstances, that they have a claim upon the blessings of the Almighty, and any speaker who attempts to address them should certainly have the benefit of their faith and prayers. No man, no matter what his qualifications may be, who has the spirit of the Gospel in his heart, ever attempts to address a congregation upon the vital principles of the Gospel without feeling a desire to have the guidance of the Holy Spirit, and certainly I am in that position myself this afternoon.

I have been led to think during the last few weeks of the importance of having a testimony of the divinity of this work in which we are engaged. It has been impressed upon my mind more strongly than at any time before in my life, that we should have a knowledge that God lives, the knowledge that we are engaged in His service, the knowledge that the authority, the Priesthood, is in our midst, and that we have among us those who are qualified, and have the authority to point out to us the way in which we should walk. Now, we hear a great deal concerning the outward ordinances of the gospel. The Latter-day Saints, in my opinion, are pretty well posted as to the Scriptural proof. Of course we are not as well acquainted with the Scriptures as we might be; but still it seems to me we are better equipped with proofs of the divinity

of the Gospel that are contained in the Scriptures than we are with the inward testimony. We know what the Scriptures say about our duties, and about the religion in which we believe. We see the outward manifestations of the Spirit of the Lord. We see the sick healed. We know that the signs follow those that believe. But important as this is, it is not the only testimony which we can have, and I believe it may be said with perfect truth that it is not the most important testimony that can come to our hearts. Every person who belongs to this Church should inquire into his own condition and see whether there is in his heart strong and abiding faith, and a testimony of the divinity of this work outside of any Scriptural proof, because it is stronger and more enduring than any written word or any outward manifestation can possibly be. If we will look into our hearts, as I have said, look down into the depths of our own souls, I am sure that every man and woman will discover an abundance of reasons why we should maintain our standing in the Church, and why we should go on in the path which has been pointed out for us to follow. There is no Latter-day Saint who has reached the age of accountability, or at least has reached the age of manhood, but would find in the depths of his heart sufficient reason for his standing in this Church, and sufficient reason for him to labor diligently and faithfully to maintain that standing.

For my own part, when I examine myself and my own life, my own hopes and aspirations, I need go no further to find evidence enough to justify me in the pursuit of my present course; because, weak and frail and incompetent as

I am, I still see that I am better and higher, more advanced, than would have been the case without the teachings of this gospel of Jesus Christ. I see where it has made me better, where it has held me back from committing sin, and from going in wrong directions. It has taught me by the whisperings of the Spirit, that when I depart from the straight and narrow path, I may return and get into line. I need no better indicator as to my duty than the teachings which are contained in the Gospel of the Lord Jesus Christ. The Savior said, "By their fruits ye shall know them." When we apply this test to the Church and to its members, individually and collectively, we find sufficient proof to convince any reasonable man that our claims are well founded. We need not be ashamed of the gospel of Jesus Christ when we apply this test, which the Savior gave, to the lives of those who have joined the Church, and who are carrying on this work, because they will compare very favorably with any other people upon the face of the earth, according to my experience. We are imperfect, and do things which we should not do. We grieve, no doubt many times, the Spirit of the Lord, by our weaknesses and our folies; and still there is no better people throughout the world, I am fully convinced, than can be found in the Church of Jesus Christ of Latter-day Saints. When this test is applied it furnishes a satisfactory answer to me for the hope which I have, for the faith which is in my heart, that this is the truth, and that through this Gospel I may be saved in the kingdom of our Father in Heaven.

Now, we are not perfect. We do not pretend to be. We do not want to think we are perfect, but it

won't hurt us any to think that we are as good as other people, as long as we are humble and prayerful. There is a higher standard set for the Latter-day Saints than for any other people upon the earth. I remember once having a conversation in the mission field with a young lady who had been born and raised in Utah, although she was not a member of the Church, and never had been. She was studying music in the city of Berlin. We had a number of gospel conversations with her. While she was very friendly, and frequently helped us in our meetings with her musical talent, she did not have any faith in the Gospel, at least not very much. On one occasion when I was present she got into an argument with some of the missionaries. She said: "Well, I know Catholics, and Methodists and Presbyterians that live their religion better than the Latter-day Saints do." "Why," I said to her, "that is easy. It is not difficult for a Catholic to live his religion." It is easy for any person belonging to these various denominations to live their religion, because it does not require anything special of them; but you take a religion that sets perfection as its standard, that requires perfection of its members, and it is a little more difficult to live that religion. With all due respect to other denominations, it is possible for their adherents to go along with the stream, living as the world lives, and still live their religion; but with the Latter-day Saint it is vastly different. He must cast aside all these weaknesses which men in the world have, must walk in that straight way, deviating neither to the right nor to the left, in order to live the religion of

Jesus Christ; he must not smoke, must not drink tea or coffee, must not profane, must not break the Sabbath, must be virtuous, clean in every act and thought of his life. In order to fully live up to his belief, he must live a perfect life, and who can do it in this mortal state? Very few, if any at all. None, perhaps, can live this Gospel of the Lord Jesus Christ as it should be lived. No wonder that people may say the Catholics or persons of other denominations can live their religion better than we Latter-day Saints can. Why, it is further proof that the religion which we have, and which we claim is the plan of salvation is better and higher than anything else in the world.

I thank the Lord from the bottom of my heart for the testimony of the divinity of this work, which He has given me. I thank Him that I know that He lives, that I know that Jesus is the Christ, and I thank Him still more that I know that divine authority is upon the earth today. I appreciate that testimony more than the other, if possible. There are plenty of men in the world who have a knowledge of Jesus Christ, who believe firmly, and who are sincere in that belief, that He was the Son of God, and that He did redeem the world. And still they have not got the knowledge that He has spoken in this day. They know nothing about the authority which He has delegated to mankind in the generation in which they live, and they are deprived of the great blessings which come to the Latter-day Saints, as partakers of the New and Everlasting Covenant; and therefore I say that, if possible, I am more thankful for the testimony which I have that prophets live upon the

earth now, that the Lord has spoken today, than I am for the other knowledge. Of course we can never have this testimony without having the other, but I am reminded of the number of people there are in the world, and the number there are in our own community who know that Christ lives. At least, they profess to have that knowledge. Some of them go a step further, and profess to believe implicitly that Joseph Smith was a Prophet of the Almighty, that Brigham Young was his legal successor, and that John Taylor, Wilford Woodruff and those who have succeeded them as presidents of the Church were duly authorized to lead this people; but some of those remind me of the saying of the Savior, they honor the dead prophets but would kill the living prophets if they had the power. There are men in our community who do that very thing, who have that very feeling in their hearts, because they have grieved the Spirit, and they are living in the dead past. I thank God that to some extent I can live in the present, and in the future.

All that I have, all that I ever hope to have is tied up in the Gospel. I pray that the Lord may bless us and enable us to walk in the path set for our feet. That we may see the light, and that we may know it when we see it, that we may not be left to wander in darkness; that our faith may be strong and perfect, and that we may go on to perfection, is my prayer, in the name of Jesus Christ. Amen.

"Memories of Galilee" was rendered by the Temple choir, including the quartet, Florence Grant, Maria B. Winder, Charles S. Martin, and James Maxwell.

BISHOP HEBER C. IVERSON.

I have greatly rejoiced in the spirit and instruction of this conference and I sincerely trust that during the few moments I occupy this important position I may be inspired of the Lord to say something that will be of value to us, and that will redound to the honor and glory of our Father's work and kingdom.

I have listened with a great deal of interest to the remarks that have already been made, and especially have been impressed with the statements made by President Cannon, who preceded me. Some time ago I attended a meeting at which he spoke, and his testimony was similar to the one borne to us this afternoon, and it made upon my mind a lasting impression. He spoke of his gratitude unto our Father in heaven for imparting unto him the knowledge that Jesus is the Christ, and that Joseph Smith was and is a prophet of God, "but more important," said he, "than the other is the fact that I know that he who stands today at the head of the Church is likewise a prophet, inspired of the Almighty, chosen of Him to lead Israel and to guide His people." This last expression—possibly not in these words exactly—found an echo in my heart, and as I have stated, made a lasting impression. I believe it to be of vital importance, my brethren and sisters, that we should know that Joseph F. Smith, who, today stands at the head of God's cause upon the earth, is His chosen servant, that he is inspired of God. Thanks to the Lord, we may enjoy this testimony, and need not grope in darkness. The Lord, in His wisdom, His infinite love and mercy, has indeed made plain the way, and made the provision, whereby each

and all of us may know for ourselves whether our President speaks of the Lord or of himself; whether he speaks as one having authority, and whether the work that he is endeavoring to advance in the earth, and the instructions he gives unto us from day to day, are the Lord's work and His will concerning us.

I remember reading from that learned Professor Drummond, these words: "Obedience is the organ of spiritual knowledge, a most remarkable association," says he, "that has been made by the Master." Jesus Himself made this declaration, "My doctrine is not mine, but His that sent me; if any man will do His will he shall know of the doctrine, whether it be of God or whether I speak of myself." In other words, he who is in the line of duty, keeping the commandments of God, obeying His requirements and receiving His instruction, upon him will rest the inspiration of the Almighty, the light of heaven and of truth, and he will know it is true, darkness is not in his path. Prof. Drummond, commenting upon this says, "It is a most remarkable association, where we associate obedience, which is considered purely spiritual, with knowledge, which is considered entirely intellectual." But yet the association has been made by the great Master and Teacher. Along this line of thought let me illustrate the importance of the principle of obedience by calling your attention to a circumstance with which you are familiar. The Lord directed the prophet Samuel to say to Saul that he and his army should go forth and slay all the Amalekites, and bring nothing with him on his return home. Saul went out and fulfilled part of the commandment, but saw that

which seemed to attract him, and he spared part of that which he had captured, to the displeasure of the Lord and Saul's own destruction. When Saul returned to the Prophet Samuel and declared he had done the will of the Lord, and had kept His commandment, the prophet asked him, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" and Saul undertook to make apology. You are all acquainted with the story, and you remember the words of the Lord through the Prophet Samuel: "Hath the Lord as great delight in burnt offerings and sacrifice as in obeying the voice of the Lord? Behold to obey is better than sacrifice and to hearken than the fat of rams." Returning to the sentiment expressed by Prof. Drummond, that "obedience is the organ of spiritual knowledge," just a word of comment on that thought. In the wisdom of the Almighty it has thus been ordained, were it otherwise than that "obedience is the organ of spiritual knowledge," and that to know God, to find out Him and His ways, were left to the learned and the wealthy, how should the humble and unlearned, the poor of the earth receive the gospel? The Lord, in His mercy and love, has made plain the way and easy the path that the most humble and unlearned can find if they seek after Him; they may know Him, if they will, without a college education, great wealth or affluence. They can come unto Him and receive of His bounteous blessings and His love. The Lord has made these provisions, and we as Latter-day Saints should be grateful that the gospel has been preached to the poor of the earth. You remember the Lord said that

this was one of the evidences of His divine mission when they who were sent by John the Baptist came and asked Him in reference to His identity, whether he was the Messiah or whether they should look for another. Jesus told them to go and tell John that the lame are made to walk, the blind to see, and the gospel is preached unto the poor; that the gospel was preached to the poor was cited as a strong evidence that He was indeed the Lord.

In order to enjoy the blessings of the Lord we must yield obedience to His will. I was thinking along this line this morning, while listening to the remarks of President Smith, in relation to a vital principle, one of the fundamental principles of the gospel. Obedience to the Word of Wisdom I regard as of very great importance to us as Latter-day Saints, for that word contains a great deal that is of temporal and spiritual value to us, and to the youth of Zion. I consider that every father and mother should set his and her children examples worthy of emulation. When children are taught in the Sabbath schools, the Primary associations, the Religion classes, and kindred institutions, and taught by the elders of the Church that it is the Lord's will that we abstain from those things forbidden in the Word of Wisdom, and then they see their fathers and mothers, whom they regard as the most nearly perfect beings in the world, on whom they rely absolutely for guidance, whose instruction and example is more potent in the formation of their character than any other agency in the world, if they see them in open violation of this Word of Wisdom, what think you is the result upon the minds of those children? I believe that if I

have inherited an unholy appetite that is difficult to control, and I am conscious of it, that if I give way to it I will possibly destroy or darken my soul, and drive from me the Spirit of the Almighty, which it is my privilege to enjoy, I should lose no time in doing all in my power to control and root out, if possible, that inherent disposition; or, if I have an appetite, the gratification of which is worth more to me than my children's interests and welfare, I feel and believe that I am an unworthy parent. Every child that comes into my home is not only a child of mine but a child of my heavenly Father, and unto Him I am responsible for the instruction I give to that child, for the example I set and possibly for the result of those instructions and examples; for them I shall stand amenable to Him. I remember now the words of the Apostle Paul, who said: "We have had fathers of the flesh which corrected us, and we gave them reverence; should we not much rather be in subjection to the Father of our spirits and live?" The essential part of man, nay, the being himself, the spirit, is a child of God; man is a dual being. We have had fathers of the physical organism; these physical beings were created, begotten by our earthly parents, but that which thinks and wills, the ego, self or spirit, if you please, the enduring part of man, that which existed in the presence of the Great Eternal One, and came to earth to pass through this mortal probation, this school of human experience so necessary in the providence of the Almighty, that I say is a child of our Father. When He sends a child of His to earth He gives to the parents that which is more precious to Him than all the wealth of the worlds

He has created. Sacred, indeed, is the trust, and great is the responsibility that is placed upon those who receive a child of His. I say, then, if my precepts and example are not in keeping with His will and in harmony with His law, and that child of His shall go to destruction, because of my failure to keep the commandments of the Lord, woe be unto me. And if I shall, through my own wrongdoing, transmit an unholy desire or soul destroying appetite, to any child of mine (for I am a believer in pre-natal influences) I shall thus place around that child's neck a millstone, as it were, and possibly that millstone may drag him into the depths of degradation, and I, because of selfish gratification of my appetites, am responsible for his destruction, what think you shall be my condemnation? I regard these things seriously, my brethren and sisters. I consider as one of my most solemn duties and responsibilities, that I shall set before the children that God gives me examples worthy of emulation. Recognizing my own weaknesses as I do, asking God's help constantly in the battle of life, I desire that I may indeed impress upon my children, if possible, the thought that I am at least sincere in my profession. If I can lay deep in their hearts the fountain of faith, make them feel I truly believe that which I am teaching them, that my life is consistent therewith, and I can go to my grave having established in the hearts of my children abiding faith in the gospel of Jesus Christ, His revealed will and commandments, I will feel that I have done more for them than though I had bequeathed them untold millions, or given to them any or all the perishable things of this world.

I feel that the Word of Wisdom is an important law unto this people. If the father and mother in the home feel that they can violate this commandment of the Lord with impunity, they are mistaken. Supposing you teach your children that these forbidden things, set forth in the Word of Wisdom, are hurtful to them, and then you partake of them; suppose you teach your children that tea, coffee, tobacco, or liquor are hurtful, and you partake of any one of these, in so doing do you not give your children the opportunity to think and to feel that, while you do not partake of the other things mentioned that the law is not so important in your mind as it might be? These things are all in the same forbidden class, included in the same commandment, therefore, do you not give to your children a license, and do you not set before them this example, and impress them with this thought, that the law, after all, cannot be very important, otherwise my parents would not violate it? Either that, or the children will say to themselves, "My parents believe in it, but they are too weak to live up to the requirements of the Lord." Truly you would be humiliated if you were compelled to acknowledge before your children your inability and weakness. It would indeed be humiliating for you to say to your children: "This is the Lord's will; these things are hurtful, but I am not strong enough, I am not capable of controlling myself sufficiently, and I yield to my appetites." Besides, it would lessen your influence with your children, and lessen the respect they entertain for you, very materially. We should be consistent in these matters; we should deny ourselves for our children's sake,

our own sake, and because of the reverence we have for Him who is the father of the spirits of our children; and for the sake of being obedient to the will of the Lord, that we may be possessed of that knowledge to which President Cannon referred, and of a knowledge of the truth of the gospel.

I am delighted to know, as President Smith said this morning, that there is a temperance wave sweeping the country. I sincerely hope that we shall feel its force, and that we shall be found in the stream of its onward progress; that we shall do our utmost to assist in the accomplishment of the end for which it aims, and that we and our children may derive benefit from this important movement.

In conclusion, I desire to bear testimony that I know that Joseph F. Smith is a prophet of God, that he is now the one chosen of God to lead this people. We can do no better than to seek his counsel and advice, and follow therein. It is no sacrifice of manhood for us to resolve that we will be obedient unto the Lord, that we will be submissive unto him; for I take it that obedience is one of the strongest attributes of the noblest men in the world. It was one of the pre-eminent features or qualities in the life of Him who died that men might live. None have been quite so obedient as was He, obedient to the will of His Father. Let us remember His prayer: "Father, if it be possible, let this bitter cup pass from me; nevertheless, not as I will, but as thou wilt." I believe that before him passed, in panoramic view, as it were, that which he would have to endure; in the depths of woe and bitterness of suffering, He felt that

if it were possible that His great mission could in any other way be accomplished than that He should thus suffer, that it might be so; "nevertheless, not my will, but as thou wilt; not my will, but thine, be done." He is our example in obedience. He was implicitly obedient to the will of his Father, yet He was the greatest Man that ever lived in the world, and, by the way, the most maligned, abused and persecuted Man that ever lived. From His childhood, yea, from His birth, His life was sought by the powers of darkness. Remember how Herod, the king, sought His life, for fear that he, Herod, would be deprived of his throne by the King Child, if Jesus were permitted to live. Hence, I say, from the day of His birth until He was cruelly suspended between heaven and earth, He was hounded, persecuted and maligned, slandered and abused by those who were in darkness, and by those whose hearts were full of bitterness and prejudice. If He was thus misunderstood, driven from pillar to post, maligned and slandered, He was the Son of God, the Redeemer of the world, the sinless One upon whose lips was found no guilt, if He was thus ill-treated and misunderstood—and I believe there were those so full of corruption, so completely given over to the power of the adversary, that they claimed they did God service in thus persecuting and putting to death the Redeemer of the world—I say if this be true of Him who was sinless, could it not be true likewise that His servants who, though not sinless, are men after God's own heart, that they, too, might be misunderstood, maligned, slandered, and put to death by those who are

inspired by the powers of darkness? I say to you that Joseph F. Smith is a prophet of God. Under God's inspiration he will lead this people aright. My greatest desire is that I may be ever worthy of his confidence, willing to receive his counsel and follow therein; if I can do this I feel sure of salvation in the kingdom of God.

May the Lord add His blessing, and help each of us to secure an inheritance in His kingdom, is my prayer, in the name of Jesus. Amen.

ELDER BEN E. RICH.

(President of Eastern States Mission.)

Those who are in the tabernacle this afternoon, listening to the prophets, seers and revelators of God's people are hearing no greater truth than you have heard from the brethren who have spoken to you here in this building. Those who have spoken have done so by the power of the same Holy Spirit, by the authority of the same priesthood, and they have taught you the truths of heaven. I have listened with a great deal of interest to their remarks, and I sincerely hope that God may help me, as I believe they have been assisted, and that you may give me your faith and prayers during the time that I may occupy in speaking to you, as I may be led by the direction of the Holy Spirit.

Apostle Richards told you, in introducing me, that I had been for some years in the Southern States. Ten years and three months have I labored in the sunny south, and that too with a great deal of satisfaction. My father was a southerner, he was born in the State of Kentucky, and while my mother was

born in Illinois, yet her people were southerners, and were from the state of South Carolina, so that I have southern blood in my veins and Irish also. (I am proud of that little drop of Irish blood. I suppose it is Irish; my father's mother's name was O'Neill—I don't think she came from Germany.) I have been most happy in bearing my testimony to the principles of the Gospel throughout the south land, and many times I have publicly expressed my appreciation of the kindness bestowed upon me by the people of that land. I have stated many times that I believed they were the most religious people in the United States, the kindest hearted, the most generous and hospitable, and I repeat it. My heart will never be weaned away from the good people of the south.

Inasmuch as one mission president has given a synopsis of the work done in his field, I think perhaps it would not be out of place for me to do likewise.

During the time I have labored in the south, I think there has been 25,000 Books of Mormon distributed among the people, 160,000 Voice of Warning, 150,000 copies of "Mr. Durant," a work upon the principles of the Gospel, some 25,000 hymn books, 40,000 other miscellaneous works, 3,500,000 religious tracts; and there has been a little over 6,800 people baptized into the Church. That bears me out, I think, in saying they are the most religious people that we are finding in any portion of the United States. Their love is strong, and their prejudice is strong. They are not hypocritical. If they are your friends you will find it out very quick, and if otherwise they don't hesitate in letting you know it. God bless the people of the south. I

thought I would like to say just these few words concerning them, now that I am to take my departure to another field of labor. I am glad I am going to another field; that is my business. I am a Seventy in the Church, and my place is out on the firing lines. That is where my priesthood calls me, and I trust that while I live and bear this priesthood I will be willing to remain out in the world, so long as the authorities of the Church may see fit to keep me there.

There are many reasons why I rejoice in the knowledge that I am going to labor in the Eastern States. I look upon that as a sacred ground. It was there that the boy prophet, as mentioned by President Bennion, went into the woods, and kneeling down in solitude, asked God for wisdom. It was in that field where the heavens were opened, after centuries of darkness, and where God the Eternal Father and His Son Jesus Christ condescended to speak once more to their children upon the earth. It was there, in answer to prayer, where God sent the angel Moroni to visit the Prophet and reveal to him concerning the plates that had been hid for centuries, and which gave to the world a knowledge, then unknown, concerning the dealings of the Almighty with one half of this world of ours. It was there that this sacred record was translated by the gift and power of God. It was there that the Almighty sent John the Baptist with the Aaronic priesthood, when he came to Joseph and Oliver, in Pennsylvania, and laying his hands upon their heads, bestowed upon them, in the name of Messiah, the Aaronic Priesthood, with a promise that it never more would be taken from the earth until the sons of Levi did offer an offer-

ing unto God in righteousness. It was there that the Father sent Peter, James and John, who came upon their mission to bestow the holy Melchisedek Priesthood and ordain those servants Apostles of the Lord Jesus Christ. It was there that the first people in this dispensation were led down into the waters of baptism, where they were confirmed members of the Church, where the Church was organized, and where God did many wonderful things in setting up His Church and Kingdom upon the earth. Not only that, but it was in that territory that God did something else before this, the setting up of the government of the United States, a part of the work of God that was a forerunner of the coming of His Holy Son upon the earth. In this sacred book too, the Book of Mormon, we read that the Almighty took the prophet Nephi upon a high mountain and gave to him a vision of the future, showing him a time when His Spirit would move upon an individual, causing him to cross the mighty waters, coming to a remnant of His people, and that the power of God would be upon those who gathered to this land. The Lord showed Nephi how His Spirit moved upon them in breaking loose from their mother country, and afterwards contending for their liberty, and organizing the government of independence upon this land.

Talk about loyalty to the government of the United States, there is no church upon the earth the members of which believe as fully as we believe, that the organization of this government was a part of the work of Almighty God. There is no people upon the earth who believe as strongly as we believe, that what God has set up no man should tear

down. Therefore that sacred book, which is a part of our religion, gives the lie to any man or any set of men, any political party, who say the Latter-day Saints are not the most loyal Americans living upon the face of the earth. We keep an army of over 2,000 men out in all parts of the civilized earth, teaching, what? That God made the government of the United States! That is a part of their missionary work, distributing the proof, given to us by revelation from on high, of the fact that this government is a part of the work of God, the only government upon the face of the earth that He has set up, and demonstrated by revelation, by vision, that it is His work. Yet we find some people who say that we are antagonistic to the government. I almost feel like quoting the words of President Angus M. Cannon, who said once, "the sooner some people went to hell the quicker they would get out," and I don't know but that is about true.

It is our business to go into all nations of the earth and tell mankind what God has wrought, what He has set His hand to do in the dispensation of the fullness of times that the Priesthood has been restored, that the last dispensation has been ushered in, that the Church has been organized. The words of the angel to the boy, the farmer's lad, have come true, notwithstanding he was told that he would never be known outside of the county where he lived, yet today there is not a civilized nation upon the face of the earth where the name of Joseph Smith is not had for good and for evil. There is no other thing, no other work, that has been a fulfiller of so many predictions of the Almighty as this

work. In our day, in every nation upon the earth, there are people saying, "Let us go up to the mountain of the Lord, to the house of the God of Jacob, where we can learn of His ways and walk in His paths;" and this has been brought to pass by the restoration of the Gospel of the Lord Jesus Christ upon the earth in this dispensation. It is true that the enemy said to our fathers and our mothers, "Get ye up into the mountains," and they got; and they are fulfilling one of the mightiest revelations of God, by being driven here. Every time, as Brigham Young said, they kicked Mormonism, they kicked it uphill, never down hill.

We acknowledge the hand of the Lord even in our persecution, but that does not justify the persecutors. It needs be that offenses come, but woe be unto them by whom they came. God did not compel them to do it; they have got to pay the penalty. It was probably ordained in some way that there should be a traitor in the days of the Messiah, but that does not take away from Judas the responsibility, as an individual, or his punishment for betraying the Son of God. He has got to suffer the pangs of the condemned; and so will all persecutors suffer the pangs of the condemned, until the justice of Almighty God shall be satisfied. It will not be a lake of fire, either; it will not be to be toasted upon coals of fire; it will not be having a horned devil there with a pitchfork turning them over as he roasts them upon coals of fire. Here we are mortal, with mortal faculties. We commit sin, and we suffer the pangs of the remorse of conscience, but after a while it passes away, and we forget it, because we are mortal, and then

we go on sinning more and more, and we continue to forget it. But I want to say to you that when we are resurrected from the dead we will not come up mortal. Every faculty of our being will be immortal, and we will bring forth with us a remembrance of everything that we have not atoned for, and we cannot forget it. We will there suffer remorse of conscience until we have paid the uttermost farthing; and I don't know but that will be worse than coals of fire.

I bear testimony that Joseph F. Smith is a prophet of God. I want to bear testimony that no man can be untrue to that man and still receive blessings from God the Eternal Father. I say it is your duty to be loyal and true. His friends are your friends, his enemies are your enemies. You should teach it to your children and your children's children, from generation to generation, that the man who may be at the head of this Church, no matter what his name is, no matter who he may be, his friends are your friends, his enemies are your enemies, and what mankind would like to do to him they have it in their hearts to do to you.

I remember in the missionary field that I had a portrait of an individual who was not a religious man, not by any means. Probably he did not do at all times what he ought to have done, but I have written beneath his picture the words, "Porter Rockwell, the Prophet's Friend." He was indeed the friend of the Prophet; a devoted protector of the head of the Church. He would have laid down his life in defense of the man who stood at the head of the Church, and he is remembered today for his loyalty, and his love for those whom God had placed at the head and his de-

votion will be remembered in his favor on the books above. While he may have to pay the uttermost farthing for sins he committed, I want to tell you on the other page of that book he has received a credit for loyalty that will stand in his favor throughout the countless ages of eternity. I think we should let the world know that, to a man we are willing to surround our president and protect him. That we look upon his enemies as our enemies, and that we will defend him with our lives if necessary.

I rejoice in the testimony that God has given me concerning this work, and feel for myself, and know, it is true, and I want to remain true to it. I bear my testimony to you that the men at the head of this Church are prophets of God and I want my testimony recorded for or against me, because I give it as knowledge, and I bear it in the name of Jesus Christ. Amen.

ELDER GEORGE F. RICHARDS.

Divine inspiration manifest in discovery of this land, and establishment of its government.—Saints should live up to the light and knowledge they have received.—Good works the only sure evidence of faith.—Church members blessed with wise, faithful, and diligent teachers.

I bear you my testimony, my brethren and sisters, that the words that have been spoken to you this afternoon are the truths of heaven, inspired of the Lord, and I admonish you to remember them, and put them into practice.

The Lord revealed, many centuries ago, to one of His Prophets, Nephi, that His people who inhabited this country, North and South

America, should be destroyed, leaving but a remnant of the seed of his wicked brethren, on whom rested the curse of blackness, that this country should be lost to the knowledge of the eastern world, and that He would inspire one who should journey upon the waters and discover this promised land. And so we believe, emphatically, that the discovery of America by Christopher Columbus is a direct fulfilment of the prediction of the Lord, and that it is a part of His great plan, as has been stated, in preparing for the restoration of the everlasting gospel in these last days. He not only inspired Columbus to discover America, but He also inspired men to establish this great government, whose principles are as liberal as the principles of the gospel of the Lord Jesus Christ, yielding obedience to which will make men and women free indeed. We understand that not only did the Lord inspire the declaration of independence and the constitution of this great country of ours, but by His power He has enabled the people thus far to maintain independence, and liberty of faith, under the constitution of these United States. We Latter-day Saints are presumptuous enough to believe that we as a people, though but few in number compared with the population of these United States, are the "IT," if I may use that expression; though limited, our numbers help to make up this great commonwealth. By and by from the center of Zion, the word of the Lord is to go out, not only to this nation, but also into all the nations of the earth, until every nation, kindred, tongue and people shall have the opportunity to enjoy the same blessings that we enjoy today through the gospel of our Mas-

ter. This is the great land of promise in which we live. I thank the Lord for the liberty implanted in this great country of ours. I thank the Lord, too, for the liberty which our people find in other nations where they are located. There is a spirit of toleration and liberality with the heads of other nations where our people have colonized. I acknowledge the hand of the Lord in all these civil blessings for our people, as well as other spiritual and temporal blessings that are so bounteously poured out upon us.

I was thinking while the brethren were speaking, of that passage of scripture beginning with the 11th verse of the 4th chapter of Ephesians, which tells how the Lord gave to His primitive Church certain officers, "Apostles, Prophets, Evangelists, Pastors, Teachers," etc., for certain specific purposes, for the work of the ministry, the perfecting of the Saints, the edifying of the body of Christ, till they should all come into a unity of faith and a knowledge of the Son of God. So in these days He has organized His church in perfection, giving unto us all the officers that were had in the primitive church, and many auxiliaries as helps in government; and these people, the Latter-day Saints, are well taught. Indeed, if we were now living up to the light and knowledge that has come to us, our light would shine out in the nations, they would behold the power of God manifest among us, and see a people who would delight in works of righteousness, and who would eschew all evil. Had we lived fully up to this light the evils that have come to some of us through strong drink, and other evils, would have been averted. For instance, the sickness, weakened constitu-

tions, and premature deaths resulting from the use of tobacco would have been prevented. This work would have rolled on more rapidly, because the tithings of the people would have been paid as the Lord designed. As a result of complete compliance with that law, the blessing and favor of heaven would have been more abundantly poured out upon us, and the earth would have been blessed for our sakes to bring forth more than it has.

I acknowledge the faithfulness of the people generally. The Lord has acknowledged their faithfulness, and He has manifested His appreciation of what we have done, and has favored us by pouring out many blessings upon us; certainly we have been greatly blessed of the Lord. But I do feel that as a people we have need of being impressed with the importance and necessity of doing as well as we know how, as well as we have been taught. That we are well taught there is no question. We know what we should do, and we know what we should not do. We are not only required to do and to labor, but we are commanded to abstain from doing certain things which are evil, demoralizing, degrading, and unbecoming honest, honorable men and women. Indeed, the gospel of the Master is one of self-denial and self-sacrifice; it requires faith to enable men and women to make the sacrifices required, and to deny themselves the things which are forbidden by the gospel. Just as we were told by one of the speakers this afternoon, it may be an easy matter for people of some denominations to live up to the requirements of their churches and creeds, but with the Latter-day Saints there is a continued warfare

through life, denying one's self the things which his nature craves, and making sacrifice day after day; it requires faith to enable us to do these things and to continue to the end. We cannot hope to be able to succeed, and come off victorious in the end, only through faith in God and the help that He will give us through faith. If I do not pay my tithing, what reasons have I to assign for not doing so? I can think of no other reason than that I have not faith sufficient to do it. If I could make myself believe that God has spoken from the heavens, that it was He who gave that revelation which says that one-tenth of my interest annually should be given to the Church for the building up of the kingdom, if I could believe in my heart and soul, even as if God came and told me that it is His will I should do so, I think I would have no further trouble. The difficulty is, if I do not yield obedience to that law, I manifest that I do not believe the law. I try to make myself imagine that I believe it, but in this I deceive myself. What did the Apostle James say? "Lay apart all filthiness and superfluity of naughtiness and receive with meekness the engrafted word, which is able to save your souls, but be ye doers of the word, not hearers only, deceiving yourselves." So, I feel that some of us Latter-day Saints are actually deceiving ourselves, trying to make ourselves believe that our faith is perfect in the law of God, and at the same time it does not produce that result which the Lord desires.

We have need, my brethren and sisters, to increase our faith in the Lord; and so these officers are placed to teach us faith in God, and in Jesus Christ as the Redeemer of the world, and faith in the Holy

Ghost as one of the trinity of the Godhead, whose influence fills the immensity of space, the medium of communication between the Father and His children. Those who have spoken to you today are laboring for this end. You have heard two presidents of missions of the United States, and two local presidents, one presiding over an important stake of Zion, and another over a populous ward. You have heard their pleading, and their teachings. Such are the teachings of other servants of the Lord, who can be counted by the thousands. Thus we are teaching the Latter-day Saints, and teaching the world; and we propose to continue to teach and labor in loving kindness and persuasion, to bring men and women to that perfect faith in the Lord which will secure them eternal lives, by their yielding obedience to the laws and requirements of the gospel.

God bless you, my brethren and sisters. May His favor be upon us. May we be able to understand His will, and with all our souls, with all our might, mind and strength, serve Him, making the required sacrifices that we may obtain eternal life, is the humble prayer of your fellow servant, in the name of Jesus Christ. Amen.

The choir sang the hymn, "Onward, Christian soldiers."

Benediction was pronounced by Elder Daniel G. Miller.

Third Overflow Meeting.

In Barratt Hall, at 2:30 p. m., Elder Joseph S. Wells presiding; Elder Heber Aldous conducting the singing.

The congregation sang the hymn, "Now let us rejoice in the day of salvation."

Prayer was offered by Elder Vernee L. Halliday.

The congregation sang the hymn, "How firm a foundation, ye Saints of the Lord."

ELDER NEPHI PRATT.

(President of Northwestern States Mission.)

My brethren and sisters, I appreciate the privilege of being at home among the Saints of God, and listening to the inspired teachings of the Presidency and other Elders of the Church. The speakers are here this afternoon by appointment of the prophet of the Lord. We are few in number, but the Lord has said that He will be even with three or four, when they come together in His name. I hope that you will pray that I may be inspired by the Spirit, that we may be blessed together, and the hearts of those who are assembled here be comforted, their faith increased, and they be instructed.

I praise the Lord for the inspiration in the remarks of my brethren who have spoken in this conference. I love the sound of their voices. I am laboring away off, 800 miles from here, in a missionary field, and I rarely have, except upon special occasions, as great an audience as is here assembled; and you may imagine the great pleasure and happiness it gives me to mingle with the Saints in Zion. God has blessed this country. This is the land to which the Lord inspired His servants to gather the hosts who have from time to time met in our great conferences. The site for the tem-

ple of the Lord and the place for its chief cornerstone, was pointed out by revelation. I have been with this Church, in Salt Lake Valley, except when I have been traveling on missions, from the time I was a year and a half old. I have seen the growth of this people, and the greatness of their character. When we first worshiped the Lord on this block, under the old Bowery, the theme of the prophets and saints in that day was that God had sanctified and blessed this land, reserved it on purpose, and kept it for this people. The prophetic vision of our leaders then looked forward to the time when great buildings would grace the Temple block. When log houses were builded by the pioneers around Pioneer Square, which was at that time called the Old Fort, I was a small child, but I know the spirit that possessed the people. I want to tell the Saints who are gathered here that when our pioneers looked upon that ten-acre block, enclosing log houses shingled with straw and mud, they beheld, with prophetic eye, those cabins merge into palaces of beauty. And when they worshiped God under the crude shelter which they had builded, they thought of the Temple of the Lord, and the Tabernacles that would sometime be builded on this block. They felt that the poverty of those years would some day change into riches. You are my witnesses, who walk the streets of our beautiful city, that the Lord did not inspire our fathers with any false hopes, but has fulfilled to the letter all predictions that were made through His servants, and many times made them greater than they were spoken.

It is a great and magnificent day in which we live; and among us

everywhere, are evidences of the greatness that the Gospel brings to those who live it. So far as anything that I have ever read in history says, there never was as great a body of Priesthood on the face of the earth, living the Gospel laws to as great an extent, as there is today gathered here on the tops of the mountains, exalted, as Isaiah said, above the hills. The people of many nations have flown unto us. The desert has blossomed as the rose. Harmony, joy, gladness, and thanksgiving are here, as Isaiah predicted, and the voice of melody, which is evidenced by the great Eisteddfod that has recently been held here, and by the great choirs that sing in our places of worship,—and the Elders see eye to eye, all of which the Lord promised should be, when the Lord should bring again Zion.

I want to stand among this people, a humble member of the Church of Christ, sanctified and blessed by a good course of conduct. My destiny is in my own hands. If I ascend into the paradise of God when my spirit departs from this tabernacle, and in peace and happiness reside with the Pioneers who laid the foundation of this splendid commonwealth, it will be because I have received of the same Spirit, humbled myself before God, purified myself by repenting of that that I have done wrong. It will be because I have worked and studied to make myself yield to the will of God, because my house has been a house of prayer and thanksgiving, because my means and ability have been spent in the service of God, because I chose good instead of evil, because I curbed impure appetites, and subjugated myself to the good. Then I shall see Joseph Smith, who, under God's

direction, laid the foundation of this work, when my spirit shall pass into the other world. I personally knew President Brigham Young, and I associated with his children. President Young has held me on his knee when I was a child; and he spoke consolingly to my mother in her widowhood, and sympathetically consoled the sorrow of our family when father was assassinated. When I pass from this world, I expect to meet President Young, and be associated with other worthies who sustained the banner of truth and righteousness in the midst of a hostile world.

If I go where darkness, and weeping, and wailing prevail, I shall never be able to accuse God our Father, or say to him, Father, why have you placed me in such sorrowful conditions, in outer darkness where there is weeping, and wailing and gnashing of teeth? Why, Father, have you given me evil companionship, and made my soul to dwell with those that are ungodly? Why, the Lord might say, my son, you only earned a place where there is outer darkness, and weeping and wailing and gnashing of teeth, and we have given you what you earned. You had your destiny in your own hands. Your brother that is across the chasm over which you cannot pass, who is in the association of prophets, priests and kings and with Jesus, blessed with eternal riches and eternal life, is the recipient of what he has earned. You each had your agency. I gave you my precepts, laws, and commandments, and you exercised that agency. I shall not be able to blame my Heavenly Father if I stand condemned.

My brothers and sisters, read the laws of the Gospel and lay them to heart. The prophet of the Lord

God has spoken by revelation, and declared that hailstorms will destroy the crops. Do you think the saints shall escape famine when that comes? And there will be the grim reaper, death, coming to all the nations, in various forms that have been foretold. It has been written that awful new diseases shall come, over which the physicians will have no power; that flies shall come upon the wicked and eat their flesh, and that maggots shall come upon them, and devour them. But the revelation that was quoted in our hearing this morning holds out hope to us. When these awful conditions which are coming shall predominate, and the judgments of God be poured out without stint, in that day the man who has kept the Word of Wisdom can say to the Lord, Father, you did promise that if I kept this word, the destroyer should pass me by, and the Lord will hear. Now let us heed these things, individually. I can preach them, but can I practice them? It is easy to talk; it is harder to act. We should take upon us the whole yoke of our Redeemer, the whole armor of righteousness, and thus become free and sinless; when we do that, our yoke will be easy, and our burdens light. Sin binds us and makes us fearful. A condition of apostasy will keep us from being heard by the Lord when we pray. Faith is lacking in our families, if the first thought is to call for physicians when we are afflicted instead of appealing to the Lord.

Now, my brethren and sisters, I desire to live these principles, and to live a life that shall please God. Before I pass away from the earth, I want to make amends for all my transgressions. I want to pay all the debts I owe to man and to God.

Heavenly Father. I want to go free into the spirit world, and I hope the Lord, when I have done my best, will open the way before me that I may not go into the spirit world among the ungodly, looking forward with fear to that which shall come in the judgment of God. I hope the Lord will approve my sacrifices and say, it is enough, let him go into the paradise of God with the saints. If I only can live worthy to obtain these things, I will risk the rest.

Brethren and sisters, may God bless you in His mercy, comfort you in your homes in the future have His hand ever extended to bless the Saints, save our children, and keep us for ever and ever in His holy keeping, and save and exalt us in His kingdom, I ask it in the name of Jesus Christ. Amen.

A soprano solo, "The ninety and nine," was sung by Sister Elma Young.

ELDER JOSEPH A. M'RAE.

(President of Western States Mission.)

I am pleased to have the opportunity of meeting with you here this afternoon. There are but few of us present, but as I said to Brother Pratt before the beginning of this meeting, there have been many times in my life that I have spoken to smaller audiences than the one here today. I have seen smaller audiences in larger halls too, where we have gone to the expense of renting and invited the people to our meetings, done everything possible to get them to come and listen to the testimony of the Elders, and we have had but

few present. I note that there are just eighty present now; and it is a coincidence that the most glorious meeting I ever attended in my life, was held with just eighty people. That meeting continued five hours and a half, and I never attended in all my life a meeting where there was a more glorious outpouring of the Spirit of the Lord than was witnessed on that occasion. Some of the Elders, after the meeting was concluded, looked at their watches, and were surprised to ascertain we had been present five and a half hours. The reason that our meeting was marked by such an outpouring of the Spirit of the Lord, was that every individual present was living close to the Lord; and when we offered our petitions unto Him that His Spirit should be in that meeting, He could not refuse to answer our prayer. I saw on that occasion stalwart men arise to bear their testimonies, and they broke down and sobbed like children. Such an outpouring of the Spirit, I say, I never witnessed in my life before, nor do I expect to ever witness another greater.

We who have assembled here this afternoon, have come for the purpose of having our hearts and souls satisfied with reference to the principles of the Gospel. We have come to be fed the bread of life, and listen to the inspiration of our Father given to His servants in the words that they shall utter. We have come for the purpose of receiving a portion of the Spirit of the Lord, and although in the Tabernacle this afternoon thousands are gathered to hear the inspired words of the servants of God, there is no reason why our prayers ascending to our Father shall not

result in us obtaining the same rich blessings.

I have listened with interest this afternoon to the remarks that have been made by Brother Pratt, who has the privilege and blessing of presiding over one of the missions of the United States. I have listened to the testimony he has borne respecting the integrity of the men and women who have stood foremost in this Church, some of whom are standing there today. I have listened with interest to his recital of the conditions which prevailed in these valleys while he was a boy—conditions that we know nothing about, and by which, consequently, we will never be tried. Our trials will come in some other way. We are surrounded today by all the luxuries that God can bless us with; and the Lord has promised us, if we will keep His commandments, that there is nothing the earth produces that shall not be ours. He has verified those words, and has blessed us with an abundance of this world's goods, including the beautiful buildings by which we are surrounded, in which we can meet from time to time. The two buildings upon the Temple block, in which are being held today meetings of the Saints, are filled to overflowing. We have assembled in another building, and if this was filled to overflow, there are other buildings we could repair to, where meetings could be held, and the voice of the Lord, through His servants, could be heard by us.

My experience, in the few years that I have lived, has taught me there is no safety, no genuine happiness, joy, nor pleasure comes to an individual except he be keeping the commandments of the Lord. There is no real joy nor happiness in

the things of this world. I find men in my travels about the country who are undecided about the affairs of life, and who ridicule religion. I find other men who say there is something in religion, but "I cannot understand it; it is all a mystery to me." In some instances, men's hearts are torn asunder, and their families are divided one against another, because they do not know God; they have not received His revelations; they have not tasted of the inspiration that comes through the voice of His servants. They do not know what it means to kneel down and listen to the voice of the Spirit in answer to prayer. They do not realize what this means; they cannot understand it as we do, therefore they are disrupted, torn asunder, dissatisfied, discontented, continually complaining of this Church and that, and the doctrine that is taught.

I sat in the Tabernacle this morning and listened to the inspired words of President Smith when he arose in that congregation, and called the people to order, gave out the hymn, and by virtue of his divine calling took charge of that gathering, and I thought of another conference that I read of a short time ago, where a body of religious worshipers were gathered together. They have a man whom they sustain as the head of their church, and this man has two counselors. I thought of the beginning of their meeting, when the congregation was called to order by the chairman, one of the members arose and said, "I move that it be the sense of this meeting that the present presidency of this church preside over this meeting." I thought when I read it, how devoid they are of the Spirit of God; and I could not help but

contrast what I had read with what I saw this morning.

It is said that this is a most peculiar doctrine that we preach, a most peculiar religion that we have embraced. The fact is this is the religion of Jesus Christ, the Church that He established. That is the reason it is regarded as a peculiar religion. The burden of the message that was given to the Elders in the early history of this Church was, "Faith, repentance, and baptism by immersion for the remission of sins." A short time ago I met upon the train a lady and gentleman, and they began to talk about Brigham Young. This lady had been to Utah. They were sitting just opposite me, and I said, "Wait a minute before you go any farther with your conversation. I want to tell you that I am a Mormon Elder." This lady then said to me. "Tell me why it is that the people of Utah hold Brigham Young up as such a great man?" I said: "My good lady, they have reason, they have cause, for it. If you would investigate the early history of Utah, if you could see the immigrants who came from the work shops of Europe, if you could see those people who never knew what it was to own land of their own before coming to the valleys of Utah, and saw the inspiration of that great man in planting those people in the various parts of this state, and then could see today the offspring of those men and women, you, if you were candid, would never cease praising the name of Brigham Young. And yet," I said, "Brigham Young was not the one who did it, it was God, our Eternal Father. Brigham Young was merely His instrument in accomplishing this great pioneer work." I

believe, after our conversation, she had a different idea and understanding of the work that Brigham Young has done.

What has been the cause for this people coming from the islands of the sea, and from the continent of Europe, and establishing themselves in these valleys? The primary cause of it has been repentance from their sins, and baptism for the remission of those sins; and without it they would not be here. Without it there would not be that bond of union that we see today, and there would be no Temples erected in these mountains. Without it we would not be here to tell the story of our faith in God and in His Son Jesus Christ; and I say therefore, the fundamental principles we have to learn are, "First, faith in the Lord Jesus Christ, second repentance from our sins, third baptism by immersion for the remission of sins."

Sometimes the Elders come to me and say: "We have preached faith, repentance and baptism for so long that this people know all about it." I say, "There is no theme you can teach that is of more importance to the Latter-day Saints than faith, repentance, and baptism." I believe we ought to be made to think of the first time we went down in the water and were baptized for the remission of our sins. One of our Elders remarked last night at our meeting here, "When an Elder of Israel arises to address a congregation, and asks for the interest of their faith and prayers, I wonder how many realize the importance of that request? I wonder how many say Heavenly Father, bless the speaker, that he may speak under Your influence." Now, I wonder how many of us

recall the time of our baptism, immersion for the remission of sins, and remember the things connected therewith. I wonder how many of us review those things, and see if today we are much better. I wonder if we ask ourselves if there are things that we should repent of today.

President Smith was moved upon this morning to read the Eighty-ninth section of the Doctrine and Covenants. You have read it many times, no doubt, that beautiful Word of Wisdom. He felt impressed to read that, and he called the people to repentance, and asked them to turn unto the Lord, for the Lord is mighty to save, He is merciful to us. He holds out His hand with charity towards us, and will save us if we will, as Brother Pratt has told us this afternoon, work for our salvation, work for our exaltation.

I love this Gospel. I love the principles that have been revealed through Joseph Smith and the other prophets who have ministered unto us. I love my brethren and sisters who have embraced the Gospel of Jesus Christ. Sometimes I hear Elders say in the mission field, "I have left every thing that was near and dear to me." I do not say that, because the people that I am sent to, those who are in darkness, who know not Jesus Christ, who know not the sound of His voice, who do not understand revelation, they are near and dear to me, for they are the children of my Father. I have been sent to preach the Gospel to them, to bear my testimony to them; I have been sent to tell them that Joseph Smith was a prophet of God, and that the Book of Mormon is a divine record revealed by the Lord unto this generation. This is what I have been

sent for, to call them to repentance, just as President Smith felt called upon to call the people of Israel to repentance today, and ask them to turn unto Him, to turn unto the Lord and serve Him, and keep His commandments.

I know this work is true, as I know I live. I know that Joseph Smith is a prophet of the living God. I know that Brigham Young and all of Joseph Smith's successors have been prophets of the Lord. I know that the Apostles who are today in our midst, who have been ordained Apostles of the Lord Jesus Christ, are men after God's own heart. I have associated with them. I have come in close contact with them, and I have enjoyed the privilege of meeting with them in the temple in council with them, and I know the teachings they give are the teachings that have been inspired by our Father in Heaven. My brethren and sisters, let me exhort you to listen to their counsel and teachings, to listen to the advice they give, and if they chide or admonish you, let me ask in all humility that you will receive that chastisement and counsel that they give in the spirit that it is given, and the Lord will bless us, and will pour out His Spirit upon you, and though your afflictions in this life may be great, you will have much to praise the Lord for. His Spirit will take possession of you, and it will make no difference whether we are but few, God will be with us, and He will bless us, and will pour out His Spirit upon us in abundance, and we shall come near to the Lord, and there shall be just a thin veil between us and our Father, and when we kneel down and offer our prayers, we will hear the voice of the Spirit.

May God bless those who have assembled here this afternoon, pour out upon them His Holy Spirit, cause them to reflect upon the first principles of the Gospel, and then go on from faith to faith until we shall know our Father in heaven as He knows us. When we kneel down at our bedside or around the family altar, and pour out our soul to our Father in heaven for blessings upon ourselves or upon our family, may our faith be such that those blessings will surely be realized upon our head, is my prayer in the name of Jesus. Amen.

ELDER THOMAS B. EVANS.

(President of Ogden Stake.)

Brethren and sisters: I have very much enjoyed the spirit of this meeting, as also the spirit of this morning's session of our Conference. When Brother Nephi Pratt stood before you, bearing his testimony of his knowledge of the divinity of the work in which we are engaged, it took my mind back to the time when I was about twelve or thirteen years of age. Brother Pratt at that time was filling a mission in Wales. He was a man that devoted his time and his talents to the spreading of the Gospel of Jesus Christ among the people of my country. He was an instrument in the hands of the Lord of bringing many to a knowledge of the truth. The people of that principality loved Brother Pratt because of his faithfulness, because of his devotion to the cause of God.

We have very much to be proud of, I believe; we are indeed blessed above all other people upon the face of the earth; and I sometimes

question as to whether or not we appreciate the blessings that are conferred upon us.

When President Joseph F. Smith was speaking to us this morning upon the Word of Wisdom, I was reminded of the people known as ancient Israel. On either side of a valley two great armies were met for the purpose of giving battle. One man, a giant, stepped forth and issued his challenge, saying to the people who should have been serving God, "Send out a man that I may fight him." This he did for forty days, and none dared go out and fight that giant. A young man happened into the camp. He had been sent thither by his parents to take food to his brothers, who were serving in the army. He overheard Goliath issuing his defiance, and it came into his mind that someone ought to go and meet the giant. He proffered himself to do so. He was laughed at; but he was ushered into the presence of the king. The king instructed his officers to put on this boy a coat of mail, and also give him a sword, and put upon his head a helmet. After attempting to walk in this new garb, this shepherd boy David, said, "Nay, I cannot do any efficient work in this garb. I have not proved them." So he took off these garments, and put on his shepherd clothing, and he went out in the name of the Lord. He said that when he was attending his father's sheep, a lion and a bear came, but God made him equal to the occasion of destroying these wild beasts, and he now felt quite sure that his Maker would make him equal to destroying this man who defied the armies of the living God. Brethren and sisters, there are no Goliaths today, there are no giants that we may fight, but the

spirit of Goliath is among us, and we ought to arm ourselves with a view of fighting that spirit which crops out in the saloons and in the electric theaters, baseball parks, and other places of amusement which are thrown open on the Sabbath day, enticing our young men and young women to go there and thus forget to serve their Maker. Brothers and sisters, let us put on the armor of righteousness. Let us go forth and defy these vile elements. Let us, in the name of the Lord, go forth and fight this spirit of Goliath, in order that our young people may be established beyond question in the paths which lead back to the presence of our God.

May God bless us and make us equal to this great work which is before us, that of saving souls, my brethren and sisters, I ask, in the name of Jesus Christ. Amen.

ELDER JOSEPH S. WELLS.

(Of the Presidency of Ensign Stake.)

Brethren and sisters: I have felt very much edified and instructed, as I am sure all of you have, in listening to the testimonies that have been borne by the brethren who have spoken this afternoon. It is a great blessing to be identified with the Church of Christ, and to have a testimony that the principles which we advocate, which we have embraced, are the principles of truth, calculated to save all of God's children. We are fighting in the world today for the principles of truth and righteousness, and it is a great blessing to us to be able to bear testimony, to bear witness, that God lives, and that He has restored His

Gospel again to earth; and we have the privilege of bearing it to the world of mankind who lie in darkness; and it makes no difference unto us, who have this testimony, how the world may fight against it. They cannot stay the arm of God. They cannot prevent Him from accomplishing His purposes. And we know that the principles of truth have been restored again for the last time; that they are not to be given to another people, but that in fulfillment of the prophecies of old, the Kingdom of God shall be established in the last days, never more to be thrown down.

We can look back upon the history of this people from the time of the organization of the Church, and, notwithstanding all of the trials and persecutions, and mobbings, and drivings that our people have had to go through, the Church today is stronger in numbers, in property, in material growth and wealth, than it has ever been before, although the prophet of God who was His instrument in restoring the principles of truth again to the earth, was martyred. The world thought that his death would be the end of "Mormonism," but could it kill the testimony that had been declared by these prophets of God? No. While the people were called upon to leave their homes and their property, and were driven to these valleys of the mountains, God was with them, the principles of truth were still being preached in the nations of the earth, and the honest in heart were being brought to a knowledge of the principles of the Gospel. Honest-hearted men and women embraced the gospel and gathered to these valleys of the mountains in great numbers. The progress of the

Church has not been stayed. Our enemies have not ceased to worry us, to persecute us, to falsify against us in all this time; but notwithstanding all of this, the work of God is growing and increasing in the earth. There are more missionaries in the field today than ever before, and the true Gospel is being preached by them to every nation, kindred, tongue and people, as a witness unto all nations. It is a pleasure to those who bear the priesthood of God to fulfill this mission which God has given unto us as the army of Christ, to spread the truth in these latter days.

I am glad to be able today to join with the other brethren in bearing testimony of the truth of this work. God has given me a testimony that Joseph Smith was a prophet of God, His humble instrument in restoring the Gospel again to the nations of the earth; that Brigham Young, whom I was acquainted with in my boyhood days, was his legal successor; and that all of those who have followed him are men of God, chosen by revelation and inspiration, to guide and direct the Church of Christ in this day and age. May God bless them, and bless all of the Elders who are proclaiming His word, who are defending the truth, who are living the lives of Latter-day Saints; and may He bless all of the people who have named His name, and who have taken upon themselves covenants to keep His commandments, is my prayer, in the name of Jesus. Amen.

The congregation sang the hymn, "We thank Thee, O God, for a Prophet."

Benediction was pronounced by Elder John M. Knight.

AFTERNOON SESSION.

Conference was resumed at 2 p. m., in the Tabernacle.

President Joseph F. Smith called the congregation to order.

The choir sang the anthem, "Unfold ye portals everlasting."

Prayer was offered by Elder David H. Cannon.

The choir sang the anthem, "God of Israel;" the solos and quartet were rendered by Lizzie T. Edward, Edna Dwyer, John W. Summerhays and John Robinson.

PRESIDENT FRANCIS M. LYMAN.

The Saints always under laws of Temperance and Prohibition.—Should sustain present world-wide agitation against liquor traffic.—Valuable suggestion for Sabbath day observance.—The Saints should be examples of righteousness.

It is a very great undertaking for many of the brethren to speak to so large a congregation, and I think it will be very proper for all Latter-day Saints present, as the brethren arise to speak, to ask the Lord to bless them, so that they may speak with the Spirit and with understanding.

I am sure we were all greatly pleased this morning in listening to President Smith and his counselors, for the good Spirit was abundantly with them and with the congregation, and I trust the same may be true this afternoon. We all endorse most heartily the word of the Lord so beautifully given to us this morning in regard to the Word of Wisdom, the law which prohibits the use of intoxicating liquors of all kinds. The most of us have lived under this law for a long time; and when the temperance movement

was inaugurated by the world, looking to this important reformation among men, it was not a surprise to the Latter-day Saints; for we live under the law of the Gospel, which is the law of prohibition so far as strong drinks, tea, coffee and tobacco are concerned; and the same law requires also the very moderate and wise use of meats. It behooves the Latter-day Saints to order their lives in harmony with this law, which we heard read here today, for it is a very important law. I remember so distinctly, and, no doubt, many in this congregation remember the same, when President Brigham Young, speaking as the mouth-piece of God, announced, from this stand, that from that time forth the Word of Wisdom was a commandment, binding upon all Latter-day Saints.

I have no doubt but from that time, as well as before, very many of the Latter-day Saints have undertaken to observe this law, but some of us, no doubt, have excused ourselves because it was not given in the beginning by way of commandment or constraint, but by revelation, a "word of wisdom," with promise of very particular and important blessings—the blessing of health, and wisdom and knowledge. We have been striving to live that law, and we have labored unceasingly, especially with our leading brethren, in all the stakes of Zion and in the various mission fields, to train the Latter-day Saints in this law of temperance and wisdom, given for our temporal salvation. Compliance with it on the part of the members of the Church would not only be a great blessing to them physically, but it would have a remarkably beneficial effect upon their financial condition, for the means

expended for liquor, tobacco, tea, and coffee, go out of the country, as these articles are generally imported, and the people are impoverished to the extent that they use them. So it is with meats, which the Lord says, should be used sparingly, and in times of excessive cold and hunger. If the meats that are so extravagantly expensive in our day, could be partially dispensed with, and if we could dispense with all the tea, coffee, tobacco and strong drinks that are used—if all the Latter-day Saints would do without these things entirely, it would conduce to their becoming a wealthy people; for the means thus saved would be kept at home. It is upon this principle that we are now producing in our state all the sugar that is used in the state, as well as all the sugar being used in the state of Idaho; and I presume the same is true of Colorado. We produce our own sugar, and at the same time give employment to the people, thus keeping the means at home. Then, we manufacture and provide for exportation as much more, which is sent abroad, and the means therefor comes back into our state. This industry alone has materially helped to put the State of Utah in splendid financial condition, but if the people would observe the Word of Wisdom, if the law of temperance were enforced and prohibition obtained that would prohibit, the benefits to the community would be incalculable.

It seems necessary to have laws of the land to confirm and assist the law of the Lord in prohibiting the use of strong drinks, and the world has been moved upon to make an effort in that direction. This movement should find a ready response in the heart of every Latter-day Saint.

Those who bear the Priesthood especially should second every movement of this kind and encourage and sustain it, at home and abroad; for it means the temporal salvation of the people of our state and our nation. There is no profit in drinking strong drinks, or tea or coffee; and there is no profit in the use of tobacco. There is profit in the barter and sale of these things. A great deal of money changes hands, and there is, no doubt, profit for those who barter and sell tea and coffee, liquors and tobacco. But there is no profit to the person who uses these things. No good comes to those who use these things, but very serious injury does come as a result of their use, and we become the slaves of our appetites. Now, we have been trying to correct, and the Lord desires that we should correct our appetites in this regard, and set an example before the people, so that the Latter-day Saints may be recognized, among the children of men as remarkable for their temperance.

I am sure the importance of this question is felt by my brethren—the Twelve, the presidents of stakes, the bishops of wards and their counselors, the high councilors, the presiding men in quorums and associations. I am sure that, as a rule, these brethren feel the importance of this burning question, and I trust that the brethren who have been doing about right in this regard will use their influence with others. There is quite an army of people who have been doing fairly well, but there is an army that needs reformation. We expect our people to fall in line with every movement and every action taken in our nation and among the peoples of the world for the salvation and redemption of men. We approve of all good that

is being accomplished among the children of men. We sustain men that are working righteousness; for there are many people who are as honest and conscientious as they can be. They have not entered into the light and received revelation from the Lord; but the world is full of truth. Mankind have been abundantly furnished, by the Lord, with the spirit of truth; and there are many men of principle, and women also. I believe that the great majority of all the children of men are good, conscientious and honest. I have that faith in human nature. There are men, of course, who are wicked, and there are women who are wicked, and there will always be, no doubt, so long as men live in the flesh, in a fallen condition; but there is goodness in the world; purity and righteousness among men. We recognize such people; and their splendid conduct, their good lives, their good principles, and their honor in business, we approve and appreciate, and we love to live among them. We love to be associated with men of honor, men of honesty, men of sobriety, men of truth, men who love righteousness; and we hold out to such men the hand of fellowship in the truth; we love them and feel to bless them.

We call all men to repentance. The mission of the Latter-day Saints is to call all men, everywhere, to repentance. The Gospel is being preached among the nations of the earth; and as we call men to repentance in the nations of the earth, so we call upon all Latter-day Saints in this mountain region, in the land of Zion, or among the people of the world, as we do upon ourselves, to repent of sins, follies and weaknesses, that we may serve the Lord the remainder of our mortal

lives. It is an important matter that we should be in the service of God while we live in the flesh, for the Lord has so ordered that if we will receive the truth, receive the light, listen to His counsels and enjoy His Spirit while we live in the flesh, we shall be freed from the power of Satan; he will have no power or influence over us; for whom we list to obey in this probation of ours, to him we will be servants in the world to come—either the servants of righteousness or the servants of Satan and darkness. We ought to be very anxious, my brethren and sisters, to do what is right, to serve the Lord, and to keep His commandments, so that when we are in need we may be worthy to ask and receive of the Father.

In addition to what we have said upon the subject of temperance and the Word of Wisdom, I want to say a few words in regard to the Sabbath day. Latterly, I have felt very much impressed with the importance and sacredness of the Sabbath day among the Latter-day Saints, and the necessity of our advocating the keeping of the Sabbath day holy. On that day we should refrain from all labor, from all secular and improper pleasures, and spend the day in the service and worship of the Lord. Efforts have been made in numbers of cases to bring this matter before the presiding brethren and sisters in the various stakes of Zion, to try to bring them not only to observe the Word of Wisdom and the law of tithing, not only to meet together and partake of the Sacrament, but to make the legitimate and proper use of the Sabbath day. I believe I have discovered a thought that is worthy of our consideration in this regard. The Lord commands that we should keep the

Sabbath day holy, that during six days we should do all our labor, and rest on the Sabbath day; for the Lord hallowed the Sabbath day; it is His day, and we are expected to honor it and to keep it holy. Then, the question is, how shall we keep the Sabbath holy? We have provided Sunday Schools for the morning, and we have also provided for classes of Seventies, on the Sabbath morning, that our foreign ministry may be thoroughly trained and prepared for their work abroad. We have provided for the Sacrament in the after part of the day, either in the afternoon or evening, in all the wards of Zion, and quite a percentage of the people attend these meetings. However, those who attend the Sabbath schools sometimes excuse themselves from attending the afternoon meetings, and those who attend the Sabbath schools or afternoon meetings sometimes excuse themselves from meeting with the young people in the evening. But, what shall we do with *all* the Sabbath day? How shall it be occupied? This thought has taken possession of my mind. You will remember that the Lord has required that parents in Zion, who have children, should teach them faith in the Lord Jesus Christ, the doctrine of repentance, and of baptism by immersion for the remission of sins, so that when they are eight years of age they shall receive that sacred ordinance of baptism and be brought into accountability under the law of the Lord. Parents are required, also, to teach their children to observe the Sabbath day and keep it holy; and they are required, also, to teach their children to walk uprightly before the Lord. Now, we have organized in our midst, not only the quorums of the Priesthood,

but we have the auxiliary associations. We have the Relief Societies and the Young Ladies' Mutual Improvement Associations for our sisters, the Young Men's Mutual Improvement Associations for our brethren, the Sunday Schools, the Primaries, and the Religion Classes for our young folks—and all these organizations have been established in our midst in order to perform just the very labor that is required of parents, in the way of teaching and training the children, that they may be prepared for their lives in this Church. Now, I wonder if the Latter-day Saints haven't felt thankful that these associations have been established, and that they (the parents) have been so nicely relieved of teaching their children. The parents prepare their children for the Sunday Schools, the Primaries, and the Religion classes, and send them to these organizations, and I wonder if they do not then conclude that that is about all they need to do, and that their children will receive about all the religion, in these meetings, that they can take care of and live up to. I have felt that the Sabbath day should be utilized by the fathers and the mothers in their homes; that after the children have returned from their Sabbath schools, and after they have been suitably fed, as they should be on the Sabbath day and their food prepared, as ours has been, with singleness of heart—that the balance of the day, instead of the children being turned adrift, instead of those half-grown being allowed to walk upon the hills and visit about, spending their time seeking worldly pleasures, instead of the young people spending their time going visiting and riding in carriages, or young men fishing and hunting, or the like, making the day

a time for pleasure and frolic and fun—I believe that the Sabbath day should be occupied in our home temples, in home study, in home reading, in home prayer. The fathers and mothers will, perhaps, find themselves pretty well “stumped” at times to know just exactly how to handle the little ones; but they must not be wearied; they must not be worn out and disgusted. I believe they will all enjoy singing the songs of Zion. This is what is desired by our brethren who are teaching little children. If Brother Stephens could have his way there would not be a child in the world who could not sing; he would have them all taught to sing and enjoy themselves in this way. They may be taught the songs of Zion; there may be some singing, some praying, some reading, and the time may be occupied wisely and well. I believe in fulfilling that requirement of the Lord, that parents in Zion, having children, shall teach them. Oh, what a glorious thing, if there could be a people such as the Latter-day Saints—a half million of them, possibly, in all the world—and in every home there could be given these Sabbath instructions, this home training, and home worship; fathers and mothers teaching their children these principles, that their children may learn to love and reverence the Lord. We have six days in the week for school and for labor and for pleasure, for fishing, hunting, frolic and everything that is required; and we want a great deal of that. We want all the six days for labor and for pleasure, but on the Sabbath day we should be occupied in the service and worship of the Lord, in every home. Fathers and mothers should see that their children observe this day; but they should do it in such a

manner that they will not offend their children, that their children shall not feel that they are too closely cared for. Make the singing, the instructions, the worship and the occupations of the Sabbath day a choice morsel to the children. Little boys and girls, if they are thus trained in their childhood, when they come to be fathers and mothers will walk right in the same path. They will say: That is the way father did, and that is the way mother did; we were so instructed when we were children. That is the home discipline we want; and there should be prayers—morning, evening, and other times as well. Let the children be so trained that they understand there is no lying down at night until prayers are said; and there is no such thing as going to work on the week days without we have commended ourselves to the Lord's keeping, thanking Him for what we enjoy, and asking His protection to be over us. And when we have done this, we are under the necessity of keeping His commandments. If we keep His commandments, we are then entitled to ask and we shall receive, to knock and it shall be opened unto us; and there shall not be anything, that we are entitled to enjoy as His children, but what the Lord will be delighted to bestow upon us, and He will hear and answer our prayers.

I feel, and have felt for some time the importance of this question, and so I recommend to all Latter-day Saints that they undertake this improvement; and let us see if we can not, under the inspiration of the Lord, find just what is the best and wisest way to keep the Sabbath day holy. I believe if we will do this, we will receive great pleasure and satisfaction in that labor, and there

will be great pleasure to the children. The Spirit of the Lord will be with parents who thus labor, and the Spirit of the Lord will be with children who are thus taught; for they will be so instructed and trained that when they are eight years of age they will be prepared and they will be anxious to go into the waters of baptism; and this matter will not be overlooked. We will remember it, and they will remind us: We are eight years of age, the boys and girls will say, and we want to be baptized; we want to be Latter-day Saints, so we can partake of the Sacrament in our own right, and so that we may have our sins forgiven us. Thus great good will be accomplished, and our children will be saved; we will be able to restrain them and withhold them from sin; they will listen to our counsel, and Satan will not have power over them. I believe that we have not done our duty fully in this regard; I am satisfied that I have not, and it may be true of others; yet, there may be many Latter-day Saints who have done their full duty. If they have done their duty in the past, they will recognize and approve what I have said. If they have not done their full duty and feel a little reprov'd and condemned in their spirits, as I do, they may make reformation for the future.

I pray the Lord to bless us, that we may take hold of all these various points and principles and doctrines, and bring them to bear upon the whole measure of our life in the world today, for the Lord requires wonderful things of these Latter-day Saints. We have the preaching of the Gospel to the world, and we ought to go into the world spotless, for we are entitled to be spotless; we have no reason for doing wrong,

no reason for indulging in anything that is forbidden, anything that would contaminate or corrupt us; we should be free in this regard. We ought to be filled with the light and inspiration of the Lord, for we are entitled to enjoy that Spirit which the Lord gives with His work, and which bears testimony to the heart of every Latter-day Saint in every country. We are entitled to enjoy that spirit daily if we keep His commandments so that we can stand approved before him and before our own consciences. May God bless you, my brethren and sisters, and give us the light and inspiration of His Spirit, now and forever, and the seal of His Spirit upon the position and stand taken by our Presidency today, for I am sure that they have the full fellowship and support of all Latter-day Saints in the doctrines they laid down for us this morning. God bless you, my dear brethren and sisters, in the name of Jesus. Amen.

The choir sang the hymn, "Peace, be still."

ELDER HEBER J. GRANT.

Spiritual and financial advantages in obeying the Word of Wisdom.—Convincing arguments about temperance, quoted from "Leaves from the Diary of an old Lawyer," etc.—Resolution condemning saloons and favoring "Sunday Law."

I am pleased to have the opportunity of meeting with so many Latter-day Saints, and I earnestly desire that the time I may occupy, this afternoon, may be spent for the mutual benefit of all of us who have assembled. I have been deeply interested in all that has been said thus

far in our conference, and I hope and pray that the words that were spoken here this morning and this afternoon, appealing to the Latter-day Saints to observe God's law, may find lodgment in the hearts of the people. Upon my return from Europe, and in traveling in some of the stakes of Zion, I made the remark that I believed the Latter-day Saints were becoming more careless many of them, in observing what is known among us as the Word of Wisdom. I regretted to see it, and in my public utterances from this stand, since my return home, and in the stakes of Zion, I have endeavored to urge upon them the necessity of returning to an observance of this law of God. I know there are many Latter-day Saints who feel that the breaking of the Word of Wisdom is a small affair, that it is a very slight matter to partake of a cup of tea or coffee, or to use tobacco, or to occasionally take a drink of liquor, but I, for one, cannot believe, and never have believed, that it is a slight affair for any man, woman, or child, to do that which God our heavenly Father has commanded us not to do. From my investigations, I believe, beyond a doubt, that the saving to this community by the observing of the Word of Wisdom would be far more than the profits that are made today by our great sugar factories in the State of Utah. When we stop to reflect upon the fact that we spend enough money, in breaking this commandment of God, to build about two factories every year, then we can realize the importance of what some people call an insignificant matter. I rejoice, beyond measure, to have the prophet of the Lord lay it down so forcefully to this people, under the inspiration of the

Spirit of God, telling us that it is in very deed our duty, an obligation from God Almighty resting upon us, to obey this command. I have heard some people say that many of those who preach upon the Word of Wisdom—one of whom I have always been—are standing up so straight that they lean over backwards. No man stands up any straighter than he ought to stand, by keeping the commandments of God and urging the people to do the same.

Now, I have read, time and time again, as I have traveled through the stakes, some very strong and forceful arguments against the liquor traffic. I have read the same thing here from this stand, but like a good song, or like one of the revelations of the Lord that contains truth and instruction, a repetition will not hurt the people. Although I realize, as I stated the last time I read these same things from this stand, that it is wearisome to an audience to listen to reading, yet at the risk of wearying this large audience by a repetition of what I have read here once before, I shall read it again, and I believe if the people will listen attentively and will mark carefully the wonderful items that are brought forth in that which I shall read, that it will be of more benefit, perchance, than any remarks that I might make myself along the same line:

From "Leaves from the Diary of an Old Lawyer:"

"I believe that it will require the force of the whole people, men and women, applied at the ballot box, to effectually blot out of existence the great curse to the country, 'The Laws that License and Permit the Sale of Alcohol as a Beverage.' I deny the right of the government to sell to one citizen the privilege to tempt another to commit crime—"

Incidentally, I wish to say I also deny the right, but I thank God that you and I have the right to stamp out this evil that is in our midst, if we determine to do it.

"I doubt the policy of those laws that seek to raise a revenue by the sale of that which debases the people, is the prolific source of crime and pauperism, and costs the country annually a thousand times more than the revenue received therefrom. I deny the justice of those laws that on one page of the statute books legalize that which promotes crime and makes criminals, and on the next page provide severe penalties to be administered to those they have tempted to transgress. This little volume [and it is as large as the book I hold in my hand, exhibiting the large edition of the Book of Mormon] is presented to the public to promulgate these views. They may be thought radical, and perhaps are so; but they are the result of long years of experience in our criminal courts, and are but a feeble expression of my abhorrence of the vice of intemperance, and the laws that encourage and promote it.

"Tell me I hate the bowl—
Hate is a feeble word;
I loathe—abhor—my very soul
With strong disgust is stirred
Whene'er I see, or hear, or tell
Of the dark beverage of hell."*

"My experience at the bar has satisfied me that intemperance is the direct cause of nearly all the crimes that are committed in our country. I have been at the bar over thirty years, have been engaged in over four thousand criminal cases, and on mature reflection I am satisfied that over three thousand of those cases have originated from drunkenness alone, and I believe that a great proportion of the remainder could be traced either directly or indirectly to this great source of crime. In sixty-three cases of homicide forty-nine have been caused by the maddening influence of strong drink."

Think of one lawyer defending forty-nine cases of murder, *all* originating from strong drink! If there

*The entire poem is inserted as a footnote on next page.

had never been but one boy or one girl murdered, and only one boy had become a murderer, through the influence of strong drink, then every father and every mother ought to rise up and determine that there shall never be another from the same cause if they had the power to prevent it—and we *have* the power, by legally putting down the saloons.

"I have seen upon the counsel table of our court room the skull of an aged father who was killed by a drunken son. My brother and myself sat by his side as his counsel, and I never shall forget the look of that son when the ghastly evidence of his guilt was laid on the stand before him. That silent yet eloquent witness! It was but an arch of bone, and was handled carelessly by the jury in their investigation, yet it had once been covered by a father's gray hairs, beneath it had throbbed a brain full of pride and

affection for the son who was now on his trial for murder, and as it passed from hand to hand the fearful expression on the face of the accused plainly told the terrible feeling of remorse that filled his soul. It was a wicked and most unnatural crime, and begot feelings of loathing and horror in the breasts of all who witnessed the trial. Yet it was not in reality the son who had committed the crime, but the demon that lurks in every cup of strong drink. And that cup had been filled and placed to the lips of that son by the hand of a most respectable member of society—a man who had a license from that *very court* to sell that which maddened the brain and prompted the hand to murder.

"I saw upon the table the skull of young B—, who was killed by his most intimate friend in a drunken brawl at Hartstown, and the respectable proprietor at whose hotel the murder was perpetrated, and who sold the maddening spirit that prompted the deed, was a witness to the trial. He said he had a li-

HATE OF THE BOWL.

Go feel what I have felt—

Go bear what I have borne—
Sink 'neath the blow a father dealt,
And the cold world's proud scorn;
Then suffer on from year to year—
Thy sole relief the scorching tear.

Go kneel as I have knelt,

Implore, beseech, and pray—
Strive the besotted heart to melt,
The downward course to stay—
Be dashed with bitter curse aside,
Your prayers burlesqued, your tears defied.

Go weep as I have wept

O'er a loved father's fall—
See every promised blessing swept—
Youth's sweetness turned to gall—
Life's fading flowers strewed all the way,
That brought me up to woman's day.

Go see what I have seen—

Behold the strong man bow,
With gnashing teeth, lips bathed in blood,
And cold and livid brow—
Go catch his withering glance, and see
There mirrored, his soul's misery.

Go to thy mother's side,

And her crushed bosom cheer—
Thine own deep anguish hide—
Wipe from her cheek the bitter tear;

Mark her wan cheek and pallid brow—
The gray that streaks her dark hair now,
Her failing frame, and trembling limb;

And trace the ruin back to him
Whose plighted faith in early youth,
Promised eternal love and truth,
But who, foresworn, hath yielded up
That promise to the cursed cup;

And led her down, through love and
light,

And all that made her prospects bright;
And chained her there, 'mid want and
strife,

That lowly thing, a drunkard's wife;
And stamped on childhood's brow so
mild,

That withering blight, a drunkard's
child!

Go hear, and feel, and see, and know,

All that my soul hath felt and known;
Then look upon the wine-cup's glow—
See if its beauty can atone—
Think if its flavor you will try!
When all proclaims, 'tis drink and die!

Tell me I hate the bowl—

Hate is a feeble word;
I loathe—abhor—my very soul

With strong disgust is stirred—
Whene'er I see, or hear, or tell,
Of the dark beverage of hell.

cense from that respectable court to sell liquor; yes, from the *very court* then sitting in judgment on that act, which was but the natural sequence of the license it had sold and granted.

"I have seen upon the table the skull of a little child, with the evidence upon it of a murderous blow, inflicted by the hand of a drunken mother. Yet it was not *the mother* who had committed the most unnatural crime. All our knowledge of the promptings of the human heart deny the charge. Who that remembers his own mother and her maternal love could believe it? No! a demoniacal spirit had violated the sanctuary of the mother's heart and cast out the tender, loving tenant that once resided there, and that was the spirit of strong drink, sold to the woman by a man who held a license to sell under the seal and sanction of that very court.

"I have seen upon that table the blood-stained skull of a wife, cleft from top to base by an axe in the hand of a brutal, drunken husband, who came home from a neighboring licensed beer shop, reeling, drunken, and maddened by drink there sold by a most respectable dealer, by a man who had a legal right to sell that poison whose effects are more terrible than the plagues confined within the fabled box of Pandora, and under whose baneful influence

"The hand that should shield the wife
from ill,
In drunken wrath is raised to kill."

"I once defended a man for killing his own brother, by whom, in a fit of drunken frenzy, he had been attacked with a dangerous weapon, thereby compelling him in his own defense, to strike a blow that had taken his brother's life. He was tried for murder, and in his defense I called the 'landlord' to prove that the murdered brother was mad from the effects of the liquor he had received at the witness' bar. He so testified, yet seemed conscious of no wrong. Why should he? He had a license from the court, and why should that brother's blood cry to heaven for vengeance against him? Oh, no! he was a respectable citizen, possessing a good moral character, for the law grants licenses to none other. He had a legal right to present the maddening cup to his fellow's lips, and no one should complain of him. He had

acted in accordance with the law, and did not one of England's greatest and best men say that 'the law was that science whose voice was the harmony of the world, and whose seat was the bosom of God?'"

That ends the extracts from the "Leaves of an Old Lawyer." I now desire to read an advertisement issued by a saloon keeper, and certainly nobody can complain if we give free advertising to those engaged in the saloon business by reading their own advertisements, for which they have spent their money. It is headed:

"AN HONEST SALOON KEEPER.

* "Tombstone, Arizona, claims credit for the frankest saloon keeper in the United States. He keeps the Temple Bar saloon, and advertises his business with most enterprising frankness: 'Allow me to inform you that you are fools,' he says, yet his place is usually filled. He maintains that he is an honest saloon keeper, and that it will not hurt his business to tell the truth about it. He has had printed an advertising card which would make an excellent manuscript for a temperance lecture. Copies are being circulated through the western states and are attracting attention. The card reads as follows:

"Friends and Neighbors: I am grateful for past favors, and having supplied my store with a fine lot of choice wines and liquors, allow me to inform you that I shall continue to make drunkards, paupers and beggars for the sober, industrious, respectable, part of the community to support. My liquors will excite riot, robbery and bloodshed. They will diminish your comforts, increase your expenses, and shorten your life. I shall confidently recommend them as sure to multiply fatal accidents and incurable diseases. They will deprive some of life, others of reason, many of character, and all of peace. They will make fathers fiends, wives widows, children orphans, and all poor. I will train your sons in infidelity, dissipation, ignorance, lewdness and every other vice. I will corrupt the ministers of religion, obstruct

the gospel, defile the church, and cause as much temporal and eternal death as I can. I will thus accommodate the public. It may be at the loss of my never-dying soul, but I have a family to support—the business pays, the public encourages it. I have paid my license, and the traffic is lawful; and if I don't sell it somebody else will. [If we don't go to hell somebody else will.] I know the Bible says: Thou shalt not kill. No drunkard shall enter the kingdom of heaven, and I do not expect the drunkard-maker to fare any better, but I want an easy living, and I have resolved to gather the wages of iniquity and fatten on the ruin of my species. I shall, therefore, carry on my business with every energy, and do my best to diminish the wealth of the nation and endanger the safety of the state. As my business flourishes in proportion to your sensuality and ignorance, I will do my best to prevent moral purity and intellectual growth. Should you doubt my ability, I refer you to the pawnshops, the poorhouse, the police court, the hospital, the penitentiary and the gallows, where you will find many of my best customers have gone. A sight of them will convince you that I do what I say. Allow me to inform you that you are fools, and that I am an honest saloon keeper."

I wish to read a few words from a book written by David Starr Jordan, entitled "The Strength of Being Clean." I believe that President Smith has paid this little book the tribute of saying that it is one of the strongest arguments yet produced or written by a non-Mormon in support and vindication of the teachings of God, through the Prophet Joseph Smith, contained in the Word of Wisdom. (The speaker turned to President Smith, and then continued): The President says that is true:

"So far as the drink of the drunkards is concerned, prohibition does not prohibit. But to clean up a town, to free it from corrosion, saves men, and boys and girls, too, from vice, and who shall say that moral sanitation is not as much the

duty of the community as physical sanitation. The city of the future will not permit the existence of slums and dives and tippling-houses. It will prohibit their existence for the same reason that it now prohibits pig-pens and dung-heaps and cesspools. For where all these things are, slums and cesspools, saloons and pig-pens, there the people grow weak and die."

Now we, as Latter-day Saints, do not wish to grow weak and die. We wish to grow in strength, in power, in ability, in the Spirit of Almighty God. We wish to grow in the power to be clean and sweet in our lives; we wish, in very deed, to so live that other men seeing our good deeds shall glorify God and be ready to investigate the truth.

I indorse, with all my heart, the teachings of the Presidency of the Church and the teachings of the President of the quorum of the Apostles, in our hearing today. I believe that if the Latter-day Saints would, in very deed, observe this law of God, that the rich outpourings of the Spirit of God would be felt among the people as never before.

May God bless us and inspire us, one and all, with a determination to live up to this resolution and with a determination to serve God and to keep His commandments, is my prayer, and I ask it in the name of Jesus Christ. Amen.

At the conclusion of his remarks, Elder Grant read the following

RESOLUTION.

Believing in the words and teachings of President Joseph F. Smith, as set forth this morning on the subject of temperance, it is proposed, therefore, that all officers and members of the Church of Jesus Christ of Latter-day Saints will do

all in their power, that can properly be done, with lawmakers generally to have such laws enacted by our legislature, soon to be elected, as may be necessary to close saloons, otherwise decrease the sale of liquor and enact what is known as the "Sunday Law."

On motion, the immense congregation voted in favor of the resolution submitted, proclaiming "aye" in a unanimous shout.

ELDER ANTHONY W. IVINS.

The Saints enjoined to walk in the way of righteousness.—They must increase in faith, knowledge, and love.—Laws do not make men good, but the love of right.

"And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths."

If I might be permitted, my brethren and sisters, to paraphrase or quote this Scripture as it presents itself to me, this afternoon, I would say: It has come to pass, in the last days, that the mountain of the Lord's house has been established in the tops of the mountains, and all nations have flown unto it; and many people have gone, and have come up to the mountain of the Lord, to the house of the God of Jacob, where they have been taught His ways, and where they have learned to walk in His paths. It seems to me that I see, in this vast congregation of Latter-day Saints who are assembled here this afternoon, the fulfillment of these words

of the prophet Isaiah. It seems to me that I see in it justification for the change that I have made in the quotation of this Scripture. We have come to be taught the way of the Lord, that we might walk in His paths. What is the way of the Lord, my brethren and sisters? What are the paths which He has marked out, and which we have come here that we might walk in them? Jesus said: "I am the way; I am the light; I am the life." If this be true, the way of the Lord is the way that He has taught us. If it is true that we are to follow in the way of the Lord or in the paths of the Lord, then are we to follow after Christ whom we acknowledge as the way. The Psalmist here says that the way of the Lord is righteousness, and he appeals to the Lord to teach him that he may walk in that righteous way. The way of the Lord, then, is righteousness; it is to do that which Christ our Savior, has commanded that we should do.

Many things which He taught us to do did not come in the way of direct command, but are binding upon us His followers. You who have come up here, my brethren and sisters, have faith in the Lord Jesus Christ. This was the way that He taught us, that we should believe in our Eternal Father, that we should recognize Christ as His Son, the Savior of the world. Your presence here this afternoon is witness that you have this faith; consequently, thus far, you are in the way of the Lord. This faith brings hope, and hope is manifest in your lives, in your obedience to the principles of the Gospel. He told us that after faith, after hope in the mercy of God our Eternal Father, repentance is necessary upon our part, that we forsake everything

that is not righteous that we get into the righteous way to which the psalmist referred. In order that we might properly enter into it, he bore witness to us that except a man be born of the water and of the Spirit, he could not enter into the kingdom of heaven; and more than that, unless he were born of the Spirit, he could not even see the kingdom of heaven, much less enter into it. So He called us to repentance. You have repented of your sins and are thus in the way of the Lord; because that is the way He marked out. You have gone down into the waters of baptism and have been baptized for the remission of your sins. That was the way of the Lord; you were following in His path, because He Himself was baptized of John, in the river Jordan, and He bore witness to us that in order to fulfill all righteousness so should we be baptized in similitude of His death, and come out of the water in similitude of His resurrection; and so, having done this, you are in the way of the Lord; you are following in His path—that path which He tells us, though easy to follow, though He makes it very plain to us, nevertheless, it is a straight and a narrow path.

So, my brethren and sisters, we are here in the tops of the mountains, having access to the house of the God of Jacob, having been taught His way, we are learning to walk in His paths. We are not yet perfect, though we have given obedience to those fundamental and indispensable ordinances of the Gospel—not yet perfect before the Lord, because there are other things which are necessary to us that we may learn the way of life now, that we may understand how to apply these ordinances of the

Gospel, which the Lord has given us, to our everlasting exaltation. It is necessary that our faith be increased by studying more fully the theory of this Gospel of redemption, that we may become familiar with the word of the Lord, understanding all of His dispensations, that we may know something of the past, that we may know something of the present, and that we may understand something of the future. He has revealed to us many many great and important things which apply to the future, as well as things concerning the present and the past, that these things may all be brought into harmonious union, that we may understand the providence of the Lord and the purpose in this great scheme of human life and human redemption which is embodied in the Gospel of Christ. Thus, He expects us to learn; this is a part of His way, that we have come here to learn, the way of the Lord.

If we walked in His paths, we wouldn't need courts, very badly, to keep us in the line of duty; it would not be necessary for us to exercise the privileges and prerogatives which the civil law gives us, in order that men might live righteous lives, but righteousness would be written in our hearts, because of the love of it. We would be righteous because we desired righteousness, because we knew that it was the way of the Lord, the narrow path which He had marked out. For that reason, we would be moral men and women, we would be truthful men and women; we would be virtuous men and women; we would be temperate men and women; we would not be drunkards; we would not be blasphemers, because that is not the way of the Lord; that is not the

way He taught us, and that is not the example He set for us to follow. His example was one of righteousness, one of love, one of mercy, one of charity and of long-suffering, kindness towards all of God's creatures here in the earth. You know that He told us that the greatest of all gifts is charity. You know that He told us that the first great commandment is that we should love the Lord our God with all our hearts; and that the next great commandment, which is like unto it, is that we should love our neighbors as we love ourselves. This, He told us, is charity—not that we give liberally to the poor, not that we administer to the wants of those we know are in need,—but that the love of God actually enters into our hearts, that we sympathize with those who are in distress, that we find joy in administering to their wants, that we love each other and show that love by rendering help where help is needed, that we love righteousness and seek, with all our might, to establish it in the earth.

I am not a strong believer in the ultimate ends that can possibly be accomplished by coercive means. It is all right to apply the law; it is necessary: we could not very well do without it, but far better and above the civil law is faith and the voluntary love that we have, by which we do good and observe the law without compulsion, but because we love it. To illustrate this idea, I have often referred to two great peoples who were upon this American continent at the time of its discovery. The greatest nation in North America was the Aztec nation, with its headquarters where the City of Mexico now stands. Their dominion had been extended over all of this North

American continent, a great and wealthy empire with a code of laws that in many respects were very remarkable. These people were noted for the rigor with which they applied the law to evil-doers; the murderer was punished by death, the thief among them was punished by death; the adulterer was punished by death; the drunkard was punished by death; the man who struck his father was placed upon an equal plane with the murderer, and the law was rigorously enforced, and yet historians tell us that that people were immoral, and they were so devoid of sense of right, so far as conscience was concerned, that it was impossible to lay an article down that was not immediately appropriated by some one else. We are told that murder and adultery were common among them; in fact, these crimes prevailed to an alarming extent. They had no regard at all for human life. Farther down, in South America, was the empire of the Incas. The emperor stood there as the Son of Heaven, representing himself to be God's vicegerent here on earth, claiming all of that race as his people, his sons and his daughters,—another mighty empire, equal in wealth, equal in numbers, but here the people were governed almost entirely by moral law. They were taught that it was wrong to do evil, that they must answer to the Great Spirit for the deeds done in the body, and it is written of them that theft was unknown among them; that immorality was unknown among them, that a homicide scarcely ever occurred; a man leaving his house left the door open, with effects exposed, but they were never touched; all the people worked together in harmonious union for the accomplishment of the well-

being of their fellows. The contrast is very marked.

So, my brethren and sisters, I feel that the greatest mission these brethren, these presidents of stakes have before them today, the greatest mission before these bishops, and all the Latter-day Saints in general, who have come up here to learn the way of the Lord, and to walk in His paths, is that we teach righteousness to the people because of the love of it. This is the command of our Father in heaven, and only through this plan, and only by righteousness manifest in our lives, because of our conversion to the truths of the Gospel, and the way of the Lord, can we please Him. I want to say to you that there is nothing requisite for the happiness, the welfare, the hope

and the faith of men and women, that is not comprehended in the Gospel of our Lord and Savior Jesus Christ, as it has been restored to the earth in the dispensation in which we live.

May the Lord bless you, my brethren and sisters, and may He inspire us all to do right because we love it, that we may verily walk in the way of the Lord, as we have come up here to do, through Jesus Christ, Amen.

The choir sang the anthem, "Awake, my soul;" the solo parts were rendered by Lizzie T. Edward and Wm. D. Phillips.

Benediction was pronounced by Patriarch John Smith.

Conference adjourned until 10 a. m. Monday, Oct. 5th.

SECOND DAY.

In the Tabernacle, Monday, Oct. 5th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn:

Our God, we raise to Thee
Thanks for Thy blessings free
We here enjoy;
In this far western land,
A true and chosen band,
Led hither by Thy hand,
We sing for joy.

Prayer was offered by Elder Joseph A. McRae.

The choir and congregation sang the hymn:

O ye mountains high, where the clear
blue sky
Arches over the vales of the free,
Where the pure breezes blow, and the
clear streamlets flow,
How I've longed to your bosom to
flee.

ELDER JOHN HENRY SMITH.

Kind treatment at Irrigation Congress.—
Utah victories at New Mexico Territorial Fair.—Music and religious services on passenger train.—Moral elevation of mankind the mission of the Saints.

My brethren and sisters, I am happy in the privilege of being present here this morning, and sorely regret that it was not quite possible for me to be with you here yesterday, that I might have participated in the spirit of the opening session of the conference, and been in communion with you during the entire day.

It has been my privilege, within the past few days, to be in attendance at the Irrigation Congress held at Albuquerque, New Mexico. There were present about nine hundred delegates from various sections of the Union, and the spirit of the congress was a very satisfactory one. Some of us, however, were compelled to leave before its close, as also we were delayed in reaching and being in attendance upon its first meetings, owing to conditions along the lines of the railways. The spirit of that gathering was the improvement, so far as practicable, of this western land, the reclamation of the arid sections, and establishment of such enterprises as tend to the betterment of that section of the world we love so much.

We were also happy to be in attendance, though briefly at the Territorial Fair of New Mexico. Utah was in competition with other sections of the country for a cup or trophy, given by Mr. Hearst of New York; and I am pleased so say to you that Utah was successful in carrying off that trophy, valued at one thousand dollars. In addition to this, there was a contest between four or five bands. The band from Utah, led by Mr. John Held, was in competition for another cup, presented by Mr. Hearst, valued at \$100.00. There was a band from Chihuahua in Mexico, said to stand very high in the knowledge of music and there were several other bands, one, I believe, from Denver, and others from the Territory of New Mexico, and possibly one from Arizona, though I am not certain in

regard to this latter statement. The result of that competition was that the band from Utah secured the cup valued at \$100.00, given by Mr. Hearst; and they returned home in jubilation over their success.

We were kindly treated, as we always have been among that body of gentlemen who congregate at these congresses; and the fairest possible action was taken, in every sense of the word, by all concerned, looking to the good of every section. We find that we are gradually becoming more widely known, and that the ill feelings that have sometimes existed are being eliminated from the hearts of men and women, as they become conversant with the nature of our work.

I desire to say, in addition, that yesterday the band gave something of an entertainment in their car, to which the people upon the train were invited, and they gave us some very fine music indeed. It was also our privilege to sing hymns, and to offer prayer, and we had the further privilege of speaking to that body of people from many sections of our country, to express our regard and love for our country, and to proclaim our purpose to aid in its advancement and upbuilding, and in the betterment of its citizenship. After I had spoken, a motion was made, by Brother Richard W. Young, tendering a vote of thanks to the band, and this was unanimously carried. Then they played "My Country 'Tis of Thee," and the Doxology was sung, "Praise God From Whom all Blessings Flow," after which Brother George Austin offered a closing prayer. Quite a number of the people who were in that company expressed themselves as very happy indeed to have been invited to be in attendance upon that occasion.

I presume it is possible that some of them may be present here today, with the purpose in view of hearing our choir, as well as seeking to become acquainted with the conditions that exist in this part of the world, and for the purpose of listening to the voices that may be raised from this platform, in speaking upon the principles of the Gospel.

My brothers and sisters, I regret to say that owing to engagements that have arisen with me, I shall be under the necessity of leaving this city today at one o'clock, for California. I trust you will tolerate my absence, as I have been entangled in the meshes of some business connected with these congresses, that requires the fulfillment of my word to be in attendance.

With you, I want to endorse the resolutions that it is said you passed here yesterday. I did not read them, but I take it for granted that the common sense of the Latter-day Saints, and their faith in the Supreme Being, lead them to decide upon their movements and purpose in harmony with such suggestions as may come from our presiding authorities, looking to the betterment of the human race—not alone the problems of our own advancement, the uplifting and upbuilding of that system we love so well, but the betterment of our great country, that its citizenship may be improved by our aid and suggestions. We desire, also, that we ourselves may be improved by the application of the principles of temperance and morality; and that we may be inspired with a thorough and determined purpose that the best elements of pure manhood and pure womanhood shall be awakened also in the souls of our fellows, to the best of our ability. This is our

purpose, and our mission. The work we have accepted came from God, and it comprehends within it all things that are noble and good, all things that are pure and right. They who drink at the divine fountain, and are impressed with the Holy Spirit and enjoy its direction, will be found in their struggles and efforts seeking to enhance the well being of their countrymen. When I say "countrymen," I am in harmony with the view that was held by the fathers of our country, in regard to this land, that it was indeed choice above all other lands; and that it was indeed the purpose of our government to open the door of liberty, peace, and happiness to the human race. While I do not anticipate that the down-trodden people of all the world can find a home under the flag of the United States, it being impossible for this land to care for and protect them all, yet I do believe that the principles of liberty announced by the fathers of this republic, and upon which this government has builded, will modify, and change, and "leaven the lump" until every land and clime under the sun will, in greater or less degree, receive the principles enunciated by them, and make the effort to so overcome false traditions of the past that all nations will eventually be found in the way of the accomplishment of good.

My brethren and my sisters, with this mission and purpose in view, appreciating the glorious land in which we live, the truths of the Gospel that has been re-established, the visitation of heavenly messengers, the presence of God Himself and His Son, their declaration of truth, and the bestowal of the graces and gifts so essential to the well-being of the human race, we

are led to think more cautiously, and to act more considerately. When we reflect upon these things, we should feel disposed to act more wisely and more kindly in the conduct of our lives, in obedience to the principles of temperance and morality, the principles of justice, mercy and love, reaching out the helping hand to the unfortunates of the world, pointing to them the way of life and the enjoyment of liberty, freed from the trammels of evil into which so many have drifted.

My brethren and my sisters, I bear my testimony to the truth of the Gospel of the Redeemer, and I say to you; obey its behests, keep the commandments of God, stand upright in the majesty of the Spirit that comes from on high, and when His jewels are clustered, in the eternities, upon your brow will rest the crown of life, and you will receive the approval of God. Disobedience to these principles, disregard of the Divine will, and disregard of the laws of this glorious country of ours, means trouble, tribulation, and sorrow; while, on the other hand, if we are true to these principles and keep the commandments of God, happiness and peace will be the result, and the blessings of God will come to His children. May God bless you Amen.

ELDER RUDGER CLAWSON.

Evidences that Temple building is approved by the Lord.—Predictions, and the word of the Lord, concerning latter-day Temples.—Intense interest manifest in Temple work.—Great number of ordinances performed.

Brethren and sisters: Perhaps the most striking feature of the Latter-day work, in which we are engag-

ed, is temple-building; we are a temple-building people. Whenever and wherever the Lord has had a people upon the earth, He has required them to build a temple, or a house of the Lord, unto Him. If this be true, what becomes of the claim of the Re-organized Church of Latter-day Saints that they have the Church of Christ, for they are without a temple and without temple ordinances; and what becomes of the claims of many other denominations in the earth? For they also are without a temple and without temple ordinances.

You will remember that in the early ages of the world, in the days of ancient Israel, in the wilderness, that they had a tabernacle, a kind of a movable building, suited to their condition, which no doubt to them took the place of a temple; at least, it was the sanctuary of God, a place where He could meet with His people; and there were many demonstrations of power and of the favor of the Lord witnessed in the tabernacle in the wilderness. Later on, in the promised land, a great temple was reared to the name of the Lord; it was known as the Temple of Solomon. It was dedicated to the Lord under very interesting circumstances, and with demonstrations of power and of divine acceptance. Later on, the Savior, many times appeared in the temple and instructed the people there, His disciples and the saints, and when that holy house was used for improper purposes, and was desecrated, the Lord Jesus drove the offenders therefrom, for He declared that it was His Father's house. Even on this continent, in the days of the Nephites, we learn that temples were built among the people, for Nephi declared that he built a temple of the Lord and that

it was patterned after the temple of Solomon. At the time, or just prior to the time, that the Savior manifested Himself to the Nephites, the people gathered around the temple in Bountiful, discussing the wonderful events that had transpired. In these latter days, after the saints founded the city of Kirtland, a temple was reared there to the name of the Lord; and as in the case of the temple of Solomon, the dedication of the temple at Kirtland was attended with demonstrations of power and of divine acceptance of the Lord. He appeared to be well pleased with that work, and in that house the saints enjoyed many glorious visions. It is recorded in section 110 of the Doctrine and Covenants, as follows; under the heading, "Visions manifested to Joseph, the Seer, and Oliver Cowdery, in the Kirtland Temple, April 3, 1836."—seventy-two years ago:

"The veil was taken from our minds, and the eyes of our understanding were opened.

"We saw the Lord standing upon the breastwork of the pulpit, before us, and under His feet was a paved work of pure gold in color like amber.

"His eyes were as a flame of fire, the hair of His head was white like the pure snow, His countenance shone above the brightness of the sun, and His voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

"I am the first and the last, I am He who liveth, I am He who was slain, I am your advocate with the Father.

"Behold, your sins are forgiven you, you are clean before me, therefore lift up your heads and rejoice,

"Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name,

"For behold, I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this house.

"Yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house.

"Yea, the hearts of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house;

"And the fame of this house shall spread to foreign lands, and this is the beginning of the blessing which shall be poured out upon the heads of my people."

Why should the fame of that house, the first temple reared in this generation, spread to all nations? Because it was accepted of the Lord, and the Lord Himself appeared in it, He manifested Himself to His people, and His voice was heard there declaring that He had accepted it, and that He had accepted His people. And there were other glorious visions given; Moses, Elias, and Elijah appeared, and committed keys of power and authority to the Prophet.

A few years after the saints settled at Nauvoo, and founded that beautiful city, they reared a temple to the Lord; and again, when the people migrated to this country and established a community in the mountains, after they had founded the great city of Salt Lake, they built a temple to the Most High God. In their infancy, as it were, in the days of their poverty, the foundations of this great temple were laid. After the saints settled in Cache valley, and had founded the city of Logan, they built a temple there. Also, after they had settled in Manti, they built a temple there; and when they founded the city of St. George, away to the south, they were a poor people, but in the course of time, they built a temple there. Thus we have, in this mountain region, four great

and glorious temples; and doubtless Isaiah, the Prophet, had his eye fixed upon the temple located on this block, when he said:

"In the latter day, the mountain of the Lord's house shall be established in the tops of the mountains and be exalted above the hills, and all nations shall flow unto it."

Brethren and sisters, go forth into the world, enter into the mountains, visit the high places of the earth, and where—except here—where will you find a temple erected to the Most High God? Surely Isaiah was inspired, and his prophecies are being fulfilled by the Latter-day Saints. Let me call your attention to this significant fact, that these temples, which have been erected at such a cost of time and means and labor, were not built to beautify the country or to please the eye, or to attract the attention of strangers, but were built for a greater purpose, and that purpose is emphasized in the following words, better, perhaps, than I can tell it;

"And again, verily, thus saith the Lord: Let the work of my temple and all the works which I have appointed unto you, be continued on and not cease, and let your diligence and your perseverance and patience and your works be redoubled, and you shall in no wise lose your reward, saith the Lord of Hosts.

"And if they persecute you, so persecuted they the prophets and righteous men that were before you; for all this there is a reward in heaven.

"And again, I give unto you a word in relation to the baptism for your dead:

"Verily, thus saith the Lord unto you, concerning your dead: When any of you are baptized for your dead, let there be a recorder, and let him be eye-witness of your baptism; let him hear with his ears, that he may testify of the truth, saith the Lord, that in all your recording it may be recorded in heaven, that whatsoever you bind on earth may be bound in heaven; and whatsoever you loose on earth may be loosed in heaven,

Therefore, brethren and sisters, these temples of the Lord are regarded by the Latter-day Saints as the connecting link between the heavens and the earth; and therefore, again, because of the ordinances for the dead, which are performed in the House of God we are not only building up a great church upon the earth, but are laying the foundation for a great church in the spirit world. It is because of this, in my judgment, that the Lord emphasizes the importance of temple work and that with us His people, it must continue on and not cease.

Some years ago, a brother approached me, and he said: "Brother Clawson, I am sixty-seven years of age; I have been a strong and active man in my life, and have done a great deal of hard work, but now I am somewhat feeble; I can not engage in manual labor as heretofore. How shall I spend my time?" I said to him, "Go to the house of the Lord." "Thank you," he replied, "I will take your counsel." About eight years later, I met this brother again. He appeared to be very happy indeed; and there was an expression of joy in his countenance. "Brother Clawson," he said, "during the past eight years I have been working for my ancestors, in the house of the Lord. After that conversation with you, I went east and I gathered up eight hundred names of my relatives; and during the past eight years I have personally officiated for three hundred of my ancestors, and I propose to continue on with the good work; I am happy for the Lord has blessed me." He further said, "I saw in vision, upon one occasion, my father and mother, who were not members of the Church, who had not received the Gospel in life.

and I discovered that they were living separate and apart in the spirit world, and when I asked them how it was that they were so, my father said: 'This is an enforced separation, and you are the only individual that can bring us together; you can do this work; will you do it?'"—meaning that he should go into the house of the Lord and there officiate for his parents who were dead, and by the ordinance of sealing bring them together and unite them in the family relation beyond the veil; and he informed me that he had attended to the work, and I rejoiced with him and congratulated him.

Just now, at the beginning of this meeting, I went down into the audience, and a brother reached out his hand, a brother eighty years of age and upwards, I think, I judged so from his appearance. He shook my hand, and I recognized him as a man who had been much in the temple here, and I said to the party sitting next to him, "This is a temple man," and the brother spoke up and said, "Yes, Brother Clawson, I have officiated in the temple for twelve hundred souls." Then I turned again to the party next to him and said: "Our brother here may pass through life unnoticed; he may attract but little attention, but I tell you he will be a big man in the other world." He will be an important character there, because it will be known of him and will be said of him that he turned the key of life and salvation for twelve hundred souls. And I submit to you, my brethren and sisters, is not that a mighty work, and are not his last days better than his first days?

Brethren and sisters, the opportunities that are before us in the house of the Lord are boundless.

Our dead are waiting, anxiously waiting for this people to go into the house of God and officiate for them that they may be liberated from the prison house in the spirit world. During the time these four temples have been in operation, there have been over three million ordinances performed in behalf of the dead and over 240,000 ordinances in behalf of the living, or in other words, between three and four million ordinances performed for the living and for the dead. So I maintain and wish to strongly emphasize, if I could, that probably the most striking feature of the latter-day work, in which we are engaged, is the building of temples. We are a temple-building people, and ever will be, for this is one of our duties, it is one of the obligations resting upon us and made binding upon the Latter-day Saints, and made binding upon every people who are blessed and accepted by the Lord. May God bless us and help us to appreciate His goodness, His power and His authority, is my prayer, in the name of Jesus. Amen.

"He leadeth me," a tenor solo, was sung by Elder Wm. D. Phillips.

ELDER REED SMOOT.

Necessity for prayer, and its efficacy.—

The Saints admonished to pray in their homes.—Marvelous results of prayers of faith.—The praying Saint will not apostatize.—Prayer a reliable source of peace and happiness.—Prayer needful under all conditions and circumstances.

We have been blessed, my brethren and sisters, with sweet music during this conference, but above

this, we have been extremely blessed with the word of the Lord, through His servants, by way of admonition to this people.

Yesterday, while President Smith was speaking upon the Word of Wisdom, my soul responded "Amen" to every word uttered by him, and I said to myself: I would that the "Mormon" people were united in their observance of this great law, that every member of the Church would accept the counsel given at this conference respecting temperance as the will of the Father and live strictly according to the revelation of God in this particular. Is it possible for us to place ourselves in a position to accept and adhere to this requirement of the Lord? I am convinced that it is. Then what can I recommend to this people, or what advice can I give to this congregation, and to the Saints in general, that would help them to live this law strictly? I have decided that the best thing I can say is to recommend to the people that they pray to God for help and assistance, and continue to pray in earnest until the desired end has been attained. Let those who have already obeyed the law pray that power may be given them to assist those who are still struggling to overcome their shortcomings in this regard.

During this conference I have felt like calling the attention of the Saints to the necessity of prayer, for I know what prayer has done for God's people in the past, and what it has done for them in this age. I feel in my soul to thank the Lord that I had a mother who taught me to pray, from the time I was old enough to understand anything. She not only taught me by word and example to pray, but she taught me

in the same way observance of the Word of Wisdom. My home was a home of prayer and temperance, and I sincerely thank God for it.

Here let me quote the words of one of our hymns, that I always love to hear sung:

Prayer is the soul's sincere desire,

Unuttered or expressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,

The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech

That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on high.

I trust and hope that all the Latter-day Saints attend to their prayers. I have been surprised many times, when traveling in the stakes of Zion, to hear presidents of stakes say that, in some homes of members of the Church, prayer is almost forgotten. I say to every Latter-day Saint that this is wrong and dangerous. Have family prayers; they should be simple and sincere, a supplication to God from the heart, asking for His blessings and mercies. I know that He will bless the people if they will ask Him. Christ taught simplicity of prayer; and gave as an example that simple yet sublime form now known as the Lord's Prayer. I often wish that it was repeated in our congregations more than it is. In the Senate of the United States, the Reverend Edward Everett Hale, the chaplain of that law-making body, never offers a prayer but what he brings it to a close by repeating the Lord's Prayer.

Prayer is the proper way of com-

munication between God's children and Himself; when that communication ceases, then spiritual decay begins. I can testify to that, my brethren and sisters, and I know that almost every one of you can testify similarly—not from experience, but from observation. We have seen men enjoying the Spirit of God, thankful recipients of His blessings, enjoying peace and contentment in their homes, and thanking God night and morning for these blessings; but, for some reason or other, they ceased to acknowledge God as the Giver of all good, and prayer became a thing of the past with them; in almost every case the Spirit of God has been withdrawn from such homes and such men, and spiritual decay began. Therefore, let me ask you to pray with your families; and I advise you to see that every one of your children is taught how and when to pray.

A famous preacher, Christmas Evans, says of prayer: "It is the rope in the belfrey; we pull it, and the bell rings in heaven."

To him, my brethren and sisters, prayer was real. He believed in God, had faith in Jesus Christ, and was convinced that through prayer blessings were obtained by the children of this world. I believe that it has been by prayer alone that modern Christian organizations have retained as many truths pertaining to Christ's teachings as they have. I know that the prayer of a child is pleasing to God, and that the prayers of all righteous people availeth much. I ask that God will put it into the hearts of our children to pray to Him. I know, as the hymn says, that "prayer is the soul's sincere desire," and that it

will either be to God or to Mammon—one or the other. If an honest person offers a prayer, if it is in his heart to ask of God those things that will be best for him, and that will tend toward the uplifting of mankind in this world, the betterment of God's children here, then that petition is a prayer that will ascend to the throne of the Father; but if it comes from the heart of a wicked person, and it is a mere selfish request, not intended for any righteous purpose, it is a prayer to mammon.

Many people say: What does prayer do? What good does it accomplish? Let us reflect; let us refer to the Bible, and see what prayer did for God's people in the past. As I recall it now, prayer has divided seas, and has rolled back flowing rivers; it has caused living streams of water to burst forth from solid rock; it has muzzled lions and has rendered vipers and poisons harmless; it has arrested the sun in its rapid race, and has stopped the course of the moon; it has burst open iron gates, and has recalled souls from eternity; it has called legions of angels down from the heavens. Prayer has bridled the vicious passions of men; it has routed and destroyed armies of proud, daring atheists. Prayer has brought one man from the bottom of the ocean, and carried another, in a chariot of fire, to heaven. I can imagine the scoffer and unbeliever saying: "Oh, this is ancient history. These are Bible stories; tell us what prayer has done modern individuals; tell us what prayer has done touching the things of this life; something that prayer has done in this age of the world, and let the dark ages take care of

themselves." Well, I know a people who can say that through the power of prayer there have been accomplished as great things in this day as were ever done in former ages. It was through prayer that the Father and the Son appeared to Joseph Smith; through prayer that the great plan of salvation was revealed unto him. It is through prayer that this people have been directed from the foundation of this Church to the present time. It was through prayer that the pioneers were protected and guided across the trackless plains of the western wilderness, and brought safely to the tops of these mountains. It has been through prayer that God has blessed the earth in these valleys and made it produce abundantly, of fruits, vegetables grains and nearly every other requisite for the sustaining of His people in comfort. It seems to me that if we look into our own lives, and see what prayer has done for each and every one of us, we will find countless blessings that have come to us through prayer.

But we must so live that we are worthy of the blessings asked for. I do not believe that a people steeped in sin, or a man corrupt in heart, can receive the full blessings of the eternal Father, for they do not place themselves in a position to receive them. A man must repent of his sins; he must have faith that God is the Giver of all good; he must believe that God actually exists before he can feel that his prayer will be answered.

As far as I am concerned, and I believe as far as each and every Latter-day Saint is concerned, we can say it is through prayer that we have received a testimony that

this Gospel is true, that God lives, and that Jesus is the Christ. I remember when I was a boy, my mother would talk to me by the hour, and often testify to me that she knew that this was Christ's Church. I had my doubts, and frankly stated to her that I had no such testimony. She was never discouraged, and would always say, "Reed, attend to your prayers; keep yourself unspotted from the sins of this world; have faith in God, and you shall know that this is God's work, that this is His Church, and you will be able to testify to the world that you know that God lives." The Prophet Joseph Smith told President John Taylor that if he would pray earnestly every day of his life, he would never apostatize from the Church. I say also to all members of the Church of Jesus Christ of Latter-day Saints, that if they will attend to their prayers, make the hearthstone of the home an altar for prayer, where the words from sincere hearts appeal to our Father in Heaven, pray honestly, morning and evening, with the family and in secret; I promise them that they will never apostatize from this Church.

When I was one of the presidency of the Utah Stake of Zion; I had a number of people come to me with their troubles, in a few instances, wives complaining of their husbands, the husband, in one or two cases, complaining against the wife—and to such a degree that they actually thought separation was necessary. I desire to say to you, that in not one instance did a woman or man come to me under such conditions but, upon inquiry, I found that family prayers had entirely ceased in such homes, the

Spirit of God had left them, darkness had come in place of light, and the influence that made the home happy before, that made the husband love the wife and the wife the husband, had been removed, and they were drifting farther apart every day.

I know that God will bless His people if they will attend to their prayers honestly and sincerely. Prayer is a duty. Why? Because God says that He desires His people to pray. And far greater than a duty, prayer is a privilege to every Latter-day Saint, and that privilege should be exercised by every member of the Church. No matter whether it be child, man, or woman, we should value our souls; and, as we value our soul's eternal happiness, as we value the salvation of mankind, the fulfilment of the decrees of God, the extension of the Church of Jesus Christ of Latter-day Saints, the eradication of all vices in our midst, as we value the great principles of temperance, virtue, truth, and charity, so let us pray. Let us pray early and late, and let the prayer not only be by the lips but from the heart. Let us pray in secret and in public. The sick and afflicted of this people need our prayers. The poor and needy need our prayers. The President of this Church needs our prayers. The President of this Nation needs our prayers. The wicked need our prayers; and I wish to say to you that Salt Lake City needs our prayers. All the peoples of the world need our prayers, and God will give answer, in His own due time, if they come from the hearts of an honest people. May we realize the importance of prayer and what it means. It is a weapon that God has

placed in the hands of His people, a weapon He has given us with which to fight sin; and remember this, that when we use it, we have God on our side to uphold our hands in any battle against sin.

My brethren and sisters, I pray that the blessings of God may be with you, and that you will take to your homes, from this conference, the spirit of prayer. Teach it to your children, and let one people—the Church of Jesus Christ of Latter-day Saints—be known all over the world as a people who believe in prayer. During my visits in the East, I have had people testify, many times, that they have been in the homes of Latter-day Saints, and know that the “Mormons” are a prayerful people. I remember one Senator, living in an adjacent State, whom I have heard testify, time and time again, that there was one class of people in his State that honestly believed in prayer; they even opened their amusements with prayer. He also testified that he had been in the home of a president of a stake, and that he had seen every member of the family, night and morning, kneel in prayer, after having sung a hymn, and join in calling upon God, in all earnestness, for His aid; and that no one could witness such a sight without testifying that such people must be sincere and honest in their attitude and belief respecting God and their religion. My brethren and sisters, let our lives be such that we can have all men testify the same of us; and may God’s blessings be with you and with this people forever, is my prayer, in the name of Jesus Christ. Amen.

ELDER HYRUM M. SMITH.

Deserved reproof should be humbly accepted.—“There is no such thing as *necessary* evil.”—Intelligent obedience most desirable.—Leaders should themselves walk the path they want flock to follow.

I would like to read a portion of a revelation given to Joseph Smith, the Seer, at Kirtland, in May, 1831, in which the Lord said:

Hearken, O ye elders of my Church, and give ear to the voice of the living God, and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the Church, and the spirits which have gone abroad in the earth.

Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world;

And also Satan hath sought to deceive you, that he might overthrow you.

Behold, I the Lord have looked upon you, and have seen abominations in the Church that profess my name;

But blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life.

But wo unto them that are deceivers and hypocrites, for, thus saith the Lord, I will bring them to judgment.

Behold, verily I say unto you, there are hypocrites among you, who have deceived some, which has given the adversary power, but behold such [that is, those who are deceived] shall be reclaimed;

But the hypocrites shall be detected and shall be cut off, either in life or in death, even as I will; and wo unto them who are cut off from my Church, for the same are overcome of the world.

Wherefore, let every man beware lest he do that which is not in truth and righteousness before me.

And now come, saith the Lord, by the Spirit, unto the elders of His Church, and let us reason together, that ye may understand.

Let us reason even as a man reasoneth one with another, face to face.

Now when a man reasoneth he is un-

derstood of man because he reasoneth as a man, even so will I, the Lord, reason with you that you may understand.

Wherefore I, the Lord, asketh you this question, unto what were ye ordained?

To preach my gospel by the Spirit, even the Comforter which was sent forth to teach the truth;

And then received ye spirits which ye could not understand, and received them to be of God, and in this are ye justified?

Behold, ye shall answer this question yourselves; nevertheless I will be merciful unto you—he that is weak among you hereafter shall be made strong.

Verily, I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth or some other way?

And if it be by some other way, it be not of God.

And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth or some other way?

If it be some other way it be not of God:

Therefore, why is it that ye cannot understand and know that he that receiveth the word by the Spirit of truth, receiveth it as it is preached by the Spirit of truth?

Wherefore, he that preacheth and he that receiveth, understandeth one another, and both are edified and rejoice together;

And that which doth not edify is not of God, and is darkness;

That which is of God is light; and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter until the perfect day.

As remarked by Elder Reed Smoot, I also have rejoiced, during this conference, that my spirit has received gladly every word that has been spoken. Those remarks of the President of the Church, in relation to the Word of Wisdom, found my spirit in perfect accord, and I rejoice that I, who heard, understood exactly as he who spoke. I have understood the words of all the brethren. They have not been mys-

terious; they have been plain and easy to understand; and those who have spoken and all who have heard, I trust, have understood alike, and thereby evidence that they are possessed of the Spirit of Truth and of Light, and not of darkness. All that has been said has been edifying and good, and intended to build us up. From the manner in which the whole congregation, in one united "aye" expressed their approval of the resolution endorsing the sentiments of the President, I judge that they were in possession of the Spirit of God, that they understood His servants who reasoned with them as a man reasoneth with his friend, face to face.

I am glad that there is the disposition in the President of the Church and in God, Who speaks through His servants, to reprove the congregations of Israel when they need reproof, as well as to commend them, when their lives are worthy of commendation. We should receive reproof with the same spirit that we receive commendation. We are sorry, to be sure, that we have to be reproved because of neglect of duty, but if neglect does prevail among us, then we need to be reproved, and it is my belief that this people will be more faithful in keeping the Word of Wisdom than they perchance have been before. I believe we are willing to receive the word of the Lord and that we will repent of our sins and overcome these evils that we have allowed ourselves to become addicted to and which were prompted by the false spirits that have gone abroad in the world to deceive men. The Lord is absolutely opposed to all manner of sin, of evil, of wickedness, of vice, and

corruption. He has declared that He can look upon these things with no degree of allowance. He cannot wink at these things, because He has commanded that they shall be done away among His people. Yet, there are those among us who have been deceived and who have imagined that the committing of a little sin was not a great thing. But when sin is committed, in the face of the knowledge that it is sin, condemnation must follow just as surely as the sin is committed.

There is no such thing as "necessary evils." When any man declares that prostitution or any other crime is a necessary evil, or that saloons are a necessary evil, we are inclined to ask him how he knows. He can not know it, other than by his personal experience; he can not know it for some one else; and if he knows it by his own experience he acknowledges that he is vile and corrupt and is unfit and entirely unworthy of the association, confidence, or trust of decent and respectable people. We know to the contrary; we know that these things are not necessary, because God has declared it, and the Lord knows. Nowhere has He ever said that sin and wickedness are necessary, but He has condemned all such. As was said yesterday, all Latter-day Saints ought to set their faces, as flint, against all manner of evil, and by that example prove to the world that it is possible to live above sin, and not yield to the seducing wicked spirits which have gone abroad in the world. The man who imagines that these things are necessary is one of those that the Lord referred to as having been deceived by those wicked spirits. The Latter-day Saints ought to be in possession of the Spirit of God, and be guided in

all things by it. We ought to have tabernacles which are clean and pure, and which have never been defiled, and cannot be defiled, because they are controlled by the Spirit of the Lord. Our bodies should be temples of the Most High God, wherein may dwell the Spirit of the Lord, and our words and our acts should always be the fruits of the Spirit. We should never perform the evil works of the flesh, but subdue them, and control ourselves in all righteousness. Thank God we, both as individuals and as a people, have the power to resist evil and overcome it with good. Therefore, my brethren and sisters, I rejoice that the Lord can see when His chosen people in any manner or degree depart from strict obedience to His commands, and that He will, by His divinely constituted authority, in a spirit of love, chasten us and call our attention to our shortcomings, that we may repent and turn unto Him before it is too late.

I believe in my heart that there is a disposition on the part of the whole people to receive the word of the Lord and to put it into practice in their lives. If we have been guilty in any way, we will repent sincerely, we will strive to do better in the future, and we will exert our influence, with those over whom we preside, or with whom we can possibly have influence. I will say for my brethren of the general authorities of the Church, we ought to receive the instructions given in this conference. They apply not only to us as individuals, but as families. It is our duty to bring to bear on our families, our wives and children, that influence which shall also make them believe and rejoice to obey the word of God. These presidents of stakes and bishops of wards should

not only be free from every manner of sin, themselves, free from every degree of evil, but they should set their houses in order; and their wives and their children should be obedient unto them, as they are obedient unto the servants of God and unto our Father Himself. Their wives and children should obey the commandments of the Lord, walk in the paths of righteousness, obedience, and peace, and set an example that would add strength to those who preside. If it is possible for us to avoid it, none of us should be found in the condition of Alma of old. He had to say to his son: Because of your wickedness, because of your evil ways, my efforts in the preaching of righteousness have been neutralized, and I can do no good among the people who know you, because of your evil life; for they say: Go and set your own house in order, call your own son to repentance, correct his life, then come and teach us. That is the way I feel about it. I want those over whom I have influence, or authority and jurisdiction, not to obey me because of any coercion or force brought to bear upon them, but to obey me in the same manner that I feel to obey the servants of the Lord, and the commandments of God. Because it is right and the requirements are just. I want them to be possessed of the good Spirit, that they will not only obey gladly, but that they will know for themselves what spirit the instructions are of, so that when the servants of the Lord speak by the power and influence of the Holy Spirit, they will know and understand because they themselves have the same spirit. They will obey because they love the Lord and they love the Lord's

anointed. They will rejoice and, of their own free will and choice, will serve God and keep His commandments. That is the condition that should exist in the families of all the authorities of the Church, both general and local. Their families are or ought to be, in this condition; and then, as with the Priesthood, so with the people; we will have greater power, we will have greater influence to overcome the evils that obtain in our midst, and be better able to resist these wicked and seducing spirits which preach to us the doctrines of devils and have deceived some. May we have power to reclaim those thus deceived and call all evil ones to repentance; and if they will not repent, as we have read, leave them to the judgment of God. Our hope and feeling is that all may repent, and that sin and wickedness and evil of every name and nature may be done away. It cannot exist in a community which loves only purity and virtue and righteousness and whose every act proves that they love God with all their heart, might, mind, and strength, and that they love their neighbors as themselves. May the Lord be merciful to His people, in the name of Jesus. Amen.

The choir and congregation sang the hymn:

Praise to the man who communed with
Jehovah!

Jesus anointed that Prophet and Seer,
Blessed to open the last dispensation;
Kings shall extol him and nations re-
vere.

Benediction was pronounced by
Bishop David A. Smith.

Conference adjourned until 2
p. m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m.

President Francis M. Lyman called the meeting to order.

The choir and congregation sang the hymn:

Come, come, ye Saints, no toil nor labor fear,

But with joy wend your way;
Though hard to you this journey may appear,
Grace shall be as your day.

Prayer was offered by Elder Joseph E. Taylor.

The choir and congregation sang the hymn:

O say, what is truth? 'Tis the fairest gem

That the riches of worlds can produce;

And priceless the value of truth will be when

The proud monarch's costliest diadem
Is counted but dross and refuse.

ELDER GEORGE ALBERT SMITH.

Blessings received only by obedience to law.—Observance of Word of Wisdom will increase faith.—Obedience to simple laws qualifies for obedience to the higher.—Saloons closing in towns where Saints predominate.—Uplift mankind—make this land Zion.

While I stand here this afternoon I very much desire that the Lord will give me His Spirit, that the words I utter may be His words, for of myself I have nothing that I wish to say, I realize that the time is valuable, therefore I pray that the Lord will bless me that something may be brought forth that will be profitable to this vast congregation.

I rejoice that the President has been inspired to call our attention

to section 89 of the Doctrine and Covenants, and to emphasize the importance of it to the Latter-day Saints. We are living in a day when the Lord has spoken again to His people. We, who are members of the Church, who have complied with the requirements of our Father in Heaven, understand perfectly that God lives and that He is a rewarder of those who diligently serve Him. We understand that He has given certain rules and regulations to govern us in this life, and obedience to His requirements insures us His pleasure, and the blessings promised will follow our obedience; but, if we fail to obey His teachings, if we ignore His wise counsels, then we have no promise from Him, and we are wasting opportunities that will not come to us again. I feel the importance of the Latter-day Saints observing this particular law. I believe that by obedience to it, much more faith may be enjoyed by the Latter-day Saints. We read in the teachings of Mormon that if there were not miracles wrought among that people it was because they did not have faith; and he told them, 'further, that without faith, "awful was the state of man." If we violate the known will of the Lord it is natural that our faith will wane, for the Spirit will not always strive with us.

There is no blessing that the Latter-day Saints need that they may not enjoy. Our Father has established His work in this day: there is communication between the heavens and the earth, and the inspiration of the Lord flows to His servants who are living righteous lives and complying with His requirements. There is no glorious thing, that man can rightly desire that we may not enjoy within the

folds of the Kingdom of our Lord; but if, as a people, when commandments have been given to us, by Him, and we fail to observe them, then the promise is not to us, but it will be realized by those who are obedient.

We are living upon what is commonly designated by us as the Land of Zion. These great continents of North and South America, have been so named. Millions of God's children reside upon this favored land, and He has said that it shall be blessed as long as the inhabitants thereof keep His commandments and obey His laws; one of which is the Word of Wisdom. In our day the Gospel has been given—not that a few people might be magnified, but that the blessings of our Father might be enjoyed by all His children, for He desires the salvation of each and every soul that has been born into the world. Unto you, my brethren and sisters, has come a knowledge that God lives. All doubt has passed from you, if you have complied with His requirements. You no longer feel, as some of our brethren and sisters of other faiths say, that you "hope" God lives, that you "hope" there will be eternal life for us. If you have done His will, if you have had faith, if you have repented of your sins, if you have been baptized by proper authority, by immersion, for the remission of those sins, and received the Holy Ghost by the laying on of hands, then do you know that God lives, that Jesus Christ was the Redeemer of the world, and that Joseph Smith was the instrument in the hands of our Father of establishing this latter-day dispensation. With that knowledge in our hearts—which many of our brethren and sisters have not yet received—can we be recreant?

As the sons of God, bearing the Priesthood, can we neglect the invaluable opportunities that are placed within our reach? Can we shut our eyes to the glorious privileges that are unfolded to us by our Father in Heaven? Will we fail in keeping this simple commandment, a commandment that He has said is adapted to the capacity of the weak, or the weakest of all who are or can be called saints? I firmly believe that by reason of neglect of this simple requirement, faith has diminished in the hearts of some of our people. That, by a more general observance of the Word of Wisdom, faith will be increased among the Latter-day Saints, and greater knowledge will flow to us as a result; for, by obedience to it, there will come a disposition to obey other laws of our Father, and compliance with each insures a blessing. If this law, that is adapted to the capacity of the weakest of us, is obeyed, it will be a foundation upon which may be added many great blessings that our Father will be pleased to bestow, that otherwise we would not be entitled to and could not receive. How can any of us feel justified in ignoring a simple law of God that He, by His own voice, has said any of us can obey? Can we expect to be able to keep a higher law, and be able to attain great exaltation, if we fail to keep this simple requirement?

I rejoice in being able to say that, as I travel among the people, I find a disposition to keep that counsel, given for our temporal salvation. Brother Anthony Ivins and I recently visited the Saint George Stake of Zion; it was the last visited, and for that reason I specially mention it. The president of that stake (comprising 22 wards) arose

in conference and announced to the people that he and his counselors, the members of the high council, and the bishops with their counselors all kept the Word of Wisdom, with the exception of two men. It so happened that, during our visit, we met the two men referred to. We explained to them the position they occupied, that, as leaders among the people, they were unable to teach the Word of Wisdom because they were not themselves keeping it. In humility, and in a spirit of obedience to the desire of our Father they said: "We will make it unanimous, so far as this stake of Zion is concerned; God being our helper we will put from us those things that He has forbidden." If the stake presidency, high council and bishoprics of any stake will keep the Word of Wisdom, and set their own houses in order, they will exert a powerful influence for good, that will be felt in the remotest parts of their field.

Referring to the liquor saloon, Saint George has had a saloon, up to a few months ago, but the citizens concluded that it was too expensive a luxury for that community. They decided that the morals and lives of their sons were worth more than the license money that would flow to the city treasury, and the place was closed up. Since that time drunkenness in that city has practically become a thing of the past, even to such an extent that during their County Fair, which was held prior to the Stake Conference, I was informed by one who was an officer there, that, in the multitude gathered, only two men were seen who gave any evidence that they were under the influence of liquor. The peace and order of the city has been wonderfully improved; and men and women who

live there feel to thank their Father in Heaven, day by day, that they had wisdom and power sufficient to put away the thing that had been such a detriment to them.

I take it for granted that all of us who voted to sustain the advice and counsel of our President, understood what we were doing. That it did not mean only that we are willing somebody else should do the work. My understanding of the obligation we assumed was that here, in the presence of our Heavenly Father, we agreed that all the influence we can exert will be used, on the right hand and upon the left, day and night, if need be, to purify the moral condition, and prepare the way for a more wholesome condition among the citizens of this great land. We are not depriving man or woman of any blessing, when we withhold from them that which dethrones their reason and debases their lives. Brethren and sisters, the sisters particularly—God has blest you with power and influence, as he has blest we men; you have the franchise and should exercise it; and in love and kindness you should work for the uplifting of all; in doing this there will flow to you joy and peace, by reason of the results that will follow your efforts.

This grand State of Utah ought not to be one of the last to stand for temperance, it ought to have been first, by reason of the revelation of our Father that has been given to the Latter-day Saints. If this body of men and women will keep the covenant that they made yesterday, it will be only a question of a little time until, from one end of this state to the other, temperance will abound, and there will be a change that shall conduce to the blessing of every man and woman that lives

in our midst. I rejoice that these things have been taught to us in this conference. My soul is atune to the word that has gone forth; and as I looked into the faces of men and women in the congregation yesterday, I realized that they, too, felt as I did, that it was a step in the right direction.

This is the land of Zion, blessed above all other lands. Our Father has placed with the people the power to make it the grandest of all nations upon the earth. He has helped to make it such, for verily I believe, today, no other nation under heaven is equal, in privileges, to the nation in which we live. God grant that we may not side-step, that we may not back-step, but that, day by day, with our faces turned toward righteousness, we may go steadily onward, serving the Lord, keeping His commandments, and fulfilling the requirements that He has made of us. This is our Father's work. The land that we live in is blest above all other lands; God has decreed it—only so far, however, as the people upon it are righteous. He has given us the Gospel, which is the power of God unto salvation. It has been taught to us in plainness; He has given us power to keep its laws; He has given us the privilege of proclaiming them; He has broken down the barriers wherever the Gospel has been proclaimed. Here in Zion, with hearts filled with joy and gratitude for the blessings we receive let us evidence, by our lives, that we do know that Jehovah is at the head, that this is not the work of any man, but that it is the work of our Father.

May the Lord strengthen us for our labor; may He qualify us for our ministry; May He give us strength to keep His commandments

day by day; and may we seek to apply in our lives the glorious principles He has revealed, that by and by, from this portion of His vineyard, may radiate peace and righteousness, that others observing our good works, may be constrained to glorify our Father in Heaven. May the Lord continue His blessings upon us; may those who have assembled here take to their homes the influence of this blessed occasion; and, day by day, may we consecrate our lives for the blessing and the benefit and the uplifting of our fellow-men, using the intelligence with which God has blest us to overcome evil and plant, in the place thereof, righteousness and truth, is my prayer, in the name of Jesus Christ. Amen.

ELDER GEORGE F. RICHARDS.

Temporal and spiritual welfare enhanced, by observing Word of Wisdom.—Love to do God's will should be the incentive to obedience.—The Savior's great example of loving obedience.—Splendid record in some wards and stakes.

The spirit of this conference, as nearly as I am able to judge, is to create a sentiment among this people in favor of yielding more implicit obedience unto the word of the Lord; as pertains to the keeping of the Word of Wisdom. I do firmly believe that it will be fitting for men and women holding leading positions in this church, to carry from this conference to their homes, in the stakes and wards of Zion and in the mission field, this sentiment, and that they should advocate it, and teach it to those under them—the ward teachers, the officers of the various quorums of Priesthood, and auxiliary organizations. The offi-

cers of the Church must see to it that they themselves observe this important Word of Wisdom, and then teach those over whom they preside to do likewise. They must follow this counsel up closely until they see the fruits of their labors.

I am reminded that a few years ago, when the Church authorities discovered that the Church was greatly involved in debt, and they could see no opening, apparently, by which they would soon be able to meet the obligations and liquidate the indebtedness, inspiration came to the President of the Church, and he saw that if the Latter-day Saints would pay their tithes there would be an abundance of means, in the storehouse of the Lord, with which to pay the debts and meet the current expenses of the Church. Therefore, a sentiment was created, and a wave passed over the people, a resolute determination that they would do their part well and faithfully in the payment of their tithing, and the results were most gratifying.

I am reminded, now, that since we received the word first in this conference from the President of the Church, the mouthpiece of the Lord unto us, all the servants of the Lord who have addressed us, or nearly all of them, have been inspired to speak upon the same subject. I do feel that we should put forth an effort, greater than we have ever done before, to make obedience to the Word of Wisdom universal among us. If there are some who will complain that too much time of this conference has been given to a consideration of the Word of Wisdom, I will answer that no faithful Latter-day Saint, who has himself been yielding obedience to this requirement of the

Lord, will make such complaint. Any person who speaks thus you may justly suspicion as not having observed this important revelation of the Lord. There are many reasons which might be assigned why we ought to observe to keep the Word of Wisdom, reasons which are common to those in and out of the Church. As a matter of individual economy we ought to observe it. As a matter of national economy all men and women ought to observe it; also that the evil effects of the use of these things which are forbidden may be obviated among the people. The evil effects of these forbidden things, on the system of the individual, ought to remind him, if he will stop to consider, that it is profitable for him to yield obedience unto this requirement, whether he is in the Church or out of it.

Above and beyond all these reasons, and any others which I can think of, is that which appeals to the Latter-day Saints—that our Father in heaven has expressed it as His will that we do observe these laws. I would call your attention to a part of the second paragraph in the 89th section, which reads as follows, referring to this revelation; it “was given by revelation, and the word of wisdom, showing forth the *order* and *will* of God in the temporal salvation of all Saints in the last days.” We have accepted Joseph Smith as the prophet, seer, and revelator of this last dispensation, and in doing so we accept these revelations as being the word of the Lord to us. Here the Lord expresses His *will*, in very plain terms, that this revelation is given “showing forth the *order* and *will* of God.” If for no other reason, this should be sufficient for any consistent Latter-day Saint to induce him to yield

implicit obedience unto this word. I can think of no gospel subject that will apply directly to more people among us as Latter-day Saints than this Word of Wisdom, unless it may be the principle of obedience, which includes yielding obedience unto this word; or repentance, which also includes turning away from these things which are forbidden, and obeying the will of the Lord. In our onward march towards perfection we will not leave the first principles of the Gospel of the Master, but will continue to observe them. In the Church, we, the teachers, are placed for the express purpose of bringing the people up to a knowledge of the Son of God, showing them the way unto perfection. I desire to say here that we never can reach perfection until we yield obedience unto this simple word of the Lord. We are required to do the will of God, at any sacrifice. I have in mind the word of the Lord upon this subject, contained in the revelations: "Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake, shall find it again, and whoso is not willing to lay down his life for my sake is not my disciple." We are not asked now, my brethren and sisters, to lay down our lives to show our obedience to the Lord, and our worthiness to be His disciples, but we are asked by the Lord to abstain from the use of strong drinks and tobacco, in every form, also to abstain from the use of meats to excess. This is a simple requirement. How can we hope to have faith to lay down our lives, how can we claim to be willing to do so, while our lives and actions, every day, show to our neighbors and to the Lord that we are not willing to rid ourselves of the use of strong drink

or tobacco—those things which are forbidden of the Lord? Let us be consistent with ourselves and our professions of faith.

I am reminded of the great warfare that was carried on in heaven, while we existed in the spirit, of which we read in the revelations of John, given upon the Isle of Patmos, and more clearly explained in the revelations of the Lord to Moses, as found in the Pearl of Great Price. The account states that, when Lucifer rebelled against the Father and drew away a third of heaven's hosts, that great general, the First Born of God our Father, in the spirit and Who was the Only Begotten of the Father in the flesh, stepped forward and, in contradistinction to the demands made by Lucifer, that God our Father should give to Him His honor, which means His glory and His power and authority, the First Born said: "Father, Thy will be done, and the glory be Thine forever." That is the true spirit of the Gospel, the spirit that every Latter-day Saint ought to possess, no matter what the requirement may be. Do you not think that Jesus, when He made that declaration, had some conception of the requirements that would be made upon Him? I think so. We are told expressly, in the scripture, that He was the Lamb slain from before the foundation of the world; and I believe that when He made that remark to the Father, He did not intend it to apply merely to the warfare in which they engaged in the spiritual existence, but that it was to continue in all His work pertaining to the salvation and eternal life of the children of men, which involved His mortal existence here upon the earth. As you will observe in the reading of the scrip-

tures, that spirit characterized, more than anything else, the life and labors, the testimony and teachings of our Savior. In the midst of His direct sorrow and suffering, when He endured such agony that it is said of Him that He sweat, as it were, great drops of blood—in the midst of it all He said, "Oh, Father, if it be Thy will, let this cup pass, but Thy will, and not mine, be done." That is the spirit. When Adam was cast out of the garden of Eden, as we read in the revelations of the Lord to Moses, found in the Pearl of Great Price, he was commanded to build an altar and make offerings to the Lord, the firstlings of his flock, those that were without blemish, and he did as he was required. After a time, an angel appeared to Adam and said: "Adam, why do you do this thing?" Adam answered, "I know not, save God has commanded me." That should be a sufficient reason for obeying every commandment that our Father has given unto us. It ought only to be necessary that it be known by us that the Father wills it so, to incite us to go straightway and perform our duties, and live by the law; we have his promise that He will help us. How was it with Abraham, when he was called upon to offer his son Isaac, in whom he had hope of a numerous posterity of honorable men and women? The Lord required that he take his son three days' journey into the mountain, and upon a place which should be indicated to him he was to slay his son, offer him as an offering to the Lord. All his hopes would thereby be blighted, yet we have no account that Abraham said to the Father: Why am I required to do this? I warrant you that Abraham made no such argument with the Lord, nor did he

plead with Him to know the whys and wherefores; but he went and offered his son, virtually offered him, and it was accepted of the Lord. It was sufficient for Abraham to know that God had commanded it; and why should not the same be sufficient for us? If we are consistent, anything that the Lord expresses to us as His will, whether it be by written revelation or through the mouths of His servants in whom we have confidence, and whom we sustain, when we know what the will of the Lord is, and we fail to do it, with all our mind, might, and strength, we are under condemnation before the Lord, and are not acting according to the light He has given us.

I am very thankful for the knowledge I have of the faithfulness of the Latter-day Saints generally, in yielding obedience to this word of the Lord. In one stake of Zion it was reported to me, by the president of the stake, that every officer in all the organizations and wards of the stake, observed to keep the Word of Wisdom, except a very few who had given him their word that they would observe it in the future. I have found, as I remember now, a stake president of primary associations, in one of our stakes here on the east, in reporting her organization, made the statement that out of ninety officers engaged in primary work in the stake, including the ward officers, eighty-nine of them were strictly observing the Word of Wisdom. I remember, too, the report made by a superintendent of the Young Men's associations in one of our stakes, in which he made the statement that all the Mutual Improvement officers in the wards and stake, excepting two, were observing that law. We often hear such reports, during our trav-

els among the people. There are thousands to whom this word does not come as a reproof, yet there are too many, by far, who have disregarded this word of the Lord. It is time, my brethren and sisters, that we begin to comply with these smaller things, things that are most easily complied with, that we may prepare and school ourselves for the greater requirements that may be made upon us in this Church.

May the Lord help us to be faithful in this and in all things in the keeping of His commandments, that we may receive the promised blessing of eternal life, I pray, in Jesus' name. Amen.

A baritone solo, "Oh, rest in the Lord," was sung by Elder Charles E. Pike.

ELDER ORSON F. WHITNEY.

The Lord's Work Progressive.—The Latter-day Saints in Sympathy with Every Good Cause.—Dr. Henry Van Dyke on the Question of Human Betterment.—The World Growing More Just and More Kind, but Lacking in Self-restraint.—God Cannot Fail.—Good Will Triumph Over Evil, and the World Will Attain Perfection.

I hope that my voice, which is somewhat disabled by a cold, will permit me to speak what is in my heart.

It is about two thousand years, according to our accepted chronology, since the Lord Jesus Christ died on Calvary, since He commissioned twelve apostles and other seventy and sent them forth to preach the Gospel to every creature. It is over one hundred years since the Prophet Joseph Smith came into the world to restore the Gospel, from which the world had departed.

It is seventy-eight years since the Church of Jesus Christ of Latter-day Saints was organized, and Mormonism—so-called—has been preached among the nations during that time.

The question uppermost in my mind today is this: Has the world been benefited by what the Lord has done? Is it growing better or worse as a result of the efforts put forth by the God of Heaven for the salvation of mankind? I think there can be but one answer to such a question. I am a believer in the progress of the human race. I believe that the world, in spite of its wickedness, its opposition to the truth, and its hatred of the people and the cause of God, is six thousand years nearer to perfection than when Adam fell from the Garden of Eden. I believe that this Church, in spite of its derelictions, its disobedience to some of the requirements of the Gospel, its neglect of some of the principles revealed from heaven for the perfecting of the Saints and for the salvation of all people—I believe that this Church, in spite of its errors of omission and commission, is in a better condition today than it has ever been. I cannot consistently take any other view, and yet I know that there is great room for improvement. The present condition, however superior to the conditions of the past, furnishes no argument to justify stagnation and stand-still.

The Apostle Paul exhorted the Church in his day to be progressive. In his epistle to the Hebrews he says: "Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of bap-

tism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Paul, of course, did not mean that any principle of the gospel should be abandoned or put upon the shelf. There never will come a time when faith will not be essential to salvation. It is one of the greatest of principles, and although it comes first, it is no small or trivial thing. There never will come a time when repentance will not be necessary, so long as men sin and depart from God. The Apostle did not mean that the Church, in its progress to perfection, should leave these principles behind, as having no further use for them; though that construction might be put upon his words, if the letter be taken without the spirit. Hence the Prophet Joseph Smith, in revising the scriptures, saw proper to insert the word "not" in that very injunction of the Apostle Paul, making it read: "Therefore, *not* leaving the principles of the doctrine of Christ, let us go on to perfection." It was a plea for progress, but not a license to lay aside as a thing that had outlived its usefulness, any principle of salvation.

The work of the Lord is always progressive. There has been progress in the world from the beginning; not in every part, not in every particular, but in the general trend of human affairs as manipulated by Divinity. God has not been thwarted in the work that He set out to perform—the redemption and eventual perfection of the world that He created. The lives and labors of the patriarchs, from Adam to Abraham; of the prophets, from Moses to Christ; and of all good men and women who have figured in history before and since that time—these have not been in vain. Noah's mis-

sion did not fail, though the antediluvian world went down to death for rejecting his testimony. Through Noah the truth was perpetuated and the earth repopled after the flood. I cannot conceive that the Son of God could die to lift up fallen humanity and nothing but degeneracy and degradation result. I cannot conceive that a man like Joseph Smith could live, or that such a religion as "Mormonism" could be preached in the world for upwards of seventy years, and mankind not be benefited thereby. It is perfectly apparent to those who see aright that the doctrines taught by Joseph Smith have permeated society, have modified the religious creeds of men, and are acting as a leaven upon the world at large.

I was once conversing with a Christian minister, who said that he did not understand the position taken by the Latter-day Saints toward the good works that were being done by other religious organizations and by philanthropic and progressive agencies in general. "You have an article of faith," said he, "which commits you to the admiration of and search after every thing that is virtuous and praiseworthy." The article referred to is as follows: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul; we believe all things, we hope all things; we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things." Said this gentleman, "That being one of your articles of faith, I cannot understand why you take no account of the good that is being done out-

side of your own community. Here we are, retranslating the scriptures, endeavoring to make them more perfect, more accurate, and you take no interest in it. We are uncovering buried cities and civilizations, deciphering ancient monuments and manuscripts, and you account it of little or no worth. We are founding hospitals and reformatories, sending missionaries to the ends of the earth, establishing missions and charities, pleading for justice, kindness, peace and progress—and you take no stock in what we are doing.”

I answered that he was very much in error in his supposition. And I think that the gentleman would have modified his opinion had he been present here yesterday when President Joseph F. Smith, during his splendid discourse upon the Word of Wisdom, gave a most hearty endorsement to the great temperance movement that is rolling like a mighty billow over the land; when Heber J. Grant, one of the apostles of the Church, presented a resolution, which was unanimously and enthusiastically adopted, pledging this great people to an effort to secure legislation for the closing of saloons and the discouragement of the liquor traffic; when the president of the apostles, Elder Francis M. Lyman, feelingly commended the good work that is being done by enterprising and benevolent men in all countries. Had my ministerial friend been present this morning, he would have heard another apostle, John Henry Smith, fresh from the National Irrigation Congress at Albuquerque, New Mexico, utter similar sentiments, reminding us that we are one in sympathy and friendship with all agencies that have as their object

the betterment of mankind, whether in the redemption of these arid wastes, the success of the great temperance cause, the safeguarding of morality, or the correction of evil in any form. The gentleman would have found that the Latter-day Saints stand by their articles of faith, and that Mormonism befriends every good cause, every high enterprise started by any people in any part of the world. And why not? Many of these movements are the fruits of the preaching of “Mormonism” among the nations, while others are the fruits of Christianity, which, in its purity, from our point of view, was only the “Mormonism” of an earlier day.

Let me now present a few paragraphs from an article by a scholarly and learned divine, Dr. Henry Van Dyke, who, in his admirable essay, “Is the World Growing Better?” says:

“No man knows of a certainty the answer to this question. If it were an inquiry into the condition of the world’s pocket book, or farm, or garden, or machine-house, or library, or school-room, the answer would be easy. Six million more spindles whirling in the world’s workshop in 1903 than in 1900; eight hundred million more bushels of wheat in the world’s grain-fields than in 1897; an average school attendance gaining 145 per cent. between 1840 and 1888, while the population of Europe increased only 33 per cent. So the figures run in every department. No doubt the world is busier, richer, better fed, and probably it knows more than ever before. * * * But is it growing better? That is another question, and a far more important one. * * * I asked John Friendly, the other day, ‘Do you think the world is growing better?’ ‘Certainly,’ said he, with a smile like sunrise on his honest face, ‘I haven’t the slightest doubt of it.’ But what makes you so sure of it? ‘Why, it must be so! Look at all the work that is being done today to educate people and help them into better

ways of living. All this effort must count for something. The wagon must move with so many horses pulling at it. The world can't help growing better!"

Then he left me to go down to a meeting of his 'Citizens' Committee for the Application of the Social Boycott to Political Offenders' (which frequently adjourns without a quorum). Immediately afterwards, I passed the door of the 'Michael T. Moriarty Republican Club'—wide open and crowded. On my way up the avenue I saw a liquor saloon on every block—and all busy. The news-stands were full of placards announcing articles in the magazines—"Graft in Chicago," "The Criminal Calendar of Millionaires," "St. Louis, the Bribers' Paradise," "The Plunder of Philadelphia." Headlines in the yellow journals told of "Immense Slaughter in Manchuria," "Russia Ripe for Revolution," "The Black Hand Terror in the Bronx," "Gilded Gambling Dens of the Four Hundred," "Diamonds and Divorce."

"John Friendly's cheerful *a priori* confidence in the betterment of the world seemed to need reinforcement. Some of the horses are pulling his way, no doubt, but a good many appear to be pulling the other way. Under such conditions the wagon might stick fast or go backward; possibly it might be pulled to pieces. Who can measure, in the abstract, the comparative strength of the good and evil forces? Who can tell, beforehand, which way the tug of war will go?"

Dr. Van Dyke then goes on to show that there are three main points of goodness—justice, kindness, and self-restraint. A man is said to be growing better when he is becoming more just, and careful to do the right thing; more kind, and ready to do the helpful thing; more self-controlled, and willing to sacrifice his personal will to the general welfare. The doctor declares his belief that the modern world, in two of these important directions, manifests a great improvement over the ancient world. He reminds us that in order to arrive at anything approaching a correct con-

clusion in the premises, we must be willing to take a long view and a wide view. "What we have to look at is not the local exception, nor the temporary reaction, but the broad field as far as we can see it, the general movement as far as we can trace it;" and taking that view, it seems to him that the world is really growing better; "not in every eddy, but in the main current of its life; not in a straight line, but with a winding course; not in every respect, but in at least two of the three main points of goodness."

To illustrate the growth of justice, he cites the fact that in Shakespeare's time a woman was looked upon as a mere piece of property. She belonged to her husband; he could beat her with impunity; he could deprive her of the guardianship of her children; the very presents that he gave her were still his property, for she could hold nothing in her own right. But all that has been changed; woman today is a person in the light of the law; she can hold property for herself, and can share equally with her husband in the guardianship of her children. The wife-beater is now punished as a criminal. "Surely," says our author, "it is an immense gain in justice that woman should be treated as a human being." He holds that not only is woman rising among those nations that lead the march of civilization, but that even in Mohammedan and in heathen countries her cause is gaining ground.

In the same way he interprets the laws that protect the young against cruelty, oppression, and injustice, citing the Factory Act of 1833 and the Mines and Collieries Act of 1842 in England as examples of a steadily-increasing effort since that time to diminish and prevent the

degradation of the race by the enslavement of childhood to labor. Moreover, it is now regarded as unjust to deal with young delinquents as if they were old and hardened criminals. "No more herding of children ten and twelve years old in the common jail! Juvenile courts and probation officers, asylums and reformatories; an intelligent and systematic effort to reclaim the young life before it has fallen into hopeless bondage to crime; this is the spirit of the civilized legislation of today. In 1903 no less than ten of the American states enacted special statutes with this end in view."

The abolition of ancient and medieval methods of judicial torture—such as the rack and the thumb-screw—and the abandonment of brutal and degrading methods of execution are also mentioned: Criminals are no longer impaled, crucified, disemboweled, or buried alive; and capital punishment, which was formerly inflicted for stealing and for forgery, is now confined to the two great crimes of murder and treason. Some things that were once punishable are no longer prosecuted, such as heresy, witchcraft, religious non-conformity; and, on the other hand, new offenses have been created that were formerly ignored, such as the adulteration of foods, gambling, the violation of laws in restraint of the liquor traffic, selling cigarettes to children, tapping electric wires, disfiguring the landscape with advertisements or printing them on the American flag, making combinations in restraint of trade, sleeping in a public bakery, spitting on the floor of a street-car. "A large part of what appears to be the increase of crime in recent years (according to statistics), is due to this new definition of misdemeanors. * * *

Another part comes from the greater efficiency in the execution of the laws and the greater completeness in the tabulation of reports. * * * Pike's History of Crime in England estimates that in the fourteenth century murders were at least sixteen times as frequent as in our own day."

The learned doctor also refers to the abolition of the slave trade, the establishment of international law, the granting of copyrights to foreign authors, and the purchase, by the United States government, of the lands owned by the Spanish friars in the Philippines, instead of the confiscation of those lands, which would have been the rule a hundred years ago. These and other acts are cited as evidences that the spirit of justice is growing among men and nations.

In regard to the increase of kindness in the human race, he thinks that the evidence is even more clear and strong. "There are more people in the world who love mercy, and they are having better success in making their spirit prevail. More is being done today to prevent and mitigate human suffering, to shelter and protect the weak and helpless, to minister wisely to the sick and wounded in body and in mind, than ever before in the history of mankind." The work begun by John Howard a hundred and thirty years ago, which has done so much to cleanse away the shame of a cruel, filthy and irrational prison system, is given prominent mention. Our author affirms that since the middle of the nineteenth century charity has grown twice as fast as wealth in England, and three times as fast in France. In the United States the amount of the larger gifts (\$5,000 or more) rose from \$29,-

000,000 in 1893 to \$107,000,000 in 1901. And "with all this increase of money comes an equal increase of care and thought in regard to the best way of using it for the real benefit of mankind. Reckless almsgiving is recognized as an amiable but idiotic form of self-indulgence. The penny dropped into the beggar's hat gives place to an inquiry into the beggar's condition. *

* * * * * Schools of philanthropy are established to study and teach the economy of generosity. Asylums are investigated and supervised. Relief funds are intrusted to responsible committees, who keep books and render accounts."

Upon the broad theme of international mercy, the doctor states that since the days of Abraham there have been three hundred and fifty great famines in various parts of the world, but, he asks, who ever heard, before the nineteenth century began, of any of the hungry nations receiving help from the outside? "Now, within a week after the distress is known, money, food, and help of all kinds begin to flow in from all quarters of the globe." The Hague tribunal is referred to as an effort to get rid of the hell of war, or at least to mitigate its horrors and torments, and comparison is made between modern and ancient methods of conducting war. "Let any man," he says, "read the story of the siege and sack of a town in Holland by the Spanish soldiers, as it is given in Motley's 'Dutch Republic,' and compare it with the story of the capture of Paris in 1870, or even the taking of Peking in 1900, and he will understand that war itself has felt the restraining touch of mercy." "Not one of the great nations of

the world today would dare to proclaim a war in the name of Religion."

Our author then comes to the third factor of real betterment—self restraint. In justice and kindness, the world, he believes, is becoming better, but in the matter of self restraint, the willingness to sacrifice one's own passion and pleasure for the good of others, he says:

"Here, I confess, my guessing is confused and troubled. There was a vast improvement from the fourteenth to the nineteenth century, but whether the twentieth century is carrying on the advance seems uncertain. * * * The theory of individual liberty threatens to assert itself in dangerous forms. Literature and art are throwing their enchantments around the old lie that life's highest value is found in moments of intense self-gratification. Speed is glorified regardless of direction; strength is worshiped at the expense of reason. Success is deified as the power to do what one likes. Gilding covers a multitude of sins. On the one hand, we have a so-called 'upper class' which says: the world was made to amuse me; nothing else matters. On the other hand we have an apparent increase of the criminal class, which lives at war with the social order. Corporations and labor unions engage in a struggle so fierce that the rights and interests of the community are forgotten by both parties. In our own country, lynching—which is organized murder for unproved offenses—grows more common. Divorces increase to 60,000 in one year; and there is an epidemic of shocking accidents and disasters, greater than any hitherto recorded, and due, apparently, to the spirit of unrestraint and recklessness which is sweeping furiously in its motor car along the highways of modern life.

"Is this selfish and headlong spirit growing? Will it continue to accelerate the pace at which men live, and diminish the control by which they are guided? Will it weaken more and more the bonds of reverence and mutual consideration and household fidelity and civic virtue, until the states which have been civilized by the sanctions of love and the convic-

tions of duty are whirled backward by the passion of self-indulgence into the barbarism of luxurious pleasure or the anarchy of social strife?"

He concludes that it is neither brave nor wise to give these troublesome questions an answer of despair. Two are stronger than one, and if the world has grown more just and more kind, we can reasonably trust that in the long run it will improve in the matter of self-restraint, and the selfish, reckless spirit will be overcome.

This seems to me a very intelligent and comprehensive view. I thought of it while President Smith was speaking yesterday, when he declared that his motive for presenting the Word of Wisdom was the fact that it was more neglected than any other revelation which God had given to this people. Right in line, you see, with the argument of this learned man, that in the matter of self-restraint there is a laxity, even among those who are otherwise just and kind—not just, not kind to themselves, however. And in this spirit of self-indulgence, this unwillingness to curb and control the passions, there lurks a danger that threatens the disruption of society. It behooves every good man and every good woman to stand in a solid phalanx against any tendency that imperils the happiness of the human race and nullifies in any degree, the good that is being done in the interests of temperance, virtue and philanthropy.

One more thought and I will conclude. I wish to recur to a question propounded by Dr. Van Dyke in the fore part of his interesting essay: "Who can measure, in the abstract, the comparative strength of the good and evil forces? Who can

tell, beforehand, which way the tug of war must go?"

I can, and you can; every soul illumined by the Holy Ghost can tell what will be the inevitable outcome. If God and Satan are pulling against each other, what will happen must be plain to every reverent, thoughtful mind. The issue is not in doubt. God will not be mocked; Omnipotence will not be defeated. While He allows the agency of man and the agency of Satan their full play, never at any time has He given to man or to Satan the power to destroy His work or prevent the fulfillment of His predestined purpose. Strength will prevail over weakness. Truth will triumph over error. No matter what trials and persecutions the cause of Christ may have to undergo before its victory is assured, the final outcome will be glorious. Christ will complete His work; the righteous will be saved; the wicked, damned; and the world will attain perfection.

"Truth forever on the scaffold;
Wrong forever on the throne;
Yet that scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own."

PRESIDENT JOSEPH F. SMITH.

Gratifying evidences of faith of the Saints.—Blessings invoked on those devoted to God's work.

We feel to give to God praise and gratitude from our hearts for the manifest interest shown by you, the Latter-day Saints, the people of the Church of Jesus Christ of Latter-day Saints, in this semi-annual

conference. During the inclement weather of yesterday this building was filled to overflowing, and overflow meetings were held in the Assembly Hall and in the Barratt Hall, and the Spirit of the Lord was enjoyed richly by all who heard. We thank you and the Lord will bless you, my brethren and sisters, for your devotion to His cause, for your love for His truth, for your union and fellowship toward those who are called to labor in your midst and to preside over you in the various organizations of the Church. I feel in my heart to say not only God bless you, but as I may exercise my own right as a witness of the Lord Jesus and as an apostle of Jesus Christ, I bless you with all my soul, because you love the truth, and you manifest it. There is nothing in God's world that draws men and women so near to my heart as that they love the truth and that they love God, that they love the cause of Zion and are devoted to the interests of the Church. This endears men and women to my heart; I love them when they love this work and

when they show their interest in it. It lifts my soul to heaven and fills it with joy unspeakable.

God bless you in your bodies, in your minds, in your labors, in your homes, in all your positions and, above all things, pour out upon you His Spirit that you may rejoice more and more abundantly in God's glorious work that He is inaugurating in the world in the latter day. Peace be to you and all that pertains to you and to the kingdom of God, is my prayer, in the name of Jesus. Amen.

The choir and congregation sang the hymn:

The Spirit of God like a fire is burning!
The latter-day glory begins to come forth;
The visions and blessings of old are returning,
And angels are coming to visit the earth.

Benediction was pronounced by Elder Seymour B. Young.

Conference adjourned until 10 a. m., Tuesday, Oct. 6th.

THIRD DAY.

Tuesday, Oct. 6th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn :

Redeemer of Israel, our only delight,
On whom for a blessing we call,
Our shadow by day, and our pillar by
night,
Our King, our Deliv'rer, our all!

Prayer was offered by Elder German E. Ellsworth.

The choir and congregation sang the hymn :

For the strength of the hills we bless
Thee,
Our God, our fathers' God;
Thou hast made Thy children mighty,
By the touch of the mountain sod.

ELDER JOHN G. M'QUARRIE.

(Late President Eastern States Mission.)

In traveling through this uneven country of ours, whenever we reach any summits in the road, whether they be high or low, we instinctively stop to take our bearings; we want to determine where we are and what progress we have made, and allow our eyes to look as far as possible along the path or road that we are following. There is a striking analogy between such movements and our movements upon this mysterious current we call "time." There are periods in the lives of individuals, also of communities and organizations, when

they instinctively stop to take their bearings, and try to determine what course they are taking, which way they are moving, and what progress they have made.

Only a short time ago, as a people, we were standing upon the summit of a century, reckoning time from the birth of our Prophet, Seer and Revelator, and the organizer of the Church in this last great dispensation. Standing upon that summit, it is probable that no line of history, from the creation to the present, affords such a splendid view or such a grand chain of important events, that stretches from the White Mountains of Vermont to the shores of the Great Salt Lake; also, when we turn to observe the stream of life and truth, and knowledge, that has been flowing in upon us, beaming upon the world, there is nothing in all the history of revelation to compare with it. In no particular period of the world has there been such a rapid increase of knowledge and intelligence and power; and there have been many important events, revelations, manifestations of the presence and power of God which even exceed that of the transfiguration, for in this dispensation, both the Father and the Son appeared to introduce this great "marvelous work and a wonder," with which we have the honor and the privilege of being connected or united.

I was reading an article written by one of the faculty of the Columbia College, in relation to the teach-

ing of theology in the schools. He felt that we really needed and must have some kind of religion, some kind of ethical and moral teaching, but the problem that seemed to confront them was this, not only the wide diversity of opinions between the Jew and the Christian, and between the various sects of Christianity, but the question was whether they had any real underlying principles of theology that they might make coherent with the principles of science, and whether they were prepared, at this time, to submit to a careful and thorough analysis the principles of religion, the dogmas that were being taught, and whether they would stand the same critical examination that other principles of truth might stand. In submitting and bringing these in contact with each other, there was the question as to whether it would really develop or shatter the faith of the students whose minds they were trying to instill with a love of God and belief in a divine Creator. When I read this I thought, how grateful we should be, as Latter-day Saints, that we have had revealed unto us principles of truth which are coherent with all other principles of truth, and that they will readily fit in with any knowledge that may be revealed to us, either from the heavens above or from the earth beneath—anything that we can gain from astronomy or from geology or from any of the other manifestations of God's creation; we may be assured that they will not run counter to the divine ethical and moral truths and principles which He has revealed unto us.

In a summary published in one of our scientific journals, this statement was made, that perhaps the greatest discovery of the nineteenth century, after summing up all, was

that there is no place, space, or condition that is beyond the imperial dominion of law. This is only a rather faint way, or another way, of expressing the information received in a revelation given through Joseph Smith, to the effect that there is no space without a kingdom, and no kingdom without space, no kingdom without law; and that all things were created, controlled and developed in harmony with law; and also that there was a law irrevocably decreed in heaven upon which every blessing was predicated. If this little bit of information had been understood by the teachers of philosophy and theology, down through the centuries, what a wonderful difference it would have made in the establishment of truth in the world.

The theory of Darwin, in relation to evolution, has perhaps destroyed the faith of more people than anything else; it seemed to run so directly counter to the interpretation placed upon the Scriptures, by those at least whose business seemed to be to interpret these Scriptures. But a short time before Darwin, and Huxley, and Spencer marshaled their arguments and hurled them against what was then considered to be the battlements of divine truth, we received a revelation, through the Prophet, in relation to the problem and mystery of life. In this revelation the statement was made that the principle of life was not created but always and eternally existed, like the principles of chemistry and other eternal laws or principles of power. A great French scientist, in an article lately published, said that the Darwin theory was built up without one single example to prove it, that there was not one individual example where one species had really been changed

into another. He concludes his article with a statement like this, that we cannot successfully resist any hypothesis in relation to the origin of living things, but it is only a step in advance to conclude that life in itself existed separate and apart from this earth, and anterior to our world, and, like the principles of chemistry and other things, that it probably always existed. I felt grateful that I might receive, even in my Sunday school teaching, a true knowledge of the origin and purpose of life, without having, perhaps, to reach it through all these difficult and uncertain methods.

I know that through their theories they have discovered a great many truths, but how much better it would have been if they could have started, at first, from a true hypothesis in relation to this great law, or these rules which have been revealed to us for the preservation, the development and the purification of our carnal tabernacles, these temples which have been created and given to us, which we must cleanse and purify that they may become fit places to be inhabited by the Spirit of God. I say these "rules" that have been given, by which I mean the requirements which have been given to us in what we sum up and call the Word of Wisdom. How we ought to appreciate this law, these rules; and just at this particular time when, practically, the whole professional and scientific world are coming to understand and see the beauty, power, and virtue in these suggestions. How contemptible, as a people, we would be if we failed to glorify them in our actions before we would allow ourselves to be coerced into a kind of obedience to them, through the strong arm of the civil law. It has been my ex-

perience and my privilege to recommend a great many of our returned missionaries for positions that they have desired to fill. In applying to the companies that furnish securities, some of the great eastern security companies, they have had to have a reference in relation to their integrity, their character, and their habits. In receiving letters from these security companies, almost invariably the questions have been asked: Are they users of tobacco? Do they indulge in strong drink? Have you ever seen them under the influence of liquor? When young men go to apply for positions, that is, positions of trust or importance, some of our great railroad companies, and other great corporations of the United States and of other nations, these questions are asked, and they look carefully into these things to know whether the young men are users of tobacco, and whether or not they ever indulge in strong drink; and they regard as much stronger and brighter, and more useful, the young men or the young women who have kept themselves free and clean from these things.

I was remarkably impressed with an incident that happened in the State of New York, at a time when a crime had been committed, when a renegade son of one of our leading families had committed an overt act, which brought down upon us the indignation of the whole population of that great city; and I wondered whether the lynch law would not be administered to us. This occurred on Friday night, and upon Saturday morning all the papers in the city were ablaze with this news, which was extremely sad and disappointing to us; and upon Sunday morning the reporters of practical-

ly every paper in the city flocked into our meeting, expecting to report something startling and peculiar of the emissaries of this "occult or mysterious religion." Of course, we welcomed them to our meeting and talked pleasantly with them, and we told them we were glad to have our faith, our principles, and our lives advertised to the world. When the account came out next morning, instead of what some of us expected—a fierce arraignment—they said that, to their surprise, instead of meeting a lot of peculiar, long-bearded, mysterious-looking men, they met a company of young men who looked like college graduates; and they said, further, "these missionaries have that clear look which indicates clean living." I thought, this is really the way to glorify our Father in Heaven; and if we will observe these laws, and if we will incorporate into our lives these divine principles of truth, we need not fear for our reputation; we will carry upon our faces, upon our countenances, the testimony of our lives, and we will reflect there the glory of our Father in Heaven. To me, it becomes our bounden duty to do these things, especially in view of the great claims that we make and the sacred name that we bear—that of members of the Church of Jesus Christ of Latter-day Saints. May the Lord help us to do this, I ask in Jesus' name. Amen.

ELDER BEN E. RICH.

(President of Eastern States Mission.)

I feel, my brethren and sisters, that no one needs the prayers of the people of God more than I do, in

occupying this position, this morning. It has pleased the authorities of the Church, and, I believe, it has pleased my heavenly Father—because I believe the authorities of the Church act under the inspiration of God—to transfer me from my old field of labor, in the Southern States Mission, to the field recently vacated by Brother McQuarrie, who has just spoken to you. I believe I will find a great deal of happiness, pleasure and satisfaction in doing missionary work in that historic country. I said, in the Assembly Hall yesterday, that to me it is sacred ground, on account of the marvelous things which our Father in heaven has accomplished in that part of our country. I called attention to the fact that it was there the boy prophet went out into the woods and prayed for light and knowledge, and did not call upon the Lord in vain. It was there the angel Moroni appeared to the prophet, and delivered to him the sacred records containing the history, both religious and civil, of one-half of the world. It was there this prophet and his brother, the patriarch, were born. It was there the Church was organized, and where the Lord raised up three men to bear witness unto all the world that they had beheld the plates, had seen the angel, and heard the voice of God bearing record of the truthfulness of the Book of Mormon. It was there that the priesthood of God was restored, and that John the Baptist came and gave authority to lead mankind into the waters of baptism. There, also, Peter, James and John came and restored the holy apostleship. Not only that, but, as I said yesterday, it was in that section of the country that God caused the Government of

the United States to be formed. That was the work of God just as well as the restoration of the Gospel.

There is no church organized upon the face of the earth today whose members have such religious devotion to the Government of the United States as have the Latter-day Saints, because we believe in the statements I have made. We believe an angel was sent to earth, that he delivered a record unto a young man raised up by the Lord, and gave him the power and authority to translate that record into the English language, which gave to the world the history of prophets who had lived upon the earth centuries ago, and who had been brought by the power of God from the tower of Babel and afterwards from Jerusalem. God had shown to one of their prophets, as he took him up on the top of a high mountain, what would take place in the future; just as the angel of the Lord said to an apostle of Jesus Christ, on the other hemisphere. "Come up hither, John, and I will show you things which must be hereafter." So it was with Nephi, when he was taken up on the mountain, and the visions of the future were opened to him. This book, given to us by the power of God, relates the vision, or an abridgement of the vision that God gave to that prophet. As He parted the curtain of time and permitted him to look into the future, he saw the power of God resting upon Columbus, moving upon him to cross the mighty waters and visit the land upon which were dwelling a remnant of His people. God showed him in vision how others would cross that water, and how, eventually, the Spirit of God would move upon

them and cause them to break loose from their mother country. And in that vision it was revealed to the prophet that, in the war between the people who had gathered upon this sacred land, and the people of their mother country, the power of God was with the people here in organizing an independent government upon the land of Zion. We believe, as part of our religion, that the contents of this book came from God, and, therefore, that the organization of the government of the United States was accomplished by the power of God is also a part of the "Mormon" faith, and they cannot be untrue to it. They do more than any other church upon the face of the earth for the United States government; they are making many sacrifices to keep an army of two thousand young men out in all the civilized nations of the earth, trying to convert men of every government upon the earth to believe in the divinity and sacredness of the Book of Mormon, and therefore to believe that there is an earthly government upon the face of the earth that God Himself had a hand in organizing. No man is baptized into the "Mormon" church, whether it be in the United States, England, Germany, or any other country, who does not accept as a part of that faith these truths that I have uttered concerning the government of the United States. This is the reason that we love the government. This is the reason that our aged President, a few years ago, one who has now passed behind the vale, when the government stood face to face with war with Spain the venerable Prophet of God advised the youth of Israel to stand for the flag, and offer their lives in defense of the government

of the United States. It was on account of this portion of their faith, this portion of their religion, that when they were driven from the confines of the United States, they clung close to and cherished the banner representing the government, and brought it with them to what was then a part of Mexico.

It is too late in the day for people to organize themselves into a party on the false basis that the Church of Jesus Christ of Latter-day Saints is antagonistic to the government of the United States; and it is also too late in the day for them to taunt us by saying that we dare not disobey the men who stand at the head of the Church. I want to place myself on record that I have never heard a particle of counsel coming from a man who has stood at the head of the Church, that is not just and right. It is always good and safe counsel; and every individual who has membership in the Church can look the enemies of these men in the face and say: Yes, I stand solidly for our leaders in every way, shape and manner, and I propose to have my children do so, for in standing by them I find more safety than with those who fling vilifications at them. It is true that we may have a testimony of the Gospel today and, by our own acts, we may lose it tomorrow, but as long as we cling to the light, we will vote not only twice a year, but three hundred and sixty-five days in the year to sustain the men who stand at the head of the Church. I said yesterday that their enemies are the enemies of this people. What their enemies would do to them, they would do to you, if they had the power; and that has been demonstrated.

I do not know whether I am

treading upon dangerous and forbidden ground or not; no one has warned me. I remember the time when Brother Roberts was elected to a political office on the Democratic ticket. There were members of this Church who went from one end of the state to the other trying to defeat him—I was one of that number; that may be the reason he was elected—but when the enemies of this people got ready for the attack it was not on B. H. Roberts, it turned upon the Church. The fight ended in the House of Representatives of the United States. So it was when the Republican party elected Senator Smoot; the fight was not on him, it was on you just as much as it was on him.

God has restored His Priesthood to the earth. Sometimes the evil one selects one man and sometimes another, but always he demonstrates that it is the Priesthood of Almighty God he is fighting. Probably I feel this keenly because I am kept out in the missionary field free from political strife, not mingling in your political quarrels. As long as a young man does his duty in the missionary field, he prays with all earnestness for the prophets, seers and revelators who stand at the head of the Church.

I have heard men, sons of prominent men in the Church, bear solemn testimonies that they knew Joseph Smith was a prophet of God; I have heard them give counsel and advice to young men in the missionary field, whom they incidentally met, counseling them, by the spirit they then possessed, to stand by the authorities of the Church. Then I have seen them, when their fathers—who seemed to be the anchors of their faith—passed to the other side, turn, with

all the hideousness of a rattlesnake, against the very men that they pretended to support before. I have often wondered whether, if their fathers had continued to live, they would have continued to bear the former testimony. Perhaps it is good to take men's fathers away from them, at times, so the children can exercise their own free agency, that God may know how a man is for himself.

There is not a young man in this audience but has the right, if he lives for it, to know that Joseph Smith is a prophet of God, to know that this work is true, just as well as these brethren on the stand. God is no respecter of persons. I do not bear testimony to the truthfulness of the work of God because some of these authorities or all of them bear that testimony. I knew it before I ever saw a majority of these brethren; I know it as well as they know it, and that is the privilege of every member of this Church. When God does give us that testimony, and we are living under the influence of the Spirit that comes from on high, we will sustain the men who are at the head of the Church, with our lives, if necessary; and we would be anxious for all the world to know that we sustain them, and that we are willing to stand between them and danger, because of the position they occupy. This is where I hope every man and every woman in this Church stands.

I pray that God may give you the light and influence of His Holy Spirit that you may receive a testimony of the Gospel, that you may know the object God had in placing you here upon this earth. This was not the beginning of your lives.

I have heard it said, often, that man is a dual being—I say, he is a trinity. Man is a representative of the Father, Son and Holy Ghost. When a human body comes into the world, there is a light from another sphere placed within it. The spirit that God places within this tabernacle was not created in this sphere, it was created yonder, in the presence of our Father and our Mother in heaven. When that spirit tabernacle was born unto them, there was a light, there was an intelligence placed within it that existed from everlasting. So that man was created in the image of God, and, like unto God, he is from everlasting to everlasting, and is thus a representative of the Trinity in heaven. Try to live under the influence of that Spirit which comes from Them, and be true to the covenants that you have made with God. Remember the words of the Prophet Joseph, that, in all your floundering be careful to stand by the brethren whom God has given to us as prophets, seers and revelators; whether it pleases the world, or not, it will please God. May His blessings be upon you, in the name of Jesus. Amen.

Prof. John J. McClellan rendered a beautiful artistic arrangement of "Home, sweet home," on the grand organ.

ELDER CHARLES A. CALLIS.

(President of Southern States Mission.)

I pray you, my brethren and sisters, that I may have the benefit of your faith and prayers while I speak unto you. The sole desire of my heart is to say those things that

it would please the Lord to have me tell you.

As I listened to the instructions of the servants of God, yesterday and throughout this conference, I felt in my soul that it was a blessed privilege to enjoy the presence and counsels of the general authorities of the Church. As we have been told, we have been reprov'd for things we were guilty of; yet it is said that the rebuke of a friend is just, "but the kisses of an enemy are deceitful." One of the ancient prophets, in lamenting the downfall of Israel, stated as one of the reasons for the decline of his glory and the blessings of the Lord being taken from him was that he could not receive correction. The instructions that have been imparted unto us this day will make for righteousness in our lives; and I for one—and I know that we all feel likewise—feel to accept these instructions in the spirit in which they were given, and demonstrate unto the Lord that we love His servants and show our appreciation of their counsels by living up to the principles of the Gospel, which they teach us from time to time.

We bring you cheering news from the mission field. Your sons are bearing aloft the royal standard of the Gospel in a creditable manner. People marvel at the influence which these young men wield, but they forget that a life of unselfishness and love and devotion to duty not only strengthens us with our people, but magnifies us in the eyes of those who are not of our faith, and in building up each other, we are only building up ourselves. One of the reasons for the strength of this Gospel, and for the influence which your sons wield in the mission field is this: they speak under

the power of the Holy Ghost, and the power of the Holy Ghost carries their words, their instructions unto the hearts of the children of men. One of the reasons for the decay of religious thought in the world today is that men are teaching solely by the learning of men; they are not relying upon the power and influence of the Holy Ghost. The prophet has said: "To be learned is good, if you obey the counsels of God;" but, my brethren and sisters, when it comes to a choice between the two, when it comes to that which makes most for righteousness, personal goodness will count more in the battle of life and in the building up of our fellow man, in the development of character, than will mere intellectual knowledge.

The very power of this people lies in the fact that they are obedient to God, and to be obedient is to please Him, and not to debase themselves. I am sure that the Latter-day Saints feel this way today, and that from their hearts they can exclaim with the Apostle Paul, "I am not ashamed of the Gospel of Christ, because it is the power of God unto salvation, unto every one that believeth." Now we discover the reason for the opposition to this system of religion called Mormonism; it is because it is the power of God unto salvation; it is because the principles of this Gospel are making headway in the world. The Gospel is making substantial progress in the nations of the earth; go where you will, the light of the Gospel is spreading, and the principles are not so new and strange to the world as they were three or four decades ago. You talk to men about the principle of revelation; they are beginning to believe in that principle, and men are no

longer scoffing at the Prophet Joseph Smith—that is, men of understanding, men with unbiased minds, men who do not read the history of “Mormonism” with their prejudices, but read it with their eyes; these men with liberality of thought are beginning to see in the Prophet Joseph Smith a man of God, a prophet of Israel who enunciated and taught these glorious saving principles to all the world for the salvation of mankind.

The Lord has said that some men shall see signs, but not unto salvation. The greatness of this work is apparent to fairminded men, while others are fighting the work, because their minds are prejudiced, and they do not discern its glory, virtue, and power. When Jesus called Lazarus from the grave there were men who marveled at that miracle and believed in Christ; and there were also men who, filled with envy and hate, straightway went unto the Scribes and Pharisees and prejudiced them still more against the Son of God. When the Savior healed the blind man, and restored his sight, he who was blind was summoned before the Jewish tribunal. They tried to make him believe that Jesus was a sinner, that his sight had not been restored by the power of God. This excited marvel and wonder in the mind of the man who had been afflicted, and he said: It is a marvel to me that you men, who are steeped in the knowledge of the Scripture, who are learned according to the laws of your church, it is a marvel to me that you can not see that this was done by the power of God. So it is with us today; it is a marvel unto us, or to many of us, that men seeing the greatness of this work do not discern its virtue, its beauty,

and the only motive it has, which is the uplifting and the benefit of mankind; because, God being our witness, our hearts are filled with love for the children of men and duty to God, and this creates in us a love for our fellow creatures.

Well, my brethren and sisters, we know in our lives this Gospel has been the power of God unto salvation. When the Lord was born, when that heavenly song was sung, when that message of good will was given to the earth, “Peace on earth and good will to man,” it was met by persecution; it was answered by hate; it was replied to with murder. What was there in that innocent babe of Bethlehem to excite the envy and hate of the world? It had not wealth; it had not high earthly station; it was born amid humble surroundings; but the adversary recognized in that babe the Messiah, the being who had come to earth with the Gospel, which is the power of God unto salvation. The adversary well knew that all the obsolete forms of religion that the Jews had, did not make for righteousness or bring men and women to a knowledge of God. History repeats itself; the centuries went by; the religious world was in a state of confusion, when the boy prophet Joseph Smith declared to the world that he had seen the Father and the Son. He but delivered to the world a message of peace, yet that message was met with persecution, and with hatred, and with murder. What was there in the boy prophet that should call forth this envy and hate and murder? He was not wealthy; he was not of distinguished parentage, as the world goes; he did not wear soft clothing; he was born amid humble surroundings, but Satan

saw in that boy the messenger of God through whom should be restored to the earth the Gospel which is the power of God unto salvation. So it is today, that is the reason for the persecution and the hatred that are being visited upon the Latter-day Saints. It is not because we strive for political gratification or for political honors, but we are the people of God, we have the Gospel of the Son of God, and our mission is definite, we have an object in view, and this object makes us strong, even the object of preparing the world for the glorious second coming of the Redeemer. To this our mission we will be true, and though men persecute us we will pursue the even tenor of our ways, and preach the Gospel of love.

You remember reading that when the Grecian nation was in danger of invasion, two statesmen were discussing the best means of repelling the invader, and one of the statesmen could not meet the logic of the other with logic; he grew angry and went to strike his opponent, but the latter said: "Strike if you will, but listen." We say to the world, if you must persecute us, we will accept it in the spirit of Christ. Strike, if you must, but listen—listen to our message, for it is important to you, it is the Gospel of the Lord Jesus Christ. Brethren and sisters, the schooling we are receiving, the arduous labors we are performing are good for the Latter-day Saints. The poet said:

"This is a scene of combat—not of rest;
Man's life is a laborious one at best;
On this side of death, his labors never
cease,
His joys are joys of conquest—not of
peace."

Every Latter-day Saint can preach the Gospel. It is not given to everybody to go out into the mission field, but it is given to us all to pay our tithes and our offerings, that houses may be built to the worship of God, and, as the Lord has said, if we labor all the days of our lives and bring but one soul unto the knowledge of Christ, how great shall be our joy with that soul in the kingdom of our God. So you, my brethren and sisters, who are not on the "firing line," you can live good true lives at home. By paying your tithes you are assisting in erecting meeting houses in the world as well as in Zion, and in those places of worship men and women will meet and they will listen to the Gospel of the Redeemer. Their souls will be turned unto God, and in the day that we shall be rewarded for the deeds done in the body, you people whose money has been expended in building these houses, you shall have joy with the souls of men who have been saved by reason of your generosity in giving of your means to build up the kingdom of God.

I pray that the light of the Gospel of Christ may spread throughout the earth, as the good old hymn says:

"Thy swift messengers are treading
The high courts where princes dwell,
And thy glorious light is spreading;
Zion prospers, all is well."

May Zion continue to prosper; may the Gospel continue to spread, until every son and daughter of God basks in the sunlight of everlasting truth, is my prayer, in the name of Jesus. Amen.

ELDER DAVID O. M'KAY.

Work more effective than words.—Nobility of true manhood and womanhood.—Defenders of truth and doers of duty.—Vile literature and poisonous journalism condemned.

"The world wants men, true men,
Who cannot be bought or sold;
Men who will scorn to violate truth—
Genuine gold."

Last Sunday afternoon, ten thousand voices declared, as one, in favor of prohibitory laws against the saloon traffic and against the violation of the Sabbath day. I thought, after the vote was taken, and several times since, that is the easiest part of the work; it was easy to say "aye" to the resolution, but what is wanted now are men, true men, who cannot be bought or sold, who scorn to violate truth—genuine gold.

In ancient Israel, fifty thousand soldiers, under Zebulon, one day came to David. It is said that they knew the ways of war, that they could wield the bow and the arrow, and that "they could all keep rank, and were not of double heart."

Can all the ten thousand, and the 250,000, or more, represented by that ten thousand, all keep rank and be not of double heart? It is work that will count in this state. It is not the "aye" alone. "Aye," "aye" will not do it; work, work, will do it. "It is not every one that sayeth Lord, Lord, that shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

We want men. There is nothing in life so admirable as true manhood; there is nothing so sacred as true womanhood. Manhood! Oh, what that means—to be a man, to be worthy of the honor that Antony

gave to Brutus, when he pointed and said: "This was the noblest Roman of them all: all the conspirators, save only he, did that they did in envy of great Caesar; he only, in a general honest thought and common good to all, made one of them. His life was gentle, and the elements so mixed in him that Nature could stand up and say to all the world: 'This was a man.'" Wordsworth's heart leaped up when he beheld a rainbow in the sky. Burns' heart wept when his plowshare overturned a daisy. Tennyson could pluck the flower from the "crannied wall," and see, if he could read in it the mystery, "all that God and man is." All these, and other great men, have shown to us, in the works of nature, the handiwork of God. Shakespeare could "find tongues in trees, books in the running brooks, sermons in stones, and good in everything." All, I say, are expressions of goodness, and praises to God invite; but the glory of creation, "the beauty of the world," says Shakespeare, "the paragon of animals," is *man*. "An honest man is the noblest work of God." We delight in associating with true men; it is good to be in their presence. "They are living light fountains," says Carlyle, "which it is good and pleasant to be near." I often think that it is easy to be honest; and to be honest means that we are in harmony with divine law, that we are in keeping with the noblest work of God.

A dishonest man brings only misery into the world. Look at Judas—oh, what that man brought upon himself by not being true. He associated with his Lord and heard the divine truths from his Master's lips. It may be that once he felt, in his heart, the truth; but he let out-

side influences come upon him. He let his appetite for greed lead him into dishonesty. Following that prompting he opposed the works of the Master, found fault with conditions around him. Six days before the passover, Mary, out of the great love in her heart, anointed Jesus. Who is it that finds fault? Not an honest man whose heart was in the truth; but the Judas, and even in his fault-finding you detect the lie: "Why was not this ointment sold for so much money, that we might give it to the poor?" Oh, dissembler! Oh hypocrite! Not that he wanted the money for the poor, "but," says one of his companions, "because he was a thief and kept the bag." He sat at meat with his Lord, near his Master's side, there in the presence of the Divine Man, pretending to be one with Him in friendship—not only friendship but discipleship; not only that, but a disciple in whom had been placed trust. There at the table, eating bread by the side of his Master, he was still untrue and had already bargained to betray his Lord into the hands of His enemies. Later he passed out from Christ's presence, out into the darkness; oh, God pity the man who so leaves the light! Pity Judas that night, when he left the radiance of that room, the company of discipleship and the divine presence of the Lord; when he passed out into the darkness to give expression, not to his better self, but to the dishonesty within him, responding to the appeals of a morbid appetite, of a dishonest soul. Then came the culminating act of hypocrisy and deceit, when he implanted the kiss upon his Master and said: "Hail, Lord." It is not with such a man that you feel inspired; it is not in

his presence that you feel illumined. Follow him to his death, and the feeling of pity and compassion for him is intensified when you see his sad end.

Compare his life with that of James, the brother of the Lord, or even James, the brother of John. We do not know much about them, but they were both true men. But the one who wrote his epistle, probably also gave the decision on circumcision, a man who was true under all conditions. He was a Jew, born with the prejudices of the Jews against the Gentiles. Yet, when the light came to his soul that Christ's truths were for all the world, his old traditions had to be swept aside, and he stood there in the face of his countrymen and declared the truth, which God had revealed to him, that the Gospel was for all. Follow that man from there on in his just acts, the few we know, and see how he commanded the respect, even of his enemies. Why? Because he was true to his Lord; he was true to that which he knew to be right. When he had occasion, a few years before his death, to rebuke dishonesty, to call the attention of the people to evils that existed, and admonish them to be true to the Gospel of Christ, he speaks such words as these:

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed.

For let not that man think that he shall receive any thing of the Lord.

A double-minded man is unstable in all his ways."

Then again:

Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

Doth a fountain send forth at the same place sweet water and bitter?

Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.

But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

The man who is true to his manhood will not lie against the truth. We are told that we can crucify the Lord afresh. If that be true, we can *betray* the Lord afresh. There is that within every man which is divine, a divinity within every man's soul. It can not die. God renews it, inspires it, works to keep it alive. The man who will be true to the divine within, is true to his Lord, and is true to his fellowmen. The man who betrays that, the man who is untrue to that which he knows to be right, is wavering, is weakening. God pity him; he may go so far that he will step out of the light, out of that divine presence, and woe be unto him when he does; God help him.

Men and brethren, we have declared to the world that we have the Gospel of Christ, that we are going to stand against vice. That "aye" the other day merely meant this: We have buckled on the armor; we have unsheathed our swords. Now, shall we make the charge? or shall we waver and be driven by the wind and tossed? Shall we forsake this cause, in order to please men? because we desire to give "eye service" rather than *heart service*, because of some political power that is brought to bear upon us? No! We will stand, true to ourselves, true to the divine within us, true to that truth which we have received.

We ought to know that it is not good to have such evil surroundings as saloons in our midst, to draw away our young and lead them into the darkness of misery and despair. Let us be true today; let us act; let us act! After leaving this conference, when we are thrown into the company of men who will try to tempt us, when we are thrown again under the influence of appetites that we have developed, let us, like James, be true to the death. As he stood there on the pinnacle of the temple, and the men, looking upon him then as a just man, said: "Where is the gate to Christ?" he bore his testimony of the Lord Jesus. Even then, historians tell us, they said: "We can't believe him, even though he is just;" and they hurled him down to beat him to death. James' death is inspiring; Judas' death is *death! death!* in its gloomiest form.

All men who have moved the world have been men who would stand true to their conscience—not only James, not only Paul, Peter, and all those ancient apostles, but all other great men in history. I often admire Luther; I cannot help but feel better when I read his words to the assembly at the Diet of Worms, all the Catholic church opposing him, and all the powers of the land staring him in the face. "Confute me by proof of Scripture or by sound argument," said he; "I cannot recant otherwise. It is not safe for a man to do aught against his conscience. Here stand I; I can not do otherwise; God assist me." It was Joseph Smith who, after having a testimony of the Lord Jesus in his bosom, declared to the men who said, "It is from the devil"—ministers who had influence with him before, men whom he respect-

ed as, at least, attempting to teach the word of God—to them he said: "I know I have seen a vision, and God knows that I have." And he was true to this testimony to the last. When he was going to his death, he declared to all the world: "I have a conscience void of offense toward God and all men." Why? Because he had been true to it; he was a man possessing divine manhood, for true manhood is divine; oh, it is glorious. It was that spirit that prompted our leader (President Joseph F. Smith) to say to the world: "I will be true to those who have trusted me; I can not do otherwise." That is the manhood the Latter-day Saint should possess, in defending the truth. That is the manhood that we all need when we go out into our wards and stakes, to inspire young men with that same truth; it is that we need in combating all kinds of error—not only the saloon, not only the tobacco habit, but another condition that is here in our midst, which is just as fatal as the saloon, which is just as poisonous, aye, more poisonous than the tobacco, bad as it is. I refer to the vile literature that is being circulated among the young.

The greatest power in the world today is the press. Think of the thousands, the hundreds of thousands, the millions, that daily are brought into contact with the thoughts that are published to the world. Speaking of this power, Carlyle says:

"I many times say, the writers of newspapers, pamphlets, poems, books, these *are* the real, working, effective church of modern times. Nay, not only our preaching, but even our worship, is not it, too, accomplished by means of printed books? The noble sentiment which a gifted soul has clothed for us in melodious words, which brings mel-

ody into our hearts—is not this essentially, if we will understand it, of the nature of worship? There are many, in all countries, who, in this confused time, have no other method of worship. He who in any way shows us better than we knew before that a lily of the field is beautiful, does he not show it us as an effluence of the fountain of all beauty; as the handwriting made visible there of the great Maker of the Universe? He has sung for us, made us sing with him, a little verse of a sacred psalm. Essentially so, how much more he who sings, who says or in any way brings home to our hearts the noble doings, feelings, darings and endurance of a brother man! He has verily touched our heart as with a live coal from the altar. Perhaps there is no worship more authentic."

Let me digress here a moment to say that the element of greatness all through these men I have named is sincerity, true consistency. A sincere man who sits down at night and pens that which his soul believes to be right, that which his soul tells him will be good for humanity, is exercising a power over the world that is beneficial. We should hail that expression of greatness, of goodness, with thanksgiving. But the insincere man, the man who will sit down at night and distort facts, who will wilfully misrepresent truth, who is a traitor to the divine within him which is calling, nay longing for truth, what shall we say of that man? He is publishing falsehoods to the world, giving poison to young, innocent souls who are longing for truth. Oh, there is no condemnation too strong for the hypocrite, for the betrayer of Christ.. We will not condemn him, but God will, in His justice; He must.

Too much time is taken up by our young people, and by our older ones, too, in reading useless pamphlets, useless books; "It is worse than

useless," says Farrar, in that excellent little work on "Great Books:"

* * * * "to read through the squalid details of every police trial, or the nauseous revelations of divorce courts, or vague political conjectures, or the sensational items of 'the silly season.' There are papers that seem to exist for no other reason than to 'chronicle small beer.' How can we have time to think or leave a margin to our life, if we spend hours every week in dabbling about in what Mr. Lowell called 'the stagnant gooseponds of village gossip.' When the 'mems' and 'items' and 'pars' are full of gossip, scandal, and spite; when they are like the verminiferous dust in which are incubated the germs of envy, hatred, malice, and all uncharitableness—the less we notice them the better. They are undiluted poison to the healthy soul, which loves charity and truth. There is one piece of advice which I would give with intense earnestness to all. It is this: Never be tempted by curiosity to read what you know to be a bad book, or what a very little reading shows you to be a bad book. Bad books, by which I do not mean merely ignorant and misleading books, but those which are prurient and corrupt—are the most fatal emissaries of the devil. They pollute with plague the moral atmosphere of the world."

Men in Israel, it is time that we take a stand against vile literature. It is poisonous to the soul. It is the duty of a parent to put the poison, that is in the house, on the highest shelf, away from that innocent little child who knows not the danger of it. It is the duty of the parent also to keep the boy's mind from becoming polluted with the vile trash that is sometimes scattered—nay, that is daily distributed among us. There is inconsistency in a man's kneeling down with his family in prayer, and asking God to bless the leader of our Church, and then put into the hands of the boy, who was kneeling there, a pa-

per that calls the leader a hypocrite. It ought not to be done; it is poison to the soul.

How can we tell? May be those are the great men who are writing the scurrilous articles, and these whom they attack are not the great men? Some may say: Give the children an opportunity to hear both sides. Yes, that is all well and good; but if a man were to come into your home and say to you that your mother is not a good woman, you would know he lied; wouldn't you? And you wouldn't let your children hear him. If a man came and told you that your brother was dishonest, and you had been with him all your life and knew him to be honest, you would know the man lied. So when they come and tell you the Gospel is a hypocritical doctrine, taught by this organization, when they tell you the men at the head are insincere, you know they lie; and you can take the same firm stand on that, being sincere yourself as you could in regard to your mother and brother. Teach your children, your boys and girls everywhere, to keep away from every bad book and all bad literature, especially that which savors of hatred, or envy, or malice, that which bears upon it the marks of hypocrisy, insincerity, edited by men who have lost their manhood.

"The world wants men, true men,
Who can not be bought or sold,
Men who scorn to violate truth—
Genuine gold."

Now, brethren, it is for us to say whether we will be the Judases or the Jameses, whether we will be true to the divine within us, in observing the word of wisdom, in Sabbath keeping, in giving to our children pure literature—the best

books, so that we can keep their souls free from the polluted atmosphere of poisonous journalism.

May God bless us all, that we may, above all, be true to the divine within us; be men, true men; be noble women, true to motherhood, true to wifehood, true to God; then we shall all be one. If all the world will take that same stand, every man give out only that which he understands to be right, some day we must all come to the truth; sincerity of life will bring all men to the truth, eventually. God hasten the day, I ask in the name of Jesus Christ. Amen.

The choir and congregation sang the hymn:

How firm a foundation, ye Saints of the
Lord,
Is laid for your faith in His excellent
word!
What more can He say than to you He
hath said,
You who unto Jesus for refuge have
fled?

Benediction was pronounced by Elder Joseph E. Robinson.

Conference adjourned until 2 p. m.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.

President Joseph F. Smith called the meeting to order.

The choir and congregation sang the hymn:

Now let us rejoice in the day of salvation;
No longer as strangers on earth need we roam,
Good tidings are sounding to us and each nation,
And shortly the hour of redemption will come.

Prayer was offered by Elder Nephi Pratt.

The choir sang the hymn:

Lord, Thou wilt hear me when I pray;
I am forever Thine!
I fear before Thee all the day;
O may I never sin.

PRESIDENT JOHN R. WINDER.

Endorsement of the temperance resolution.—Blessings follow payment of tithing.—Testimony that tithing has been carefully guarded, and rightly used.—“Rustling” seventy-five years.

I am very thankful, my brethren and sisters, to have this privilege of standing before you a few moments. I wish to express to you my appreciation of the good things that we have heard during this conference, and to say that I can heartily endorse all the sentiments that have been uttered by all the brethren who have spoken to us. I am sure, my brethren and sisters, if we will carry them out in our lives, that we will all be benefited by them. I propose, myself, to use my best endeavors to aid and assist in carrying them out in the future.

One thing that I endorse with all my heart is the resolution that was passed in relation to temperance. I heartily endorse that proposition, and say to you that I will give to that principle my aid and assistance to the best of my ability, to see that it shall be carried out amongst the people. I believe that the people will receive this proposition and that, as a general rule, it will be carried out by them. There is no doubt in my mind that there was a necessity that this matter should be brought up before this conference, and I am very glad that it has taken the shape that it has.

There are many other good things that have been said, to which our attention has been called, and I have no doubt, my brethren and sisters, that you have concluded in your minds, by this time, that you propose to carry out these instructions.

There is one principle that comes to my mind that has not been very much talked about during this conference, that is the principle of tithing. It has been alluded to, but there has not been very much said about it. This is a principle that I believe in with all my heart. I believe it is the duty of all faithful Latter-day Saints to pay their honest tithing and donations. I am sure from past experience, that it is a safe proposition, although I do not think we should be prompted to pay tithing from the mercenary consideration that we are to receive a reward, or have returned to us a portion of what we pay. However, I believe that we do receive blessings from the Lord by paying tithing; I know I have been blest by so doing; I can testify to that. I remember what Malachi says about it: "Bring into my storehouse your tithes and your offerings, and I will pour you out a blessing." You are all familiar with what is said in relation to this. I know it is a true principle, brethren and sisters. One other thing in relation to it: Never mind what is said about the use of the tithing and how it is appropriated.

I testify to you here, this afternoon, that I know that during the last six or seven years that I have been associated with the Trustee-in-trust every dollar of tithing that came into his hands was carefully guarded. Every dollar is accounted for; every dollar that is appropriated is properly registered, and the

accounts are just as carefully kept and the funds just as carefully accounted for, as in any banking or mercantile institution in the country. I want to say this much to you this afternoon; because this is a matter with which I am familiar, and I can speak positively about it. You need have no fears in relation to what is done with your tithing, it is carefully appropriated. When requests for appropriations come in, the question arises: what is the condition in each case? Let us consider what the conditions are. What is the condition of that ward or that stake which asks for this appropriation? All these matters are carefully considered, and then the question comes up, how much can we appropriate for this, that, or the other, as the case may be. So it is in all these matters, my brethren and sisters. The Twelve are associated with us; they are consulted, and they take part in the appropriation and care of tithes and offerings.

I know what I have said, my brethren and sisters, to be the truth. I do not know how much longer I shall live and how many more conferences I shall be permitted to attend. There is a limit to the life of man, it is said, and we know there is. How long my life will be extended I know not; but I did want to make this statement to you this afternoon, whatever my future may be. I want you to bear it in mind that such is the fact, no matter what may be said from any other source.

Now, for the remainder of my days, so long as the Lord shall permit me to live among you, I propose that every day of my life shall be devoted to the interests and welfare, and upbuilding of the kingdom of God upon the earth. Mine has been a busy life; I com-

menced to labor and rustle for myself from the time I was about ten years of age, which is more than seventy-five years ago, and I have been rustling ever since. It is too late for me to lie down now; I propose to continue in this work just as long as I am permitted to live.

May God help you, my brethren and sisters, to carry into effect the good things you have heard here today. If you will do this, you will be taking a step higher up; you will go on and advance, and increase and multiply upon the earth. May the Lord help us all to be faithful and true to the end, is my prayer, in the name of Jesus. Amen.

PRESIDENT ANTHON H. LUND.

Marvelous character of work done by Joseph Smith.—Convincing effects of reading the Book of Mormon.—Wonderful perfection of the Church organization.—Succession in Presidency of Church after the crucifixion.—Church not disorganized, no need to be re-organized.

I believe we all feel pleased to hear the remarks of Brother Winder. Think of his being eighty-seven years old, and yet is able to talk with such vigor as he did. He is in full possession of all his faculties; his memory is strong; he is an encyclopedia on everything pertaining to the Church. I know he is a man who fulfills the duties of his office to the acceptance of our heavenly Father, and we feel pleased to be in his company.

I rejoice in what has been said in this conference. I endorse the instructions that have been given. I feel that the Lord has given unto

us His word, and I hope, when we leave for home, we will take with us the good influence of the spirit that has been present, and remember the teachings that have been given us.

I was just thinking of the words that the Lord revealed to his servant Joseph Smith, a year before the Church was organized. He says: "Now behold, a marvelous work is about to come forth among the children of men."

You remember, it was fourteen months before the Church was organized, that this revelation was given to a young man only twenty-three or twenty-four years old. He was told that a marvelous work was about to come forth among the children of men. Reading these words now, so many years since the revelation was given, can we say that they have not been fulfilled? Has not a marvelous work been brought forth among the children of men? Certainly, it has been a marvel to many. When you contemplate and investigate the principles of the Gospel, as brought forth through the instrumentality of that young man, you marvel at the consistency of every principle with the holy scriptures. All the Prophet taught was indeed sound doctrine, and he himself proved to be a prophet of God. The Lord fulfilled his prophecies on subjects both relating to this people and to the whole nation. The Prophet Joseph spoke and prophesied of things that, apparently, were not likely to come to pass, but we have seen them fulfilled to the very letter. As a prophet, he is sustained by his prophecies; as a teacher, he is sustained by the doctrines he taught, for they are true and consistent with the teachings of the prophets of old; and as a man

he was loved by those who were acquainted with him. Those who went in and out of his home, who saw him daily, loved him better than any one else. When you meet these people, you are delighted to hear them talk about him, about his kindness, and the pleasant intercourse they had with him, how they love to tell about sitting under his voice, and hearing him instruct the people! They will testify that they know he was a man of God. And every one of us who have received the gift of the Holy Spirit, can bear the same testimony, for the Spirit has testified unto us that he spoke the truth. The marvelous work was inaugurated by him; and how quickly the early Elders commenced to labor; for it was said in the same revelation that the field was already white for harvest. They accepted this work, and they went out and preached unto men, and laid before them this wonderful message.

It took men of moral courage to receive that testimony, for already, at that time, and even before then, persecution had started. The adversary wanted to stop this work, and if ever there was a time that it could have been stopped, it would seem to have been then, when there were so few in the Church; but the One who had established the work was greater than the adversary, and He had power to protect it. Even in its infancy, although the Church met with such strong persecution, it still prospered. The Book of Mormon was published, in an edition of five thousand copies. We had no other pamphlets or tracts to spread among the people, but that book contained the word of God, the Gospel in its plainness, and it did a good missionary work. It was sold to the people, and loaned or given to

them; men read it, and many received a testimony of the truth of the principles it contained. President Joseph F. Smith has a copy of the first edition which was the means of bringing such men as Joseph Young, Brigham Young, Phineas Young, Lorenzo Young and John Young into the Church. They read it; they were convinced; and they joined the Church. You know what strong men they were—not easily persuaded, but when the light of the Spirit of God illumined their hearts they were willing to accept the truth, and they became strong defenders of the faith—especially such a man as President Young, and also Joseph Young, the good and kind leader of the Seventies. The Book of Mormon was indeed a work that carried with it convincing power. There was a time when we thought that argumentative works were better to scatter among the people, and then afterwards let them read the Book of Mormon; but our brethren have been directed to try to disseminate or to spread the Book of Mormon among the people. I hear that the last edition printed in the Northern States, consists of one hundred thousand copies, and they are selling very fast. One firm sent an order, the other day, for five hundred copies, and they were wanted at once; this shows that the book is a seller. Now, we want to get the book into the homes of all men, that they may have a chance to know what it contains, and they will have the opportunity to either receive or reject it. Our mission is to reach all men, and I believe that the Book of Mormon will show the people what are the principles of the Gospel, and teach them so plainly that if they

reject it, they will do so because they let prejudice govern them. This book has been translated into many languages; it is read from the North Cape, in Norway, to the southern point of the Cape of Good Hope; and in nearly all parts of the world. Yet we want it distributed still more among the people.

It was said that knowledge should cover the earth as the waters cover the deep. This seems to be fulfilling in our day. Bibles have been printed in every language—as early as 1861, this claim was made. Men of liberal means have done what they could to have editions of the Bible circulated among the pagans as well as among civilized peoples. I consider that they have done a great deal of good in doing this, for the Bible contains the word of God. It is true that it has passed through many translations, but the Lord has had His hand over it and has preserved His word, so that it has come down to us in nearly perfect shape, though we believe that in some parts, through the translators' ignorance or, perhaps, wilfulness, it may not have been translated correctly. We believe in it; we are glad to find that it has been distributed among all people. I pray that the Book of Mormon may have the same destiny, that it may be known among all people.

A couple of weeks ago I heard with pleasure President Richard W. Young give a concise statement of the organizations in our Church. When you examine the organization of this Church you find that it is wonderful in its perfection. And it has not been the product of experimentation, for it has not been added to year by year. The organization of the Priesthood was

given in the very beginning. On the very day that the Church was organized, the revelation on Church government was given. Before the Church was organized it was made known that there should be Apostles in the Church. Nearly a year before, the Three Witnesses were called by revelation to select the Twelve. On the 6th of April, 1830, when the Church was organized, there were but nine, or thereabouts, in the Church. We know the names of the six who took part in the incorporation of the Church, and there were very few others. There were not enough members then to fill all the offices in the Church; but the revelation was given; an outline of what it should be was already understood by the prophet and his brethren, and they knew what officers should be placed in the Church. It took some time, however, to complete the organization. Elders were the first officers ordained. There are two divisions in the Priesthood: the Aaronic and Melchizedek. An Elder holds the Melchizedek Priesthood. Joseph Smith presided over the Church, first as an elder; but when the time came and the Church had grown more numerous, other and higher offices in the same priesthood were conferred. The leading elders were called and ordained High Priests. and then Joseph Smith presided over the Church as a High Priest. For nearly a year after its organization the Church was ministered to by elders. Then bishops were called and ordained, at that time from the Elders' quorums, and afterwards the High Priests' quorum was instituted. Then it was revealed that bishops and presiding men in the Church should hold the office of a High Priest.

Some have wondered that the Prophet was ordained an Elder on the 6th of April, 1830. He held the Melchizedek Priesthood before, but the offices in the priesthood did not exist until the Church was organized and gave its consent; then he was ordained an Elder. Afterwards he was ordained to be a High Priest, and he ordained other High Priests. In 1832 Joseph Smith was called by revelation to be President of the Church, but the First Presidency was not organized until March, 1833, when Sidney Rigdon and F. G. Williams were chosen to be his counselors; and the three took charge of the affairs of the Church. In 1835 the quorum of the Twelve Apostles was organized. It had been indicated before the Church was organized who should select them and ordain them. Then, shortly afterwards, the Seventies were called, and again other Seventies, until we have an army of Seventies today. The Lesser Priesthood was also organized early in the Church, and has continued as first started.

I thought I would draw your minds to these points, showing that the quorums were organized as the Church needed them, and it was not by men suggesting that now it would be good to have such and such a quorum. The Lord indicated before the Church was organized, what quorums would be needed in the Church, and the organization was proceeded with as rapidly as the needs of the Church required it.

We come to the time of 1844, when the President of the Church, the Prophet, and Seer, was incarcerated in jail and foully assassinated, with his brother, the Patriarch of the Church. Such a thing

as the breaking up of the First Presidency had not been contemplated by the Church, and there were many in the Church, not having given the matter any study or thought, who wondered who should be the successor. Before the Prophet was murdered, he had called the Apostles together, and had instructed them in all things pertaining to the Priesthood; and he had laid upon their shoulders the responsibility of carrying on the work; hence they were the men to preside over the Church when the Prophet was gone. And this had its precedent in the scriptures. We find the first-day Church organized with apostles, seventies, and other officers in the Priesthood. They had been called by the Savior Himself. We are told by Paul that He gave apostles, prophets, teachers, evangelists, etc. Consequently, if He gave these officers to the Church he organized the Church when He was taken away from among men, He left His apostles to take care of it. There was no mention of his brothers or any relatives to preside over the Church. He laid it upon Peter and the apostles to do this. I desire to read a few words on this subject. When Jesus met with His disciples on the shores of the Sea of Galilee, the Evangelist says: "So when they dined, Jesus said to Simon Peter: Simon, son of Jonas, lovest thou me more than these? He saith unto him: Yea, Lord, thou knowest that I love thee. He said unto him: Feed my lambs." This was the first question. He asked Peter if he loved Him more than these. This language I know can be interpreted in two ways, but we may understand the meaning when we think of Peter's expression at the last supper, when Jesus said

that there would be many that would be offended at Him. Peter declared that he would never be offended at Him; he felt so strong. Jesus tells him that before the cock should crow that night, he would deny Him three times. Peter said, if I should die with you, I would not deny you. Now, this was Peter when he was under the good influence of the Master. Having a testimony for himself and feeling strong he depended on his own power. "Do you love me more than these?" He had said that he would never deny Him, and yet he had done so. He felt the gentle rebuke, and said: "Thou knowest I love thee," and the Master said: "Feed my lambs." The next verse reads: "He said to him again, the second time, Simon, son of Jonas, lovest thou me? He saith unto him, yea, Lord, thou knowest I love thee. He saith unto him, feed my sheep." The word which is here translated "feed" is a different word in the Greek text from the word so translated above. The word first used is "boske," which is translated, "to graze; feed, nourish." The word used in the second place is "pomaine," which has been translated "feed," but has a much broader meaning than that. My lexicon gives the following translation of "pomaine:" "to herd; to be a shepherd; to rule; to take care of; to tend." Peter was, therefore, called to be the shepherd, the caretaker, the ruler of the Church. And the third time, He saith: 'Simon, son of Jonas, lovest thou me?' Peter was grieved because He said it unto him the third time, and he replied: "Lord, Thou knowest all things; Thou knowest that I love Thee." Jesus said unto him, "Feed my sheep." Here the word "feed"

is the same as in the first reply—where He told Peter to feed His lambs. Now I consider that the charge which Jesus gave to Peter and the Apostles was that they should direct and take charge of His Church here upon the earth. Following the history of the Apostles as it is given, we find that when any dissensions arose in the Church, men were sent to Peter and James and John at Jerusalem, to learn from them what was the word of God on those matters, and the decision of the Apostles was the end of controversy. There we have the precedent given us, that when the President of the Church was taken away, the Apostles took the place. Jesus presided over the Church while He lived in the flesh upon the earth; He continued to preside over the Church through His Spirit, and revealed His word to His servants, but His earthly representatives were the apostles, and they took charge of the Church. So when the Prophet Joseph was martyred, the responsibility rested where he had placed it. There was no talk of heredity; there was nothing said about his relatives taking charge; but there was the quorum of the Apostles, and upon them rested the responsibility of carrying on the work, and they did so; they continued the work that Joseph had commenced so well.

There has been a claim made that the Church was disorganized at the death of the Prophet, and hence the necessity of a re-organization. The Church was not disorganized; the quorum of the Twelve was not disorganized, neither were the quorums of the Seventies, nor the Bishops, nor the Elders, nor the Lesser Priesthood; all of them were just the same after the death of the

Prophet as before. As they had been organized by him, so they continued, and at no time have the quorums of the Priesthood been disorganized. Wherein is the claim, then, justified? Did He reject His Church because the Prophet and his brother sealed their testimonies with their blood? Should it be a cause for disorganizing the Church, that the people were driven away from their homes and had their houses burned, and their temple taken from them? The answer is self-evident. They showed themselves brave and true; they continued with the work of the temple until they could go into it, and receive their promised blessings. When persecution raged and they were driven forth they had to leave the temple, but they did not give up the Gospel. Perhaps there were not so many members in some of the quorums, for there were men who, too cowardly to share the trials of the Saints went away, and were not willing to bear the burden and the heat of the day, and follow the Church. The Lord, however, blessed His Saints and led them to this land. When they came here, they had not forgotten that they owed a duty to the people of the whole world to preach the restored Gospel to them, and in a year or so missionaries were sent forth to the different nations upon the earth. We thank the Lord that these men came to the countries where we lived, and brought the light of the Gospel, which gave us peace in our souls, and the testimony that God had revealed Himself in our day. You can bear that testimony with me. We thank the Lord for the administration of President Young and his brethren the apostles.

When the First Presidency was

organized by them, it was done according to the pattern set by the Prophet himself. The Church has been organized in the way that God intended; and it has never needed any reorganization, because it has never been disorganized, even through the darkest days of the expulsion and drivings.

I thank the Lord that I am a member of the Church of Jesus Christ of Latter-day Saints. I pray that I may be faithful to the covenants I have made with Him; and I ask that His blessings may rest upon all present and upon all Israel, in the name of Jesus Christ. Amen.

ELDER SEYMOUR B. YOUNG.

My brethren and sisters, I desire very much that you will assist me by praying for me, and that I may be enabled to make you hear, during the short time that I shall occupy. President Smith has invited me to say a few words, and I will endeavor to do so. I will begin by saying that I endorse, very heartily, the vote that was taken for the suppression of the drinking habit and the sale of alcoholic drinks, in the communities of the Latter-day Saints. To show that I am not illiberal at all, I wish the same unanimity of spirit could be shown in every community wherever there is a Christian settlement established. I am willing that the Catholic Church, the Methodist Church, the Episcopal Church, the Quakers, the Shakers, the Congregationalists, the Campbellites and all other ites, and all other denominations claiming to have the Christian religion and faith, I am willing that they should show their loyalty to the cause of right and to the spread of the prin-

ciples of temperance, and vote as you voted here, day before yesterday, for the suppression of the vice of the drunkard; and also for the establishment of more definite rules enjoining upon this people, and every other people, the observance of the Sabbath day. I have seen, with a very great deal of dissatisfaction, for the last two or three years, in this our beloved city of Salt Lake, the teams and men employed by the City of Salt Lake, working, driving, plowing and scraping, placing down pavement in these streets on the Sabbath day, working as vigorously on that day as on any other day in the week. I am also reminded now that I have seen the saloons, that have been licensed by other influences than the "Mormon" people, running night and day, Sunday and week days alike, ready to receive the wayward man or foolish person within those drinking dens, and there administer the cup that inebriates, and that destroys the soul. When I voted with you on this question, and lifted my voice as loud as I could, that I might at least hear my own expression on the subject, I believed with all my heart that you voted as I did, sincerely, and with the hope that your influence, from this time, would be felt from one end of the land to the other. As it is a fact that you brethren and sisters here assembled on that day, and on the days subsequent, are a representative body of this great people, I am satisfied that the influence of that vote will be carried to all of our organizations.

I rejoice today, my brethren and sisters, when I remember the opening remarks of President Smith; and I hope we will all follow his instructions. He called our attention to the extensive neglect of the

people to observe that law, that commandment which the Lord gave for the preservation of His people, that will give them length of years, and spiritual as well as physical strength; for in the act of obedience to this great commandment we are insured these blessings of the Lord. I know by my own experience that when I have endeavored, with what little ability I have, to exemplify His word and keep His commandments, I have realized a direct answer to my prayers, and have felt within my soul that the Lord had been kind and merciful to me, because I had shown a willingness to do His will; and I know that is the experience of the Elders as they go out into the nations of the earth. They speak with power and with strength because they feel that they are on the Lord's business, that they are preaching His Gospel, that they are exemplars of the life that He has designed they should live. While I apply this word of commendation to our Elders, I apply it likewise to our brethren in their local capacities, as presidents of stakes, as bishops of wards. The most successful officers in the Church are those who live closest to the Lord. This we see exemplified in these great gatherings, for we do know that our brethren who preside over us are devoted to the work of the Lord, and are determined to magnify the holy calling which has been laid upon them. They are exemplary in their lives, and we see it evidenced. When they stand before the people to proclaim the word of the Lord unto us, we know that it comes from their hearts which are pure and clean before Him.

I rejoice to be able to bear this testimony to you today, my brethren and sisters. I rejoice in being

here in this great congregation of the saints. These are gatherings long to be remembered; they will be historic forever. The words that come from our President, and other leaders, will be remembered; they will be recorded for us and our children to read in the future. I refer to the record of these great gatherings of annual and semi-annual conferences.

My brethren and sisters, there are many things that need reforming. There is a very good chance for every Elder in Israel to preach the Gospel, not only abroad in the nations but at home, by the firesides of the people, in the streets, upon the sidewalk. Wherever we travel we generally find an opportunity to correct evil, and we should do so in a mild spirit, even the spirit of our Lord and Savior; not rail against evil but kindly call the attention of the trespasser to the fact that he is not aligned with the Spirit of the Gospel. As Jesus taught, let us forgive our enemies, and always lend a helping hand to our neighbors. He said: "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself." Sometimes we find it difficult to love some of our neighbors' actions. During the history of this people, we have seen times and experiences wherein we could not endorse the actions of our neighbors; yet if they will repent of their sins, and receive the Gospel, we will gladly offer them, in the name of Jesus, salvation and redemption. This is the duty and calling of every Latter-day Saint Elder.

I pray the Lord to bless our leaders, and to bless the people all the day long, that He will give us hearts to understand and a determination to carry out the will of the

Lord, and to fulfill His purposes in our creation, that we may inherit eternal life, with our loved ones and with all the saints, is my prayer, in the name of Jesus. Amen.

"Sweet Spirit, hear my prayer," was sung by Sister Claribel Gardner.

PATRIARCH JOHN SMITH.

It is with peculiar feelings, my brethren and sisters, that I stand before you on this occasion. I have listened attentively to the remarks which have been made during this conference, and I can indorse every sentiment, every word, and bear testimony that the sayings we have listened to have come from the right source; they have been given to us through the whisperings of the Good Spirit with which our Father in Heaven has inspired those who have spoken to us. I say to the people I trust that these instructions will sink deep into their hearts, and that they may profit thereby.

I can bear testimony to the truth of this work. I bear you my testimony that Joseph Smith was the prophet of the living God, and that through his labors and the gifts which came from the Father, this work has been thus far established, and that his successors have been in the true path, that they have worked and labored for the furtherance of the cause of truth. They have been men of God, prophets, seers, and revelators and their teachings have been just and true, I can also bear testimony to the guidance of the Spirit of the Lord in many ways, for myself individually. On

one or two occasions, from over-work, exposure, and so forth, physically I have been broken down, but through the faith and prayers of the saints, I have been restored. I can bear testimony that the Lord has heard my petitions, not only in my own behalf but also in behalf of many of the people. I often meet individuals who have received blessings under my hands, promises and so forth, and they have borne testimony that the words which I have spoken, under these circumstances have been prophetic, that the promises I have made have come true, every word.

Although I am not, probably, living in the full sense of the word up to the revealed law in all respects, I have striven to do my duty; I have tried to do that which the Father has called me to do. As a rule, there are many people more guilty of sin of omission than sins of commission, and I trust that this has been my lot. I admonish the people to try to understand their duties, to try to live in obedience to the laws of God, and to keep His commandments. If we as a people will listen to the whisperings of the still small voice we will not often err in judgment; and if we call upon the Father, in humility, in a proper way, He will hear our petitions and answer them. I often admonish the people when they get their blessings under my hands, and say to them they must first learn to listen to the whisperings of the still small voice; and if they will seek for the gift of discernment, they will be guided by the Spirit of Truth.

I pray God, the Eternal Father, to let His blessings rest upon all Israel, and guide us in the true path, that when we have finished our work here, we may be worthy

of His blessings. May Father add His blessings unto us, qualify us for every duty, that we may fill the missions whereunto He has called us. If we will strive diligently to do this, His blessings will be with us and make us equal to every task. May the Lord help us to fill the mission whereunto we are called, and thereby be worthy of His continued favor, I ask in the name of Jesus. Amen.

AUTHORITIES SUSTAINED.

Elder Heber J. Grant presented the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as First Counselor in the First Presidency.

Anthony H. Lund, as Second Counselor in the First Presidency.

Francis M. Lyman, as President of the Twelve Apostles.

As Members of the Council of Twelve Apostles, Francis M. Lyman, John Henry Smith, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney, David O. McKay and Anthony W. Ivins.

John Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency and the Twelve Apostles and the Presiding Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventies, Seymour B. Young, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S.

Wells, Joseph W. McMurrin and Charles H. Hart.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and David A. Smith, as his First and Second Counselors.

Joseph F. Smith, as trustee-in-trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Antho[n] H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, A. Milton Musser, Brigham H. Roberts and Joseph F. Smith, Jr., Assistant Historians.

As Members of the General Church Board of Education—Joseph F. Smith, Willard Young, Antho[n] H. Lund, George H. Brimhall, Rudger Clawson, John R. Winder, Charles W. Penrose, Horace H. Cummings and Orson F. Whitney.

Arthur Winter, Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools—Horace H. Cummings, Chairman; George H. Brimhall, James H. Lindford and Willard Young.

Tabernacle Choir—Evan Stephens, Conductor; Horace S. Ensign, Assistant Conductor; John J. McClellan, organist; Edward P. Kimball and Walter J. Poulton, Jr., assistant organists; George C. Smith, Secretary and Treasurer; Noel S. Pratt, Librarian; and all the members.

Auditing Committee—Rudger Clawson, Reed Smoot, William W. Riter, August W. Carlson, and Henry H. Rolapp.

Duncan M. McAllister, as Clerk of the Conference.

General Board of Relief Society—Bathsheba W. Smith, President; Annie Tavior Hyde, First Counselor; Ida Smoot Dusenberry, Second Counselor; Emmeline B. Wells, Secretary; Clarissa S. Williams, Treasurer. Members of the Board: Jane S. Richards, Sarah Jenne Cannon, Romania B. Penrose, Susan Grant, Emma S. Woodruff, Julina L. Smith, Emily S. Richards, Julia P. M. Farnsworth, Phoebe Y. Beatie, Carrie S. Thomas, Alice Merrill Horne, Annie Wells Cannon, Priscilla P. Jennings, Rebecca E. Little, Elizabeth S. Wilcox, Harriet B. Harker, Minnie H. James, Rebecca N. Nibley. Lizzie Thomas Edward, Director of Music; Edna H. Coray, Accompanist.

Emma A. Empey, Superintendent of Nurse Work; Dr. Margaret C. Roberts, Instructor of Nurse Work; Phoebe Y. Beatie, Secretary and Treasurer.

Deseret Sunday School Union—Joseph F. Smith, Superintendent; George Reynolds, First Assistant Superintendent; David O. McKay, Second Assistant Superintendent; George D. Pyper, Secretary; John F. Bennett, Treasurer. Members of the Board: Joseph F. Smith, George Reynolds, David O. McKay, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, Hugh J. Cannon, Andrew Kimball, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson, Antho[n] H. Lund, John R. Winder, James E. Talmage, George M. Cannon, Horace H. Cummings, Josiah Burrows, William A. Morton, Horace S. Ensign, Stephen L. Richards, H. H. Rolapp, Harold G. Reynolds,

John Henry Smith, Charles B. Felt and George H. Wallace.

General Board Young Men's Mutual Improvement Association—Joseph F. Smith, Superintendent; Heber J. Grant, Assistant Superintendent; B. H. Roberts, Assistant Superintendent; Alpha J. Higgs, Secretary and Treasurer; Evan Stephens, Music Director; Horace S. Ensign, Assistant Music Director. Aids: Francis M. Lyman, John Henry Smith, J. Golden Kimball, Junius F. Wells, Rodney C. Badger, George H. Brimhall, Edward H. Anderson, Douglas M. Todd, Thomas Hull, Nephi L. Morris, Willard Done, LeRoy C. Snow, Frank Y. Taylor, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Reed Smoot, Briant S. Hinckley, Moses W. Taylor, Brigham F. Grant, Henry S. Tanner, Hyrum M. Smith, Joseph F. Smith, Jr., Ovando C. Beebe, Lewis T. Cannon, Benjamin Goddard, George Albert Smith, Thomas A. Clawson, Louis A. Kelsch, James H. Anderson, Lyman R. Martineau, Charles H. Hart, John A. Widtsoe.

General Board Young Ladies' Mutual Improvement Association—Martha Horne Tingey, President; Ruth M. Fox, First Counselor; Mae Taylor Nystrom, Second Counselor; Ann M. Cannon, Secretary; Alice K. Smith, Treasurer; Alice Calder Tuddenham, Music Director; Mattie Reed Evans, Organist; Lizzie Thomas Sardoni, Assistant Organist; Maria Y. Dougall, Honorary Member. Aids: Adella W. Eardley, Sarah Eddington, Agnes Campbell, Susa Y. Gates, May Boothe Talmage, Joan Campbell, Emma Goddard, Rose W. Bennett, Elizabeth A. C. McCune, Julia M. Brixen, Augusta W. Grant, Mary A. Freeze, Estelle Neff Caldwell,

Nellie C. Taylor, Emily C. Adams, Mary E. Connelly, Elen Wallace, Lucy Woodruff Smith, Jane Ballantyne Anderson, Edith Rossiter Lovesy, Letitia Thomas Teasdale.

General Board of Primary Association—Louie B. Felt, President; May Anderson and Clara W. Beebe, Counselors; Olive D. Christensen, Secretary; Margaret C. Hull, Assistant Secretary; Emeline McMaster, Treasurer; Vera I. Felt, Recording Secretary; Ida B. Smith, Librarian; Norma Fenton, Organist. Aids: Aurelia S. Rogers, Lulu L. Greene Richards, Isabelle S. Ross, Camilla C. Cobb, Eliza Slade Bennion, Edna L. Smith, Edna Harker Thomas, Alice L. Howarth, Emma Romney, Rebecca Nibley, Zina Y. Card, Vilate Peart, Maria B. Winder, Lillie T. Freeze and Josephine R. West, honorary members.

General Board of Religion Classes—Anthon H. Lund, Superintendent; Rudger Clawson, First Assistant Superintendent; Hyrum M. Smith, Second Assistant Superintendent; Joseph J. Cannon, Secretary. Members of the Board: Anthon H. Lund, Rudger Clawson, Hyrum M. Smith, Henry Peterson, Horace H. Cummings, Joseph W. Summerhays, Rulon S. Wells, Joseph W. McMurrin, Louis A. Kelsch, John Henry Evans, William A. Morton, Joseph J. Cannon, George Albert Smith, Charles W. Penrose, Orson F. Whitney, George F. Richards, George H. Brimhall, John Henry Smith, Heber J. Grant and Anthony W. Ivins. Aids to Board: J. E. King, Stephen L. Richards.

Each and all of those named were duly sustained in the positions designated, by unanimous vote of the Conference.

PRESIDENT JOSEPH F. SMITH.**CLOSING REMARKS.**

Deaths in the missions.—Blessing of Heaven invoked upon the Priesthood and Saints, and upon the Nation.—Thankfulness expressed that Utah is represented in Congress by good men.

For the benefit of the congregation, I will announce that the following elders have passed away in the various missions since Jan. 1, 1908:

Leroy Hall, Southern States mission, typhoid fever.

Burdette P. Burdette, Swiss and German mission, drowned.

Everett Hall, Central States mission, typhoid fever.

John A. Southwick, New Zealand, typhoid fever.

Emil J. Huber, Turkish mission, typhoid fever.

John Leroy Tripp, Netherlands, appendicitis.

John Loosly, Swiss and German mission, heart failure.

This is sad news. We are sorry indeed for the kindred and loved ones of these good and faithful elders who have met death while laboring in the missionary field. The Lord prolong their memories in Zion, for they died with the harness on—faithful to the covenants they had made and the commission with which they were sent forth to preach the gospel.

There are now laboring in the mission fields a little over 2,000 elders.

(After announcing the special Priesthood meeting, President Smith continued):

I desire to express briefly the sincere prayer of my heart for all this congregation and for all the faithful Latter-day Saints who have

been in attendance here during this most interesting and profitable conference. I feel in my heart to invoke the blessings of the Lord more abundantly upon all the presiding general authorities of the Church and upon all the presidents of stakes and their counselors, the members of each high council, and upon all the bishops and their counselors throughout the length and breadth of Zion. I pray God to bless all our auxiliary organizations and prosper them in the labor that they have been called to perform. May the Lord give them joy and satisfaction in their labors. May they be interested, earnest, devoted, diligent and prayerful, that they may enjoy abundantly the spirit of their callings, and that their labors may be a blessing, a pleasure and a joy unto them, and exceedingly profitable to all the children of Zion for whom they labor.

I pray God, my heavenly Father, to bless you as elders in Israel, as high priests, as seventies, and all the lesser priesthood. May peace abide and abound with you, and oh! may the Spirit of truth, may the enlightening influence of the Holy Spirit, may the power of the living God rest down upon those, one and all, who have been ordained to the holy Priesthood which is after the order of the Son of God, and the appendages that belong to it! May the Lord bless you in your homes; bless you as husbands; bless your wives; bless your children and your children's children to the latest generation! May God prosper Israel in all her abidings! May the Lord bless the earth for your sake and make it fruitful! May He prosper you and bless you! May He multiply your flocks and your herds and prosper you in the labor of your

hands; and may you always feel inspired and inclined to honor the Lord with the first fruits of all your increase; so shall your barns be filled with plenty, and the Lord will pour out His Spirit upon you more abundantly! God bless Zion, and the Lord have mercy upon her enemies and those that seek her hurt! I have no fears in my heart, or mind, that that which is called "Mormonism"—which is indeed the gospel of Jesus Christ—will not bear the scrutiny of science and the researches of the learned and literate into all truth. The Gospel of Jesus is founded in truth. Every principle of it is susceptible of demonstration beyond any just reason for contradiction. The Lord is doing His work and will do it, and no power can stay it.

I desire that the blessings of the Lord may be upon our choir here, who have made music for us during the Sabbath day, for they were here then in full number. These days of labor, they are under the necessity of following their various occupations, and they are not able to be present, for they are bread-winners; they have to labor with their hands for their livelihood, but they give their Sabbath day and they give their time for practice for the benefit of the Church; and we ask God to bless them for it. May He unite them together, give them confidence in their leaders, and give their leaders power and influence over them for good. May the Lord bless Brother Stephens, Brother McClellan, and their assistants, and all the members of the choir.

I ask God, my heavenly Father, to bless my counselors. May He bless President Winder, a noble spirit, an honest man, a man of truth, a man of God; and I pray

God to bless Brother Lund, who is in all respects equal to Brother Winder in his integrity, in his love for the truth, and in his devotion to the cause of Zion! May the Lord bless us all and preserve us from our enemies until we shall complete our mission in the world; and while we live may He help us to be valiant in the testimony of Jesus Christ, true to our covenants, true to our people, and true to God until we shall finish our work! This is my prayer for you all and for all Israel.

I pray for the prosperity of our great nation, for the blessing of God to be upon the executive, the judicial and the legislative branches of our government. May the Lord bless our government and lead those that hold the power in their hands to do that which is righteous, pleasing and acceptable unto God, who established this great government by His own will and providence! I thank God, my heavenly Father, that this State of Utah is, and has been, represented in the halls of Congress by honest men, men after God's own heart, men who love their people and who are just and impartial and true to the interests of all the citizens of our state. I thank God that we are blessed with the privilege of representing ourselves rather than being misrepresented by our enemies, in the halls of Congress; and in the name of common sense I deplore the thought that any Latter-day Saint should regret that good and true men have been chosen—not by the Church, but by their own political parties—to represent the State of Utah in the halls of Congress. Thank God for it. That is my sentiment, and I hope that I shall not see the day soon when we will have the misfortune

again of being either misrepresented or of failing to be properly represented in the halls of Congress.

Benediction was pronounced by Elder Samuel O. Bennion, and Conference was adjourned for six months.

Prof. Evan Stephens conducted the singing of the choir and congregation at all the conference meet-

ings in the Tabernacle, and Prof. John J. McClellan played the accompaniments and voluntaries on the great organ, assisted by Edward P. Kimball and Walter J. Poulton, Jr.

The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom, Frederick E. Barker, and Fred G. Barker.

D. M. McALLISTER,
Clerk of Conference.

History of Church

Have you secured Vols. I, II, III and IV? Vol. V is under way
PROCURE THEM AS THEY ARE ISSUED

The History of the Prophet Joseph, written by himself, with introduction and notes by B. H. Roberts. ¶ Low prices have been fixed by the First Presidency, that the work may secure the widest possible circulation. ¶ Cloth, Embossed, per vol. \$1.50, post paid.

¶ Half Morocco, Gilt Top, per vol. \$2.50, post paid.

¶ Half Calf, Gilt Top, per vol. \$2.50, post paid.

¶ Full Morocco, Gilt, per vol. \$4.00, post paid.

Deseret News Book Store

No. 6 Main Street
Salt Lake City,
Utah.

¶ Every association Sunday School, Quorum and private library should have it
¶ Send for complete Catalog of Church Publications.

DESERET NEWS BOOK STORE

THE LEADING BOOK CONCERN

We can supply you with

BOOKS

For all Departments of Sunday School Work.

BOOKS

For Young Men's Mutual Improvement Association, including the Reading Course.

BOOKS

For the Young Ladies' Mutual Improvement Associations, and Traveling Libraries.

BOOKS

Of reference to study in connection with the Seventy's Manual or New Course of Study for 1908-9.

BOOKS

For Primary Associations, Stories to tell children, Short Stories, Dialogues, Recitations, Speakers, Music Books, etc.

BOOKS

For the Religion Classes, including the New Manual, now ready.

Books for Xmas Holidays

IMMENSE LINES, NEW and ATTRACTIVE

The 79th Annual Conference

*Of the Church of Jesus
Christ of Latter-
day Saints*



25c

*Held in the Tabernacle and Assem-
bly Hall, Salt Lake City, Utah,
April 4th, 5th, and 6th, 1909, with
a Full Report of the Discourses*

Published by The Deseret News

DESERET NEWS *Book Store*

STATE DEPOSITORY
FOR SCHOOL BOOKS

|| School Stationery, Supplies. Kindergarten and busy work materials.

Largest stock in the State.
Lowest wholesale prices.
Send for price lists.



Number *6* Main Street
DESERET NEWS BLDG.
SALT LAKE CITY, UTAH

GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Seventy-ninth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m. on Sunday, April 4th, 1909, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith, John R. Winder, and Anthon H. Lund; of the Council of the Twelve Apostles, Francis M. Lyman, John Henry Smith, Heber J. Grant, Rudger Clawson, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay and Anthony W. Ivins; Presiding Patriarch John Smith; of the First Council of Seventies, Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart; of the Presiding Bishopric, Charles W. Nibley, Orrin P. Miller, and David A. Smith; Assistant Historians, A. Milton Musser and Joseph F. Smith, Jr. There were also a large number of Presidents of Stakes and Missions,

with their Counselors, Bishops of Wards, Patriarchs, and numerous other prominent men and women representing various organizations of the Church.

President Joseph F. Smith called the assembly to order, and announced that it had been decided to open the adjoining Assembly Hall for overflow meetings of the Conference, to accommodate many who cannot be admitted to the Tabernacle. He recommended mothers to take their small children to the day nursery, that has been comfortably prepared for them, in the Lion House.

The services were commenced by the choir singing the hymn:

All hail the glorious day,
By Prophets long foretold,
When with harmonious lay,
The sheep of Israel's fold
On Zion's hill His praise proclaim,
And shout hosanna to His name.

The opening prayer was offered by Patriarch Joseph E. Taylor.

The choir sang the hymn:

Though deep'ning trials throng your way,
Press on, press on, ye Saints of God!
Ere long the resurrection day
Will spread its life and light abroad.

PRESIDENT JOSEPH F. SMITH.**OPENING ADDRESS.**

Man's insignificant individuality compared with God's great work.—Nothing to lose, everything to gain by faithfulness.—True Saints can not be led by false shepherds.—Friends of righteousness are not enemies of Zion.—“Whosoever the Lord requireth of me, that will I do.”—Christ's Church will stand, and its power increase henceforth.—Integrity of early members of the Church a worthy example to the Saints now.

It is with feelings of gratitude to the Lord that I stand before you this morning, at the opening of our 79th Annual General Conference. I thank the Lord for all His mercies and loving kindness toward all His people and, for that matter, for His continued mercy and kindness unto all men. I am very grateful that we have the privilege of meeting together this morning under so favorable circumstances, possessing as we seem to do, many if not all of the blessings of life, health and strength, peace, and the desire in our hearts to honor the Lord by our presence, manifesting our faith by gathering here on this occasion. This is a witness of our devotion to the cause of Zion. My heart is full of gratitude to the Lord, and of love for the Latter-day Saints, and for the Church of Jesus Christ throughout all the world.

To me there is nothing in life that can compare with the great work that the Lord is doing in the midst of the children of men, in these latter days. While it may be said, and it is in a measure true, that we are but a handful in comparison to our fellow men in the world, yet we may be compared with the leaven of which the Savior

spoke, that will eventually leaven the whole world. We have ample assurance of the fulfillment of this thought in the growth and development of the cause from its incipency until the present, for it has steadily and increasingly progressed and developed in the earth, from a mere half dozen of men 79 years ago, until today the members of the Church may be numbered by hundreds of thousands. We have passed through the stages of infancy and of irresponsible childhood, and are indeed approaching the condition of manhood and womanhood in our experience in the Gospel of Jesus Christ, and in all the conditions incident to, and that are connected with, the growth of the Church and the people of God, thus far in the cause of Zion, and also the necessity the people of God are under to uphold and sustain principles of righteousness and of truth against all prejudices of the world, as well as against their own prejudices, and individual likes, dislikes and preferences. We are learning the great truth that man is insignificant in his individuality in comparison with the mighty cause which involves the salvation of the children of men, living and dead, and those who will yet live in the earth. Men must set aside their own prejudices, their own personal desires, wishes and preferences, and pay deference to the great cause of truth that is spreading abroad in the world.

To my mind there is nothing in all the world so great and so glorious as the work that the Lord Almighty is doing in these latter days. I feel grateful that I have been permitted as an individual to take part, in a humble way, in helping to promote the interests of

Zion, and to spread its cause abroad in the world, from the days of my youth until now. I sincerely hope and pray that I may be able to endure faithful throughout the remaining portion of my life. I have lived too long to think of faltering in the least now. I have put my hand to the plow and it is too late to turn or to look back; and, for that matter, there has never appeared to me to be any reason at all why I should look back, or why I should slacken my efforts or my earnest desire to spread the cause of truth and help to build up Zion. Everything has pointed to the great good that has been and will be accomplished. Everything has pointed to the justness and righteousness of the cause and made my duty clear to me, assuring me of advancement and growth in knowledge and understanding by pursuing the cause that I have been pursuing; and that I still intend to pursue, by the help of God to the end. I see nothing to lose by following this course but I think I can see that everything is to be gained by it. I am determined, therefore, to go on and continue as faithful as I can be to my duty, to the trusts that are imposed in me. As far as it lies in my power, I want to be faithful to the work of the Lord, that at last I may be able to give an account of my life and stewardship that will at least be acceptable to the Great Judge of the quick and the dead.

As it has been said many times in the past, "I am for the kingdom of God, or nothing." Zion, first and foremost. Seek first the kingdom of God and His righteousness, that all other things may be added in the due time of the Lord, and in accordance with His pleasure. These are principles that should

prevade the minds and hearts of all the Latter-day Saints. We should have gained sufficient experience by this time to realize that no man, no individual, no clique, and no secret organization can combine with force and power sufficient to overturn the purposes of the Almighty, or to change the course of His work. Many and many an individual has arisen in times past, and these individuals have been falsely impressed with the idea that they were going to work a wonderful reformation in the Church; they anticipated that in a very short time the whole people would desert their standard, the standard of truth to which they had gathered and around which they had rallied from the beginning of the Church until then. These persons thought the people would follow the "new shepherds," but the people of God know the voice of the true shepherd, and the stranger's voice they will not heed, nor the counsels of him who assumes authority that does not belong to him. None such will they ever follow. The Latter-day Saints know the spirit of the Gospel; they understand the spirit of truth. They have learned their duty, and they will stand by the truth, no matter what may come. From the beginning until now, we have had to face the entire world; and the whole world, comparatively, is or has been arrayed against the work of the Lord, not all on account of hatred, not solely with the intent or desire in their hearts to do evil or to fight the truth, but because they were ignorant of the truth, and because they knew not what they were doing. Many are deceived by the voice of false shepherds, and are misled by false influences. They are deceived; they

know not the truth; they understand not what they do and, therefore, they are arrayed, as it were, against the truth, against the work of the Lord; so it has been from the beginning. From the day that the Prophet Joseph Smith first declared his vision until now, the enemy of all righteousness, the enemy of truth, of virtue, of honor, uprightness, and purity of life; the enemy to the only true God, the enemy to direct revelation from God and to the inspirations that come from the heavens to man, has been arrayed against this work. You have never found the friend to righteousness, the friend to revelation, the friend to God, the friend to truth, the friend to righteous living and purity of life, or he who is devoted to righteousness and is broad enough to comprehend truth from error and light from darkness—I say you have never found such as these arrayed against the cause of Zion. To be arrayed against the cause of Zion is to be arrayed against God, against revelation from God, against that spirit that leads men into all truth that cometh from the source of light and intelligence, against that principle that brings men together and causes them to forsake their sins, to seek righteousness, to love God with all their hearts, mind and strength, and to love their neighbors as themselves.

The spirit of the Gospel leads men to righteousness: to love their fellow men and to labor for their salvation and exaltation; it inspires them to do good and not evil, to avoid even the appearance of sin, much more to avoid sin itself. This is indeed the spirit of the Gospel, which is the spirit of this latter-day work, and also the spirit that possesses those who have

embraced it; and the aim and purpose of this work is the salvation, the exaltation, and the eternal happiness of man both in this life and in the life to come. Will any man, or any set of men who really love righteousness, love God, love purity of life, and who are seeking for the truth, I ask, will such men array themselves against the work whose very object is that which they themselves seek? Those who fight against Zion, or against the Church of Jesus Christ of Latter-day Saints, are fighting against God, against His truth, against light and knowledge, and revelation from the heavens to man, which we know man has received of God in the day in which we live. What shall we do? Our plain duty—so plain that none should misunderstand it, none can misunderstand it unless they allow their prejudices and human weaknesses to prevail over their better judgment; our plain duty is to live in the spirit of forgiveness, in the spirit of humility before the Lord, in the love of the truth more than the love of ourselves and our personal interests.

The Lord told the young man who loved the world, that if he desired to be perfect, he should sell all that he had and give it to the poor, then said the Lord, "Come and follow me." This may be a very simple manner of expression, but there is a great deal of truth in it, there is an essential principle involved in it. It is the putting of that which is sacred and divine, that which is of God, that which makes for the peace and happiness of the souls of men, before our riches, before all our earthly honors and possessions. The Lord Almighty requires this of the Latter-day Saints; and every man and woman

who has embraced the Gospel ought to feel in his and in her heart today, and in their souls always, that "whatsoever the Lord requireth of me, that will I do," or that will I give, no matter what it is. To a certain extent we have reached that point, to the extent at least that we can forego the pleasures of home, the opportunity of making means, of devoting our time to labors and industries that will bring great profit to us. We are willing to leave these things, and for years consecrate our time and our efforts to the preaching of the Gospel to the nations of the earth, and remain proclaiming the Gospel in the world until it shall be said to us "it is enough," and we receive an honorable release to return to our homes. This is, of course, a step in the right direction. Many of us can do this, and many are doing it from time to time. Occasionally we come across an individual who thinks he could not do it. He thinks he could not sacrifice his home interests, and the profits of his business, which need his personal attention. He thinks he could not leave these interests to go out into the world to preach the Gospel, and he asks to be excused from being called to such labor as this. I fear that in such cases, if he were called upon to make a sacrifice of a portion of that which he possessed, of a worldly character, for the building up of Zion, or for the spread of truth, or for the defense of the people of God, that he would be found wanting in his willingness to comply with such requirements also. For my own part, I would like to so live that with open heart and mind, before God and all men, if I were required to go to the ends of the

earth and remain there proclaiming the Gospel of Christ, that I would be willing to do it; or if I were asked to give up what I possess in the world, for the building up of Zion, for some special necessary purpose, for advancing the cause of Zion in the world, that I would be prepared and ready to say, Father, here is all that I have; I place it upon the altar freely and give it for the benefit of Thy kingdom upon the earth and for the advancement of Thy cause. I would like to live so that this would indeed be my determination and that I would be able, if the requirement were made, to carry it out not only without regret but with pleasure. But this I earnestly desire—I want to live so that, no matter what any other man in the world may do or say, so far as I am concerned there is but this one thing for me to do, and that is to be true to the covenants I have made with God and my brethren, to stand firm and steadfast for the advancement of Zion and for the building up of the kingdom of God in the earth. I want to so live that I can have in me the spirit and determination to forgive my brother his trespasses, as I would desire him to forgive my trespasses against him. We should all live so that the spirit of reconciliation, the spirit of peace, the spirit of love and of union may rise above the passions and feelings of anger and resentment that may be aroused in the hearts of men, in consequence of circumstances which might arise from time to time. Our lives should be such that these worldly things may sink into insignificance, and that the love of God in the hearts of brethren might rise above all other things, no mat-

ter what condition or circumstance may be brought to bear upon us to provoke or wound our feelings.

There is no salvation but in the way God has pointed out. There is no hope of everlasting life but through obedience to the law that has been affixed by the Father of Life, "with whom there is no variableness, neither shadow of turning;" and there is no other way by which we may obtain that light and exaltation. These matters are beyond peradventure, beyond all doubt in my mind; I know them to be true. Therefore, I bear my testimony to you, my brethren and sisters, that the Lord God Omnipotent reigneth, that He lives and that His Son lives, even He who died for the sins of the world, and that He rose from the dead; that He sits upon the right hand of the Father; that all power is given unto Him; that we are directed to call upon God in the name of Jesus Christ. We are told that we should remember Him in our homes, keep His holy name fresh in our minds, and revere Him in our hearts; we should call upon him from time to time, from day to day, and in fact, every moment of our lives we should live so that the desires of our hearts will be a prayer unto God for righteousness, for truth and for the salvation of the human family. Let us guard ourselves so that there may not come into our souls a single drop of bitterness, by which our whole being might be corroded and poisoned with anger, with hatred, envy or malice, or any sort of evil. We should be free from all these evil things, that we may be filled with the love of God, the love of truth the love of our fellow men, that we may seek to do good unto all men all the days of our lives, and

above all things be true to our covenants in the Gospel of Jesus Christ.

I know that this is Christ's Church. I know that the principles we have received are true, as far as I have been able to comprehend them. I need not enter into a lengthy talk or discourse in relation to these principles, for you are familiar with them; but I do know that every principle of the Gospel of Jesus Christ that has been revealed through Joseph Smith, the prophet, in these last days is of God and is true, and will stand for ever—that is, on its merit, as to its truth; it can never be overthrown. I know this with all my being. God has made me doubly assured by the presence and influence of His Spirit, and by the inspiration awakened in my soul to love that which is good, and to desire to forsake that which is evil. I know, too, that the Lord Almighty will accomplish His purposes; no matter about me, no matter what individuals may do or scores of individuals, for that matter or hundreds of them, or perchance thousands of them that may turn away from the truth, or who may fall by the way, stumbling over their own weaknesses as a result of the little strifes and bitternesses that arise in their hearts, one against another. Hundreds or thousands may fall by the way, but the kingdom of God will never fall. The work of the Lord will never stop, nor cease, for God has decreed that it shall continue to progress in the earth until His purposes are accomplished. This being true, no power beneath the Celestial Kingdom can hinder its progress. It can't be done, for God has decreed it. I see in the progress of this latter-day work, from

its inception, that mighty, irresistible power, that wonderful Divine providence that makes for righteousness and for truth and for the advancement of the cause of Zion; working in and under and all around this Church, until it has brought it to where it is. That same power will become stronger and stronger and will work with greater rapidity and greater impetus in the future than it has done in the past, in proportion to the growth and development of the faith, knowledge and fidelity of the people of God in the earth. The kingdom of God and the work of the Lord will spread more and more; it will progress more rapidly in the world in the future than it has done in the past. The Lord has said it, and the Spirit beareth record; and I bear my testimony to this, for I do know that it is true.

We believe in righteousness. We believe in all truth, no matter to what subject it may refer. No sect or religious denomination in the world possesses a single principle of truth that we do not accept or that we will reject. We are willing to receive all truth, from whatever source it may come; for truth will stand, truth will endure. No man's faith, no man's religion, no religious organization in all the world can ever rise above the truth. The truth must be at the foundation of religion, or it is in vain and it will fail of its purpose. I say that the truth is at the foundation, at the bottom and top of—and it entirely permeates this great work of the Lord that was established through the instrumentality of Joseph Smith, the prophet. God is with it; it is His work, not that of man; and it will succeed no matter what the opposition may be. We look now at the opposition ar-

rayed against the Church of Jesus Christ of Latter-day Saints, and smile, so to speak, with feelings of confidence doubly assured by the experience of the past, in comparison to the feelings that possessed the souls of our fathers and mothers in the early days of the Church, when they were but a handful, with all the world arrayed against them; just a few poor, homeless people, driven from their possessions, cast out from the communities in which they sought to establish themselves and build their homes. When I think of our people, thrust into the wilderness, wandering and seeking for a place where the soles of their feet might rest, and see, then, the world arrayed against them, and think of the little chance that appeared before them for success and the accomplishment of their purposes, I wonder that more of them did not tremble and falter than did; but some of them were true in the midst of it all, even unto death. If it had been necessary for them to have been martyred for the truth, willingly would they have given their lives, as they gave all else that they possessed in the world, for the knowledge they had of the divinity of the work in which they were engaged. Are we as faithful today? Are we as devout as our fathers were? Oh, my God, help me to be as true as they were. Help me to stand as they stood, upon the pedestal of eternal truth, that no power on earth, or in hell, may remove me from that foundation. This is my prayer to the Lord for my own sake, and it is my prayer to Him for every Latter-day Saint throughout the length and breadth of the world.

God bless you, my brethren and sisters. May He continue to prosper us, and help us to increase in

righteousness and faith, in union, and in love, one for another and for God our Father, and for our Lord and Savior Jesus Christ, to whom we owe the hope and promise of redemption from death and from the power of endless banishment from the presence of God. This is my prayer for you, my brethren and sisters, in the name of Jesus. Amen.

A bass solo, "Fear God, Oh Israel," was rendered by Alexander C. Crawford.

PRESIDENT JOHN R. WINDER.

Determination to be diligent in duties, notwithstanding advanced age.

I am delighted, my brethren and sisters, to have one more opportunity of meeting with you in general conference. President Smith asked the question, "What shall we do?" Answering that for myself, what shall I do? I propose to serve the Lord with all my might, mind and strength while I shall be permitted to remain here upon the earth; this is my determination. Every day that I live I feel that I am under renewed obligations to my Heavenly Father for His continued mercies and blessings to me. I often think there is no person, that I know of, who is under greater obligations to the Lord than I am for the many blessings He has bestowed upon me during my entire life; and for extending my days until the present time. He has been so kind and merciful to me that I could not, for one moment, be so ungrateful as to fail to acknowledge the hand of the Lord. I expect to occupy only a few moments,

but I am glad to have this opportunity of expressing to you my determination to continue in this work, and especially to keep sacred and holy the covenants I have made up to the present time, and seek to discharge and fulfill every duty that devolves upon me, with greater faithfulness in the future than I have done in the past. This morning, as I listened to the words of our President, my soul was filled with delight and with a renewed determination to perform my duties, just so far as I am able to do so.

It may not be necessary for me to say to you, my brethren and sisters, that this is the eighty-eighth year of my life. Do you not think that the Lord has been good to me? I certainly would be ungrateful did I not serve Him through the remainder of my days, with all my might, mind and strength. I expect to stand by my President, to be on hand to assist him, in my humble way, to the extent of my ability, and as the Lord will give me strength.

While the choir was singing the hymn this morning, this voice attracted my attention:

Lift up your hearts in praise to God;

Let your rejoicings never cease;
Though tribulations rage abroad,
Christ says, "In me ye shall have peace."

May the Lord bless the people of Israel in all their abidings. God bless you all, my brethren and sisters, and may He help me to carry out the determination which I have expressed this morning, to the fullest extent, is my prayer in the name of Jesus Christ. Amen.

PRESIDENT ANTHON H. LUND.

The Church and Kingdom of God to be universal.—Saints should be zealous in God's work.—Encouraging progress in the missions.—Importance of Priesthood, and attendance at meetings.—Failure to pass Temperance and Sunday laws entails extra care.—Splendid work of Betterment Committee.—Gratifying results in Church Schools.

I have been very much interested this morning in listening to the strong testimonies borne by President Smith and President Winder. I have also a testimony of the truth of this work. As far as lies in my power, it is my determination to keep the covenants I have made with the Lord and with my brethren, and try to carry out in my every day life that which I understand to be the will of the Lord. The Lord commenced this work, the Lord has sustained it, and the Lord will continue to uphold it until it fills its mission, until it shall become, as it is destined to be, the universal Church of Christ upon the earth, and merge into the universal kingdom of God.

The President asked himself and us the question, "Do we feel the same zeal and enthusiasm manifested by our fathers, those whom the Lord used to establish this work?" I hope we do, though I find that there is more indifference and carelessness among us as a people than there ought to be. It would be well for all Israel to reflect upon their conduct, examine the condition in which they find themselves, and learn whether they have the same love for the truth as they had when they first received the Gospel. It should be greater by this time, for they have seen that the Lord has extended His hand to protect them,

they have seen His hand-dealings with the people; and they know that without His help and aid this work could not have progressed as it has done. Besides, since receiving the Gospel the Saints have learned many things of which they were ignorant before. Light has been shed upon their path, and they have been able to see the way that leads to eternal life. Passages of scripture that were dark unto them before, have been made clear and plain through the Spirit of God. They have, indeed, reason to be thankful to God for what they have received, and they have reason to make the same declaration as Brother Winder, that they will try to show their gratitude in their lives, and be determined to live such lives as shall be in accord with the will of the Father.

On next Tuesday it will be seventy-nine years since the Church was organized. How wonderful is the history of the Church! It is of great interest, and I would encourage our people to study it. It has been very remarkable, and on every page we see that the Lord has overruled for good what the enemies of the Church have devised for its overthrow. The President said that this work will prevail, that nothing can overthrow the truth. "Truth," it has been said, "though crushed to earth, will rise again." Another author says that truth is tough; it may be buffeted and kicked about all day like a football, but at night it will come out full and round, not having taken the least injury from the treatment it has received. The treatment of "Mormonism" proves it possesses the same qualities, for it has been buffeted, kicked and grossly misrepresented, yet it has passed through every ordeal un-

scathed. We thank the Lord that He has revealed the truth unto us. And now, my brethren and sisters, the Lord having done so much for us shall we be indifferent and negligent in regard to the duties that devolve upon us as His people? Shall we not feel that there is a great responsibility resting upon us? We do not want to tear down the religion of others, we simply want to show unto the world what we have received. We believe in truth, and if others have truths, we believe in them; and we claim them also. We want to enlighten our fellow-men in regard to our faith, for we know that it is of inestimable value.

What is greater than the salvation of souls? To each and every one of us our souls are worth more than all the world. We cannot afford to let the things of the world draw our attention away from that which is of greater value. Every one of us should feel that he must do something for the upbuilding of the kingdom of God, whether it be at home or abroad. Our missionaries who have gone out to preach the gospel amongst the nations show their love for their fellow-men. They go without expecting temporal reward. They go because they feel it is their duty to preach the gospel unto others and let them know what the Lord has done, and what is necessary for them to do to obtain salvation. The Lord has been with them. During the past year we have seen more baptisms into the Church than for many years before. Our elders have been more energetic in reaching the people, and they have seen the fruits of their labors, and a great deal of prejudice has been allayed. As men become acquainted with us

they see us in a different light. We hope the day will soon come when freedom, in regard to religion, will be given to the nations who are now under laws that prevent them from worshipping God according to the dictates of their conscience. We are grateful to learn that even in such countries the gospel is making great progress.

Lately there has been an agitation in Norway to have the legislature there do something to hinder the Latter-day Saint elders from preaching the gospel to the people. They say that our elders are so zealous to spread their doctrines that something must be done to stop it. Those who were agitating this question wrote to the different bishops and priests of the country, and wanted their opinions on the question of passing a law against "Mormon" propaganda. I am pleased to say that a couple of the bishops answered that, while it would be a desirable thing to stop the propaganda of the "Mormons," no other than spiritual weapons should be used; and that they were not in favor of passing laws against the "Mormons." But there were a great many who were in favor of doing this. I hope that the representatives of the Norwegian people will have independence enough to act in conformity with the spirit of freedom. There are many good people in that land, many have emigrated from there and have made good citizens of our state. In Sweden, as in Norway, they have not entire religious liberty; still, we have not been molested very much. Some time ago two of our Elders were cast into prison, and fined, but they appealed their case. When it was found that the appeal was from the priests' court to the Bishops' Council in

Stockholm, they knew there would be no change in the decision, so they got the case into the civil courts, and it was appealed to the higher courts, but, while the fine was reduced, the case went against them. One of our brethren brought it before the king, who gave it as his decision that there was no cause of action. This, I hope, will give our brethren liberty to preach what they know to be true, and give the people liberty to accept that which the spirit of truth indicates to them to be God's will and purpose.

In Germany some of our brethren have been put in prison and banished, yet the work progresses there in a very satisfactory manner. In the Netherlands there is great progress; in Switzerland, likewise, and our brethren are working into the French-speaking parts, and are succeeding there also. In the United States the Elders have been very busily employed scattering the Word and bringing souls unto Christ. On the islands of the sea it is the same; and in Japan our brethren are seeing fruits of their labors; converts have been made and the Sunday schools are well attended. The Book of Mormon will soon be published in the difficult language of that land, and we honor our brethren who are laboring there. Brother Alma O. Taylor has been there nearly eight years. He and the Elders with him are working hard to reach the hearts of the people, and they are performing a good work. In Greece we are also making progress and will soon have the Book of Mormon published in the Greek language, and thus that people can have access to the great truths that it contains.

At home our brethren in the Priesthood, who are laboring among

the people, have been energetic, and they rejoice that the new movement to have all the quorums of the priesthood meet on Monday evenings has so far proved a success. It is hoped that all holding the Priesthood will help to make those meetings interesting. Summer is coming, and out in the rural districts it may be doubtful whether they can keep them up or not, but "where there's a will there's a way," I believe if the people would be determined to meet on that evening they can do so and much good be obtained from the Priesthood meetings.

We must remember what an important thing it is to hold the Priesthood of God. We must not get cold and indifferent and think, "Let others go ahead in spiritual work, we will mind our own business." Our own business is to support the kingdom of God and build it up. The Lord did not give us life and being here upon the earth just to accumulate worldly things. He gave it to us, as we sing in the hymn, "for a wise and glorious purpose," and that purpose is that we learn His will and do that which we know He has commanded, and try to make others know it also; then this existence upon the earth will bring unto us eternal life—the great joy and privilege of returning to our heavenly Father.

We want to be on our guard, not only for ourselves, but we must be on guard to protect others also and promote their salvation. Parents must look after their children. There are so many temptations, and we want, if we can, to put a shield between them and these temptations. If we know a house where there is smallpox we would not let our children enter there; and the

law also steps in to protect us from the spread of epidemics, by quarantining infected places. For the good of ourselves and our children we ought to be on our guard. We should not go where there is moral infection, where the morals of ourselves and our children are exposed to corruption. We have tried, during the past winter, to have such legislation passed as might shield our youth from the temptations of intemperance. We want to get the liquor evil stopped, if possible. Our people should never be seen entering saloons or places where liquors are sold. This has been the teaching for years. Now that we did not succeed in getting such a law to help us, we are more urgently required to guard our children, our young people, that they shall not be exposed to temptations of that kind.

We were also in hopes of getting a Sunday law passed, so that amusements on the Sunday evening might have been stopped, that the Sunday might have been what the Lord intended it to be—a day of rest and of worship. We did not get it, but let us try to influence our children to keep the Sunday holy, and warn them against going to pleasure resorts and places of amusement on Sunday evenings. We should make our homes as pleasant and attractive as possible, so our children will feel that there is no better place than the home. We want them to go to the evening meetings. They are held early enough so that after meeting there is time to go home, or visit friends, and in social intercourse, in that which is upbuilding, spend the Sunday evening. We do not believe in the Puritan doctrine that you cannot smile on the Sunday. We

believe that serving the Lord gives joy, and that it does not take it away. We do not believe in the long-faced kind of religion, but we do believe that the Sunday should be used as the Lord has commanded, namely, to go to His house to be built up and strengthened in our holy faith, to go to His table, renew our covenants in partaking of the sacrament, and make our resolves to serve God so firm and so strong that they will carry us through not only the Sunday but every day of the week. We want the Sunday used thus, and then we are not opposed to our young people coming together and enjoying themselves in our homes; but we do object to their being in the street, especially after the curfew hour has been rung. They ought to be at home with their friends and parents, or at least their parents ought to know where they have gone.

I want to say that the brethren who have been appointed by the different stakes as a betterment committee have done magnificent work on the streets, among our young people. Many boys and girls who were just starting out, and, perhaps, would have taken a wrong road, have been helped by these brethren, who have so unselfishly spent the evening hours, until late into the night, for the sole purpose of saving the youth. I say that all commendation is due unto them for their zeal and energy in this good work, and, like them, I hope that we all will feel an interest in this great work of stopping the flood of wickedness that is threatening to inundate the young. What a great work there is before us in this direction!

The Church, during the past year, has done more for the church

schools than ever before, and we rejoice in the good work that the Church schools are doing in our midst; they build up the character of our young people, make them understand how valuable the Gospel is, and make them love it. When they go out from the schools we hope the Gospel influence will go with them, so that they may become a power for good among their comrades. I am also glad to see that our Sunday schools, our Primaries and our Religion classes have increased their enrollment during the past year, showing that these institutions are growing in favor with the people. Don't let us for a moment think that we have too many institutions, that we are doing too much in trying to draw the attention of our children to the saving principles of the Gospel, and to living a correct life. We are not doing too much in this regard. Our children, if they have the right opportunity, will love these things. Many young people, when they left home to attend the Church schools, thought that religion as taught there would be a most tedious course, but they have borne testimony afterwards that it is a most delightful study, and that they love it. They feel that here is something that they want to know, something that builds up and strengthens, and does not interfere with their success in school. Some have thought that if they studied theology they would not be able to keep up in their other studies, but they have found, as a general thing, that the study of theology inspires them with more energy and more diligence in their other studies.

I am pleased that the Church has been able to do as much as it has in this regard, but there is a limit to

what can be done, even in this. I believe that the Church, at present, has gone as far as it can in sustaining schools with Church means, as the Church members are also sustaining the State institutions of learning with their taxes. They feel, however, that the means so expended is bringing good results, for the work done in the Church schools is of great value, and it will make young men and women better able to bear the great responsibilities that will rest upon their shoulders in years to come.

I want to say in regard to religion classes, which are a part of the Church school system, that they ought to be encouraged. We want our children taught the principles of the Gospel, we want to encourage them in living correct lives, according to the precepts given by the Great Master, and teach them to follow His example. That is all the object we have in the religion classes. Where there are Church schools, we hope that the Church school teachers will be interested in the religion class work. We cannot commend too highly the Brigham Young University Faculty for what they have done in this direction; and we hope that all our Church school teachers will feel it incumbent upon them to take part in teaching the religion classes, especially the higher grades of the religion classes.

Now, brethren and sisters, my testimony to you is that this work will continue to grow; that the Lord will be with it, and that at last we will see it conquer.

May the Lord bless the people, and bless His servants wherever they go, that they may find the good and the honest and be able to convert them to the truth; and may

those who receive the truth be able to be faithful, and help to build up the work. God bless you all. Amen.

The choir sang the anthem, "I waited for the Lord."

Benediction was pronounced by Patriarch Angus M. Cannon.

Conference was adjourned until 2 p. m.

OVERFLOW MEETING.

An overflow session of the Conference was held in the Assembly Hall at 10 a. m. Elder Orson F. Whitney presided, and Professor Charles J. Thomas conducted the singing.

The congregation sang the hymn, "Now let us rejoice in the day of salvation."

Prayer was offered by Elder Nephi Pratt.

The congregation sang the hymn, "Guide us, O Thou great Jehovah."

ELDER ORSON F. WHITNEY.

Significance of an Overflow Meeting.—The Growth of the Church.—No building large enough to accommodate the Saints.—The Spirit of God in all their Assemblies.

My dear brethren and sisters, it gives me great pleasure to meet with you this morning in general conference, and in this overflow meeting of the conference. There is something in an overflow meeting that suggests prosperity and increase, and it seems to me that the most appropriate hymns for such an occasion are those beginning, "Zion is growing," and "Give us Room that We May Dwell." There was a time in the history of the Church when its entire membership could have been accommodated

in one little room, or we might almost say, upon one of these benches; for when the Church was organized, on the 6th of April, 1830, six humble men composed the membership, that is, six men participated in the act of organization. One of these was the Prophet Joseph Smith.

It is true that there were others who believed in the principles of Mormonism, which Joseph Smith and Oliver Cowdery had been preaching—the doctrines found upon the golden plates of the Book of Mormon, the principles of faith in God, repentance from sin, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, some of which doctrines were entirely new to that generation. While there were many who believed in faith and repentance, the world had lost sight of the fact that baptism was for the remission of sins, and they had changed the mode instituted by the Savior and His apostles. They were practicing different kinds of baptism. Instead of immersing the whole body in water, as we do, some practiced baptism by sprinkling or pouring water upon the head, and none believed that baptism was anything more than "the outward sign of an inward grace." It was not regarded as necessary to salvation, and as having been instituted for the remission of sins. But the Book of Mormon, like the Bible, declared this to be its purpose, and Joseph and Oliver, while translating the plates, when they came upon this doctrine, which was new to them also, marveled over it, and they went into the woods and prayed, asking the Lord for light upon the subject. It was then that John the Baptist, as an angel from

heaven, descended and laid his hands upon their heads, ordaining them to the Aaronic Priesthood, which holds the keys of the ministering of angels. This ordination empowered them to preach faith and repentance and to baptize by immersion for the remission of sins.

But this was as far as that authority extended. It did not empower them to bestow the Holy Ghost. They had to receive a higher ordination—to the priesthood of Melchisedek, before they could lay hands upon those baptized, and confer upon them the Holy Ghost. When they had received this higher priesthood, as they did some months later under the hands of Peter, James and John, they were authorized not only to baptize their converts, but to confirm them by the laying on of hands and the bestowal of the Holy Ghost. It was under the authority of the Aaronic and the Melchisedek priesthoods that this Church was organized. At the time of the initial meeting, thirty-six persons, men and women, were all that believed in the doctrines that Joseph Smith had proclaimed. This was the number of the original congregation, and six of these organized the Church. The reason there were six was because the laws of the State of New York required no less than six persons to form a religious society; and doubtless it would have been inconvenient to have chosen any more to perform the initial act.

At that time the converts to Mormonism, so called, could all have been gathered, and as a matter of fact, were gathered, in one small room of a humble farm house in the little village of Fayette, Seneca County, New York. The membership of the Church could all have been seated on one of

these forms, or in one of these stands. But how is it at the present time? Why, "Zion is Growing." Her children have called, and are still calling aloud, "Give us room that we may dwell." Today, in all the world, there are between 300,000 and 400,000 Latter-day Saints. Ten thousand of them are assembled in yonder Tabernacle at this moment, and still there is not sufficient room, and hundreds are gathered here in this overflow meeting who could not be accommodated in the Tabernacle.

Never will all the Latter-day Saints be able to congregate at one time in the same building. King Benjamin built a tower, it is written, that he might speak to all his people, and they came and pitched their tents around about the tower that they might hear his instructions. They held a great open-air meeting, because they had no building large enough for the purpose. It would have to be so today, if the President of the Church should attempt to address all the Latter-day Saints. They could scarcely be got together within a compass that would render it possible for him to make himself heard and understood by all. This is a good sign. I rejoice in the fact that the members of the Church cannot all get into the Tabernacle, nor into any other building. It is a sign of increase, of prosperity. It is a sign of zeal, of interest and enthusiasm in the work of the Lord, when overflow meetings must be held in order to accommodate His people.

I rejoice in being with you today. There is no reason why we should not have the Spirit of God in this meeting, the same as in any meeting where, true, honest, sincere pure-hearted Latter-day Saints assemble. The Lord says that where

even two or three are met together in (His name, there He will be in the midst of them. We claim this blessing. We have a right to the Spirit, just as if we were in yonder Tabernacle; and the Lord is ready, according to our willingness to receive, to bestow that blessing upon us, and to cause our hearts to rejoice, with the rest of the Saints, in this His glorious work. We are here to be fed—to be built up and strengthened spiritually; the Holy Spirit is here, and whoever rises in this stand and desires to voice the word of the Lord, shall have it, and the Lord will speak through him to the edification and enlightenment of the people. May God bless us in the purpose for which we have assembled; and I feel to bless you, my brethren and sisters, in the name of the Lord Jesus Christ. Amen.

ELDER CHARLES A. CALLIS.

(President of Southern States Mission).

The remarkable growth of the Church is a splendid tribute to its leaders. We testify that our leaders are prophets, seers and revelators. The members of the church are entitled to be guided by the inspiration of the Holy Ghost, if they live their religion. When men act under the influence of the Spirit of God they do not go astray in doctrine, or in their daily walk and conduct. I rejoice in the glorious truth that the work of the Lord is growing. It is being strengthened in the stakes of Zion, and in the world, in the missions. It is growing daily. Hundreds are being added to the Church, and are receiving the same blessings and gifts that you, my

brethren and sisters, received and enjoyed when you entered the Church of Jesus Christ.

The work of the Lord, which the world designates as Mormonism, is constructive in its nature. It is man only that has drawn the line between things temporal and things spiritual; all things belong unto God our Heavenly Father. Jesus said that God was not the God of the dead but of the living, for all live unto him. The Latter-day Saints are taught that in their temporal affairs they should serve the Lord, on the farm, in the mill, in the mountains, and wherever men are called to labor. By an exemplary life they can proclaim the gospel; their good works glorify their Father in heaven.

Last year there were baptized into the Church, in the Southern States Mission, 842 souls. Many of the people in the beautiful south land are rejoicing in the work of God. School houses and churches are being thrown open to the elders, and people are calling for the messengers of life and salvation. We cannot furnish elders enough so that all may hear the glad tidings of great joy. Thus, you see, there is a great work mapped out for the members of this Church to equip themselves for the important mission to preach the gospel unto every nation, kindred, tongue and people.

As I said, the gospel is constructive in its nature and teaching. In South Carolina, there dwells the remnant of a once powerful tribe of Indians, the Catawbas. But vice and wickedness which, unfortunately too often follow in the wake of civilization, invaded their peaceful abodes and, from a tribe of 6,000 they have dwindled down to 100 in number. Two-thirds of this remnant now belong to the Mormon

Church, and we have established a day-school and a night-school in which to teach them, both old and young. We have organized a primary class, religion class, relief society, and Sunday school, in which those people and their children in whose veins flows the blood of Israel, may be taught more fully in the ways pertaining to life and salvation.

I am reminded of a saying of Alma, which is recorded on page 319 of the Book of Mormon. It seems to foreshadow, as it were, the scope of the glorious work of this dispensation. It seems to indicate to the Latter-day Saints that their work is not to be confined to one city, nor to one country. It is true that the Prophet Joseph Smith was a descendant of forefathers who fought in the Revolutionary war; that the founders of this Church were patriots and Americans; that the gospel was restored upon American soil, and that this restored gospel may be called an American religion. But it is also true that it is more than American, it is worldwide, because our message is to every nation, kindred, tongue and people. Alma says:

"O that I were an angel and could have the wish of mine heart, that I might go forth and speak with the trump of God with a voice to shake the earth, and cry repentance unto every people; yea, I would declare unto every soul as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto God that there might not be more sorrow upon all the face of the earth. But, behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me. * * * Now, seeing that I know these things, why should I desire more than to perform the work to which I have been called? Why should I desire that I was an angel, that I could speak unto

all the ends of the earth? for, behold, the Lord doth grant unto all nations of their own nation and tongue to teach his word; yea, in wisdom, all that He seeth fit that they should have; therefore, we see that the Lord doth counsel in wisdom, according to that which is just and true."

It is the destiny of this gospel to be preached on the islands of the sea, and this is being done today on many of them, by faithful servants of Christ. The Lord has decreed that of every nation there should be men who would preach the word of God in the nation's tongue, in language that their people could understand. We are living in the day of the fulfillment of prophecy, in an age when the glorious truths of the Book of Mormon are being confirmed and proven to be true. The Prophet Joseph Smith was only 25 years of age when the translation of this book was completed. How did he know that the gospel was to be preached unto every nation, in their own tongue? How did he know, except by the spirit of revelation, that you Latter-day Saints would raise up sons unto the Lord who would be instructed in foreign languages and, leaving their mountain home, would go forth and preach the gospel in Germany, Russia, Scandinavia, England, Ireland, Scotland, Wales, and on the isles of the sea preaching in the tongue of the people to whom they are sent? This prophecy is being fulfilled. There are now in the Southern States Mission more than a dozen young men who were born in the sunny South, who, after they were baptized into the Church, came up to the "mountain of the house of the Lord" and after being more fully instructed in the words of the God of Jacob, they went back to the

land of their birth, where they were received with gladness and their labors have been effective. They have preached the gospel with ability, and in faith, with great success. I believe that from Japan, Germany, Russia, and all countries on the face of the earth will come forth men who, having obeyed the gospel, will preach the glad tidings of great joy unto the people of their respective countries, and bring many souls unto a knowledge of the gospel. This is a reason why the Latter-day Saints have cause for rejoicing. We are living in the dispensation of the fullness of times. O how our hearts should rejoice to know that the divine mission of Joseph Smith is being proclaimed every day of our lives, and in almost every country on the earth.

Now, have we something to do? Yes. I believe that the most precious treasures God has given unto us are our children. Without children life would be dreary, it would be deprived of one of its greatest pleasures and one of its greatest responsibilities. I believe that joy and responsibility are closely associated, they cannot be separated. The man and woman who shirk responsibility, are heedless to the call of duty and humanity, are not living up to the high ideals God has placed before them.

I was reading an incident, a short time ago, of a woman who had been shipwrecked, and in the storm her two little children were swept away and drowned, and she was rendered unconscious by being struck on the head by a piece of wood. She was taken to a hospital, and when she came to consciousness, in response to the queries of her friends, she sent this telegram: "I am saved, but saved alone." She was saved alone. How will parents feel if they are

saved alone? If a man and his wife are saved, and they have neglected to teach their children the principles of the gospel, how will they feel? Is it possible for a father and mother to enjoy the felicity of heaven when they realize that by their indifference, and neglect of parental duty, their sons and daughters, untaught in the principles of the gospel, and in some cases not baptized for the remission of sins, have taken a downward path? I repeat, can a father or mother feel happy in heaven if their children are not with them?

I rejoice in the glorious associations which the gospel brings to us. We hear people say sometimes that, if we love God we will be saved in the day of judgment. But, love is the fulfilling of the law. The truest evidence of loving our children is that we teach them the principles of the gospel, and bring them up in the fear of the Lord. The deepest anguish and sorrow comes when men and women see their children going astray. The saddest cry is that which is wrung from the hearts of many mothers in this fair country: "O where is my wandering boy to-night?"

God is not going to be mocked. If He established the gospel for the salvation of men, as we testify, then it is the only thing that will bring us unto eternal life. If a man fails to obey the principles of the gospel, how can he say that he loves God? Jesus said, "If ye love me, keep my commandments." What other church teaches the glorious doctrine that man is made in the personal image of God? What other church proclaims that faith, repentance, and baptism by immersion for the remission of sins, and laying on of hands for the gift of the Holy Ghost, are essential unto sal-

vation? Jesus said: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Man has no authority to cut off from the gospel the principle of baptism; he cannot deny the gift of the Holy Ghost. He has not the right to say to his fellow creature you may obey one principle of the gospel and discard another. The Redeemer said that we should live "by every word that proceedeth out of the mouth of God." This is the gospel that the Lord enjoins us to teach unto our children, and that we are taking unto the nations of the earth.

The Lord inspired Luther, Calvin, Knox, and all other great reformers, to teach the children of men that measure of truth which He designed they should have; but today the fullness of the gospel has been restored to the earth, and we are basking in its glorious sunlight. Some people say, "Is not the religion of my father and mother good enough for me? They were good people, and if I can live to be as good as my father and mother, I am satisfied." But, in that, men and women deceive themselves. Our fathers and mothers lived up to the best light they had before the gospel was restored. They obeyed God to the best of their ability, when they lived up to the measure of truth He gave unto them. But the Lord in this day hath spoken unto the people and commanded that they should obey the fullness of the everlasting gospel. This gospel means much more to you and me. It teaches the eternity of the marriage covenant; that father, mother, and children shall be reunited in heaven, if they live pure lives and work for the salvation of their fellow creatures. And so, I say it is

essential to obey the gospel that has this glorious power. At the last day it will be well for us to be able to say that we belong to the Church of the Son of God, that has and exercises the power of uniting husband and wife for time and all eternity, cementing family ties so that they will exist for ever. When I think of these glorious blessings, I say, Thank God for the gospel. I want to live up to its teachings, so as to gain the exaltation which it will surely bring unto the faithful.

Brethren and sisters, let us not be discouraged. Despair cometh from beneath, but hope cometh from above. The Lord is our Father. He is carrying this work on to a glorious consummation. God grant that you and I may not fall by the wayside, but that when the end comes, when we pass to that sleep from which the Lord, in His own due time, will awaken us, God grant that we may all meet together, firm in the faith, rejoicing in the true gospel and the reward of the righteous; which is my prayer in the name of Jesus. Amen.

ELDER CHARLES H. HART.

I sincerely trust, my brethren and sisters, that I may be blessed with your sustaining faith and prayers, to the end that the purpose of this meeting, as suggested by Elder Whitney in his remarks to us this morning, may be realized. I experience comfort in the promise he made, that any one standing in this pulpit, sincerely desiring to speak the word of the Lord, should be blessed to that end.

I have been edified and instructed, with you, in the remarks that Elder Callis has just delivered to

us. I feel proud of the disinterested service that such men as Elder Callis is performing. Winston Churchill, the rising man in England, said some months ago to a congregation assembled: "We who are gathered here this afternoon know well, that no empire and no nation can long endure in power and fame in this world unless it labors not only for its own social interests, but is a faithful servant of high forces and works for the good of the whole human family." That, too, is the mission of Mormonism; and in the work that these elders are performing, they labor not alone for the welfare of the people, but their services are high forces and works for the good of the whole human race. One has but to visit one of our gatherings where nationalities are represented in costume and the like, as they sometimes are, to realize how cosmopolitan this people is. One has but to pick up one of our journals giving an account of our Sunday schools organized from Alaska to South Africa, from Iceland to Samoa, to realize that this religion of ours is world-wide. I have been impressed of late with the far-reaching consequences and effects of the labors of our missionaries. An elder sometimes returns home and expresses himself that he does not know what good he was able to accomplish, that he sowed some good seeds, perhaps, but there were no particular evidences of fruitage from his sowing. Yet I am persuaded that the efforts of these elders, no matter how humble those efforts may be, are by no means in vain. An elder may visit the home of an individual who will spurn him from his door, threaten him with the dog, or with his gun. The elder may leave feeling that

no impression whatever has been made upon that individual, that his mission, so far as the visit to that home is concerned, was wholly in vain. But not so. Other elders perhaps ten years later, may report that that same individual walked ten or fifteen miles to seek them, to explain the change that has come over him, and extend to them an invitation to go to his home and partake of his hospitality, saying that, during all those years since he had spurned the Mormon elders from his door, he had not had peace of conscience, and he desired an opportunity of cancelling, so far as generous acts to others of the same sect might, his ungenerous conduct towards the other missionaries. The man who refuses to purchase a Book of Mormon from the elders, and on whom the elders may seem to have made no impression, may be the first to purchase the book when opportunity is presented, years later, by other Mormon elders. I have sometimes thought, in connection with the labors of those who had faith sufficient to look out over their hand-cart and face the setting sun and an almost trackless desert a thousand miles in extent, that the labor and sufferings of those people were not in vain by any means.

While traveling through Colorado, some months ago, a report was given by one of the missionaries that, in recounting something of the labors of these pioneers in the hand-cart company, the expression of one rough cow boy was, after hearing the story: "There must have been something to their d—d religion or they would not have undergone trials like that." I thought that there was a reward and a compensation to the parents who engaged in those expeditions

in the impress it has left upon their posterity. I have heard individuals say, who were actively engaged in the ministry, and had been many years endeavoring, as best they could, to accomplish good for their fellow men, that they felt that if they labored all their lives as diligently as they might, in the service of the Lord they would never be worthy of being the children of their fathers and mothers who had endured those hardships in connection with the handcart companies. So with the individual who may make only a single convert, he may feel that it is spending much of his time to go abroad, leaving profitable employment, his family and loved ones, and devoting years of his time abroad in the ministry, perhaps to realize that only a single individual has been converted. But how far-reaching in its results upon the Church and upon the world, for good, may be the single convert that he is able to make. Some one, perhaps, had similar thoughts in making the early converts to the Church, some of whom became great characters in Mormon history, men like President John Taylor, President Brigham Young, President Wilford Woodruff and others of that type, who were able to leave such an impress for good upon Mormonism and upon the world. Perhaps some missionary devoting months or years of time in making such convert felt that his time was not very profitably occupied, yet subsequent results show how rich was the harvest and the fruitage of his labors.

I have been impressed, of late, in reading the work of Dr. Paley on the Evidences of Christianity. How largely the arguments and reasonings that he presents in be-

half of Christianity can be applied in support of the cause of Mormonism. He lays down one proposition, to which he devotes in support several hundred pages of his excellent treatise: "That there is satisfactory evidence that many persons professing to be original witnesses of the Christian miracles passed their lives in labors, dangers and sufferings voluntarily undergone in attestation of the account which they delivered, and solely on account of their belief in that account, and that they also submitted, from the same motives, to a change in the rules of their own conduct." He devotes, as I say, several hundred pages of his work in giving historical incidents and proofs in support of that proposition. The same may be said in reference to Mormonism, because Mormonism is, like Christianity, founded largely upon miracles; and the individuals who testified of those miracles passed their lives in labors, dangers and sufferings, voluntarily undergone, in attestation of the account which they gave of the divine origin of Mormonism and the ushering in of this Latter-day dispensation. It had an effect upon their conduct in the abandoning of ideas and ways of the world that they had been indoctrinated in up to that time, and in adopting new modes of conduct in conformity with the teachings of the newly revealed religion. Dr. Paley also lays down a counter proposition to the one just stated, that "There is not satisfactory evidence that persons professing to be original witnesses of any other similar miracles have acted in the same manner in attestation of the accounts which they delivered and solely in consequence of their belief of the truth of those accounts.

Mormonism, which is not taken into account by him, would have to be excluded from that exception here made, for, as I suggested before, nearly all the arguments that he adduces in support of the proposition that I first stated, as being laid down by him, can be put forth in support of Mormonism. He enters into a consideration of so-called pagan miracles, or miracles other than those in support of Christianity, and suggests that it is not necessary to accept the statements that can be accounted for on the ground of delusion or hallucination or a diseased condition of the mind; and he points out the fact that many so-called pagan miracles will not bear the test of a close scrutiny. Many of them, for instance, are accounts given in one country of something that happened at some place far remote from where the account was written. In many instances it is the history of some anterior event, a century or more before the time of the writing of the account. He says that, in most of these instances, it is upon the statement of only one individual, the hearing of a voice or the seeing of something by a single individual, and not by a group of individuals; and further, that generally there is an appeal to one sense only of the individual, as that of sight or hearing alone, and that the so-called vision scarcely ever consents or submits to being handled; that the reality or verity of the vision is in no wise substantiated by the sense of touch as well as of sight.

You may apply all of the rules and tests that he lays down for considering and verifying the genuineness of miracles to the history we have of the coming forth and the institution of Mormonism, and you

shall find that the evidences we have, in support of the divine origin of Mormonism, differ very largely and very widely from those so-called voices or visions that he speaks of as being recorded as coming from pagan lands, or given in support of incidents otherwise than in connection with the establishment and coming forth of Christianity. The fact that Joseph Smith received revelation in reference to there being golden plates is supported by the presentation of those plates, and there are at least eleven besides himself who saw the plates. Three of the number testify not only to seeing the plates but to hearing the voice declare that the record had been translated by the gift and power of God, and that the work was therefore true. Here is the sense of sight, supported by the sense of hearing. The eight witnesses not only saw the plates but handled them. There was also muscular sense of weight verifying the sense of sight and touch. Then again, it was not brought to a single individual, but to a group of individuals; and Dr. Paley points out the improbability of the senses of several individuals being diseased and deranged in the same way at the same time. So I say, you can apply all these tests in certification of the reality of these spiritual manifestations to Joseph Smith, and the early leaders of the Church, and you shall find that the evidences given to Joseph Smith bear the scrutiny and the application of those tests, and one cannot, in any psychological manner, explain away the attestation of those truths to these men. It is equally futile to undertake to explain these miracles upon the ground that there was any fraud or collusion involved in them. If you reason that these things

must be true because the sense of sight of twelve men would not be deluded in the same way, that their sense of hearing could not be deluded in the same way, and that their sense of touch could not be imposed upon or deceived in the same way, all at the same identical time, you reach the conclusion that either those individuals saw, and heard, and felt what they say they did, or that there was collusion among them. Then, if you examine the account on the theory that there was collusion, your premises utterly fail, because there is not the slightest evidence of there being any connivance or collusion among these men to foist upon the world any false account. The very fact that some of the number departed from the fellowship of the Church, but never varied one iota in the account that they gave of these divine miracles with which Mormonism was instituted, sweeps away at one stroke the theory that there was possibly any connivance or collusion in connection with this account. I pray that the blessings of the Lord may be upon you all, in the name of Jesus Christ, Amen.

The congregation sang the hymn, "We thank Thee, O God, for a Prophet."

ELDER JAMES G. DUFFIN.

(Former President of Central States Mission).

Last evening, with many of you who are here today, I listened to a very interesting account of a naval journey that was recently taken by a fleet of battle ships of the United States. One of the facts that impressed me very much, in

the speaking of Admiral Evans, was his relating the obedience of the officers and seamen to the commander of that fleet. He said, when the word came to him from the President that he was to get the fleet in order, and start upon that long cruise, he felt that they would not only by request, or command, of the commander in chief of all the forces of the United States, go to any possession belonging to the United States, any waters, but that they were on hand, at a moment's notice, to go to any part of the earth where their ships could float. I thought, while he was speaking, that was the spirit of a true soldier. I thought also in connection with that, how like to it are the true soldiers of the cross. When those holding the Holy Priesthood speak by the voice of the spirit of God, and say to the true soldier of the cross, Your services are needed in Africa, Russia, or Asia, or some part of this great land in which we live, or upon the isles of the sea, there is no hesitancy, he says at once, as did Admiral Evans, "Aye, Aye, sir, we are ready, when will you have us start?" And this great army of young men, belonging to the Church of Jesus Christ, take their lives in their hand, as it were, not considering consequences to themselves, or the sacrifice of their earthly possessions, they leave all, and go to any part of the earth where the authorized servants of God call them to travel.

While Brother Whitney was speaking concerning the growth and development of this great work, how the people had heard the gospel sound in various nations of the earth, had gathered to these mountains, and had been organized into stakes and wards, I was thinking of the responsibility that is placed upon

us who have thus been gathered and organized here; and of the responsibility that is upon all who have been born and raised under the sacred covenant of the gospel of our Lord and Savior, Jesus Christ. As was stated by Elder Whitney, I had the honor, for a number of years, to preside over one of the great missions that have been established by the Church of Jesus Christ for the proclaiming of the gospel. During that period of time, there were several hundreds of young men who labored under our direction, and I had the opportunity of observing the results of home training, of the effect the teaching and training of the father and mother had upon the lives of these young men. I take it that one of the most important duties we have to perform is that of rearing and teaching these precious souls that are entrusted to our charge, bringing them up in the way of the Lord, that they may be fitted, while passing through this mortal probation, for earnest, devoted and efficient work, to aid in the progress and development of the work of our Heavenly Father, that their souls might be saved eternally. In the Doctrine and Covenants, there is a revelation given to the Prophet Joseph Smith, in the early rise of the Church, in which the Lord says:

"Inasmuch as parents have children in Zion, or in any of her stakes that are organized, that teach them not repentance and faith in the Lord Jesus Christ, and baptism by immersion for the remission of sins, and the laying on of hands when eight years of age, the sin be upon the heads of the parents. And the parents shall teach the children to pray, and to walk uprightly before the Lord, and shall observe the Sabbath day to keep it holy."

And there was an injunction

placed upon the parents that they should be an example unto their children of what they would have them become. Now during the time I was presiding over that mission, as I have said, I had opportunity to study the effects of home teaching and training upon the lives of your boys; and I have pleasure in saying to you here today that, during the years I was there, out of the hundreds of young men who labored in that mission, there was not one failure on the part of those who had been carefully taught and trained by parents at home. The failures were very few indeed; those few young men who weakened and gave up, who came home without performing fully and completely the work they had been sent to perform, were, without exception, those whose training at home had been neglected by their fathers and mothers. The responsibility here at home is not only that the young men may become efficient missionaries, but that they may also be good workers in wards and stakes, in the various organizations established by our Heavenly Father, and, that they may be honored citizens of the great nation of which they form a part, so that when we, as parents, give an account to our Father and Mother in heaven of the manner in which we have conducted ourselves toward the precious souls entrusted to us, how we have dealt with them, that we might bring them all with us, and be able to say to our Heavenly Father, Here are these sacred trusts that you gave unto me while I was upon the earth, I present them to You now spotless, full of faith and integrity, fitted indeed to be members of Thy eternal kingdom. To do this requires thought, work, care, and faith, to bring these children up in

the way they should go. You know, it was the wise man Solomon who said: "Train up a child in the way he should go, and when he is old he will not depart from it."

There is a difference between teaching and training. Teaching is causing the child to understand, training is causing the child to do. Every act performed is that much done towards fixing habits; repeated many times, the habit is established. If we train our children in the ways of the Lord, in doing the things God has revealed for their salvation, every time they perform an act of obedience to the word and will of our Father in heaven their character becomes more firmly fixed in doing the things that God requires of them. Another thought in connection with this. In my business I have the privilege of meeting people from different parts of the United States, and even from foreign countries, some of whom come here to make their homes among us. There are several significant things said in my hearing by people who travel among us. One expression is this: "You can always tell the home of a Mormon by his surroundings." Another is: "You can tell the home of a Mormon by the size of his family." Now, what does this mean? Does it mean that our home surroundings are so beautiful, so neat, so orderly, so much in accord with the divine plan of growth and development, that when one of these strangers, driving through the country in his travels among us, sees a home of this kind, he can say at once, That is the home of a Latter-day Saint? Or does he mean the opposite? What are the conditions surrounding our homes? Now, when he speaks of a Mormon family, saying "You can always tell

whether it is a Mormon family or not, by the size of it," does he mean that alone? To us it should mean that in that family we are developing faith, honesty, and integrity, that we are educating and training them, making them refined, genteel, courteous to the stranger. Does it mean that to us? Now, my brethren and sisters, I take it that in the divine plan of our Heavenly Father there is just such work for us to do in the family. The family is the foundation of the governments of the world, and it is the foundation of the government of the kingdom of God.

May we give thought, attention, and care to all things that will cause Zion to grow and increase in strength and power, beauty and glory, I ask, in the name of Jesus our Lord. Amen.

ELDER NEPHI PRATT.

(President of Northwestern States Mission.)

I have seen the day when I knew every man, woman and child in Salt Lake City. I was a year and a half old when I was brought into this valley. I had the rickets, so my mother said. I presume that meant I could not stand up, because I was so weak. On that day we landed in a desert, so desolate and still that it must have been appalling to the few hundred Latter-day Saints who arrived here that year. On July twenty-fourth, 1847, the first company in advance of those that had been driven out of Illinois, by the rage and hatred of those who opposed truth, arrived in this valley; and President Brigham Young, wrapped in the visions

of eternity, when he saw this country knew that it was the place prepared for the people of God. He put the point of his walking stick down in the dust, just over there, and said: "Here shall be erected the temple of our God, and around this spot shall be builded a great city." I remember many of the scenes through which we passed. We were little and weak, poor, desolate and destitute. With the growth of my body and intelligence, I saw mighty forces, such as the press, the lecture platform, and the pulpits, combine to calumniate the reputation of this people, and to destroy them by snares that were set for their feet. I have seen us delivered from those conditions. I have seen that notwithstanding all the powers that can be brought to oppose this work of our God on the earth, to stay the growth of His kingdom, we grow in spite of all, until today we cry, as Brother Whitney has said, "Give us room, that we may dwell."

We are bringing a great emigration from the spirit world; and in my mission field in the northwest we are gathering more souls into the Church than we ever have since the mission was organized. We have the indifference broken down, comparatively speaking; and the hostility that was once manifest against us has come to an end, to a great extent, in the northwest. The presence of your sons, and the acquaintance that the people are making with them, and the influence of the Spirit of God upon the people has caused the feeling of hate and prejudice to pass away, and the people's hearts are being softened. I do not doubt that in all the missions of the United States it is going to be harvest time for a few years, to gather out the people that are God's,

and that He intends to bring them with songs of everlasting joy into His Church, preparatory to His coming and the establishment forever of His kingdom.

There are some girls and women who have come to us in my mission field and mourned because they had not kept the counsel of their parents, and lived up to the training they had received at home. The children of those women are unblessed and unbaptized, because their husbands will not permit these ordinances to be administered to their children. When our children stray away from the home of their youth, Mormonism clings to them, and brings them to a sense of the awful loss they have sustained. I think it is better that a maiden should maintain her faith and virtue and never wear the crown of widowhood and motherhood in this life, than that she should wed an unbeliever.

God bless you, brethren and sisters, in the name of Jesus. Amen.

The congregation sang the hymn, "Lord, dismiss us with Thy blessing."

Benediction was pronounced by Elder Orson F. Whitney.

Adjourned until 2 p. m.

Second Overflow Meeting.

In the Assembly Hall at 2 p. m. Elder George F. Richards presiding.

The Temple choir and congregation sang the hymn, "How firm a foundation, ye Saints of the Lord."

Prayer was offered by Elder John G. McQuarrie.

The Temple choir sang a hymn

entitled, "In the house of many mansions."

ELDER THOMAS E. BASSETT.

(President of Fremont Stake.)

I pray for your faith and confidence, brethren and sisters, in my behalf during the few moments that I attempt to address you; and I trust that all that shall be said by me may meet the divine approval of Him whom we have met this afternoon to worship.

With your permission I will read a clipping from a paper that happened to come into my possession this morning, dated at Denver, April 3rd:

"Lizzie Wertzell, aged 8, and Mary Wolf, aged 11, were shot and badly wounded tonight during a riot at Globeville, a suburb, between the two warring factions of the German Congregational church. A dozen men were arrested and thrown into jail.

Trouble has been brewing in this church for the last four years. The church is divided against itself, one faction being determined to oust the pastor, Rev. Adam Traudt.

Recently, the anti-Traudites became the dominant power. Last night they determined to use force to depose the pastor. Traudt armed himself with a shotgun, as did several others of his friends, and went to the church, where they barricaded all of the doors and threatened to kill anyone who attempted to take possession. The police, assisted Traudt in holding the fort all night long.

All day threats of violence were heard against him. Friends of Traudt came to his rescue. At 10 o'clock, the two factions came together, many children taking sides. Shooting followed, and when the smoke cleared away the two little girls were found lying on the ground, suffering from bullet wounds. An army of policemen was rushed to Globeville from Denver, in autos."

I read this simply as an illustra-

tion of conditions that can and have been brought about by reason, perhaps, in a great measure, of the imperfect system of organization that has resulted from the various churches of Christianity seceding from the mother Church. We are well aware of the fact that, a few centuries ago, Catholicism reigned predominant throughout Europe, and it was universally conceded that the voice of the authorities of that church was absolutely the voice of God, without the necessity of approval by the people. It was generally recognized and understood that the supreme authority in that church was a substitute for the Son of God Himself, that he was actual successor to the Apostle Peter. From the clergy, in those days, the people had very little right of appeal, in fact they had no voice whatever. Occasionally, when some independent spirit would arise among the people, and assert a right to be heard in the expression of his views and opinions regarding religious doctrine, he was either put to death or tortured in the most severe manner, or perhaps imprisoned for life; so that the people dare not, under penalty of their lives, assert their manhood, or give expression to their thoughts or the dictates of their own consciences. By reason of this condition, such characters as Martin Luther, and other reformers, eventually arose in the world and courageously asserted their rights as men, saying that the voice of the people was the voice of God; and they had the fortitude of character to maintain their position in this direction, and their right of freedom of speech, even in face of the penalty of death. A sentence uttered by one of these reformers, when he was about to be executed,

is one that will last as long as time endures. These are the words that came from his lips: "Here I stand. Recant I cannot; God help me." From these circumstances arose the condition that we see today throughout the various Christian organizations of the Protestant world, the people asserting their rights to have their voices supreme in the organization and maintenance of their various churches and organizations. As an illustration we find the incident that happened only yesterday, or a day or so ago, wherein members of one of these organizations became divided among themselves, both factions nearly equal in number, each faction contending for the right to say who shall be the pastor of their church, and resulting in the loss of the lives of two precious little girls.

Here we see illustrated the great contention between the mother church and her daughters; Christianity, as represented in Catholicism, insisting that the voice of the clergy is absolutely the voice of God regardless of the minds and conscience of the people, and the Protestant denominations asserting that the voice of the people, regardless of their pastors, shall be the voice of God regarding who should be their minister, or theological or religious trainer, preceptor or clergy, as the case may be. These things have impressed me with the thought that the beauty of the organization of the Church of Jesus Christ of Latter-day Saints, stands, as I see it, a happy medium between the two conditions. It is not that the voice of God is necessarily the voice of the people, neither is it that the voice of the people must necessarily be the voice of God. I understand the organization of the

Church of Jesus Christ of Latter-day Saints to be a result of the voice of God and the voice of the people blending in perfect harmony, bringing peace and harmony in the church, throughout all its organizations. As I understand the organization of the Church of Jesus Christ of Latter-day Saints today, I cannot conceive of contention existing in it, such as is found in the church described in the clipping I have read concerning one of the churches in one of our neighboring states. In our church the most absolute right is accorded to all its members to have full voice, a fair expression of thought and opinion in all matters pertaining to the organization of the Church; but the right of nomination comes from the presiding authority, and when that nomination is sanctioned by the people, these two powers or forces blend in perfect harmony, and peace prevails throughout the entire organization.

In the Church of Jesus Christ of Latter-day Saints we find the Prophet, Seer, and Revelator of the Church, who is its president; but he does not stand absolute and alone. Associated with him are two counselors, men who are high priests, and these three are sustained by the confidence and vote of the people, every six months during their term of office, which is usually for life. When any question of vital importance comes before this Presidency, it is the right of the President to ask for the views and ideas of his associates, and it is their duty to frankly respond in detail, as they are inspired by the Spirit of God. When all has thus been freely expressed by these two counselors, the right of nomination, or taking the initiative, proceeds

from the President. His decision is indorsed by his counselors, and is subsequently submitted to the body of the Church and then sustained by them as a whole. Not necessarily do all questions have to be settled in the manner indicated, but, associated with those presiding we find, in the organization of the Church and kingdom of God, the quorum of the Twelve Apostles. It is the right of the presidency, as I understand the organization of the Church, to confer with those twelve men, who also are sustained by a vote of confidence of the people, and have them express their views and ideas freely, under the inspiration of the Spirit of God. But the initiative, after all is said and done, comes from the head, and then it is sanctioned by those who have discussed the proposition. Unquestionably, in every instance, so far as I know, there is unity of action; after these matters have been considered and sanctioned by the authorities who have been sustained by the vote of confidence of the people, it is then sustained by the vote of all members of the Church.

I can see in the organization of the Church of Jesus Christ of Latter-day Saints the most perfect system that is possible to be organized among men; it gives to mankind the utmost freedom that can be given, and still maintains absolute unity. There might be given, under the systems of protestantism today, the same absolute right to the people to say for themselves what shall or what shall not be; but I see in their varied systems of organization great aptitude to division into factions. We have had revealed to us, through the instrumentality of the Prophet Joseph Smith, a system under which factions can not

exist in the Church of Jesus Christ of Latter-day Saints. I can see in this the infinite wisdom of God our eternal Father, not the limited wisdom of a boy 14 or even 25 years of age. I fail to see today, throughout all Christendom, the harmony in the organization of church government that we see existing in the Church of Jesus Christ of Latter-day Saints, as instituted through the instrumentality of a humble boy, and as given by the inspiration of God. The longer I live, and the more experience I have in this Church, the more I appreciate the beauties of it, and the more I glory in the growth and development of the great latter-day work. And here, my brethren and sisters, I embrace the opportunity of testifying to you that, if I know anything at all in this life, I know that the Church of Jesus Christ of Latter-day Saints was instituted and is maintained by the gift and power of God. No power of man could have maintained it against all the opposition it has had to contend with during the seventy-nine years of its history. All honor be to our fathers and mothers, our grandfathers and grandmothers, who had the fortitude of character to stand up under all the oppression they endured, and maintain to the last breath the testimony that the Prophet Joseph Smith was inspired of God, and was the means in the hand of our heavenly Father of restoring the gospel once more to the earth.

I stand before you today as a representative of one of the stakes that, within the last 26 years, has given birth to six other stakes of Zion. Twenty-six years ago its organization did not comprise more than 600 souls. That same section

of country today embraces not less than 25,000 souls, members of the Church, and it is now divided into seven stakes of Zion, and the mother stake has a population of nearly 6,000. I am happy to report that in that section of country the work of the Lord is progressing rapidly. A splendid feeling exists among the people. I don't know any among the officers of our stake but who are observing the Word of Wisdom; and they are true and loyal to the president of the Church, Joseph F. Smith, as prophet, seer and revelator, and to the other authorities of the Church who will be sustained at this conference, including all the brethren and sisters who maintain positions of trust among the people. We are working together loyally and unitedly for the good of the people, and the development of our fair state of Idaho. We say that we will welcome any and all of you who desire to locate among us. We have a large and beautiful country. We have stakes of Zion well organized, and we are always glad to welcome the boys and girls of these valleys of the mountains, who have been reared under the droppings of the sanctuary, in the environments of the Church. We want our young men and young women to remain at home, in the various stakes of Zion. The longer I live the more I appreciate our organizations, and the good they are doing to our young people. I do not know how many of our boys and girls would be absolutely loyal to the Church of Jesus Christ of Latter-day Saints, were it not for the environment thrown around them by the various societies and quorums of the Church, as we have them instituted today. I say, brethren and sisters, fathers and mothers in Israel, it is

not right to scatter abroad, away from the organization of the Church. It is one of the tenets of Mormonism that this is a gathering dispensation, that we shall gather into the valleys of the mountains, and be reared under the guidance of the servants of God, under the inspired teachings that come to us from those whom we sustain from time to time. We ought not to allow our boys and girls to make homes in foreign states or territories, away from the environments of the Church of Jesus Christ of Latter-day Saints. That is not in harmony with the teachings of the gospel as revealed in the latter day. Let us bring up our boys and girls under influences that will shape their lives and make of them what they should be, children of the Saints of God.

May God bless you, my brethren and sisters. May we be united together in the bonds of love; and not allow any dissensions among us, but maintain and sustain all those who are called to represent the Church and kingdom of God in the earth, that harmony may prevail, and that the will of God may be done among this people. May Zion grow and flourish in the earth, as it has done in the past, is my desire, and I ask it in the name of Jesus. Amen.

ELDER JOSEPH W. M'MURRIN.

In standing up in your presence this afternoon, my brethren and sisters, I hope I may be led by the Spirit of the Lord to say something that will be beneficial to some of those gathered in this sacred building. My heart was comforted in the opening hymn. Ofttimes,

abroad in the world, while laboring as a missionary, I have found a great deal of satisfaction in taking part with the Saints in the singing of this hymn. I do not intend to read much of it, I will however read a verse or two to this congregation. It may not be Scripture altogether, and yet, in my opinion, the poet has set forth the truth. There are many passages of Scripture that can be brought forth to support and sustain the views that are presented by the writer of this poem:

"In every condition, in sickness,
in health,
In poverty's vale or abounding in
wealth,
At home or abroad, on the land or
the sea,
As thy days may demand, so thy
succor shall be.

The soul that on Jesus hath leaned
for repose
I will not, I cannot, desert to his
foes;
That soul, though all hell should
endeavor to shake,
I'll never, no never, no never for-
sake!"

My brethren and sisters, many a soul has been made to rejoice, when far away from home, in taking part with the Saints in singing these precious words. Many of us have learned, by our own experiences, that the Lord is perfectly able, under every circumstance, and in every condition, whether it be at home or abroad, to give that help, succor, and strength that is necessary for the accomplishment of His purposes. He qualifies His servants for the performance of the labors that are assigned to them in the preaching of the Gospel and

the accomplishment of all other work necessary for the building up of the kingdom of God. The words of the hymn indicate that our Father in heaven is a being of love, which is in perfect accord with the teachings of the Scriptures. The Scriptures proclaim that God is love; that He sent His Only Begotten Son into the world because of His exceeding great love for mankind that all men who would believe in His precious name might obtain salvation. Christ Jesus was not sent into the world to condemn the world, the Scripture says; but was sent into the world that men through Him might obtain everlasting life.

I oftentimes think, that as a people, we ought to be able to discover, more fully and completely than any other people that God is indeed and of a truth, a being of love for there are doctrines that have been revealed to the Latter-day Saints that are not understood or believed in by the world generally, that show in a remarkable manner the mercy and justice of the Lord, that bear strong testimony to the love of God and that contain within themselves the evidence of divine inspiration.

In conversing with a gentleman a few days ago, he made the remark that the doctrines of Mormonism, the fundamental doctrines of the Gospel, those that are spoken of generally as the first principles of the Gospel, appeared to him because they are so much in accord with the doctrines that were taught by the Redeemer and His Apostles. He made this statement: If you could only leave out Joseph Smith, and the Book of Mormon, it would be a very easy matter for me to believe in Mormonism. But I cannot comprehend, he added, why there should be any new revelation.

or any new volume of Scripture. I asked him the question if he did not believe that our Father in heaven was a being of love, and of course he answered that he did so believe. Then I inquired of him if it did not seem as though it would be necessary for a God of love to have in remembrance all His people? How could he reconcile belief in the love of God with the theory that prevails in the world, that half the people of the world had been forgotten by our Father in ages that are gone by, that He had revealed Himself only upon one hemisphere, and had overlooked the millions of men who dwelt upon the other hemisphere. I quoted to him the Scripture wherein the Savior, having, apparently the thought in mind that He was to accomplish the work of which He was speaking to His disciples, after His crucifixion,—referring to the necessity there was for the laying down of His life,—said unto them: "Other sheep I have which are not of this fold; them also I must visit, and they shall hear my voice, and there shall be one fold and one shepherd." Where are the other sheep, or where were they, when they were spoken of by the Redeemer of the world? Mormonism makes answer, and so far as I know there is no other religious denomination in the world that makes such a reasonable explanation of the declaration of Jesus Christ, that He must visit other sheep that were not of that fold. His disciples were acquainted only with that fold in their own country. His apostles carried the Gospel to the nations round about, with whom they were familiar, but there was, without question, some other people with whom those to whom he was talking were not familiar, a people

in some other part of the world, they also were to hear the voice of the Redeemer, and have the opportunity of receiving the same glad tidings of good things, the same glorious Gospel that was the power of God unto salvation.

Instead of men hesitating about receiving the doctrines of the Gospel as they have been revealed in the age in which we are living, and as contained in the Book of Mormon it seems to me that men should readily discover in the Book of Mormon additional evidence of the truth of the statement in the old Scriptures, that God is a being of love, and that He has had in memory in past ages, as well as at the present time, all His creatures. All men, as the Scriptures teach, have been created of the same flesh, no difference whatever, and God, their Creator, is no respecter of persons, but He is the same yesterday, to-day and forever. The very fact that God revealed Himself through His Only Begotten Son to the ancient inhabitants of this continent taught them the Gospel, conferred upon them the authority of the holy Priesthood, and filled them with the same joy and happiness that were given to their brethren afar off. is very strong evidence of the love of God and, in my mind, a wonderful testimony of the truth of the Book of Mormon, and of the inspiration of the Prophet Joseph Smith in translating the sacred record.

So it is in relation to the great doctrines believed in by the Latter-day Saints, that the Gospel is eternal, that the mercy of God endureth forever, and that men are not eternally lost who have not heard the Gospel in mortality. How could God, the Father, be regarded as a God of love if the many millions of

men who have inhabited this earth and who have passed away without ever having heard the sound of the Gospel, are to be eternally lost? That does not savor of love. That does not stamp the Creator of the world as being possessed of the attribute of love to any very marked degree. But when we apply the doctrine that has been revealed through the Prophet Joseph Smith to all the peoples of the earth, whether they live now or in the past, or may live in the future, that there can be no condemnation, no real death, no such thing as damnation, without the rejection of the voice of the Lord, we commence to know something of the love of God. We learn that every soul must hear, and that those who have lived and had not the opportunity, in the flesh, to hear the glad message of the Gospel will be sought after in the spirit world until they are found, and every soul will thus be left standing upon the same kind of foundation, exercising the judgment and agency that the Lord of heaven has given, either to receive or reject His message. That vindicates God as a being of love. To my mind, it tells a marvelous story of inspiration, and of the power of God that rested upon the young man Joseph, as he taught and revealed to the peoples of the earth the glorious message of truth.

Another doctrine revealed by this same Prophet, Joseph Smith, that bears testimony of the love of God, is the salvation of the little children of the world. Men have believed that they were lost, unless certain ordinances had been administered to them. It has been quite generally believed that the little infant at the mother's breast could not be saved without baptism, notwithstanding the fact that the great

majority of all the infants that have ever been born into the world have gone to the grave without baptism. It is hard to understand the perfection or love of God in anything of this character; but, when the teaching of sacred truth is applied, as it has been given by the power of inspiration, and by the commandment of God, the wonderful, marvelous and glorious doctrine is revealed that all children, who have not come to years of accountability, are saved in the celestial kingdom of God through the atonement of Jesus Christ. In the law of God manifested in a revelation of this glorious character, who can be so dense as not to discern that the Gospel that has been revealed through the Prophet Joseph Smith, is, as we declare, the power of God unto salvation?

These principles are making their way among men, and they will continue to extend, they cannot be staid. Such glorious principles bear the stamp of divinity, and the decree has gone forth from God, in His majesty, power and strength, that the world shall know the truth. When the world comes to know the truth, among other discoveries that will be made will be the fact that Mormonism is not a delusion, or a myth, but a revelation from our Father in heaven, the way He has appointed for the salvation of men.

May God help us ever to remember and hold fast to the truth, that we may save our souls, and be instrumental in spreading this glad news among the people, far and wide, until all men shall be left without excuse. This is our mission and our responsibility. We are under obligation to manifest before mankind that into our souls has come the love of God, by being

willing to do our part in the proclamation of the Gospel and the building up of His work. God help us to do it humbly, faithfully and well, is my prayer in the name of Jesus. Amen.

A duet and chorus, "Sweet will of God," was sung by Sisters Hardy and Winder, and choir.

ELDER RULON S. WELLS.

We certainly have been impressed, in the remarks that have been made, with the unbounded love which our Father in heaven has manifested towards His children. Are we not indebted to the Lord for every blessing that we enjoy? Is it not true that we owe to Him the very existence we have upon the earth, the power to live and have a being, to associate with each other, to communicate our views, our thoughts, and reflections, even the power to think and give expression to thought? Without these precious gifts there would be no joy, we could have no delight, we could have no happiness upon this earth. Our social intercourse would be interrupted; there would be no such thing to be experienced or enjoyed. It seems to me that it is wholesome for us to let our minds go out in contemplation of the wonderful gifts we have received from our Heavenly Father. It seems to me that it is wholesome to meditate upon these things until we can thoroughly and completely convince ourselves that all happiness, that every blessing, flows from Him. We should be full of gratitude to our Father, acknowledge Him as the Giver of all good; and we should plead with Him to help us to appreciate

His blessings even as they flow from His all-bountiful hands. We cannot say too much regarding the love of God to His children. "He sent His only begotten Son that whosoever should believe on Him should not perish, but have everlasting life." In this instance, my brethren and sisters, we find the greatest manifestation of the love of God for His children.

In the remarks that were made in the opening meeting of our conference, President Joseph F. Smith told us of his determination to devote his life in the service of God. I felt impressed thereby, and feel now impressed with the fact that there is an object lesson for the Latter-day Saints: while we are recipients of that matchless love which comes from heaven, what are we going to do about it? To use the words of President Smith, "what shall we do" to show that we appreciate the blessings which God is pouring so bounteously upon us, His children? This same sentiment was followed up by his counselors, and it seems to me that it is an appeal to the Latter-day Saints to show gratitude unto their heavenly Father.

We read in the Book of Doctrine and Covenants words like these: "In nothing doth man offend God, and against none is His wrath kindled, save those who will not acknowledge Him in all things." The sin of the world is ingratitude to God. Against none is the wrath of our heavenly Father kindled excepting those who so far forget Him that they will not acknowledge Him in all things, that He is the Giver of all good, that we are dependent upon Him for all that we receive. It seems to me that there should be a resolution on the part of all Latter-day

Saints to express themselves just as President Smith did this morning, and show in their lives that they propose to give the Lord the very best there is in them; in other words, that we should continuously serve the Lord, devoting our lives, our energies, our talents, whatsoever we have, and whatsoever we are, in the service of God. I wish to call attention to the fact that, if we do not serve God in all things we are liable to serve the adversary; and just exactly where we discontinue our service to God that is where such danger begins. Do what I may, every moment of my time is devoted either in the service of God or in the service of mammon; there is hardly any middle course. We must serve the Lord in everything we do, for the Lord requires constant service to Him. And is not that what is meant when the Lord commanded His children to "pray without ceasing"? Is it not the condition of the heart, this ceaseless prayer; and are we not always in the attitude of praying. "Prayer is the soul's sincere desire." What are your desires, my brethren and sisters? Do you desire the triumph of Zion? Do you desire to see truth prevail? Do you desire to see the kingdom of God established upon the earth? If you do, and do it all the time, it is a prayer of righteousness unto the Lord. But if, for one moment, you lose that desire, then indeed have you ceased to pray to God but you have begun to yield to the adversary. Then ought we not to choose this day whom we will serve, God or mammon? Let it be our determination to serve the Lord with full purpose of heart, and make it a real service unto the Lord.

What does the Lord require of

us? Have we ever stopped to read the Scriptures and find out what it is that God requires of His children, in appreciation of the great blessings we receive from Him? "Son, give me thine heart." There is a good deal of meaning in that. The heart is the organ of vitality, the organ of life; and when the Lord said, "Give me thine heart," it meant, Son give me thy life, that it may be devoted in the service of God. That is what it means. It does not necessarily follow that, because we are to serve God continuously, that we are to engage, at all times, in what is commonly known as the Church work. O no; we have our avocations to follow. But in each of these we may serve God, and we ought to see to it that everything we do is in reality a service unto the most high God. He requires it at our hands, and will not approve any divergence from that path. We must not look upon sin with any degree of allowance. We find ourselves in mortality, in possession of weaknesses and imperfections, but let us struggle on, serving the Lord, keeping His commandments, and we will be cleansed from sin. But if we let up for one moment, the adversary is gaining. Then let us fight the good fight and keep the faith, rejecting evil at every turn, and never surrender. Every surrender is a service to the evil one. We cannot obtain permission at any time to serve the evil one; we ought not to have any such desire in our hearts. We can serve God, not only in our houses of worship, but we can serve Him upon the field; at the bench, in the workshop; in every avocation of life, in our amusements, in all that we set our hands to do. If there be work

assigned to us that cannot be done in harmony with the will of God, then do not do it. If there be amusements that are contrary to the spirit of rightousness, then do not participate in that kind of amusement; only in those occupations, pleasures and pastimes in which we can carry on our service of God should we engage ourselves.

My brethren and sisters, I have an abiding faith in this work. I know the truth of Mormonism as it has been revealed through the Prophet Joseph, and I hope that every one present is in possession of that testimony, for it is the power of God unto salvation, if we will only be faithful and true. The Lord has done His part by us; let us see to it that we do our part, that we may be entitled to salvation and exaltation in His presence that is promised to the faithful, I ask it through Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL.

I never like to preach to Latter-day Saints who have already been over-fed with such spiritual nourishment and are not hungry; it seems like wasting effort. I have read somewhere that "Silence is golden," and I have been trying for the past year to think, and keep silent. I do not think I have ever made as great an effort during my labors in the ministry, and among the people of this Church, to look at both sides of every question. I am not speaking of the gospel; to that there is only one side, and that is the right side. But there are other things that I have been trying to understand, and see both sides and then keep still. I think some of you are very much like

I am; I have said some things that I am sorry were said and printed. I never know just how I will begin nor how I will end.

I have been thinking of late, and during my time of thought, I have hunted for scripture and something to convince me that I was thinking in the right direction, and that it was approved by those who are in authority. I will read some of it to you; it is not original; there is very little that is original:

"I want to come to the hearts of the people. It is a blessed thing that the heart has an instinct which tells it who has a right to teach it. The world cares little for theorists and theories—little for schools and school men, little for anything a man has to utter that has not previously been distilled in the Alembic of his life. I come to you with shoes worn and dusty with the walk upon life's highway, with face bronzed by fierce sun, and muscles knit by conflict with the evils of the age. * * I do not knock at the human heart with gloved hands, and an attire borrowed for the occasion."

You ought to know that, Latter-day Saints. I want to say to you, as far as I am concerned individually, I do not live altogether for myself. Does your own heart tell you, after my pilgrimage and labors among this people, if I have a right to teach you. I haven't been raised with a silver spoon in my mouth. I am not highly cultured. From the day I was 15 years old I have fought my battles practically alone. I am not old yet. I will tell you a great truth which is "To know thyself, oh man," and then let the other fellow alone. One of the good sisters said to me, "Golden if you wouldn't talk so much about yourself, it would be a good thing." Well, I thought to myself, it would be a good thing if you would talk about yourself and let other people

alone. I know more about myself than any other person on earth, and I am going to try to keep some of it quiet, if I can.

I have read about the Prophet Joseph Smith. I have the story of the Prophet, and it is a wonderful story for a boy to tell. About those two personages that came to him, also John the Baptist, Peter, James and John. To me it is very wonderful. Do you believe it? If that is not true, Joseph Smith was the biggest fraud that ever came to a people on earth. There has never been a more sacrilegious thing uttered by man, if it is not true. Now, I say, do you believe it? Do I believe it? I believe everything that has been revealed to the Prophet Joseph Smith. If any principle that has been revealed to the Prophet is not true, then it is all wrong, as far as I am concerned. There is no use of mincing over it. Every Latter-day Saint in the Church should receive every truth, or else none of it. I believe it all. I believe every word of it. I "believe all that God has revealed, all that He does now reveal, and I believe the Lord will yet reveal many great and important things pertaining to the kingdom of God." I believe all that God has revealed, as fast as I can understand and comprehend it; and I believe that God will yet reveal many great and important things. I am not sure if we will be prepared to receive all or not. Joseph Smith said the Lord had revealed things to him which if he had repeated to the people they would have taken his life. It is a good thing he didn't; we have more truths and doctrine than we now live up to.

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men." I accept

that with all my heart. A man must be honest, and he must be true, and he must be chaste and benevolent, virtuous, and continue doing good to all men. What can God do for a man who is not honest? You may baptize him every fifteen minutes, but if he does not repent, he will come up out of the water just as dishonest as ever. What can God do for a liar who refuses to repent? Can the Lord save him? He can't claim salvation. Baptising him in water will not settle the trouble, unless you keep him under. (Laughter.) What can the Lord do with people who are not virtuous, unless they repent? You cannot change the laws of the Lord. Men may deceive men; they may deceive apostles; they may deceive the President of the Church; they may even get into the temple, but that would not make them virtuous. You may confer the Holy Ghost upon them by the laying on of hands, but the Holy Ghost does not remain with the unrepentant; it will not remain in an unclean tabernacle. To deceive men is easy, but I want to tell you in the name of Israel's God, and this thought should be burned into the souls of our sons and daughters, that unless they repent of all their sins and cease immoral practices, they cannot remain in the Church of Jesus Christ of Latter-day Saints. The Holy Ghost will not stay with them; they will not have the testimony of Jesus. This doctrine is true.

I have tried to be generous in my sentiments, and be on the right side; I have tried to be tolerant, not intolerant, I have tried to respect men's opinions, and I have discovered that we do not always see things alike. We may as far as the gospel is concerned, but we are

a long way from it in other things. In temporal things we do not sufficiently respect each other's opinions. Are we going to sit in judgment upon men? I am not in favor of it. I am not in sympathy with men who are intolerant, I am afraid of them. What does the Lord say? They were trying to tempt the Savior just as they have tried to tempt the Latter-day Saints. We are being tempted and tested. We are being dazzled and bewildered by the things of the world, and some are trying to make men offenders for a word. The Savior said to those who were tempting him:—

"Every kingdom divided against itself is brought to desolation." We can talk about other churches that Brother Bassett has been reading about, but there is a division amongst other people than the Christian churches, even among the people of the Latter-day Church. It is a kingdom divided against itself, to some extent, on temperance and political questions, and they are considered weighty problems too. "A house divided against itself falleth." "If Satan be divided against himself, how shall his kingdom stand?" The Latter-day Saints must be united to be successful. It is a great warfare between Satan and the Savior, and to some men it would appear as if Satan was going to be victorious. Not so. Through long continued patience, the victory will be the Lord's. It may take years, yea hundreds of years, but, as Brother McMurrin so beautifully portrayed to you, God will save His children after all. A condition of antagonism puts me a good deal in mind of a spectacle analogous to that represented in the caricature called the combat of the two serpents; after having devoured every-

thing around them, the two reptiles attacked each other, finally there remained on the battle field but two tails.

Now, brethren, let us repent, if we have got any bitterness in our hearts toward each other, let us be generous, and forgiving. No man has any influence or power for good when angry. It is "amen to the priesthood and the authority of that man when he uses unrighteous dominion," etc. It doesn't matter who he is. When a man has the Holy Ghost his heart is full of meekness, it is full of love unfeigned. He loves the souls of the children of men and he realizes how precious they are in the sight of God. May we as Latter-day Saints enjoy the fullness of the Holy Spirit, I ask it in the name of Jesus. Amen.

ELDER GEORGE F. RICHARDS.

God's Kingdom on earth to unite with the Heavenly Kingdom.—Conditions essential to admission into the Kingdom.—Faithful Saints sustained by the Holy Spirit.—Evil is overcome by resistance.

It is nearly time to bring our meeting to a close. I feel that we have had a good service. I can bear testimony to the truth of what has been said this afternoon.

I desire, in the few moments that remain, to express some sentiments which I have in my heart with regard to this work. We have in the 65th section of the Book of Doctrine and Covenants a revelation on prayer, given through the Prophet Joseph, the Seer, in the year 1831. From this revelation I read the following:

"The keys of the kingdom of God

are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which was cut out of the mountain without hands shall roll forth until it has filled the whole earth; yea, a voice crying, Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the bridegroom; pray unto the Lord, call upon His holy name, make known His wonderful works among the people; call upon the Lord, that His kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down from heaven, clothed in the brightness of His glory, to meet the kingdom of God which is set up on the earth; wherefore may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, for ever. Amen."

Here it is very plainly set forth that God has established His kingdom upon the earth, and the time will come when His kingdom which is established in heaven shall come forth to meet His kingdom upon the earth. The Lord has made clear to us that no sinful thing can enter into His presence. He dwells in the celestial kingdom. The kingdom of God in heaven is most perfect, and all that pertains unto it.

We have heard some remarks with reference to the perfection of the Church of Christ, organized on the earth in these last days, through the instrumentality of the Prophet Joseph Smith. This kingdom of our Father is most perfect, the Church and kingdom, so far as it has been revealed to us. We know not but there are some things pertaining to the perfection of the organization of the Church not yet revealed, for, as has been stated, we believe all that God has revealed, and we believe that He will yet re-

veal many important things pertaining to the Church and kingdom of God upon the earth, as well as doctrine. This Church, then, and embryotic kingdom of God, is typical of the kingdom of our Father in heaven; and as no sinful thing can enter the kingdom of God in heaven, go where our Father is and enjoy celestial glory with Him and with our elder brother and Savior, so we cannot enter this preparatory kingdom in our sins, but every man and woman must of necessity repent of sin, with broken heart and contrite spirit, or they cannot obtain admission. If they have been admitted under any other conditions, they are still in their sins even though they may have yielded obedience to the ordinance of baptism, and though that ordinance may have been performed in the way the Lord has appointed, by immersion in water, and by one who has held the authority, their sins are not remitted; and though hands may be laid upon their heads to confer the Holy Ghost, the Holy Ghost has not come upon them, and the testimony has never been borne through the Holy Ghost to their souls concerning the truth of the work and the acceptance by the Lord of their course of life. We must begin at the bottom. We must repent of our sins before we can obtain acceptable admission into the Church. Repentance comes through faith, through the hearing of the word, and we hear the word by the preaching of those whom the Lord has appointed. We learn of our Father, and of His Son, and of His gospel, the provision made for the salvation of the children of men, by searching the scriptures. As the Savior said, "Search the scriptures for in them ye think ye have eternal

life, and they are they which testify of me." If we close up our hearts and minds, give ourselves over to evil thoughts, disregard the will and wishes of our Father, and disregard the influence of His Holy Spirit, which actuates the soul of every man to know good from evil, and do not bend our energies in the way of doing good, cleave to the truth and eschew evil, the condemnation of the Lord will follow us.

The Lord expects us to trust in Him; He expects us to seek after Him, and that we may have faith in Him, and having faith in Him and in His Son, our Redeemer, He expects us to yield obedience to His will, keep His commandments, forsake all sin, and be advocates of the truth. That is our mission. I bear you witness today, I do know, for I have yielded obedience to the law, that I have had a testimony from the Lord, through His Holy Spirit, that my course in so doing has been accepted of Him. I know that the gospel is the truth; and I know that His saving power is had by those who have yielded obedience unto it, who have rid themselves of sin and wickedness, who have received the Holy Spirit in their souls, and hope for a glorious resurrection and the blessings of eternal life. All such can look back upon their past lives and contrast their present with the former condition. They do know most positively that the gospel has been a saving power in their lives; they know that if they retrace their steps and resort to those evil things which were part of their conduct before this still small voice, these words of life came to them, it means their utter condemnation and destruction. The Lord comforts His faithful people all along the pathway of life.

As we undertake to do what is right, to aid in His cause, and to bring souls to a knowledge of the truth, He blesses us with the manifestations of His Spirit in our work, by dreams and vision at night, by the gift of prophecy, the gift of tongues, and by the gift of healing. In numerous ways the Lord, all along the line of our life's work, gives encouragement, and faith, and knowledge, and the hope of a glorious resurrection; we are not left in doubt and darkness. Such is my testimony to you, my brethren and sisters. We are not yet perfect in this earthly kingdom, though it is our Father's. Though we have repented of our sins, man is prone to do evil, even as the sparks fly upward. When we find ourselves overcome by that which is evil, the Lord requires that we will, with broken hearts and contrite spirits, undertake again to forsake those evils, return to them no more. With the Lord's help we will finally succeed and triumph over evil; just as he who was once addicted to the use of liquor, every time he passed the saloon going to and from his day's work, was tempted to go inside. After a time, by resisting that evil, remembering that intoxicating liquor was not good for him, the temptation passed away; the Lord strengthened him against that evil, and he became able to successfully withstand it. Such is our mission here in this life, to battle all the day long with ourselves; and as we obtain additional light and knowledge, to make known that light and knowledge to others, that they may participate with us in the joy of that knowledge, and the hope of obtaining everlasting life through fighting the battle faithfully to the end.

May the blessing of the Lord be upon us all. Assuredly we all need the Lord's help; we need strength from Him. As we engage faithfully to overcome, to perfect within ourselves the attributes of our eternal Father, He will help us, and we will succeed and triumph. May the Lord bless us to this end, I ask in the name of Jesus. Amen.

An anthem entitled, "Our God shall be glorified," words by Elder Richard S. Horne, and music by Prof. Charles J. Thomas, was rendered by the Temple choir.

Benediction was pronounced by Elder Josiah E. Hickman.

OUTDOOR MEETING.

The Tabernacle and Assembly Hall were uncomfortably crowded, and thousands were unable to obtain admittance, consequently, the weather being favorable, an outdoor meeting of the Conference was held, at 2 p. m., near the Bureau of Information building, at which 2,500 persons were present.

Elder Benjamin Goddard presided, and Prof. Elihu Call conducted the singing.

The congregation sang the hymn, "High on the mountain top."

Prayer was offered by Elder Jacob F. Gates.

The congregation sang the hymn, "We thank Thee, O God, for a Prophet."

ELDER BENJAMIN GODDARD.

It is gratifying, my brethren and sisters, to observe the crowds of our Church members so interested in the work of the Lord that they come from the south and the north,

the east and the west, from Canada on the north to Mexico on the south, for the purpose of attending our annual conference.

We realize the disadvantages attending this open air meeting, but we are thankful that we have not the same disadvantages nor the spirit of antagonism that we so often encounter upon the street corners of large cities, where people are not of our faith. The brethren, however, who will address you have been accustomed to street meetings. They have good voices. They are filled with the Spirit of the Lord, and I think they can make you all hear.

Upon this block, we also have a missionary work constantly in operation. I simply want to refer to the fulfillment of prophecy in connection with our work here, as it may be particularly interesting to some of our friends who are now in the audience, and who are not of our faith. Every day in the week, every day of the year, from early morning until late at night, we are entertaining "strangers within our gates," explaining unto them the mission of the Prophet Joseph Smith, and all that the structures upon this block stand for. Amongst other things we direct special attention to our magnificent Temple, a monument to the faith of the people, and a palpable evidence of the restoration of the gospel. In that connection, too, these words are now verily fulfilled:

"But, in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say [mark you, they are saying it every day of the year, and this prophecy is thus fulfilled, for from every nation

under heaven people are coming, and saying], Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

I pray that the Spirit that usually is present in our sacred gatherings may rest upon the assembly in this open air meeting, that the word of the Lord may be given unto you, and that the Spirit may interpret it to your understanding. I ask it in the name of Jesus. Amen.

ELDER GERMAN E. ELLSWORTH.

(President of Northern States Mission.)

My brethren and sisters, I consider it a privilege that we are permitted to gather together and worship the Lord in this, the 79th, annual conference of the Church of Jesus Christ of Latter-day Saints. With you, I rejoice in the instructions that we have received this morning; and I ask myself the question asked by President Smith, "What am I doing to keep the commandments of the Lord?" Is my heart as willing to sacrifice as were our brethren and sisters who were instrumental in establishing the church in the earth 79 years ago? I rejoice that my grand-parents were among the first to hear the message of truth, and that they had faith enough to receive and live the same. I wonder, with our opportunities, as young men and women, after our years of training, if we are as anxious to accept the truth, and as anxious to serve the Lord as they in that day. There is more truth in the world than when this church was organized,

but it seems to one we are slower to accept the truth, especially if it is called a "religious" truth. This is my experience with men and women of the world, during eight years in preaching the Gospel.

When you tell broad-minded men and women in the world that we are the only church in the earth that is right, they are shocked, and horrified at our "narrow" conception of the love of God; yet it is true, and when understood in the light of the restored gospel it is the broadest conception possible. I wonder if the Latter-day Saints stop to consider what a wonderful and terrible statement it must be to the people of the world, to be told that they are without the right to officiate in the name of God, and that we are the only people in the world who have the right. I told one man who has been prominent in governmental affairs in the United States the past four years, that while the people of the world may be moral teachers, may be great educators, and may deliver truths to the children of men, and are exerting wonderful influences for the civilization of the world and for the education of the children of men, yet, on one point the great and vital point of authority we differ with them. After they have been taught the truth, and believe the same, we claim to be the only people who have the right to take a man or woman into the waters of baptism and there say, "Having been commissioned of Jesus Christ I baptize you in the name of the Father and of the Son and of the Holy Ghost." This man said to me, "I can see why all other churches unite against you, after you pit yourselves against the rest of the world with that statement."

I often wonder if the Latter-

day Saints appreciate that statement, and realize our position. If it be true and we believe that we are the only people in the world that have the right to officiate in the name of God, what a labor is resting upon our shoulders, and what a responsible position we occupy. Less than fifty thousand men in the world having the right to baptize the rest of the people who come to believe in the name of God. We understand that there is about one-third of the world today who, nominally, believe in Christ. There are many millions of these people who truly believe in Christ. They firmly and honestly believe in Him, from all the light that they have received, and they believe, too, that they have been initiated into the Church of Christ, and that when they die they will be saved in His presence. They believe they have done all that they need to do; and yet, as Latter-day Saints, we know, from the testimony that burns in our bosom, there is yet something for them to do. It is encouraging to know they are fast believing that God is our Father, in very deed. They are fast acquiring a genuine belief that Jesus Christ is in very deed the Son of God; and also believing that there is something more yet to be done; that men will be called of God, sometime, to officiate in ordinances of the Gospel that have not yet been officiated in by them in their churches.

One minister told me a few days ago, "Mr. Ellsworth, we believe in the restoration of the Gospel." "Why," I said, "that seems strange. I have never heard a minister declare that before in my life." I asked him how he believed in the restoration, and he gave me almost word for word the argument we

use: that there was an apostasy, and that, after the reformation, little by little God has revealed the truth to this church and that church, through this man and that woman. "We have today much more truth than we had fifty years ago; and we believe that more truth will be given to us just as rapidly as we are prepared to receive it. If it is the Lord's will that we be baptized by immersion, we will be glad to be baptized just as soon as we feel that it is an important thing. If it is important, as the scriptures hint, that we should have the laying on of hands, we believe that the Lord will make it manifest to us through our churches. If it is important that we do other things that you speak of, we believe that He will restore them to us through one church or through another. To all who are moved upon by the Spirit of God to receive those truths, they will be essential in their lives; but just as long as this or that principle does not dawn upon us, we do not feel responsible to obey it. We feel now that the most essential thing is to believe in God; and inasmuch as we believe in God, we believe we will be saved, but we believe also that it is essential to live up to all the truths that He reveals to us."

I told him that that was a pretty good argument, and I believe that it will do good. The Lord will hold us responsible for what light we have received. As Latter-day Saints believing that God, our Father, 79 years ago, re-established the Church, with such officers as were placed in it in the days of Jesus Christ, and that He has revealed to us all the light and blessings, and principles that have been revealed or taught by holy men of old since the world began, knowing

these things to be true, it is well that we ask the question that President Joseph F. Smith asked himself and the Latter-day Saints this morning, What have I done; what am I doing, what am I willing to do, to help establish this great work?

Proclaiming to the world that God has revealed to us all the principles of the Gospel, the great things that have been hidden from the foundation of the world, and has delivered to us the responsibility of teaching them to our fellow men, it is well that we ask that question in all seriousness. Am I willing to do what my father or my grandfather did? Am I willing to do what the first men and women who received this Gospel did for the establishment of the work of God in the earth? Is my *all* on the altar, am I willing to spend my time, my means, and my talents in that great cause? I say, my brethren and sisters, it is a good question to ask ourselves. May God help us to appreciate the fact that we are the only people who have this divine right to officiate in the name of God. May He help us to exercise this authority with an eye single to the glory of God, in all charity and love, is my prayer in the name of Jesus Christ. Amen.

ELDER BEN E. RICH.

(President of Eastern States Mission.)

Brother Ellsworth stated that 79 years ago, day after tomorrow, this church was organized, with six members. Rather a small beginning; but it was predicted by the Prophet Joseph Smith that it would continue to grow until it filled the whole earth with the righteousness

of God. What a wonderful thing has been done among churches during the past 79 years. Mormonism, as it is called by the people of the world, has found its way into every civilized nation. As Brother Goddard stated, there is not a nation upon the earth where the voice of the children of God cannot be heard, saying, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob." They want to come here for the purpose of learning more of the ways of the Lord, and to walk in the paths that will bring them back into the presence of our Father. There is not a civilized nation where our elders are not working, where we do not find members of the Church.

The work that is being done by the missionaries today is a manifestation of devotion to the principle of reciprocity. We are doing for other what others have done for us and for our parents. Recently, in the New England States, I had the privilege of holding a priesthood meeting with thirty-eight Elders, 37 of whom were born in the Church. The fathers of 15 of whom were born in the Church, and the grandfathers of 31 were members of the Church. In another conference where we had 12 Elders, 10 of whom were born in the Church, the fathers of 6 were born in the Church, and the grandfathers of 9 belonged to the Church. Still another conference in which there are 14 Elders, 9 of the 14 were born in the Church, the fathers of 7 were born in the Church, and the grandfathers of 9 were members of the Church. So you see the second and third generations are out in the world preaching the Gospel of Jesus Christ. God sends His spirit be-

fore them. It softens the hearts of mankind toward the Elders. While we properly think that our fathers and grand-fathers have been mighty men in the interests of the gospel, I tell you there are just as good fish left in the sea as have been drawn out with the Gospel net. This work will go on, and intellectual giants will be brought into the Church. The leaven has started to work, and it will leaven the whole lump eventually; it has been developing during the last 79 years.

You do not hear so much of "hell-fire-and-brimstone" as was preached before God sent the truth down to earth. There are not so many people believing that there are infants in hell only a span long. Churches all over the world are becoming converted to Gospel principles which God the Eternal Father restored to earth through the Prophet Joseph Smith. It is true ".... are not giving the Church credit, but they are adopting the doctrine. It is making them broader minded. It is making them better; and it is leading them nearer to the truth. Speaking to you this afternoon, as a representative from the missionary field, I want to tell you that your sons, your fathers, your husbands, who are out in the world preaching the gospel are doing more for humanity, more for the people of this world, than you can estimate. God is blessing them. And the students who go out into the world to study are doing excellent work. Those who are laboring in New York are helping us in a wonderful way. They are teaching the Elders to sing. They take charge of the Mutual Improvement Associations, and the Sunday school. They are ready to preach the gospel whenever called upon to

do it, the same as the Elders who are called specially to devote all their time in lifting up their voices, crying, "Repent ye, for the kingdom of heaven is at hand." Many of you people remember Robert C. Easton, who has such a wonderful voice. You have not seen him for years; but the talent that God has given to that man is employed in missionary work at all times; and strangers who come into our meetings and hear him sing, especially that famous hymn, "O, my Father, Thou that dwellest," shed tears. There is nothing better than good music to soften the hearts of people, and bring them into a condition that they will patiently listen to the words the Elders have to speak unto them.

Mormonism grows, because it is God's truth. It was prophesied, almost from the beginning, that in the last days God would do a marvelous work and a wonder upon the earth. He showed in vision to the Prophet Daniel that he intended to set up a kingdom upon the earth in the last days; that it would stand forever, and never more be thrown down. The very language conveys to us the knowledge that God has set up His work in other dispensations, and it has been thrown down; but He has shown that in the last days, the God of heaven would establish a kingdom upon the earth that never more would be thrown down or given to another people. What kind of an organization would that be? Would it be with apostles and prophets, evangelists, priests, and teachers, inspired of God, standing upon the rock of revelation, preaching the Gospel without purse or scrip, answering the question, "What shall we do to be saved?" in the same way that Peter of old answered it

upon the day of Pentecost? Would it be like unto that? Why, I imagine so; I know it would. We are told that an angel should come through the midst of heaven, bringing it to the earth. The Gospel that Christ left with mankind was an organization like this we possess. The fundamental principles of that Gospel were faith in God and Christ, His Son, repentance—a godly repentance—baptism by immersion for the remission of sins, and the gift of the Holy Ghost by laying on of hands. You know, by reading the Word of God that those were the principles of the organization,—and that which God has given unto us is an organization which includes them. You know also that, referring to the Gospel, when Paul ascertained that the people in one of the branches of the Church down in Galatia were trying to change it, he wrote them a strong letter in which he warned them against perverting the Gospel of Jesus Christ, and told them that any man would be cursed if he changed it; that the curse of God would even rest upon an angel from heaven if he should proclaim any other. So that, when the angel comes through the midst of heaven, bringing the everlasting Gospel, it must be like unto the one that Jesus Christ left with the people, or the curse of God would rest upon that angel. We are told by Peter that no prophecy of the Scripture is of any private interpretation, that men of God wrote and spoke as they were moved upon by the Holy Ghost, so that the kingdom of God that was to be set up on the earth in the last days, as shown to Daniel, and as brought by the angel shown to John, must be the Gospel of Jesus Christ, just the same as that He left upon the earth. Mor-

monism is primitive Christianity, the "Everlasting" Gospel, the "Eternal" Gospel, because it is the plan of salvation established by the Everlasting and the Eternal One. There cannot be two different churches and both of them be right. "One Lord, one faith, one baptism, was the doctrine taught in the days of the early Apostles, nearly two thousand years ago. Anything more than that creates confusion; and it is written that God is not the author of confusion. If He is not the author of confusion, then He is not the author of all that goes to make up this Babel of confusion in the religious world today. Something is wrong.

The most startling thing about this work is that from the beginning of its organization, with six members, authority was given to go out to preach the gospel, to say unto all mankind, There is knowledge for you, there is a testimony for you, if you will come in the right way to receive it. Humble yourselves. Put your faith in God. Repent with a godly repentance. Be baptized under the authority that we say has been restored to the earth. Receive the seal of the spirit; and we are authorized to say, in the name of Christ our Master, that God will bestow upon you a testimony of the truth. And how well that has been made good: father, son and grandson have received it; and they are out in the world, in all the nations of the earth, crying unto people everywhere: We have received a testimony; and God will give it to you if you seek in the same way that we have sought. Why, of course it is true: it is easy enough to know that it is true.

I heard President Taylor upon one occasion relating a conversa-

tion that took place between two little boys. One of them said, "Johnny, do you know my papa?" And Johnny said, "No, I do not know your papa." the other said, "I know him, just as easy." It is just as easy as that to know that Mormonism is true. If you tread the path, if you obey the principles, if you humble yourselves before God the Eternal Father, he will give you a testimony that this is His work, that it has been brought to the earth by an angel, delivering to mankind a record of nations who once lived upon this continent, one of which was visited by Christ Himself, who taught them of His resurrection, and taught them the everlasting Gospel. You will find it in that book (the Book of Mormon.) It came through the midst of heaven by an angel, and he thus brought the everlasting Gospel back to earth. Read it with a prayerful heart, and the spirit of God will whisper to you, "This record is true." The doctrine is true, and it will be easy for you to have a testimony of the truth.

A man told me when I was speaking in the world once that I might just as well tell him that the moon was made of green cheese as to tell him that Mormonism was true. I said to him: "My friend, supposing that I did tell you that the moon was made of green cheese, and tell you that I had been there and tasted it, and you knew that I had been there and tasted it, and I wanted you to taste it, and you had the privilege of so doing, but absolutely refused to walk up and take a bite, would you be in a position to truthfully contradict me?" And he said, "No." I said, "Well I want to tell you that I have tasted Mormonism, and I know what it is, but there are some steps to be tak-

en, the first is called faith, the second repentance, the third baptism, the fourth is the receiving of the seal of the Spirit. Climb that ladder and taste Mormonism; I have tasted it, and if you will do so, you will know that it is the Gospel of Jesus Christ. If you stand there with folded hands and refuse, have you a right to contradict me when I tell you in the name of Jesus Christ that this is the Gospel of the Redeemer sent back to the earth to lead mankind back into the presence of our Father?" God bless you. Amen.

(Toward the conclusion of the services, Elder Rich made the following comments.)

Brother Goddard has asked me to read to you the words of President Roosevelt that he spoke in May, 1903, in the Tabernacle, about our people subduing this country. He said:

"Here, in this state the pioneers and those who came after them took, not the land that was ordinarily chosen, as a land that will yield return with a little effort. You took a state which, at the outset, was called after the desert, and you literally, not figuratively—literally made the wilderness to blossom as the rose. The fundamental element in building up Utah has been the work of the citizens of Utah; and you did it because your people entered in to possess the land and to leave it after them to their children and their children's children."

I want to say to you that this people never had a better friend in the White House than Theodore Roosevelt. There has never been a man there that understood this people as he understood them. He has been, and he is your friend. Many a conversation have I had with him concerning the struggles of this people, and the building up of this land with the aid of our

fathers. We are now enjoying what our fathers gave their lives to accomplish. You are enjoying comfortable homes that the early founders of this Church gave everything in order that their children and their children's children might inherit.

Read the hymn written by William Clayton. Just before the Pioneers came, before they started from Council Bluffs, President Young called him and said, "Brother Clayton, I want you to write a hymn that these pioneers may sing as we travel into the unknown west." In two hours' time, William Clayton had written, set to music, and sung, to President Young that famous hymn, "Come, come ye Saints, no toil nor labor fear, But with joy wend your way." Read that hymn, and then think what your fathers and grandfathers passed through that you might enjoy the comforts of life that are yours today then, be determined to maintain the same faith and determination that they possessed, to give your lives, if necessary, that the Gospel may go to others who have not yet listened to the sound of it. Be prepared to go at a moment's notice, if you are wanted, into any part of the world, and preach the Gospel of Jesus Christ.

Here is another hymn just issued, "The Hymn of the Pioneers," by Sister Kate Thomas, and I am going to read you one or two of the verses. Notice therein the spirit of the pioneers, our forefathers who risked their lives, our mothers, who had faith in their husbands and in the leaders of the Church, that God would show to them the place where He intended the prophecy uttered by the Prophet Joseph Smith, should be fulfilled, in which he declared that the people would

eventually be established in the valleys of the Rocky mountains, and build great cities.

"Courage, my soul! all is not barren plain.

What tho' the way be long and strewn with dead;

His word is sure, who knoweth all thy pain,

Lift up thine eyes, His heaven is overhead.

Praise God! praise God!

His Sun broke through the night.

On—on—press on—

His love is all His might.

"Praise God, my soul! My children reap the seed

Sowed by my faith and watered by my tears.

God of the nations, God of every creed,

Let them be just to what my soul reveres!

Praise God! praise God!

Omnipotent love!

On—on—press on—

Till all the world is love!"

The hymn, "I know that my Redeemer lives," was sung as a solo by Elder Melvin J. Ballard.

ELDER JOHN G. M'QUARRIE.

(Late President of Eastern States Mission).

About eighty-nine years ago, a young man, possessing that child-like faith that knows no doubt, as the result of an earnest, humble prayer, received a visit from the Father and the Son. The first question that he was privileged to ask was, "Which of all the denominations or churches is right?" This was a boy only 14 years of age; but whether men are old or young,

whether they are learned or unlearned, they must each ask this very important question, when they have a desire to be reconciled to God, or to find the true philosophy of life. And those who are not asking themselves this question have not ceased to do so because of the simplicity, but rather because of the complexity of the question. There may be some who are not asking the question, "Which of all the denominations is right," but if they are not, they are trying to find for themselves, or carve for themselves, a path through the forest of theory, a road through the desert of doubt, without a chart or compass, or without ecclesiastical leadership. Without some knowledge from a divine source, it would be impossible for any one from the various philosophies of life to determine, and be able to answer this question. There are some who are susceptible to the impression of the Spirit, some who know and feel the truth through intuition, inspiration, and revelation. There are others, like Thomas, who need to have some lines of reason so tangible that they can be led up to the door of knowledge that they may knock in order to have it opened unto them. It is probably for the guidance of this class of people that the Master said, "By their fruits you shall know them," and that the Apostle Paul said, "Whatsoever you plant, that shall you also reap." Hence we know, from these two unquestioned authorities, that there is a natural law prevailing in the spiritual world, that our salvation comes as natural as corn grows; that character grows just as other products may grow, in harmony with natural law.

But which of these two rules are you going to apply to deter-

mine what you shall do? Without doubt, the test of every flower or plant, or blooming tree, is eventually in the fruit that it bears. But the farmer, in order to be even ordinarily successful, must be able to determine long before the fruit is ripened, yes, before the flower has bloomed, and even before the tiny shoot has broken through the soil, he must be able to determine what the harvest shall be. So, too, in our lives we may be able to judge something by the fruit, but if we wait until the fruit is going to ripen in our own lives, it is too late then to change the harvest so far as you and I are concerned. We want to know the kind of seed we are going to plant.

When it comes to a test of the various seed stores, the various agricultural departments, etc., it is not in the catalogues, it is not in the pictures they paint, but it is in the seed that they furnish. So, too, in the various churches, it is not the virtues they proclaim that you can judge by. It is in the seed of eternal truth that they are able to implant; and I feel certain, my friends, that if you will get down to these seed truths and then apply your reason and see what the result will be, you can determine fairly well what the fruit of any system may be. Some of these truths have been referred to by President Rich. They have stopped planting some of the old errors that have heretofore been planted in the hearts of men. Before leaving this analogy I would like to make this remark upon it: There is no man in this congregation but knows a good peach or a good apple when he sees it. But why don't all gather good apples and peaches? It is because you are too lazy to get the

right kind of seed to plant; you do not get the right kind of trees to put into the soil; you do not prepare the soil as you should. You know what a good horse looks like; why don't you have good horses? You are too careless to get the right kind of stock to start with; you do not have the right kind of horses. So too, in examining the various churches. They go into this church and hear a fine sermon upon virtue, and say, "Anyone can believe that, that is true. They preached virtue before Christ, and from the days of Adam down to the present. Every man knows virtue." But, it is to get the seed that will produce it. I venture to say that, you can go into a community where every man and woman is a drunkard and preach that drunkenness is better than temperance, and you will be run out of that place. Stand up in a place where vice abounds, and preach that vice is better than virtue, and you would be howled down, because, instinctively, men seem to know what virtue is, even when they have lost it.

Although they have preached charity for hundreds and thousands of years, yet we have not practiced charity. And why is it? It is because the right kind of seeds have not been planted. We can talk about charity. You can talk about the age of the brotherhood of man. But that age will never come until it is preceded by that inherent belief that there is a real relationship existing between us. One of the greatest ministers of the age preached a sermon some time ago in New York City. It was called the greatest sermon that has ever been preached on the island, since the time it was bought from the Indians for about \$25 worth of

trinkets; and it is in harmony with what Brother Rich testified to you. He said "How long have we heard the old slogan of 'miserable sinners,' 'depraved wretches,' 'created things!' But if you ever get anything great out of men, you must make them believe that there is something great in them; and if you make them believe they are just 'created things,' 'miserable wretches,' 'everlasting sinners,' waiting an eternal and everlasting torment and damnation, you will never get anything great out of them. If I had a boy that was going to be a chimney-sweep, I would want to make him feel that he was good enough to sweep out Vesuvius." He then related anecdotes and stories of the power that belief had over the actions of men, and then he said: "We cannot too strongly insist upon the idea that we are in reality the sons of God; that we are not 'created things,' but that we are begotten spirits. If you make a man feel that he is a tramp, he will be a tramp. If you make him feel that he is a king, he will be a king. Make him feel that in reality he is a son of God and he will strive to be like his Father." Humanity is much alike the world over, and whatever seed of thought is planted, it is bound to crop out into action. In the age when they believed, in eternal torment, when they thought that a man was a heretic when he differed from others in belief, that the Lord, the great Creator, was just waiting until he passed the portals of death to plunge men into an eternal punishment, they thought, of course, they were only doing a little of God's service in administering a little of this punishment before they went over there, and to give them a warning. It was not their nat-

ural meanness, it was only a natural product of the seed that was planted. Can you see the difference between a truth and an error implanted in the mind? One that you are simply a "created thing;" the other, the idea that you are a begotten spirit. That one great revelation is working a reformation throughout the world, the eternal truth is being implanted in the hearts of men, that God is an eternal being, that He is actually the father of our spirits. Following out that idea, we gradually come to feel that if God is our Father, Christ is really our elder brother, and we are all brethren, and sisters, Until men feel this, they will never act like it, because where there is no relationship understood, there will be no obligation acknowledged, and where there is no obligation acknowledged, there will be no conscience, because conscience is the obligation that we feel one toward another. Regardless of creeds, regardless of dogma, regardless, perhaps, of revelation we feel instinctively a kind of relationship to each other. But just to the degree that the idea is hazy or uncertain in the minds of men, just to that degree will our actions be selfish and insincere. You can test it. Suppose you meet a man, he is, perhaps, in prison, he has no way of helping himself. If he happens to be your own brother, you give the last dollar to help him out of trouble, because you feel that he is a part of yourself. Suppose that he is your cousin, you say: "let his brother help him," You do not feel much obligation. Suppose he is your forty-second cousin, do you feel the same obligation? You will feel that he is your brother only to that extent that you will

acknowledge the relationship. There is very little conscience between the white man of Europe and the yellow man of Asia; there is no relationship acknowledged between them. There was no conscience between the black man of the south and his white owner, because there was no relationship acknowledged between them. And just to the degree that this idea, this great, grand truth, revealed through the modern Prophet, becomes generally understood, and fully felt, to that degree will we come nearer to this age of the brotherhood of man.

Suppose that instead of preaching, instead of believing in eternal punishment, that God's anger endures forever, you implant in the hearts of man that God's mercy endures forever, that you implant in their minds the idea that Christ designs to save the whole world, that whether men are recreant in this world or not, whether they come to Christ here or not, whether they have had an opportunity to hear him or not, that, though they may suffer for the sins they have committed, infinite punishment will not be permitted for a finite sin; when they have faith in Jesus Christ, when they have complied with these conditions, when they repent of their sins, when they turn toward God, that His mercy will be extended to them. Why, you never could treat a man that did not happen to believe or see as you do, as you would treat him if you believed that. Supposing that one principle had been implanted in the minds of men in the early days, do you think there would ever have been an inquisition? Do you think they would have invented those terrible torment machines in order to punish

men? No. Their hearts would have been full of charity, full of toleration.

If men always had believed in continuous revelation, if children had been taught in their Sunday schools, "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God," do you think the Christian would have wanted to kill the Mohommedan simply because the Mohammedan brought the truths that he had in competition, as they thought, with the truths of the Bible? Mormonism is prepared to receive every man's truth, to receive all revelation that God may send through whatever channels He may use, and through every window light may shine into this darkened chamber of humanity in which we live. Truth does not conflict with truth.

You know that men have been preaching charity throughout all the ages. Was the Christian ever charitable to the Jew? No, the Pharaohs of Egypt, the Czars of Russia, the Kings of Assyria, the godless inquisitors of Europe all united to exterminate that race of people. But when the Gospel was restored, one of the first things the prophet did was to send men to Jerusalem. To see what they would pillage and rob and take from them? No, he sent the men to bless the land, and dedicate it that the Jew might again have a home and a nation; and we feel kindly toward the Jew. Why? Because we can feel our relationship to him; and we pray for the day when the Lord will remember His promises to them, and that they may turn and repent of their ways. The Indian too, how was he treat-

ed by the Christians even of this Christian nation? They thought it almost as lawful to hunt and kill Indians as buffalos; but when the priesthood was restored, and this Book of Mormon was given to us, we learned that we played with the Indians in the tents of Jacob. Our fore-fathers played together around the tents of the old Israelites, and we again feel friendly toward the Indian. Brigham Young said, "It is cheaper to feed them than to fight them," You will never see a Latter-day Saint who understands that record that would kill an Indian. I believe that one of our people would rather kill a white man, because he feels he is more his equal, than the Indian in his weakened condition. What causes that difference of attitude? It is not because we are different people; it is because of the seeds of truth that are springing up in our souls and bearing the harvest of charity, and toleration, and fellowship.

Mormonism has a message of love and peace to all the world, to the Jew, and to the Gentile, to the Indian and to the heathen, and whether they are high or low, we feel that relationship to them. If they are weak, they need our help. If they are high, we only rejoice in it. And we owe this fruit of charity to the seeds of Gospel truths that have been implanted in our souls. Unless men have that knowledge of one supreme God, unless they do know their relationship, they cannot possibly know their relationship to each other, and without knowing their relationship to each other, without feeling that relationship, that brotherhood, the age of the brotherhood of man never could come about; but by feeling it, by really

believing it, it never could be staid. If we can convert man to it, until right down in their souls they believe and feel that one eternal truth, then the success of the world, the triumph of righteousness, is secured. I hope that, as Latter-day Saints, we will appreciate this heritage of truth that has been given to us, and that we who have enlisted under the standard of righteousness will glorify the cause, and continue to fight under that flag until righteousness shall triumph, until the kingdoms of this world shall become the kingdoms of our God, whose right it is to reign.

I bear my testimony to you, my bretheren and sisters and friends, that I do know that Jesus is the Christ, that Joseph Smith was a prophet of the living God, and that the Gospel had been restored to the earth in this day and age of the world. As President Joseph F. Smith said this morning, and as Brother Ellsworth testified, all of you who are under the sound of my voice can receive this same testimony, by applying the principles of the Gospel to your lives.

I ask God's blessings upon you all, that He may seal upon your minds the truths that you have heard in this conference, and I ask it in the name of Jesus. Amen.

Prof. Elihu Call sang the favorite hymn, "O my Father, Thou that dwellest."

SISTER LILLIAN V. JONES.

(Of the Southern States Mission.)

My dear brothers and sisters, I sincerely trust that I may have the Spirit of the Lord while I address

this congregation, to guide and direct me in what I may say, that it may be for our mutual benefit and blessing. As has been announced I have labored in the Southern States Mission for nearly a year and a half, under the direction of President Ben E. Rich, and President Charles A. Callis. I can say that while I labored as a missionary there I truly enjoyed every moment of the time. My only regret is that I was released from my labors there, although my release was merely a transfer from one field to another. I consider that I was greatly privileged, to go into the world and mingle my voice with the sisters and elders in the field, in testimony of the truth of the gospel as taught by the Church of Jesus Christ of Latter-day Saints. Of course we met a great deal of opposition; we expected that, but we also had the chance of bearing our testimonies to hundreds and thousands of people, and also proclaiming some of the truths and beauties of Mormonism to them. I have often wished that more of our girls and boys had the chance of going into the world and preaching the gospel. They not only benefit themselves, but "lay up treasures in heaven, where moth nor rust corrupt or thieves break through and steal." I feel thankful to my heavenly Father for this opportunity; and I hope that the gospel seed I have sown will some day bear fruit and be the means of bringing many people into the Church of Jesus Christ.

I have sought the honor that comes from God rather than the honor that comes from man, and I feel that in doing so, my mission has been approved of God, and I have been of some benefit to others.

I feel to bear my testimony to you that the Gospel is the power of God unto salvation. I pray that the Spirit of the Lord may rest upon each and every one of us, and especially upon the President of the Church and his counselors, and the quorum of the Apostles. I ask these blessings in the name of Jesus Christ, Amen.

ELDER MELVIN J. BALLARD.

(President of Northwestern States Mission.)

The question has often been asked each of us, perhaps, and it came to me recently in correspondence that I had with a friend belonging to the re-organized church: "Why is it that the Latter-day Saints came to Utah? Why didn't they remain in the east where they first were founded, and began the establishment of their organization?" There are many reasons that can be given in answer to this question, some of which I desire to call briefly to your attention. Suppose that the Latter-day Saints had been permitted to remain in the city of Nauvoo; the prospects were then that they would have built up and established one of the largest cities in the United States. When Nauvoo had 20,000 people, Chicago on the north, and St. Louis on the south were mere trading posts. Nauvoo occupied a favorable position, where, in all probability, with its water-ways, its central location between the north and south extremities of Illinois, it would have been an eligible point for the building up and establishment of a large city. Suppose that Nauvoo had been built up to become the equal of the city of St. Louis on the south

with 800,00 or more, inhabitants the probabilities are that all the Latter-day Saints would not have resided in that one city, as they do not now belong to one particular locality. When they lived in that section, they were scattered over a large area of country. It is apparent that God had in mind taking this people from a thickly settled portion of the country, a country that did not require much energy or effort to develop. The Divine idea was to take them away from crowded centers, and have them locate where they could be as "a city set upon a hill," so that their light could be seen and their works be made manifest. Here, where no one else cared to live, where men said there was no opportunity to establish civilization, their feet were planted; and they remained here, although there was California on the west with its great enticements for the Saints to go and settle there. You remember that Captain Brannon, who landed in California shortly before the Saints located in this valley met the pioneers east of this valley, and invited them to come to California, telling the wonderful advantages of that climate and soil, where it would be possible to build up great communities quickly, and where the people could enjoy the blessings of that fertile land.

In anticipation of the movement that would transfer all the Saints to the west, the Prophet Joseph thought of Oregon, the great land to the northwest, as a desirable place to go; this was his first thought. Oregon would have furnished more opportunities, larger advantages in a commercial way, for the Latter-day Saints, or any others, in its fruitful fields, its extensive valleys, and with its splen-

did facilities to build up cities. But, if the Latter-day Saints had gone there, or to California, they would soon have been face to face with their old enemies, who were following them. They would soon have been outnumbered; and whatever would have been done in the building up of that community, the credit would have been given to other people. But this forbidding country, where no other people were willing to locate, was the chosen resting place. You remember, when the women of that party landed on the banks of City Creek, one of the weary women sat down and wept, and said she would rather go a thousand miles further, notwithstanding the hardships she had gone through, to find a more desirable place than this barren desert land. Yet this was the place, for the prophet had said that here, in vision, he had seen the tents of Israel cover the earth. The people remained here, notwithstanding the enticements offered in California, with its gold and the many advantages that, seemingly, would have come to them there in a commercial and financial way. Thousands of the immigrants did not look with favor upon this place, because it evidently would require great labor to develop it, to bring out of this sterile condition a fruitful field. But God planted His people here, and through faith, labor and diligence, and industry, they have attracted the attention of the world.

It is only a few years ago that the President of the United States visited this city, and, speaking of the wonderful achievements and developments which had come to this barren section of the country, said something to this effect: You have become prominent in the

world in material things, in the development of the soil; all the world can come here and learn of you; learn that by industry, thrift and perseverance, wonderful achievements have been accomplished in this desert land, results also of fidelity and frugality. It is probable there never would have been such praise accorded to the Latter-day Saints, they never would have had the opportunity to develop themselves in this direction, or have merited the praise of the world in these things, had they gone to a land that would have yielded returns more easily to their effort and toil. The work has been done well, by men and women of virtue and strength, driven by enemies to settle here and battle with the elements, to subdue this desert land. They have made of it a paradise, and assuredly merit in honor, and right, and truth the praise of the world.

But beyond these temporal things, beyond these achievements, there is something greater to be accomplished, a labor to be performed, that should attract the attention of the world beyond our material things, that should call for their further admiration and praise. I refer to that which we value beyond all earthly things, the establishment of the Church and Kingdom of God, and the proclamation of the gospel of the Lord Jesus Christ. That is what the world needs today more than anything else, that which will bring most joy to their souls. The day shall come when the good, and the great, and the wise men and women of all the world shall say, "Come, let us go up to the Mount of the house of the God of Jacob, that we may learn of His ways and walk in His paths." They

may learn not only of material things, but great and mighty truths that tell of man's being, his existence upon the earth, his relationship to his Creator, the purpose God had in placing us here; and so the world shall yet acknowledge that we know things of value beyond all earthly possessions.

I feel, as a young man born and raised in this Church, having the opportunities and privileges that come by reason of my association in it, like Benjamin Disraeli did when he made efforts to obtain membership in the house of Parliament in Great Britain. Three times he made the effort and failed in accomplishing what he desired; but he persevered, though he understood well that he had the hatred and prejudice of the masses of the people against him, on account of his religion and his race. But he finally succeeded in accomplishing the desired end. He obtained the seat, and many of his friends, relying upon the ability of the man to defend himself and the cause of his people, said, as soon as he was heard, he would accomplish great things. But when he had the opportunity to stand before that great body of law makers, and endeavored to speak, his voice was silenced by hisses, and noise, and disturbance in that assembly. He repeated his efforts, and each time was silenced, but, as he sat down, he cried out at the top of his voice, "The day shall come when you will hear me." With that determination, he stuck to his task, working to accomplish the fulfillment of his prophecy concerning himself; and the time did come when they gave him the exalted honor of being prime minister of England three times. England's lords and statesmen often listened

to his wise words, no matter how many hours he spoke. And so I feel that, though there are those who have attempted to blacken our character, who despise us, and seek to make us outcasts, yet the time of our triumph shall come, because of the honest effort, the integrity, the virtue and moral strength of the young men and young women of this Church. We have resolved in our hearts, as Benjamin Disraeli did, never to cease our efforts, nor to slacken our endeavors to make the world hear us, until ignorance, and prejudice, and hatred shall be banished from the earth, and the love of God, and a knowledge of the truth of the Gospel of Jesus Christ, shall find its way into the hearts and homes of the millions who know nothing of us this day.

We stand in a most enviable position in the world. Our mission is not only to benefit ourselves in these valleys, but our mission extends to the east, west, north and south; all the world is our field. God sent us to labor in His vineyard. He called us here to train us to be teachers to the nations of the earth, not only to attain blessings and honor ourselves, but to bestow the same on them also. May God keep before us the high ideals that our fathers had, preserve us in the truth, as He preserved them, that when we finish our labors on the earth, we may merit the honor and praise which they have merited; God grant it, in the name of Jesus. Amen.

(Concluding remarks by Elder Ben E. Rich are printed in connection with his preceding discourse.)

The congregation sang the hymn, "Come, come, ye Saints, no toil nor labor fear."

Benediction was pronounced by Elder Heber C. Smith.

AFTERNOON SESSION.

Conference was resumed at 2 p. m., in the Tabernacle.

President Joseph F. Smith called the congregation to order, and announced the convening of an overflow meeting at this hour, in the Assembly Hall, and an outdoor meeting near the Bureau of Information building.

The choir sang the anthem, "In our Redeemer's name."

Prayer was offered by Elder William T. Jack.

The choir sang the anthem, "Gog and Magog."

ELDER ANTHONY W. IVINS.

Mr. Ferris' anti-Mormon book reviewed.—Glaring mis-statments refuted in relation to Book of Mormon.—Striking evidences that American Indians are Hebraic.—Irrefutable reasons for belief in Book of Mormon.

My brethren and sisters:—I desire very greatly that your sympathy and faith may be exercised in my behalf, during the few moments I shall occupy this afternoon.

In his remarks this morning, President Smith said, among other things of which we approve, that the principles of the Gospel of Christ were founded upon everlasting truth. While he was talking, I thought of an experience which recently came under my observation, in fact, one which I had personally while at the City of Mexico. In connection with this

matter, I want to read from the Bible: "Lying lips are an abomination to the Lord, but they that deal truly are His delight."

I went into a book store in the City of Mexico, a few weeks ago, and saw there upon the shelves a book entitled, "Utah and the Mormons." I bought the book and read it. It was written by a man who had been a resident of this state, a scholarly man, undoubtedly, and one who professed to have become intimately acquainted with his subject through association with the Latter-day Saints. The book contained some things which were complimentary to the people, but upon almost every page there were misrepresentations, falsehoods, and statements which could not be supported by facts. It seemed to me that nothing more outrageous, more abominable, or farther from the truth could possibly have been written than the things which were contained in that book; and yet a large edition of it had been printed and circulated in the world. This man took particular pains to attack the doctrines of the Church. He misquoted the teachings of presiding officers in the Church. He misrepresented social conditions as they exist or ever have existed in the Church. He took particular delight in assailing the Book of Mormon, which he called a delusion, and claimed that Solomon Spaulding was its real author, notwithstanding the fact it is a well known truth that that story has long since been exploded. When I read it, I thought—how dangerous are lying lips, and what trouble, what misunderstanding may come to individuals or people through a lying pen.

I shall not attempt, my brethren and sisters, to point out to you the

many inaccuracies which were in this book; time would not permit. But, to illustrate the thought that I had as I read it, I am going to quote to you, this afternoon, a part of what this man said regarding the Book of Mormon.

"There is probably no book in the world which contains within itself so many proofs of its real origin, and one is struck with wonder that the imposture should have fastened itself upon such numbers. A portion of the Israelites are alleged to have found their way to America, and they and their descendants wrote a long book in which there is not one word of the Hebrew language. In addition to this, not a single word of Hebrew, nor a Hebrew character can be found in the language of these descendants of Israel upon the American continent."

We must assume that men who write books, men who make history, are familiar with the subjects which they treat. They at least ought to be, and when the facilities are at their command, so that by simply investigating they may know the truth, they certainly are left without excuse if they publish to the world that which is not true.

In the first place, this man purported to be thoroughly acquainted with the Book of Mormon, to have read and studied it, and yet he tells us that it is a book written in Hebrew characters, by people who are supposed to have come from Jerusalem. Nephi, in the very beginning of the Book of Mormon, tells us he wrote that record according to his knowledge, in the learning of his fathers, which he says is the learning of the Jews and the language of the Egyptians. Moroni, the last writer in it, says:

"Now behold, we have written this record in characters which are called among us the reformed Egyptian, and if our plates had been sufficiently

large, we should have written in Hebrew; and if we could have written in Hebrew, there would have been no error in our record."

So the Book of Mormon was not written in the Hebrew language as this publisher tells us; but, according to the testimony of the men who made the record, it was written in characters which were called among them "reformed Egyptian." That people coming from Jerusalem should have been conversant with the Egyptian language, and familiar with the civilization of Egypt, is not at all strange. You all know that for four hundred years Israel was captive in Egypt, or they sojourned there for that period of time, during a part of which they were in captivity to the Egyptians. They were the makers of their bricks; the builders of their temples, their pyramids, and other great edifices. They acquired the learning of the Egyptians, and when they went into the promised land, led by Joshua, the prophet of the Lord, they took with them the Egyptian language and civilization; and they tell us that they wrote this book in characters called among them the reformed Egyptian. So Mr. Ferris is in error in that regard. Suppose, however, that the book had been written in Hebrew characters—I want to show you how unjustified the statement of this man is, that not a trace of the Hebrew language could be found among the different dialects and tongues spoken by the American Indians.

Garcia, the Spanish historian and ethnologist, one who studied the archaeology of America probably as thoroughly as any of the writers, says in referring to this question:

"Similarity in character, dress, religion physical peculiarities, conditions, and customs convince me that the Americans are of Jewish origin. There do actually exist many Hebraic traces in the American languages."

So this man finds that in the languages of the natives of this continent there are many traces of the Hebrew. Lord Kingsborough, who probably wrote more exhaustively on this subject than did any other historian, says, "The Indian dialects have much in common with the Hebrew," and Adair says:

"The Indian language and dialects appear to have the very idiom and genius of the Hebrew. Their words and sentences are expressive, concise, emphatic, sonorous and bold; and often, both in letters and in signification, are synonymous with the Hebrew language."

My brethren and sisters, I call attention to these facts, not being able, because of lack of time, to go into detail as one might in a thorough investigation of this question, to show you how unjustified a man is who publishes to the world the statement that this Book of Mormon contains no internal evidence of its divine authenticity, to show you that men who have investigated this question, almost without exception, reach the conclusion that there is a very strong affinity and similarity, which leads investigators to the conclusion—many of them to the definite conclusion—that the present inhabitants of the American continent, that is the natives of the country, were of Jewish origin.

Hubert Howe Bancroft, the great historian, tells us that he himself saw a tablet of stone taken from a mound which was opened in the State of Ohio. Under this

mound, imbedded in a clay having the characteristics of cement, a coffin was found, containing the skeleton of a man; and underneath the coffin, hermetically sealed, in a box made of stone and fastened together with cement, there was a small tablet of stone, upon which the figure of a man was engraven. Over his head, and on the sides of the tablet there were peculiar hieroglyphics. The historian tells us that these hieroglyphics, were pronounced by one of professed learning to be the Ten Commandments, written in Hebrew characters. This is very conclusive evidence that the ancient inhabitants of this continent knew something of the Hebrew. That they understood something of the civilization of Egypt there can be no doubt. Any person who has traveled in the southern part of North America, who has visited those ruined cities, great temples, and tremendous works of masonry which exist there today can bear witness. Only a few days ago, I stood upon the top of a pyramid, out a few miles from the City of Mexico, the base of which occupies a space larger than this entire city block, more than ten acres square, solid masonry, more than three hundred feet high, built square with the world. All around it as far as the eye can reach, are mounds of the remains of ruined homes. A great city once existed there. Who were the builders of the pyramid There were none in ancient Chaldea. No pyramids were built by the Assyrians. Whatever civilization there was among the Jaredites was the civilization of Chaldea and Assyria, those early races which settled in the valley of Mesopotamia, along the banks of the Tigris and Euphrates. But later, Israel went into Egypt. There they

learned something of pyramid building. There are pyramids standing today in the valley of the Nile, almost as perfect as the day of their construction. I thought of them, the other day, as I stood on the top of this great pyramid down in the interior of Mexico.

Jones, the historian, who has studied exhaustively the ruins of Central America and Yucatan, says:

"The general character of the American architecture is undoubtedly Egyptian."—Now listen to what he says further—"but the resemblance is not close enough in detail to allow of its being actually the work of Egyptian hands." He concludes that it could not have been built by Egyptians themselves. "The ancient cities of America were, therefore, built by a people who had a knowledge of Egyptian architecture."

How beautifully this harmonizes with the truths set forth in this holy book, that these cities were the work of descendants of the house of Israel, the same people who had been the builders, to a very large extent, of the cities and monuments which exist today in the valley of the Nile.

Further in justification of this, Professor Le Plongeon, who has recently died, in New York, spent fifteen years of his life in Yucatan exploring ruined cities, studying the language of the people, attempting to decipher the inscriptions which abound upon the walls of those great temples. He tells us, after these years of exploration, study and investigation:

"The ancient Maya hieratic alphabet discovered by me, is as near like to the ancient hieratic alphabet of the Egyptians as two alphabets can possibly

be; forcing upon us the conclusion that the Mayas and Egyptians either learned the art of writing from the same masters, or that the Egyptians learned it from the Mayas."

Professor Le Plongeon rejects the story told in the Book of Mormon. He does not acknowledge the fact that the builders of these great monuments were descendants of Lehi or other remnants of the house of Israel who came from Jerusalem, bringing with them as they did the learning of the Jews and the civilization of the Egyptians; but, nevertheless, he states facts which convincingly substantiate and corroborate the truths contained in the Book of Mormon. There are so many things which might be said upon this subject. The book itself stands before the world, and has been subject to its criticism from the time of its publication. The Spaulding story has been exploded, and so with other theories that have been advanced against it. At the time this book was published, it was not known that there was any conclusive proof indicating the Hebraic origin of the Indians of America. The declarations made in this book, that great cities were built, that temples were erected, that a great civilization existed here—which was comparatively unknown at the time the book was published—are corroborative of its truth.

This same historian, Jones, in examining the ruins of the city of Palenque, compares the architecture of one of these great buildings to the architecture of Solomon's temple. Nephi tells us that they built a temple similar to the temple of Solomon, in all things except that it was not so richly adorned. They had not the gold and silver and the precious stones,

but they did have the plan; they did have the idea. This historian tells us that in the basement of one of these great buildings he found a reservoir which was undoubtedly designed to catch and hold water. Knowing nothing of the purpose for which water might be used in the basement of a temple, and knowing nothing of the ordinance of baptism, or the conveniences which are provided for its administration, he nevertheless corroborates the faith and knowledge of the Saints, by these modern discoveries.

The book itself and the internal evidences which it contains are sufficient to establish its truth. I am not referring to these facts so much to strengthen your faith and mine, as I am to bring into question the right of any man, to discuss things which he does not understand, to publish untruths. He can not excuse himself because of lack of knowledge. Men are not expected to discuss things of which they are ignorant, when the facts are easily obtainable. So, I believe that the Lord will hold us responsible, I believe that He will hold all men responsible for the things they say that are untrue. One thought that came to me, as I read this book, was that I myself ought to be very careful how I judge the faith, how I judge the doctrine, how I judge the lives of other people until I become thoroughly acquainted with them. I believe this man thought the Book of Mormon was a delusion, just as he said it was. I believe he thought it was, but I do not believe that he ever took the pains to find out whether it was a delusion or whether it was true; this he might have done.

You know that if the divine authenticity of the Book of Mormon

can be successfully attacked, it strikes at one of the very foundation stones of the Church—not that the Book of Mormon was absolutely essential, not that the delivery of these plates to the Prophet Joseph, and their translation into the English language and publication to the world, were sufficient authority for him to have established the Church of Christ upon the earth. We could have done without that. The first glorious visions which the Lord gave him were not authority sufficient for the establishment of Christ's church in the earth; that authority came later with the restoration of the priesthood; but they were all preliminary and preparatory moves which were necessary in the great plan of human redemption which the Lord was about to establish in this dispensation. So He gave us the Book of Mormon, containing the fullness of the everlasting Gospel, in its plainness, simplicity and truth. The Prophet Joseph Smith did not undertake to establish the divine authenticity of this book by reference to the evidences which exist in this continent, by which it may be corroborated—not at all. He gave us the book as a truth; it was a truth that God revealed these things to him; it was a truth that Moroni delivered the plates into his hands; it was a truth that this book was translated by the gift and power of God, through the medium of the Urim and Thummim. Now, we spend a good deal of time trying to determine how that was brought about. What does it matter how it was brought about? It was done by the gift and power of God, that is sufficient for me. It was done by means of the Urim and Thummim—not a new method either of learning the will of the

Lord, for the ancients had it. The High Priests in Israel had it, and with it they ascertained the mind and will of the Lord for the guidance of the people; just as with it the Prophet Joseph was able to translate this record, and to receive the mind and will of the Lord, the covenants, doctrines and commandments, by which the Church was to be guided, as they are contained here in the Book of Doctrine and Covenants. It is the truth, the everlasting truth. Nothing in the world will ever prove it to be false. Men may try to prove it false, but they never will succeed.

Brethren and sisters, I bear this witness to you: There is a world of corroborative evidence of the divine authenticity of this Book of Mormon—read it; study it; be governed by the doctrines that are taught in it. Have faith in it; believe in the promises that are contained in it, and you will find inspiration and hope, faith and charity, and everything that is good in human life. It stands for that which is good, for that which is true, for that which is just, for that which is merciful, for that which uplifts, and places before us higher ideals to which we constantly aspire. May we always appreciate the word of truth. Remember, my brethren and sisters, that the law of God is truth. The Church of Christ is established upon the principles of truth and righteousness, and therefore truth and righteousness should be constantly cultivated and encouraged in the Church and out of it. We need to be taught the principle of truth, because we are not always, perhaps, truthful. A man may be untruthful in other things than what he says; he may be untruthful in what he does; he may be untruthful in the impres-

sions which he seeks to make. Every misrepresentation of a fact is an untruth.

I rejoice in the Gospel, and I pray our Eternal Father that He may continue to magnify the Church as He has done, that He will open the way for the accomplishment of His purposes, to bring about the redemption of His covenant people, and the day when His kingdom shall come and His will be done upon earth as it is in heaven. I pray for these blessings—I desire them for my self, for you, and for all the world, through Jesus Christ. Amen.

ELDER DAVID O. M'KAY.

Two classes of mankind, builders and murmurers.—Pioneers entitled to be called benefactors of humanity.—Mormon home life the highest ideal.—Admonition against murmuring.—All Saints should be classed as builders.

My brethren and sisters, I pray for the assistance of the Spirit of the Lord, that the words I speak while occupying this position may be in harmony with His will.

I have rejoiced exceedingly in the testimonies that have been borne during the sessions of this conference. I was deeply impressed this morning, with the magnitude of the work as it was set before us by President Smith. I was impressed, too, with President Lund's remarks. One of his sentences, I will repeat. "Every one of us," said he, "should feel that he must do something for the upbuilding of the kingdom of God, whether it be at home or abroad." When President Lund expressed that sentiment, I thought—that the great mission of this Church is to

build up—never to tear down. In the Book of Mormon, 17th chapter of First Nephi, there is recorded an incident that I wish to read. The little colony has only recently left Jerusalem; they have obtained the records; they have left the valley of Lemuel; and are near the sea shore. The historian says:

“And we did come to the land which we called Bountiful, because of its much fruit, and also wild honey; and all these things were prepared of the Lord, that we might not perish. And we beheld the sea, which we called Irreantum, which being interpreted, is many waters.

“And it came to pass that we did pitch out tents by the sea-shore and notwithstanding we had suffered many afflictions and much difficulty, yea, even so much that we cannot write them all, we were exceedingly rejoiced when we came to the sea-shore; and we called the place Bountiful, because of its much fruit.

“And it came to pass that after I, Nephi, had been in the land of Bountiful for the space of many days, the voice of the Lord came unto me, saying, Arise, and get thee into the mountain. And it came to pass that I arose and went up into the mountain, and cried unto the Lord.

“And it came to pass that the Lord spake unto me saying, Thou shalt construct a ship, after the manner which I shall shew thee, that I may carry thy people across these waters.

“And I said, Lord, whither shall I go that I may find ore to smelt, that I may make tools to construct the ship after the manner which thou hast shewn unto me?

“And the Lord told me whither I should go to find ore, that I might make tools; and I did make a bellows wherewith to blow the fire, of the skins of beasts; and after I had made a bellows, that I might have wherewith to blow the fire, I did smite two stones together, that I might make fire; for the Lord had not hitherto suffered that we should make much fire.” * * *

“And it came to pass that I did make tools of the ore which I did smelt out of the rock.

“And when my brethren saw that I

was about to build a ship, they began to murmur against me, saying, Our brother is a fool, for he thinketh that he can build a ship; yea, and he also thinketh that he can cross these great waters.

“And thus my brethren did complain against me, and were desirous that they might not labor, for they did not believe that I could build a ship; neither would they believe that I was instructed of the Lord.

“And it came to pass that I, Nephi, was exceeding sorrowful because of the hardness of their hearts; and now when they saw that I began to be sorrowful, they were glad in their hearts, insomuch that they did rejoice over me, saying, We knew that ye could not construct a ship, for we knew that ye were lacking in judgment; wherefore, thou canst not accomplish so great a work;

“And thou art like unto our father, led away by the foolish imaginations of his heart; yea, he hath led us out of the land of Jerusalem, and we have wandered in the wilderness for these many years; and our women have toiled, and borne children in the wilderness and suffered all things, save it were death; and it would have been better that they had died before they came out of Jerusalem, than to have suffered these afflictions.

“Behold, these many years we have suffered in the wilderness, which time we might have enjoyed our possessions, and the land of our inheritance; yea, and we might have been happy. Thus they continued to murmur against the voice of God, as expressed through His servant Nephi.”

In this little family we find the two classes into which all mankind may be divided—the builders and the murmurers, or as Emerson aptly expresses it, “the benefactors and the malefactors. The second class is vast; the first, but a handful. Why, a person seldom falls sick but the bystanders become animated with a faint hope that he will die.”

From its inception the Church has belonged to the class of benefactors. The members of this Church have been builders, but all

the while they have had to contend with the class of malefactors, the murmurers against God and against His word as delivered to the world through His servants. Never have the leaders of the Church been guilty of tearing down and making miserable other people. They have preached the Gospel. They have built the house of truth, and let the world compare its magnificence with the houses in which the world were living. Many thousands have left their houses of adobe and have come into the mansion of the Gospel, because they saw that it was better. But the Church does not tear down the houses of others, before erecting one that is more commodious and more beautiful, in the Church of Christ.

The Prophet Joseph Smith was told that the churches of his day had a form of godliness but denied the power thereof, and he was told to wait, and God would establish His Church. Several years elapsed, years of preparation, and soon the Prophet, under the guidance and inspiration of the Lord, established the Church of Christ. They met in a little room—it was just a little cottage meeting. The Eastern States Mission alone held, last year, over twelve hundred such meetings not one, perhaps, numbering so few in attendance as the little gathering when the Church of Christ was re-established, on the 6th-day of April, 1830. But a mighty work was being builded; and those who engaged in that work were impressed with the fact that their mission was to save, that henceforth they were to build upon the rock of truth. In a revelation following that, the Prophet sent the Elders out to preach the

Gospel; and these are the words of the Lord, through him:

“And ye shall go forth baptizing with water; saying: Repent ye, repent ye, for the kingdom of heaven is at hand; and from this place (Kirtland) ye shall go forth into the regions westward, and inasmuch as ye shall find them that will receive you, ye shall build up my church in every region, until the time shall come when it shall be revealed, unto you from on high, when the city of the New Jerusalem shall be prepared, that ye may be gathered in, that ye may be my people and I will be your God.”

They went forth preaching the Gospel of salvation, comparing its principles and truths with the principles taught by men, emphasizing the doctrines of the Church, but leaving men to judge for themselves whether the message they gave was true and therefore for the good of humanity, or whether it was evil. Through the inspiration of God, thousands recognized the saving principles taught by those humble Elders. Hundreds gathered, soon thousands, and they began to build up the Church. Follow them from Kirtland, through the state of Missouri. Read the early history of the Church, as we were admonished this morning, and see how the barren places of the west—for it was western country then—were made fruitful; how cities sprang up where there had been nothing but desolation. Follow them from those homes, as they were driven by the bayonet. See them camping in a marsh in Illinois, and there, in a miraculously short time, build the city of Nauvoo, the pride of the west. Builders? Yes—benefactors to humanity. Aside from their doctrines—the doctrines of Christ, absolutely proved from the Scriptures—take the people as citizens,

as men mingling with fellow men, and you find them benefactors in every sense of the word. But notwithstanding their good works, not many years passed before they were again without homes—their farms unattended, the grain going back to the ground because there were no harvesters; the walks leading to their houses becoming grass-grown, because no feet were there to tread them; the hearth cold, because no hands were there to light the fire. Where were they? Again in the wilderness of the west; one thousands miles ahead of them nothing but buffalo. Indians. barrenness. sterility. When I recently visited Omaha, being a few miles from Florence, I was forcibly reminded of the early experiences of our parents at that place, and at Des Moines, Iowa, then on the frontier. I have heard them tell how they prepared their teams, hitching up a cow with an ox, sometimes a cow with a horse, making ready to take that thousand mile journey; where? Out into the barrenness, out into the wilderness, and yet still into the country, under the flag of the Union. What was their purpose? What was the motive? As a prominent educator in Chicago said, the other day: "Not, for the golden California, but that they might worship God Almighty according to the dictates of their conscience; and I admire them for it." Such was their motive—to build the Church and to save the principles revealed to man. They had risked all; they had risked life and everything they had, and were willing to endure any hardship—wives walked every step of the way on this long journey; mothers carrying their babes. On the 24th of July, 1847, they were here in this

valley. What did they see? You try to picture what they saw. These words will call up the barren picture in the minds of pioneers who are with us today—God bless them and preserve them long with us for what they have done, that we might at least express our appreciation of their devotion to the truth. They saw sagebrush; they heard the howl of the coyote; they saw in the distance the smoke of the Indian fire; and the salt sea in the west reflecting the beautiful sunlight; but there was no apparent place for a home. There was nothing here inviting; in fact, they had been warned that nothing would grow; a thousand dollars had been offered for the first ear of corn that they would produce. Yet, within a few feet of where we meet today, the Prophet of the Lord said, "Here we shall build a house to God." Now what do we see? Just look at our city today; its climate modified; its fruit unexcelled; substantial and comfortable homes everywhere; towns and cities flourishing. To whom are we indebted for all this? The people of the Mormon Church, the pioneers of 1847, and subsequent years. They were builders, colonizers, benefactors to our nation, benefactors to humanity. Did they tear down anything? Did they destroy? Did they find fault? No. They protected themselves, with a motive that they might continue to bless.

It is not alone as colonizers that the Church has made its record; not alone as community builders but as home builders. Compare the teachings—no, not just the teachings; for it is not every one that sayeth, but he that doeth, that shall enter the kingdom of God. It isn't enough to say that we be-

lieve in home-building and in the purity of the home. What are we doing? Go into the homes of true Latter-day Saints, and there see if the most substantial part of the nation—the home—is not the best that can be found. The family tie is an eternal one; it is not one of experiment; it is not one of satisfying passion; it is an eternal union between husband and wife; between parents and children. That eternal bond is one that must be held sacred by the man as well as by the woman. Is it a source of safety? Is it a blessing to humanity to have such homes? The safety of our nation depends upon the purity and strength of the home; and I thank God for the teachings of the Mormon Church in relation to home building, and the impression that kind parents have made, that the home must be the most sacred place in the world. Our people are home-builders, and they are taught everywhere, from childhood to old age, that the home should be kept pure and safe from the evils of the world; and yet the murmurers, the malefactors are ready to question, even deny the purity of the Mormon home. "The motive was impure," they say, "you come out here for other purposes." They are murmurers; and the class is vast, who take that stand and attack the home. Only recently, in the town of Mitchell, South Dakota, a reverend brother, who was supposed to teach the word of God to the people, published a statement in the daily papers, that the Elders, your sons, are out there to undermine the homes of the people in Mitchell. Is he a benefactor or a murmurer, a builder or a tearer down? No doubt he does it through ignorance. Men become murmur-

ers or fighters against this Church, for one of two reasons; either through sin—for sin bates truth and virtue—or through ignorance. There are many people in the world who condemn us because they are ignorant of the real facts concerning the Church of Christ. The great comfort to us, however, is that we know the purpose of the Church; we know its history—a little of it; not, however, so much as we should know, we younger people. We ought to study it more. There is inspiration in the history of this Church. There is inspiration and truth in reading the doings of the Prophet Joseph and those associated with him in the early days. Read it; study it; do not censure because of ignorance. When we read the history of the Church, we are forced to acknowledge the fact that it has blessed humanity. When we study the principles, we find that they are the saving principles, as revealed by the Lord and Savior Jesus Christ. What more do we want? There is nothing done, there is nothing taught, under the guidance and inspiration of the Lord but tends to the upbuilding and advancement of the human race, and that tends to the amelioration of the evils that afflict humanity.

Now, my brethren and sisters, as in the world so in the Church, we have two classes; we have the builders, and we have the murmurers. Let each ask himself in which class shall I be placed? We are called upon to perform duties. High Councilors with Presidents of Stakes are asked to go forth and build up their stakes and do other work in the Church. They introduce some plan of action, and many times the majority will say: Yes, we will do that; let us go to

and perform the duties that the Presidency of the stake and the High Councilors call us to do. But somewhere we shall hear a murmurer, a fault-finder, who will say, no; you cannot do that. They scoff as Laman and Lemuel did; and say you can not do it. Misjudging motives, some soon find themselves with Laman and Lemuel, instead of with Nephi who expresses the voice of God. It may be in an auxiliary board. Instructions go out from the general board or from the stake board, requiring for the success of the movement the united energy of all. Most of the people interested in that association will join hands to build, they will join hands to be with the benefactors, that the children might receive the light of the Holy Spirit, that they might get the knowledge that is revealed in this Church; but somewhere there will be murmurers; there will be fault-finders. Look out for them.

Let us watch ourselves and be true to the examples set by the Church and the brethren and sisters who have sacrificed their lives, their all, to build the Church and to advance the principles taught therein. This warning is sometimes expressed in this way: "Speak not against the authorities." What does it mean. Be not a murmurer; that is what it means. It is one of the most poisonous things that can be introduced into the home of a Latter-day Saint—this murmuring against presidents of stakes, high councilors, Sunday school superintendents, presidents of high-priests' quorums, seventies, elders, priests, teachers and deacons. They are called unto their position, what for? To benefit themselves? No, not once can you point to an instance in this Church

where a man was called for his personal benefit. He was adinonished, before he was called to the position, whatever it was, that he should serve somewhere and serve somebody in this Church or in the world; it was to bless somebody, some class, humanity at large. That is the mission of every man, from the president of the Church down to the latest convert in the Church. Every officer holds his position to build up, to bless; and, as President Smith said this morning, to establish righteousness, purity and virtue among mankind. That is the motive, and yet because of his weakness, because, perhaps, of some little fault that we see in an officer, we begin to murmur and find fault. Better stop murmuring, and build up. Remember that one of the worst means of tearing down an individual is slander. It is one of the most poisonous weapons that the evil one uses. Backbiting and evil speaking, throw us into the class of malefactors rather than the class of benefactors.

"Good name in man or woman,
 dear my lord,
 Is the immediate jewel of their souls;
 who steals my purse steals trash; 'tis
 something, nothing;
 'Twas mine, 'tis his and has been
 slave to thousands;
 But he that filches from me my good
 name
 Robs me of that which not enriches
 him
 And makes me poor indeed."

In this connection, speaking of the Church as a whole, I have often thought that we have chosen the wiser part in answering a faction that left the Church in early days, inasmuch as we did not choose to tear them down or to attack them in public or private. They call themselves the Reorganized Church. As I listened to one

who has come out here presumably to teach the truth, and heard him revile and ridicule President Young and other leading brethren of the Church, I felt to say, what good does it do to tear down? Why not build up? Tell us about what you have, and let the people then judge which is the better; it is much the wiser course. When a man begins to tear down, revile and persecute, he is doing that which injures instead of building up. Our mission should be to build.

But you ask, would you not condemn evil? Yes, by obeying and building up the laws of right. The question in building is this: Is it right? Is that thing necessary to be done? If so, then let us do it. God revealed to Nephi the necessity of building a ship. The means were not within his reach, but he felt it was right to build, and with that knowledge he proceeded to find the way to make the tools and to build the ship. Did he make mistakes? Did he falter? No doubt, —else why did his murmuring brothers say: "We told you you could not build a ship; we knew you did not have the wisdom." But he knew he was right, and he knew that God would strengthen him in building. That thought held him; it supported him; and he succeeded in the task before him. So it is with us; when we are asked to do a thing, the question in our minds should be: Is that necessary; is that right? If so, then it shall be done, and God will open the way.

I let us build up our state; let us build up our homes, improve them, make them attractive and pleasing, that the world may see by our lives that we are here to benefit in every way, not only by preaching the word of God, not only by sacrific-

ing what we may be called upon to sacrifice, but by building communities, cities—a nation, it necessary; and above all by building character, after the order of the servants of God; nay, after the similitude and pattern of the Lord and Savior Himself. That is our ideal; that is what we wish. God help us, as brethren and sisters, to go forth on our mission of mercy to bless humanity, being filled with charity for one another, that our hearts may be full of love for each other; with confidence in each other, in our associations, in our societies.

Members in the Aaronic priesthood, and members of the quorums in the Melchizedek priesthood, we have a duty to build up our quorums; let us not tear them down by being absent from Monday night meeting, or by non-preparation, or by negligence of duty. Let us feel, every one of us, as suggested this morning, that it is our duty to do something to build up the Church, as the Church's duty is to build on truth and redeem mankind from sin. Men of the priesthood, let us be one in this up-building; let us fall into the class of benefactors; and let no man, from the high priest to the deacon, in this great priesthood movement of Monday night, fall into the class of malefactors or murmurers. God help us to do our duty, I humbly pray, in the name of Jesus Christ. Amen.

ELDER CHARLES H. HART.

When Brother Ivans mentioned the book that he found in Mexico, I thought of the introductory words of a book entitled "The Great Salt Lake Trail," written by Col. William F. Cody, more famil-

ilarly known to us as "Buffalo Bill" and by his companion Colonel Henry Inman. They say:

"Over this historical highway, the Mormons made their lonely Hegira to the valley of that vast inland sea. On its shores they established a city marvelous in its inception and a monument to the ability of men to overcome almost insuperable obstacles, the product of a faith equal to that which inspired the Crusader to battle to the death for the possession of the Holy Sepulcher. * * * * An immense mass of literature on the subject (Mormonism) is to be found in every public library both in its defense and in its condemnation. The latter preponderates and often seems to be inspired by an inexcusable ingenuity in exaggeration."

It has been a source of satisfaction to know that some people have fairly examined the question of Mormonism, and, in a measure, have done justice to this great people and to this important cause. One of these writers we recall in the person of Josiah Quincy, that polished Bostonian, once Mayor of Boston, a graduate of Harvard, and a man chosen by his alma mater to welcome Lafayette upon his second visit to this country. Josiah Quincy visited the Prophet at Nauvoo, a short time before the martyrdom, and his impressions of the Prophet are certainly of value. Most all of you will recall the thought that he expressed in reference to the Prophet Joseph and this great work; said he:

"It is by no means improbable that some future text book, for the use of generations yet unborn, will contain a question something like this: 'What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen?' And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon prophet. And

the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High—such a rare individual is not to be disposed of by pelting his memory with unsavory epithets."

Mr. Quincy goes on to say that the Prophet Joseph can not be disposed of by calling him a fanatic,—that fanatics and imposters are living and dying every day, and their memory is buried with them; that Joseph Smith was a phenomenon yet to be explained. He speaks of the impression that "resource and capacity—were natural to his stalwart person," that one would instinctively say, in meeting him, that he was a fine looking man; and he compares him in strength of character and that kingly faculty that directs others as if by intrinsic right, with one individual only that it had been his pleasure to meet—and you will remember that Josiah Quincy was on terms of intimate association with some of the earlier presidents of the United States, and many of the early New England statesmen: He writes his reminiscences of those great men from a personal acquaintance with them, and yet he says that of all his acquaintances there was only one other individual that impressed him as did the Prophet Joseph Smith, for this rugged power, and kingly faculty. He also speaks of the attitude of the Prophet in reference to the question that later so vexed this nation and caused such streams of blood, and the loss of so many hundreds of thousands of lives and millions of treasure. He compares the words of the Prophet on that

subject, to those of the retired statesman Ralph Waldo Emerson, in advocating the policy of using the revenues from the public lands of the United States in order to purchase the slaves and to free them when purchased. Josiah Quincy comments upon this matter by saying that if the retired New England statesman was entitled to be called a statesman for advocating that plan in 1855, when the war-clouds were lowering, and men's minds were agitated with the slavery question, then certainly the Prophet Joseph Smith is entitled to credit for advocating the same policy eleven years previous to that time both in oral and in written speech. He concludes his words by saying that if the reader is unable to determine what to make of Joseph Smith, that he is unable to assist him, that he himself stands helpless before the puzzle or the phenomenon. But, give him credit for being the Prophet of God, which he was, and there is no phenomenon to explain. The whole question is clear and apparent at once, if you give him credit for being what hundreds of thousands of Latter-day Saints today testify that he was—a prophet of the living God.

An English traveler, writing at about the same time that Josiah Quincy visited Nauvoo, in commenting upon his impression of the Prophet and his patriarch brother, said that in beholding them he thought he had beheld two of the greatest men of the 19th century. We have also the words of a congressman who met the Prophet at the time he visited Washington in behalf of his people, with reference to the wrongs suffered by them during the days of Missouri. This congressman heard the Pro-

phet speak, and writing of his remarks, he said that he was impressed with his sincerity. Said he: "There was no levity, no fanaticism, no want of dignity in his deportment. Throughout his whole address he displayed strongly a spirit of charity and forbearance."

I am sure the Latter-day Saints all take pleasure in the account given by the distinguished English journalist, Mr. Phil Robinson, in his work entitled, "Sinners and Saints," written after he had traveled from one end of this state to the other, becoming acquainted with the people in their home life, realizing and testifying that there was virtue and worth in this thing called "Mormonism."

Recently, comparatively speaking, we have had the words of Mr. Elbert Hubbard, in reference to some of the leaders of Mormonism. He speaks of the great work of Brigham Young—that he saw with the eye of the prophet the barren, sterile fields converted into fruitful gardens; that "he had the brain of a prophet and the soul of a seer." That "he was the first man in America to put irrigation on a scientific basis," making it possible to convert the sterile plains into productive fields. As I remember it, Mr. Hubbard commences his account of Mormonism by saying that he thinks if he ever joins a Christian church, he will join the Mormons; that the Mormons believe in the Old and New Testaments, and in the Book of Mormon. He states that he, too, believes in all three and in addition to that, he facetiously adds, the bound volumes of his own publications. He says, how any individual can believe that God handed down tablets of stone in ancient times, and will then deny that Joseph Smith had the plates of

gold, is something more than he can understand; that it is simply a difference in time and place, that the principle involved is the same. He speaks also of the work of education upon the part of a certain individual, living in a city that I shall not name, as I shall not name the individual, whose life is given over to reviling the Mormon people. He concludes with the statement that if you would ask a terrapin its opinion of an eagle, it would be as much as the opinion of this writer in regard to our present President, Joseph F. Smith. He says, the individual who slanders you is the one who is in enmity against you. He gives as an illustration of it the individual who sifts his ashes only when the wind blows your way, and your wife has her washing on the line; he is the individual who is in hostility to you, and will say harsh things against you; and because that individual was in close proximity to the Mormon people, he argued that he necessarily knew all about them, just as though one should argue that the people who put Jesus to death knew Him a great deal better than we do ourselves. I believe, with Elder McKay, that it is those who speak evil against us who either do not understand us, or have some sinister reason for the slanders they express regarding us; and I believe that the former class very greatly preponderates. As expressed by Emerson, the philosopher, "Nothing shall warp me from the belief that all men everywhere love the

truth;" that is the universal rule. When we, who have studied Mormonism for some years, realize what a grand system of truth it is, how vast is its compass, and what a length of time it requires to fully understand and comprehend all the principles of Mormonism, we can not wonder that some individuals who give only a passing day, or at most a few weeks, to the study of this system, this collection of truths, to the habits, ways, customs and beliefs of this great people, and the organization of the Church, we do not wonder that they are not able in that short space of time, to come to any perfect understanding, or to anything like a proper conception of this vast system and this important work.

I pray the blessings of the Lord to rest upon this congregation of the Latter-day Saints, also on those who are not here assembled, that the prayer and the words of the brethren this day may be verified, in that the instructions and spirit of this conference may be taken to the various stakes, wards, and branches of the Church. May the Lord bless us, my brethren and sisters, and friends, and help us to endure true and faithful to the end, which I ask, in the name of Jesus. Amen.

The choir sang the anthem, "Rouse, O ye mortals."

Benediction was pronounced by Patriarch John Smith.

Conference adjourned until 10 a. m. Monday, April 5th.

SECOND DAY.

In the Tabernacle, Monday, April 5th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn:

Now let us rejoice in the day of salvation;

No longer as strangers on earth need we roam,

Good tidings are sounding to us and each nation,

And shortly the hour of redemption will come.

Prayer was offered by Bishop Orrin P. Miller.

The choir sang the hymn:

O'er the gloomy hills of darkness,

Look, my soul, be still and gaze;

All the promises do travail

With the glorious day of grace.

ELDER ORSON F. WHITNEY.

The equality of man.—Common consent basic principle of the American government and of the Church of Christ.—Two sources of power.—The order of Enoch.—The modern Zion.—The perfect government yet to come.—All things preparing the way.

"We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers

from the consent of the governed."

These words, I need not inform you, are contained in the Declaration of Independence, issued from the city of Philadelphia one hundred and thirty-five years ago, come next Fourth of July. They embody principles underlying the structure of the government of the United States, which there had its origin. Fifty-four years later, or seventy-nine years ago, come tomorrow, the Church of Jesus Christ of Latter-day Saints was organized at the little village of Fayette, Seneca County, New York.

I am proud and happy today, my brethren and sisters, to be a Latter-day Saint, and I am also proud and happy to be a citizen of this great Republic, the mightiest and best government organized by man that the sun shines upon. I am glad that I can see, as you can, a divine purpose in the founding of this Government, as in the founding of this Church. I believe there is a relationship between them,—not a union of church and state, but the relationship of a common purpose, and that purpose God's—He who was the founder of this Church and also the founder of this Nation. It was something more than a coincidence that the Gospel of Christ, now called Mormonism, but whose proper surname is the Perfect Law of Liberty, should come forth upon this land of liberty in these last days. I desire if I may have the Spirit of the Lord, to indicate some of the

points of relationship between this great religious government and the great civil government that came before it to prepare its way.

It may seem preposterous to many to refer to a nation of seventy or eighty millions of people, as the fore-runner of a movement that has a membership at the present time of only four or five hundred thousand souls. But we must bear in mind that numbers do not determine great principles, and that bigness is not always greatness. This nation of eighty millions was once a nation of three millions, sprung from a few feeble colonies comprising at the beginning only a few hundred starving, ragged souls. We must also remember that this Church began with but six members, and that it now counts its members, as stated, by hundreds of thousands. Fifty or a hundred years hence, it will be found that Mormonism has grown and prospered until no nation under heaven need hang its head in shame at being considered its fore-runner and its friend. We must give all great movements time in which to develop themselves, and meanwhile it is more important to consider principles than the number of people who believe in them.

It was something more than a coincidence, when the Church of Christ was organized in these days, that the same principles which underlie the structure of the American government were embodied in the foundations of the work of God. I have cited two great principles to which I wish to call your attention—the equality of man and the doctrine of common consent. Thomas Jefferson affirmed, when he wrote the Declaration of Independence, that all men are

created equal. We are not to understand from this that all men are alike. All men are not six feet high; all men do not weigh two hundred pounds; all are not rich; all are not poor. All men are not leaders—there are mountains and foot-hills and plains among humanity; there will always be great men and great women to be the leaders and instructors of the rest. Yes, even in a democracy, where all men are declared to be equal. What is meant, then, by equality, as referred to in the Declaration? It is equality before the law; it means that all men are equally entitled to life, to liberty, and to the pursuit of happiness. It means that the avenues of promotion and advancement should be open to all, as God intended them to be when He sent from Heaven the gospel of salvation, which is no more nor less than a code of laws, a system of principles having in view the eternal progress of man.

Joseph the Prophet declared that God in the beginning instituted certain laws, whereby the lesser intelligences surrounding Him might have the opportunity to advance like Himself. They were not equal there; they are not equal here; they will never be equal in every sense. God will always be supreme. "The Glory of God is intelligence," and what made Him God, was the superior intelligence that recognized those saving and ennobling principles which He instituted as the gospel of salvation, the means of eternal progress. All men are not equal in capacity, in intelligence, but they ought to be equal in opportunities for progression, and God has made them equal in this respect. The king upon his throne can obtain salvation upon no easier terms than the peasant in

his cot. The poor man is the equal of the rich man when he stands before God and asks, What must I do to be saved? There is no purchasing our way into the Kingdom of Heaven; money can buy many things, but it cannot buy membership in the Church of Christ; it cannot buy the principles of truth, the blessings of the Gospel, the gifts of the Holy Ghost. All men are equal before God in respect of these things. In this great government of ours, whose basic declaration is that governments derive their just powers from the consent of the governed, and in the Church of God, founded upon the principle and doctrine of common consent, it is intended that all men, so far as possible, shall be equal.

It is also intended that men shall be free; but our idea of freedom does not go so far as to shut out God from a voice in the government—this religious government to which we belong. It was necessary, when the American government was founded, that no religion should be recognized—no particular religion—no man's religion and that the people alone should be regarded as the source of civic power; because this government was organized for the benefit of all men, religious and irreligious; men of all religions and of no religion; consequently it had to recognize the people, and the people alone, as the fountainhead of authority. But in the Church of God, we are not so handicapped. We all believe alike, we all have the same religion, and we recognize God as the primal source, and the people as the secondary source of power. God speaks, and the people say amen. It is different in a secular government, such as the government of

the United States. But these great Democratic or Republican doctrines—I care not which you call them, for I am not speaking in a partisan sense—these great principles involving the rights of man underlie both the government of the Church and the government of the State.

When Joseph Smith and Oliver Cowdery, on the 6th of April, 1830, brought the little flock together that were subsequently known as Latter-day Saints, these leaders were required by the Lord to present their names to that little congregation, to see whether or not they would sustain them as the presiding officers of the Church. These men had communed with angels; they had had the hands of angels laid upon their heads; Joseph had seen the Father and the Son. But these wonderful manifestations, and the powers of the priesthood which they had received, did not qualify them to preside over that congregation. There was yet something necessary, and what was it? "The consent of the governed." The people who were to be presided over by these men—the first and second Elders of the Church—had the right to consent to the exercise of that authority over them. God will select a prophet, a mouthpiece, a bearer of His priesthood, a teacher of His truth, without asking any man's permission; but He will never foist upon any man, nor upon any set of men or women, a leader, a presiding officer that they are not willing to sustain. This is a recognition of the great doctrine embodied in the Declaration of Independence—that governments derive their just powers from the consent of the governed. You will see this great principle exemplified during this conference.

You will be called upon to hold up your hands to vote whether or not you will sustain men and women as your leaders, your teachers, and presiding officers, and you have a perfect right to decide that question for yourselves.

If that little congregation which I have mentioned had lifted their hands against Joseph Smith and Oliver Cowdery, what would have been the result? Would it have taken from Joseph and Oliver their priesthood? No. Would it have blotted out the fact that they had conversed with angels, and been ordained by them? No. Would it have made them any less God's mouth-pieces to that generation? No. What would it have done? It would simply have prevented them from presiding over that particular congregation; but they could have gone anywhere else where men and women were to be found willing to receive them, and could have organized the Church of Christ by virtue of the priesthood which God had bestowed upon them. Let us remember that God has some rights as well as the people. While the people are duly considered, and a jealous care exercised for them and for their rights, the Lord must also be taken into account. He will not be deprived of His prerogatives. It is God and the people who make up the government of the Church of Christ.

Now as to the principle of equality—that also is one of the fundamentals of the Church. Not only are the Latter-day Saints equal in the votes which they cast at a conference, and in their opportunities for eternal salvation, but from the beginning it was the design to establish in the midst of this people an order that would make men equal in temporal as in spiritual

things. It was called the Order of Enoch, for, in the days of Enoch, when his city was sanctified and taken into the heavens, "The Lord called his people Zion, because they were of one heart and one mind and dwelt in righteousness, and there was no poor among them." It was the same system that the Nephites established upon this continent, and for two hundred years maintained as a promise and a foreshadowing of the Millennium, when all men will be equal and free. It was the same order of things that the Apostles at Jerusalem sought to introduce; and it seems to have been manifested whenever the fullness of the powers of the priesthood have been upon the earth. Whenever the fullness of the Gospel has been enjoyed by men, there has always been this tendency, this trend toward equality, for it is the most perfect social condition.

"For forms of government let
fools contest;
What's best administered is
best."

So says the poet Pope. Nevertheless, I am convinced that of all governments the greatest and the best is that government in which the people govern themselves. The Prophet Joseph Smith was asked by a stranger visitor at Nauvoo, "How do you govern these people, these Americans, these Britons, these Scandinavians, these men from all parts of the world, all nationalities, speaking different languages, having different customs and traditions,—how do you govern them, that they live together in peace, with a common purpose, and in the spirit of unity?" The Prophet sagely an-

swered—and he never said a wiser thing—“I teach them correct principles, and they govern themselves.” That government in which the people can and do govern themselves by obedience to correct principles, is manifestly superior to any government that depends upon one man’s will. The word of God declares, “It is a slothful servant who waits to be commanded in all things.” Even in a government where God might command and direct in everything, the condition would be inferior to what it would be in a community of enlightened freemen, enjoying the fullness of the Gospel, filled with the knowledge of the heavens, doing good of their own accord, governing themselves, loving their neighbors and doing all things with an eye single to the glory of God.

This blessed condition is the destiny of the Latter-day Saints, who have been called upon to build up Zion on the North American continent. The City of Enoch, and that order of equality which Enoch established, was only a token and a type of the greater Zion of the last days, which is to become the joy of the whole earth. The Prophet Isaiah spoke of it in these words.

“Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

“For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee.

“And the Gentiles shall come to thy light, and kings to the brightness of thy rising.”

And when that Zion is established which is to be a magnet to the nations, and unto which they will

bring their gold and glory as a tribute, a glad and willing tribute to Christ, the King—when the Saints succeed in accomplishing that wonderous work, it will be because they have put into practice the principles that recognize the equality of man, and the right of man to consent, under God, as to who shall govern him, and how he shall be governed.

There is no time now to preach a sermon upon such a subject, but a sermon might be preached that would show still further the relationship between the government of the United States and the government of the Church of God. I believe that if we knew the whole of human history, we would see that men and nations, from the beginning, have carved out and prepared the way for other men and nations! We would find that all that has taken place in the world—God-inspired, heaven-directed—has had as its purpose the setting up of that perfect government which will yet sway the scepter over this planet, when Christ shall reign as King of kings; that Kingdom or Commonwealth for which all existing governments, knowingly or unknowingly, are preparing the way, and of which the work miscalled Mormonism is the immediate fore-runner.

Each ray of light, each principle of power,

Each epoch-making hap of history,

Had it a tongue would it not testify:

There cometh after me a mightier;

I but prepare the way his face before;

I but baptize with water, he with fire?

All these movements have as their decreed fulfilment and consummation the mighty purpose of the allwise Ruler—

“That God which ever lives and loves,
One God, one law, one element,
And one far-off, divine event,
To which the whole creation moves.”

Sister Claudia Poulton sang the soprano solo, “Oh shining light divine.”

ELDER SERGE L. BALIFF.

(Late President of Swiss and German Mission.)

(In introducing the speaker, President Smith said: “Brother Baliff has just returned from a long mission in Germany and Switzerland. For four years he presided over the Swiss and German mission.”)

My beloved brethren and sisters: In standing before you this morning, I feel my weakness, and I place myself in the hands of the Lord. I desire from the bottom of my heart that He will inspire me, in order that I may say a few words that will encourage some one on the path of life and salvation.

The greatest testimony, to me, of the divine mission of the Prophet Joseph Smith is this conference—to see this vast assemblage of people who have gathered from all nations of the earth in response to the testimony of the Prophet Joseph Smith. I rejoice, my brethren and sisters, in this great work in

which we are engaged. It is inspiring to see an assemblage of such a class of people, who have gathered from all nations to serve the Lord in spirit and in truth. I have a testimony of this work. The Lord has revealed unto me that Joseph Smith is a prophet. I know, as I know that I live, that he was called of God to establish this great work upon the earth in our day. I have traveled in many large cities in the world. I have met with many people, but in all my experiences I never met such an assemblage as was present here yesterday. I never felt such a spirit, such a power of the Almighty, as was in our midst yesterday. It was a testimony to me that this is the work of the Lord, that the Lord is directing this work, and that we need not worry about the things that threaten it. I assure you, my brethren and sisters, that this work is in the hands of the Lord; He is directing it, and will continue to direct it until He brings the ship Zion to a safe anchor.

I have had the privilege of bearing my testimony to many people, and I rejoice in this privilege. I thank the Lord for the privilege I have had of going into the nations of the earth and raising my voice in defense of the Gospel of truth. I know that God lives; I know that Jesus is the Christ; and I know that Joseph Smith is a Prophet of the Lord. I rejoice in the opportunity I have had to raise my voice among the people of the world, informing them that God has again spoken from the heavens, that He has established His work upon the earth for the last time, and that the same gifts and blessings that existed in the primitive church exist in our day. Educated men often

ask the question: Why is it that we do not see the gifts, powers and manifestations in the church today that were in the Church of Christ when He was upon the earth with His apostles? I bear testimony to you today, my brethren and sisters, that the same gifts and blessings, and powers of the priesthood, exist in this Church today that existed in the primitive church. I can bear testimony to you that I have heard men of science declare that certain children were doomed to die, that there was no power on earth that could heal them. I have myself, with my companions, entered houses of people who are not Saints, who had not made covenants with the Lord; we have spoken with these people on the principles of the Gospel, have declared unto them that the same gifts and blessings now exist in the Church of God, and the same power in the priesthood of God, as in times ancient. We have administered to children who have been given up by scientific men; and I testify to you, my brethren and sisters, that I have seen these children raised from their beds of affliction, they have been made whole. These people have manifested faith in the Gospel, and many of them have made covenants with the Lord. I remember one incident in particular, which took place in the city of Breslau. There was a young man, about twenty-two years of age, who was working as a bookkeeper, and who had been investigating the Gospel. One evening he came from his work and went immediately to bed. He felt sick; he did not know what was the matter, and they sent for the doctor. When the doctor came he told him that one of his lungs was

entirely gone, that the other lung was badly affected, and that he had but a few days to live. The young man had a wife and three children. He had heard the testimony of the elders of the Church of Jesus Christ of Latter-day Saints, and he sent for them and told them what the doctor had said. "But," he said, "I believe there is a power that is mightier; I believe there is a power that is stronger than the power of man. I believe in the sayings of the Apostle James, in the 5th chapter and 14th verse, where he says, 'If you have sick among you, call in the elders and they will anoint you, and by the prayer of faith you will be healed.'" I testify to you, my brethren and sisters, that this man had faith in the power of God. By his request the elders anointed him; he was made whole and is a strong man today, performing his duties.

I want to say further, that I have demonstrated the power there is in obedience to the principle of tithing, paying an honest tithing, being honest with the Lord. The young man I refer to joined the Church, shortly after the experience I have related. His salary was such that he could just meet all of his expenses. He had no surplus at the end of the month, but he heard of the principle of tithing, and he said: "I am going to pay my tithing, and I believe that the Lord will open the way for me." That month he paid his honest tithing. The next month, without saying anything to him, his employer advanced his salary twenty marks, and this was more than the amount he had paid as tithing. This is another testimony to me that the Lord works in behalf of His children, and if they will render obedience unto His

commandments, he will provide ways and means whereby they can accomplish their righteous purposes.

I rejoice in this work. I know that it is the work of the Lord, and, as I said before, I know that the Lord is directing it. I know there are thousands of people in the world today who are waiting anxiously for this Gospel. In the Swiss and German mission, during the time I have been there, we have distributed 2,294,038 tracts, from door to door. We have baptized 1,867 souls. Now, these are merely figures showing what we have actually done, but they do not represent one-thousandth part of the work that has been done in the mission field. Not long ago I was in the city of Berlin, and I was invited to the home of a man who is many times a millionaire. While I was conversing with him he said, "Mr. Baliff, I have heard of you; and I want to learn more of you; and I want to hear more of your Gospel." He brought his wife and two children and introduced them to me. He spoke the German, French and English languages. We had a pleasant time together, and he said: "I want to protect you brethren here in this city, with my means and influence; I will use my influence to bring about the liberty of the latter-day Saints in preaching the Gospel."

It is the influence of such men as this that brings about, and helps to maintain, our religious freedom in the city of Berlin, at the present time. I want to say further, my brethren and sisters, especially to those parents who have young men in the mission field, don't be alarmed about your sons. They are in the hands of the Lord, and He is able to take care of

them, and He will take care of them. In some instances your young men may be arrested, and spend a few days behind prison bars; but I say they can't be engaged in a greater work than this ministry. There are very few of our elders who have in any way suffered in those prisons. I have a son who was arrested for preaching the Gospel, and spent a little time in prison. I have a son who has been banished from one province in Germany, and many of you also have missionary sons who have been banished and driven; but the hand of the Lord has been with them. They are not suffering, even those who have been cast into prisons. Those prisons are kept clean. The officers are extremely careful to see that those arrested are clean enough to go into the prisons. As a rule, our young men are given a bath before they are permitted to go into these prisons. (Laughter.) Probably they did not need it; at any rate they had the bath before they were put in prison. The beds in those places have iron cushions, but at the same time they are clean, so the young men are not in danger of being infected with any disease in those prisons.

Our young men in the mission field, in Germany, Switzerland, Austria Hungary, and France, are doing excellent work; and I feel proud to have been numbered among them. Although I have been presiding, and it is said I am released from the Swiss and German mission, I hope the time may never come when I shall be released from interest in that mission. My heart and soul is in that work; I know it is a work of greatest importance. There is the blood of Israel in Germany and Switzerland, and the people are waiting anxiously for the

Gospel. Just as fast as we are able to give the Gospel to the honest in heart, I say they will accept it, because they are the blood of Israel, and they will some time receive it. I know that the Lord is no respecter of persons; I know that is a good nation, and the day will come when thousands will embrace the Gospel. My brethren and sisters, we have not one-tenth of the missionaries that we need. Do not be alarmed when you hear that your son is away up in Kiel, or on the frontier of Russia. We have not half enough elders to take care of the branches. There are many places in Germany today where one elder is presiding over three branches, and it is a hard task on him. I appeal to young Israel, to you young men who were born under the covenant; there is a great work devolving upon you. I believe the time will come when you will be called out in quorums to go and warn the nations. We are establishing branches and conferences, and we are going to establish stakes of Zion throughout all lands. The Gospel is large and comprehensive; it is not alone this nation in America that is going to receive the Gospel; but it is to be proclaimed in all parts of the earth. The people of all nations are the children of the Lord, and the Gospel is intended to save the entire human family.

I rejoice in this work. I am grateful for the privilege of meeting with you; and I pray that the blessings of the Lord may ever attend this people. I hope the time will come when we will all observe the admonition contained in the revelation given to the Prophet John Taylor, "Set your house in order." My brethren and sisters, let us examine ourselves. I want

to examine myself and my household. Am I in order? Am I a light and an example to the world? Can I stand up and say to people in the world, follow me? Can I go to nations of the earth and say, Take me as an example, as a member of the Church of Jesus Christ? I have been baptized; I have made covenants with the Lord, has it made me better? Am I a better man through having accepted the Gospel of Jesus Christ? If not, the Gospel of Christ has been without effect and without avail to me. But, I say that every person who has joined the Church and made covenants with the Lord, if they have lived up to the teachings of the Gospel, they should be, and they are lights to the world, they are a power for good wherever they go. Let us govern ourselves; let us govern our families; in order that the world may look upon us and say, They are indeed worthy of our emulation. Let us not forget the people who do not understand the ways of the Lord; let us be charitable; let us learn to love them. Let us extend the hand of fellowship to the whole world. Let us be forerunners, and prepare the way for the Lord's coming. There are millions of honest people in the world who will accept the Gospel, just as soon as they can understand it and that is our real purpose, our real motives in preaching and spreading the Gospel of life and salvation.

May the Lord help us all to do right. I appeal to young Utah, young Zion, young Israel, to put your whole faith and trust in the Lord. I would like to impress you with the fact that this Gospel is a gospel of science; it contains all science. But don't allow yourselves to be misled by the word "science." The Gospel of Jesus Christ is the

root of all science, all knowledge. Base yourselves on the foundation of the Gospel of Christ, and through that you will obtain the keys to all sciences that exist upon the earth; it is the fountain-head of all science.

May the Lord bless you; may He comfort and bless Zion. May He bless you parents who have young men in the mission field. Do not feel alarmed; they are in the hands of the Lord. They are a noble band; I love them as I love my own life, and I want to say that the Lord loves them. They are keeping the Word of Wisdom, and that is another key to their success. They live near to the Lord; He is watching over them, and there is no fear. Brethren and sisters, don't send your boys too much money; the money is needed here in Zion. I do not want to be radical, but I suggest that you should send them just what you feel they absolutely need. There are many Elders in the mission field today who are spending very little money; there are some who are not spending any, they are going absolutely without money, in a way. Let us be wise about this; not that we want you to be scrumpy and stingy. There is a great blessing that goes to the missionaries who are preaching the Gospel. There is never a time when a man is more humble than when he is wholly dependent upon the Lord; and I have never seen the time, in my experience, when the Lord failed to supply the wants of His humble and honest servants. I know He has done it; I have proven it. I know that the Lord is waiting anxiously to bless us, if we will just live so that we merit and deserve His blessings. May the Lord help us to

be faithful and true, I ask it, in the name of Jesus. Amen.

ELDER GEORGE F. RICHARDS.

The law of tithing a temporary substitute for consecration.—Faithful observance of this lower law absolutely essential.—Attitude of those who do not pay full tithing.—Good reasons for regular and prompt payment.

My soul has been fed, during this conference, by the influence of the Spirit of the Lord, which has been with us, and by the testimonies which have been borne, as well as the valuable instructions given by the servants of the Lord as they were actuated by His Holy Spirit.

I very earnestly desire that the time which I shall occupy, this morning, may be profitable unto us all. To this end I pray the Lord to bless me, and I solicit your sympathy and prayers of faith.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.* * Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

I read a stanza from a hymn in our hymn book:

"Glorious things are sung of Zion,
 Enoch's city seen of old;
 Where the righteous, being perfect,
 Walked with God in streets of gold.
 Love and virtue, faith and wisdom,
 Grace and gifts were all combined;
 As himself each loved his neighbor;
 All were one in heart and mind."

Quoting from the first speaker

this morning, Whenever the Gospel has been upon the earth in its fullness, the law of consecration and united order has been given unto the people of the Lord, such as obtained with Enoch and his people, when they attained such a degree of excellence in faith and righteousness. They not only loved the Lord with all their hearts but, as represented in the hymn, "As himself, each loved his neighbor." That is what we may properly call the higher law, the law of consecration, the united order. Some may ask,—If that law has been given to the people whenever the Gospel in its fullness has been upon the earth, how is it that we Latter-day Saints, living in the dispensation of the fullness of times, when the Gospel in its fullness has been restored to the higher law. It was taken from high law of consecration? In answer I might say that the law was offered unto Israel in these last days, as I understand it, but the people were not prepared to live the higher law. It was taken from us, and, for the time being at least, we have been given the law of tithing, the revenue law of the Church, and we are required to live this law. Great promises are given unto us if we will be faithful in observing this law, and condemnation is predicated upon us if we reject it. I am reminded here of ancient Israel and their experiences. Paul, in speaking of them to the Hebrews says: "For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith, in them that heard it." In his epistle to the Galatians, he writes to this effect: The law of carnal commandments was given to Israel as a schoolmaster, to bring them up to a condition of faith where

they could receive the higher law and enjoy the blessings of the holy priesthood. The Lord revealed, through the Prophet Joseph Smith, that Moses and the Holy Priesthood were taken out of the midst of Israel, because of the hardness of their hearts. But, we ought to be worthy to receive this higher law and be able to live it. That people, whose faith was of such a weak character that they were not permitted to enjoy the blessings of the Holy Priesthood, such as we enjoy today, were given the law of tithing. Israel had to pay tithing. The tribe of Levi was selected from the other tribes to minister in the priest's office, and they were supported by the tithes of the people of the other tribes; while they in turn had to pay their tithing upon all that came into their hands. In view of the greater blessings given to us, we ought to be more faithful than were the children of Israel under those conditions; but the truth is that some are not living up to this law of tithing as strictly as we ought to do. Since we are in this condition, it would be useless to give unto us a higher law, requiring greater sacrifices. The observance, on the part of the Latter-day Saints, of the law of tithing, such as the Lord has given to us, as recorded in the 119th section of the Doctrine and Covenants, is an absolute necessity for the upbuilding of the kingdom of our Father in the last days. A true observance of this law is necessary for our temporal and spiritual blessing, and eternal salvation. The Lord has promised that, if we observe this law, He will bless us temporally. We had an example related here by Elder Baliff, where the man who paid his tithing had his wages increased. That is only

one instance out of thousands that might be cited, illustrating how, in a temporal way, the Lord has blessed those who have paid their tithes faithfully. He has said, as recorded in Proverbs, 3rd chapter, "Honour the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Then, He has told us, through Malachi, some of the things that will befall those who do not keep this commandment. When Israel failed to comply with this law, He charged them as being robbers, "yea robbers of God," and called them to repentance. I take it that the same terms might be applied to us if we disregard that law today; yet, it is a fact that some deserve it.

I remember, as I read in the Scripture, that, when the law of consecration was in vogue among the Saints at Jerusalem, a certain man and wife, Ananias and Sapphira, were commanded to dispose of their property and bring the proceeds of the sale in to the common treasury of the Church. You will remember their fate, that which befell them because they undertook to deceive the servants of the Lord. They sold their properties and brought only a part of the proceeds to Peter, and Peter, by the power of the Holy Ghost, discerned and understood the intended deception on the part of Ananias. By the power of the Lord, Ananias was stricken dead; and because his wife was a party to the deception, she also, by the same power was stricken.

I sometimes think of our attitude on this question, as a people. The Lord has said—"one-tenth of your interest annually." If we part with this world's goods and obtain

eternal life we will be rich, but if we lose eternal life, lose our faith, go into darkness, apostatize from the truth and lose our hope of eternal life, we will indeed be poor. I fear that because we have not complied faithfully with the requirements of the Lord pertaining to this particular law, some of us are in darkness, and the light of the Spirit does not shine in our souls; therefore, we can not have the hope of a glorious resurrection and eternal salvation in the celestial kingdom of our Father. We are told, in the revelations, that we must have an assurance that our course of life is approved of the Lord, or we can not exercise that faith which is necessary to take hold upon the blessings of eternal life. If I neglect to comply with the law, or only partially comply with the law, do I know that my course is approved of the Lord? Nay, verily, but the reverse; I would know better than any other man in the world that my course of life is not approved of the Lord; and it would be impossible for me to exercise faith sufficient to take hold upon the blessings of eternal life. Hence, the danger in neglecting our duty in relation to this very important law. I said that it is absolutely necessary for the welfare of the Church, and the advancement of the work of the Lord, that the Latter-day Saints pay their tithing. This is another great reason why the Lord has commanded that we should give a tenth of our interest annually, that the Church may be maintained, that its temporal interests may grow and develop. The law, as given in the words of the Lord to Joseph Smith, states that we shall pay our tithing, a tenth of our interest annually. Because the law is so stated, many

of our people have gotten the idea that they need pay no tithing until the end of the year, and then, when they have decided what they owe as a tithing, make settlement—providing they are able to do so. In too many instances they are not able to make full settlement when the end of the year comes. It is a dangerous procedure, and a wrong interpretation of the law. As the Lord gives to us we should tithe, at the very time that it is given. The Church needs the tithing just as much in the commencement of the year, and during the middle of the year, as it does at the end of the year. Demands upon the Trustee-in-trust are continuous, and enormous. For our own good, and for the welfare of the Church, we ought to pay when it is due, and remove far from us the temptation to withhold our tithings; knowing, as we ought to know, the injury there is to ourselves and the Church in failing to pay an honest tithing. If we put it off until the end of the year, the temptation is greater; when we come to figure out what we justly owe to the Lord—one-tenth of all our interest—it looms up big before us. We have used, perhaps, all our means as it has come into our hands; we have felt that it was necessary to live to the full extent of our income. We have not felt able to curtail our expenses, to live within our means, and lay by a little for the payment of our tithing. The result is that when the end of the year comes, there are a multitude of demands made upon us—our winter supply of fuel, taxes, clothing for the family, innumerable obligations, some of them unexpected and unlooked for. In addition to all these demands we have before us the settlement of our tithing. We find that

some are no better prepared to pay even one month's tithing at the end of the year than they were in the month of January, February, or March, to pay the tithing due at that time. Of course, there are some who do not receive their interest monthly. This will not apply to them entirely; but when funds come into their hands, whether it be once in three months, once in six months, or at the close of the year, they should make settlement with the Lord as they obtain their substance. With the farmers, if we put our grain into bins and our hay in stacks and reserve it, holding for a better price, that we may get a little more credit on the tithing records, we are endangering our ability to meet the obligation later on; it is an unsafe proposition. The thing to do is to take our grain from the thresher and give one-tenth to the Lord; and hay from the field and do the same, and so with other products and interests. This requires less exercise of faith and there is less temptation to withhold any part of our tithing. We pray, "Lead us not into temptation;" the Lord expects us to help ourselves and avoid temptation. This is one means by which we can do so; and I recommend to the Latter-day Saints that henceforth we pay tithing as we go along—a just and full tithing, that we may be conscientious and our minds be free and easy, that we may know so far as complying with that law is concerned, we have done the will of the Lord and can claim the promised blessing.

In order that the law of tithing may be made universal and general—realizing that we are prone to say that such instructions are for some one else, and not apply them directly to ourselves—I recommend

that a course be taken such as has been taken with respect to the Word of Wisdom. It is not unusual to hear a president report in a stake of Zion that all the stake officers, and all the ward officers, in his stake keep the Word of Wisdom, as well as a very large percentage of the people. Why? Because they have adopted a system of beginning at the head, with the presidencies of stakes, to see that this law is observed—just as we have begun with the Presidency of the Church, the Twelve, the First Council of Seventy, the Patriarch and Presiding Bishopric; all these general authorities observe that law, and this movement has gone from the officers of the Church to the people. They have felt the influence of this movement, and it has become universal, or at least popular among us as a people to observe the Word of Wisdom. If we adopt the same means with this law of tithing, which is of more importance, if possible, than the Word of Wisdom, I believe we will be able to achieve the same results. If we do so, the blessings of the Lord will be poured out upon us. We will be perparing ourselves to make the greater sacrifice, to yield obedience to the higher law, which must come before our sanctification. As long as we disregard the lesser law, in part, we know that we are not prepared for that sanctifying law of consecration. The greater the sacrifice the greater the blessing, for sacrifice brings forth the blessings of heaven. Let us try it.

God help us to be faithful in the observance of this law, and all His laws and commandments. Let us live according to our profession of faith, that we may indeed be a light unto the world, that the world see-

ing our good works may be led to glorify God and to serve and worship Him. May the Lord bless us to this end, I pray, in the name of Jesus Christ. Amen.

The choir and congregation sang the hymn:

Our God, we raise to Thee
Thanks for Thy blessings free
We here enjoy;
In this far western land,
A true and chosen band,
Led hither by Thy hand,
We sing for joy.

Benediction was pronounced by Elder Junius F. Wells.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m.

President Joseph F. Smith called the meeting to order.

The choir and congregation sang the hymn:

Come, come, ye Saints, no toil nor labor fear,
But with joy wend your way;
Though hard to you this journey may appear,
Grace shall be as your day.

Prayer was offered by Elder Frank Y. Taylor.

The choir sang the anthem, "O come, let us sing unto the Lord."

ELDER HYRUM M. SMITH.

Fulfillment of prediction concerning great and marvelous work.—Marked changes in sectarian doctrines.—Temperance and Sunday laws desired by majority of Utah citizens.—Disregard for wishes of the people

shown by legislators.—Saints advised to continue fight for the right.

While I address the congregation, this afternoon, I hope that I may have a good degree of the Spirit of the Lord, that we may continue to enjoy the inspiration of God, and through it be instructed and blessed. I have enjoyed the meetings of the conference thus far. I have rejoiced greatly in the remarks that have been made, and the testimonies that have been borne by the brethren who have addressed the saints.

In the year 1829, prior to the organization of the Church, the Lord repeatedly said unto Joseph Smith and through Joseph Smith, to others, that a great and marvelous work was about to come forth among the children of men. If this statement would bear repetition, even by the mouth of God, prior to the organization of this great work, we can certainly be permitted to repeat it now, when we see such a wonderful fulfillment of these predictions. As I sat yesterday and looked over the vast multitude of saints, the passage kept recurring to my mind. How great and marvelous is this work that has come forth among the children of men, beginning, as we have heard, in the organization of the Church with six members, and growing until now—although it is only a few years since the organization of the Church—it numbers its members by hundreds of thousands, a great many of whom have assembled in conference upon this occasion, and who for years past have been meeting annually and semi-annually in this capacity. Although a numerous people, filling many villages, towns and cities, yet they all see eye to eye when the principles of the Gospel of life and

salvation are considered. They have been drawn from all the nations of the earth, from all creeds, all faiths, all churches, all tongues and peoples; and they have been united, by the Spirit of God, into one harmonious Church of Jesus Christ. This is marvelous, wonderfully marvelous; and it is not the only wonderful thing connected with this great work of the latter days. While we number the members of the Church by hundreds of thousands, who have embraced the truth as revealed through Joseph Smith, the prophet, there are still in the world other hundreds of thousands of men and women who believe in the doctrines of the Gospel of Christ, as revealed of the Lord through Joseph Smith the prophet, and as preached and taught by our people. The remarkable effect of the Gospel upon the world causes one, who is aware of the fact, to stand in wonderment, when he realizes to what extent the words of the Lord, spoken in 1829, have been fulfilled.

"Another parable spake He unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." This little organization that was effected in 1830, has been the leaven in the hands of God which has been introduced in the world and is rapidly and most wonderfully leavening the whole lump. The ideas and views of the Christian world have changed to a marked degree. The doctrines believed in prior to, and immediately subsequent to, the introduction of the Gospel of Christ, were quite different in some respects from what they are now. The Lord, through the Prophet Joseph Smith, has revealed the truth, and the truth has

had its effect among men. I noticed, a short time ago, one little item that goes far in showing to what extent the Gospel of Christ has leavened, and is leavening, the religious ideas and views of the world. I clipped an article from the Deseret News editorial columns; it was originally taken from the Montreal Star, and was then published and commented on by the Editor of the News, as follows:

We have frequently remarked that the light of the Gospel is penetrating the world of thought today, and enlightening it gradually. Truth is rising and before its rays the shadows flee.

One illustration of this is found in the attitude of Christians toward the doctrine of eternal punishment. We notice in the Montreal Star an article signed by one Joseph Hamilton, in which the writer takes up the question of eternal punishment, as follows:

"That doctrine is contained in the creed of both the Methodist and the Presbyterian churches, but do the ministers believe it? If they do, would they not preach it; yes, preach it morning, noon, and night? But, as a matter of fact, they do not preach it. I never heard a sermon on it, or any attempt to prove it, since I was a child. A few weeks ago in a large congregation in Toronto the preacher asked for a show of hands on the part of any who had heard a sermon on hell within the past ten years. Two hands were held up. Some time ago a noted Methodist minister told me that the Methodist ministers of Canada do not believe in everlasting punishment. The Presbyterian ministers seem largely to hold the same view. Is the subject mooted at all in any Presbyterian church?"

This caused another reader of the Montreal Star, Thomas Albert Shackelton, writes:

"Editor of Daily Star: Dear Sir—Replying to the letter of Joseph Hamilton, of Lindsay, Ontario. I would say, I think the definition of eternal punishment, or everlasting punish-

ment, is much misunderstood, and that the ordinary thought that it means an unending punishment is not taught in the Holy Bible. The Holy Bible teaches that the Author and Father of all life is eternal; is everlasting; hence the punishment meted out to unrepentant souls is the punishment of the eternal or everlasting Father, and the words eternal punishment have no reference to time whatsoever, but simply refer to the punishment, as being God's punishment; hence is eternal punishment, or punishment by the Eternal One. As proof I refer to the Epistle of Peter in which he speaks of Christ whilst His body was in the tomb, preaching to the spirits of those who for some time during the days of Noah were unrepentant; showing there was a hope of final salvation for all through faith in Christ, and thus it's right to pray for our dead."

Where did our friend get this idea of Eternal punishment? Did he get it when he read Peter, and there learned that Christ had preached to the spirits in prison, or in the spirit world? If he did, where did he get the idea that the doctrine enunciated by Peter referred to the salvation for the dead? That doctrine is very familiar to the Latter-day Saints. We read in the Doctrine and Covenants a revelation given to Joseph Smith, in New York, in 1830; listen to it:

"I am Alpha and Omega, Christ the Lord; yea, even I am He, the beginning and the end, the Redeemer of the world.

"I, having accomplished and finished the will of him whose I am, even the Father, concerning me—having done this that I might subdue all things unto myself—

"Retaining all power, even to the destroying of Satan and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works and the deeds which he hath done.

"And surely every man must repent or suffer, for I, God, am endless:

"Wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth, yea, to those who are found on my left hand;

"Nevertheless it is not written that there shall be no end to this torment, but it is written endless torment.

"Again, it is written eternal damnation; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men altogether for my name's glory;

"Wherefore I will explain unto you this mystery, for it is mete unto you to know even as mine apostles.

"I speak unto you that are chosen in this thing, even as one, that you may enter into my rest;

"For, behold, the mystery of Godliness, how great is it? for, behold, I am endless, and the punishment which is given from my hand is endless punishment, for endless is my name; wherefore

"Eternal punishment is God's punishment.

"Endless punishment is God's punishment.

"Wherefore I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, Jun., in my name;

"And it is by my almighty power that you have received them."

Our friend quotes almost verbatim from the Doctrine and Covenants, and yet for proof of his views refers his congregation to the Bible, namely to the words of Saint Peter. And that is the state of the world. They have abandoned many doctrines which they formerly held; they have abandoned them, since Joseph Smith taught they were false; they have embraced many of the truths of the everlasting gospel, since Joseph Smith revealed them to the world. But no, not on any account would they give credit where credit belongs. If this man were an honest man, he would have said: And for proof of this doctrine, I refer you to the 19th section of the Doctrine and

Covenants, a standard work of the Mormon Church, being the words of God to Joseph Smith the prophet; and for my knowledge of the doctrine of salvation for those who are dead I refer you also to Joseph Smith the prophet, who preached it to the world, and first made clear the meaning of Peter's words.

No, we do not hear any more damnation, hell fire, and infant burning, or everlasting or never ending punishment. No more predestination, and total depravity of the human heart. The topless throne and bottomless pit are things of the past. Those doctrines are done away with; they are not believed, or at least, if they are believed, they are not preached. I assure you, my brethren and sisters, they are not believed by hundreds of thousands of people whose minds have been enlightened by the preaching of the Gospel by the servants of God, the Elders of the Church of Jesus Christ of Latter-day Saints. Thus the leaven is working, and the people of the world are coming to see the truth. They are abandoning some of their false doctrines. They are preaching many of the truths that we preach and which were not known to be true, in fact, they were looked upon as the greatest of heresy when Joseph Smith introduced them, and long after that time, even until the elders had preached the doctrines among many nations and tongues, and after the Spirit of the Lord rested upon the people, and made them understand and believe them. As a result, while these thousands of men have, for reasons best known to themselves, not seen their way clear to join the Church of Christ and become members, they are falling away from other churches which have taught and

still retain false doctrines in their creeds. It is marvelous, too, that there are many honorable men in the earth, good men, who believe Mormonism, and they wish us God speed; "but," they say, "so far as we are concerned, we can't live it; we are not good enough; or for other reasons we can not accept membership in the Church." But the time is coming when many of them will join the Church. This great work is going on; the leavening process is at work; and as surely as the Lord likened the kingdom of heaven unto this parable, so surely will the whole be leavened.

Now, my brethren and sisters, I want to speak a word or two on another subject. I want to read another passage of Scripture, and with the discourse of President Lund, yesterday, as a precedent, make a few remarks:

"And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king."

"And it came to pass, when Jeroboam, the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of King Solomon, and Jeroboam dwelt in Egypt;)

"That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

"Thy father made our yoke grievous, now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee."

"And he said unto them, "Depart yet for three days, then come again to me." And the people departed.

"And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, "How do ye advise that I may answer this people?"

"And they spake unto him, saying, 'If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants forever."

"But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him:

"And he spake unto them, 'What counsel give ye that we may answer this people, who have spoken to me, saying, 'Make the yoke which thy father did put upon us lighter?'"

"And the young men that were grown up with him spake unto him, saying, 'Thus shalt thou speak unto this people that spake unto thee, saying, 'Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, 'My little finger shall be thicker than my father's loins.

"And now whereas my father did lade you with a heavy yoke, I will add to your yoke, my father hath chastised you with whips, but I will chastise you with scorpions."

"So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

"And the king answered the people roughly, and forsook the old men's counsel that they gave him;

"And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.

"Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

"So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, * * * * (I Kings, 12:1-17).

That reminds me very much of what we have passed through in recent days. I do not forget, and I need ask no pardon for reminding you of it, that at our last conference we spoke out in favor of the closing of saloons, and curtailing the sale of intoxicating

liquors. As a people, as a conference of the Church, we spoke in the interest of prohibition. Not only did the Church of Jesus Christ of Latter-day Saints but a great many people who love virtue, temperance, and purity of life, who believe in the doctrines enunciated in the opening remarks of our conference, also desired it. Other churches and organizations of good men and women declared their will and asked that we be given relief from the bondage under which we are now suffering, that of open saloons and the desecration of the Sabbath day. We asked our legislature to kindly grant us relief from these yokes of bondage. More than 75,000 people petitioned for it; the time was ripe to secure it. The Savior on one occasion said: "What man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?" We asked for a Sunday law; we were given a stone. We asked for prohibition, and the lower house of the legislature, with a very few dishonorable exceptions, stood as a man, to the last, for virtue and truth, for honesty and sobriety, and would have gladly given unto the people what they asked: viz, lighten our yoke; release us from this bondage that now is destroying our sons and our daughters, and polluting our state.

The senate was just the reverse, with a few very honorable exceptions. Their answer was practically this: We will defeat the House and deny the request of the people. If in the past they have been chastised with whips, we will chastise them with scorpions. We will not only not give them relief but, we will add to their burdens

by fastening the whisky yoke more securely upon them. We will deliver the state to the liquor dealer, and the people to the saloon keeper. We will give those engaged in this dreadful business all the aid, comfort and support we possibly can, and greater license than ever before. We have no respect, but on the contrary, only contempt for the will of the people. When they ask for bread we will give them a stone. And if they ask for a fish we will give them a serpent. And a serpent they gave us; and, as Solomon declared, "It biteth like a serpent and stingeth like an adder." That is what we got. They made a pretense of sincerity, by holding out hope of local option, with never a moment's intention of granting even that. Even a local option stone, when we asked for the bread of Prohibition, would have been vastly better than the serpent they gave us.

Well, so far as I am concerned, I still stand for purity of life, for prohibition, the closing of saloons, the prevention of drunkenness, for every virtue and every good thing that will help the people. So far as I have authority to speak for the people of the Church of Christ, the Latter-day Saints still desire relief from this yoke; they desire their burdens to be lightened. We desire the Sabbath day to be kept holy. We desire our children to grow up fearing God and keeping holy His Sabbath day; and we deplore the condition that prevails where legislators arise and make light of, and ridicule the honest, sincere, and devout wish of a mighty people when they ask for relief from this desecration of the Lord's day. I fear for the peace and safety of our commonwealth.

when our law makers refuse to listen to the voice of the people, and follow the advice of the wicked and immoral instead. I say to you Latter-day Saints, do not lose courage; we have had to fight battles for truth all our lives, and just as the leaven is leavening the lump with reference to some of the doctrines of the Church and Kingdom of God, and as it will eventually leaven it all, so this will be part of it. We will live to see the day when we will find men who will not be like Rehoboam, the king, but men who will listen to the people. When the people say unto them: Give us relief, lighten the burdens that others have placed upon us, save our children from temptation and ruin, they will hearken unto the will of the people: and, in God's name, we will then be freed from the bondage with which some of our pretended brethren would still shackle us. Then what shall we do? Why, to your tents, oh Israel! Back to your homes, increase your vigilance and watchfulness around your own firesides, double and re-double your efforts to preserve your sons and daughters, and your fair name, from the hands of those who would drag from your thresholds the innocence and purity of your children, and sink it in the mire, for gain.

Now, may God bless the people. May the Lord bless His cause, and may it continue to grow and work to the wonderment of the world, in a manner that shall cause all men to stand and declare: Lo, God must have spoken to Joseph Smith, the Prophet, because his words are fulfilled; a most wonderful and marvelous work has come forth among the children of men. God bless Israel, in the name of Jesus. Amen.

ELDER RUDGER CLAWSON.

Remarkable fact that Christian nations need to have the Gospel preached to them.—Wonderful extent of Latter-day Saint missions.—Miraculous evidences of divine authority.—Statistics showing great work accomplished.

The brethren and sisters who have come to this conference have met with a rather cold reception; that is to say, the weather has been somewhat unfavorable. Last evening we had a light fall of snow, and today it has been quite chilly. It reminds me of a discussion that occurred between a Yankee and a Scotchman. They were talking about the cold weather in the north of Scotland. The Yankee said: "Your winters here are nothing to compare with the winters in the states. I recollect one winter," said the Yankee, "when a sheep, in jumping from a hillock into a field, suddenly became frozen in passing, and stuck in the air like a mass of ice." (Laughter.) "My boy," said the Scotchman, "that could not be, for the law of gravitation would not allow it." "I know it," said the Yankee, "but the law of gravitation was frozen too." (Laughter.)

Notwithstanding the disturbance in the elements, the attendance at the conference and the interest in the meetings have not diminished. This is a splendid congregation, assembled this afternoon, but few seats in the house are unoccupied, and truly we have been having "a feast of fat things," a time of instruction, in which I have rejoiced exceedingly.

We read in the Scriptures of a very remarkable thing that is to take place in the latter-days. You will find it recorded in the book of Revelation, called the Revelation of

Saint John the divine. The opening words of the Revelation read like this:

"The Revelation of Jesus Christ, which God gave unto him, to show unto His servants things which must shortly come to pass; and he sent and signified it by His angel unto His servant John."

In another place, when John was wrapped in heavenly vision, he saw a door in heaven open, and he heard the voice of an angel issuing, saying, "Come up hither and I will show you what must be hereafter." So we would naturally conclude that the things which were written by John the revelator were things which must be fulfilled in the future, or in the latter days. Now, this is the remarkable thing to which John the revelator calls our attention; he said:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, kindred, and tongue, and people.

"Saying with a loud voice, Fear God and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

Wonder of wonders and mystery of mysteries! Is it possible that in the latter days an angel should be seen flying through the midst of heaven, having the everlasting Gospel to preach to the enlightened Christian nations of the world? It is so recorded in the Bible. We believe, and claim as a people, that that angel has come to the earth and appeared to Joseph Smith, in the person of Moroni, who delivered to the youthful Prophet a record familiarly known as the Book of Mormon, a record containing the fulness of the Gospel, with a mes-

sage that said Gospel must be preached in every nation under the heavens before the end should come. Shortly after the visitation of this angel, following the organization of the Church, the Spirit fell upon the early elders, and they went forth into the regions round about, proclaiming the word. Thus the Gospel was introduced into the world in the nineteenth century; and it spread from town to town, from village to village, and from country to country, until in our day we have twenty-one missions established in the world.

There are seven great missions in the United States: namely, the Eastern States, the Southern States, the Northern States, the Central States, the Western States, the Northwestern States and the California missions. We have a mission in Mexico, and six great missions in Europe, namely, a mission in Great Britain, one in Scandinavia, in Sweden, in Germany, in Switzerland, in the Netherlands and in Turkey; one mission in South Africa; one in Japan. Five missions upon the islands of the sea, namely, one in Hawaii, in Samoa, in New Zealand, in the Society Islands, and in Australia; making twenty-one missions in all. One December 31, 1908, there were 1,823 missionaries in the field.

Now, the stranger might ask the question: That is a very good showing; you believe, then, that you have the Gospel in its fulness; that with the Gospel you expect to regenerate the world? The answer is yes, most assuredly. Then the question might be asked, With a handful of people, with a very limited number of elders, how do you expect to accomplish it? Well, there you are. It is a good deal like the President stated it yesterday, and

we have heard this afternoon from Brother Hyrum: It is the leaven which will leaven the whole lump. These humble missionaries are going forth into the world, bearing their burden and declaring the word. There will be some people who will hear the voice of the elders; others will hear the voice of the Book of Mormon; others, again, will hear the voice of the Doctrine and Covenants, others the voice of the Pearl of Great Price, others the Voice of Warning, and others still, the voice of a tract. Thus will a knowledge of the Gospel be spread to all nations and will be preached to every creature. But, it is not the fact that the elders are going forth into the world to preach that is so significant, as it is the power and authority which accompanies them. Let me remind you, brethren and sisters, of the parting words of the Savior to His disciples; He said:

"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Now mark it: "These signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

That was the authority which was given to the disciples in the days of Christ; and immediately thereafter Christ was caught up into heaven and sat down on the right hand of His Father. The disciples went forth proclaiming the word; they were sustained of the Lord; and the word was confirmed by the signs following. So it is, my brethren and sisters, in our day and time; so it is in the Church of Christ. You heard the testimony

of Brother Baliff, this morning. Let me also give you an example. In fact, it comes rather close home to me: I have a son now in the mission field, a boy about twenty years of age, who went forth with a limited knowledge of the Gospel, with fear and trembling, not knowing what he would say, not knowing what he would do, but, nevertheless, trusting in the Lord. Within a few days, I received a letter from him, and he relates to me a very remarkable healing—I say it was remarkable, and yet it was such an incident as often occurs in the mission field. He said that he and his companions were visiting with a friend, when a little girl came rushing into the house and asked the elders to go immediately to her home and bless a little child that was afflicted—a child of non-Mormon parents. The elders responded. When they reached the place they found the little one stricken down with bronchial pneumonia. There was the mark of terrible fever in its eyes, and it was at the point of death; in fact, the death-rattle was in its throat, and the mother was bending over the child expecting every moment to see its spirit depart for the spirit world. The two elders took the child in their arms and anointed it with oil, and blessed it, and rebuked the disease. Relief came instantly; the child rested and was comfortable through the night; and when the elders came to inquire the next day they found the little one seated at the table, eating an orange, and fully recovered. My son goes on to say—and this is the point I desire to emphasize—"Father, I laid my hands, with my companion, upon that child, and I saw it healed. I know that this could have been done only by the power of God.

My faith has been strengthened; and this is a testimony to me of the truth of the Gospel," and he adds, "I would not give it for millions of money." That is what missionary work does for the Latter-day Saint boys who go into the field.

Let me give you another example, which was related by the president of the Southern States Mission. He said there was a boy in his mission who had been afflicted with deafness; and under the administration of the elders, was healed, and he could hear clearly and distinctly thereafter. When he met the president of the mission, the latter said to him: "You have been healed; have you joined the Church?" The boy said, "No, but my heart is filled with gratitude to God, and I feel that I ought to belong to the Church." "Well, then," said the president of the mission, "why are you not a member of the Church?" The boy answered, "My parents refuse their consent." This was an instance where the boy was absolutely converted to the truth; he had received a great blessing; he glorified God in his heart; he would have accepted the Gospel, and desired baptism; but his parents flatly refused to give their consent. The responsibility is upon them. These examples that I am giving are taken from various missions, only one here and there; but they might be multiplied indefinitely. There was a man in the California mission, as related by the president of that mission, who became deeply interested in the Book of Mormon. After laying down the book, he turned to the Lord in fervent prayer. He asked the Lord if the Gospel as taught by the Latter-day Saints was true, and in a vision of the night-time he saw

the Salt Lake temple, which he had never before seen, and his deceased sister appeared to him and explained the ordinance of baptism for the dead. A few days later, when he came into the mission house to attend a meeting there, he saw over the pulpit a picture of the temple. He immediately said: "I know that building; it is the temple of God, for I saw it in a dream." He came to the elders and demanded baptism. The elders tried to put him off; they were afraid that he was not fully converted, that he had not had time to consider the matter, to know his own heart fully. But he said: "No. It is true I can't explain the principles of the Gospel, but I know by the power of God that they are true, and I demand baptism. The Lord has said that 'if ye will do my will ye shall know the doctrine, whether it is of God or whether I speak of myself.'" He felt that by doing the will of God and receiving baptism, he would have a greater claim upon the Lord for light and for understanding.

Let me give you one other example. It occurred in far distant South Africa, among the Boers. You have heard of the Boers; you will remember the strong defense they made in the Boer war, against the English; and surely we must concede that they are an intrepid people, a people of courage and fortitude; and we believe that among them will be found the seed of Israel. Two young elders were laboring among the Boers. They came into a home where the wife could speak English, but the husband could not speak it, so these young men engaged in conversation with the wife. All at once the husband spoke up, he spoke in Dutch, and addressed his remarks

to the elders, who were unacquainted with the language, and they both clearly understood what he said; and when they answered him in English, although he was not familiar with the English language, he understood them. But the remarkable thing about it was that when the Boer addressed the first elder in Dutch, the second elder could not understand him, but the first elder understood; and when the Boer addressed the second elder and asked him a question, he understood him, but the first elder could not understand it. This was a very remarkable manifestation of the power of God in tongues, one of the signs that follow the preaching of the Gospel.

I would like to call your attention, for just a moment, to some things that were accomplished by the eighteen hundred missionaries during the last year. Usually statistics are very dry, but I think you will find these two or three items of considerable interest:

Meetings held in halls in the world during	
1908,	38,582
Cottage meetings	28,968
Open air meetings	13,735

Total number of meetings held	81,285
Gospel conversations ..	1,783,929

Total meetings and gospel conversations	1,865,214
Standard Church works distributed, mostly	
Books of Mormon ..	37,112
Other books pertaining to the Gospel	456,645
Tracts distributed	9,862,728

Total books and tracts distributed	10,356,485
This is the work that is going	

on in the world. It is in this way that we expect to regenerate the world and to accomplish the mission that is put upon us by the Lord. The great message which the angel Moroni delivered to the Prophet Joseph Smith is being carried into the world and distributed broadcast. In the Northern States mission alone, last year, there were over fifteen thousand Books of Mormon distributed among the people. I bear testimony to you, my brethren and sisters, that the Book of Mormon is the chiefest of all the tracts used by our Elders in the mission field. There is no tract published by the Latter-day Saints that is equal to the Book of Mormon, and why? Because the Book of Mormon contains the fulness of the everlasting Gospel as taught to the Nephites, and it harmonizes with the fulness of the Gospel that is taught in the Bible.

May the Lord bless us. May the Lord bless our missionaries. We could use a thousand more missionaries today if we had them. We want young men and older men who are efficient; we want them to prepare for this work. In the early days of the Church, where men did not have opportunities of education and of study, the Lord made up the deficiency; but in our day, when these opportunities are abundant, the Lord expects the men of the priesthood, especially the young men of the Church, to take advantage of them and to use their time wisely. He expects both old and young to attend their priesthood meetings, their organizations and general meetings, to prepare themselves for missions to the world. The Lord bless us, and especially bless our young men, to that end, is my prayer in the name of Jesus Christ. Amen.

Sister Esther Davis sang a soprano solo entitled, "Forever with the Lord."

ELDER JOSEPH W. M'MURRIN.

My brethren and sisters, I feel the same as other brethren who have occupied this position, that is I am very dependent upon the help of the Lord to enable me to say something that will be of advantage to those who have gathered in this great building to worship before the Lord. My heart has been made to rejoice in listening to the words that have been spoken by the brethren who have been called upon to speak in the meetings of the conference. I thank God, with all my heart, that I am numbered with the people of the Latter-day Saints. My experiences as a member of the Church have brought joy, and peace, and very great contentment to my soul. This joy has been particularly strong when I have carried out the counsels that have been given to me, and have most energetically endeavored to live in harmony with the principles of life and salvation, as revealed in these latter times. I feel, when joy is produced in the soul of man by the doing of things claimed to be revealed from the Lord, it is an evidence that the thing is right. I do not suppose that any one has found any pleasure in the doing of things that were not right, things that they knew to be wrong. Wrong doing produces sorrow and not joy; therefore, I say I find joy and satisfaction in doing the things that are taught in the Gospel as presented to the world by the Latter-day Saints. This joy comes with such power and force to me, as to be a strong evidence of the

truth of the Gospel as taught to this people.

I, also, have been impressed very frequently, my brethren and sisters, with the Scripture referred to by one of the brethren in relation to the promises made by our Father in heaven in regard to this work, even before it was organized, that it should be a work of a marvelous character. So far as I have become familiar with the principles revealed of God to the Prophet Joseph Smith, I am convinced that they are indeed marvelous. This work, in its organization and in many of its principles, is very different from the churches found in the world. We are a distinct people, different from all other peoples, who profess to be followers of the Lord Jesus Christ. One of these differences is that we take the position the Scriptures teach; that there is but one means of salvation given of God to the human family, and but one church that is His Church.

I will read in support of this proposition a word or two from the Scriptures, from the writings of the Apostle Paul, a man who was filled with the Spirit of the Lord, and who wrote many very precious things in relation to the Gospel of the Lord Jesus. He had been convinced of the mission of the Redeemer of the world in a marvelous manner, and he labored ever after with very great zeal for the spreading of a knowledge of the Redeemer's name among the children of men. But he discovered, during his ministry, that some men were very unstable, and inclined to turn away from the faith of the Gospel. To such men who had received the Gospel and had been numbered with the people of the Lord, but were making ship-

wreck of their faith, he wrote, as we find in the epistle to the Galatians as follows:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

"Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed"

Mormonism, as I understand it, is distinct and peculiar in this regard, it stands for this one doctrine, we do not believe that man can find salvation in any way that he may elect to find it. We believe the Lord of glory has pointed out the way, and that He came for that purpose. He volunteered to accomplish the work that was necessary in order that mankind might be saved. He laid down His life, gave His blood, to open up the way of salvation, that every soul who would believe in His mission and in His power to save—a power that was in Him by and through the accomplishment of the work that was given Him of the Father,—might be saved. We believe that He had the power and authority to direct men in the way of salvation, and that there is no other being in the world who can so direct. We declare that there never can be found, in all the future history of the world any other means of salvation than has already been found and pointed out by the Redeemer of the world. He has taught the doctrine that if any man climb up in any other way than the way appointed, he shall be counted as a thief and a robber; and so teaches Mormonism. We declare to the inhabitants of the earth

that the plan of salvation has been revealed anew by the opening of the heavens, and by the appearing of the Father and the Son to this man spoken of so frequently, Joseph Smith. It is a very startling announcement that we make when we declare that the heavens have been opened, and that authority has been given to man by the sending of angels from the heavenly courts, who have conferred upon men in these latter times that authority which they, the angels, received, and exercised when they tabernacled here as mortal beings,—as we have heard from the speakers in this conference.

As a people, we believe that we are living in the latter days, in the day spoken of by the prophets—a time that seemed to be of very great interest to them, for all the prophets, we may say, have spoken of the latter days, and of the wonderful things that would be accomplished among the children of men in the last dispensation of the Gospel. As I have said, we believe that power and authority have been given again to man—the authority of the holy priesthood, that authority by which man ministers in the name of the eternal Father, and his ministry is recognized, sanctioned, and approved by the Lord of heaven. It is wonderful in the ears of those who know nothing of authority, who do not believe in the necessity of being called of God as was Aaron; but there isn't anything very wonderful about it when we come to read the Scriptures, for men who operated in ancient times as the servants of the Lord, did so by appointment from God. We do not read that any of the apostles, whose words should be so precious to the Christian peoples of the earth

today, ever commenced to preach or minister in the name of the Master, or assumed to perform any of the ordinances looking to the salvation of the children of men, until they had first been selected by the Master. They were called from their various occupations; they received the laying on of the hands of the Redeemer, who taught them the doctrine that they had not chosen Him but He had chosen them, and he had ordained them, and He sent them that they might bring forth fruit. We believe that there never could have been any fruit such as the Master had in mind, when He spoke these words to His apostles, if they had not thus been called by His voice, and if they had not received this ordination that clothed them with power and with authority to speak and act in His name. The Scriptures are full of evidences that all of these men were brought into the ministry in this very manner. They did not call themselves; they were not called by the people, in any other way than has been taught here in this conference, God first indicating, through the proper channel, the men He would have acting in His name, and the people accepting of the men so called.

I say we are a distinct people in relation to these matters. We believe that there is an absolute necessity for men who speak and administer Gospel ordinances, in the name of our Father in Heaven, to have conferred upon them the same authority, and to be called unto that authority in the very same manner that men were called anciently. Before the opening of this dispensation men were attempting to act in the name of God without being called by Him. Because of this there ex-

isted the necessity of a revelation, and of the opening of the heavens anew; for men through unbelief had lost all divine authority. They did not know anything about it. Joseph Smith, himself, did not know anything concerning authority when he went out to plead with our Father in heaven, that he might be directed in the right channel. He expected, I suppose, that if answer was given to his prayer, that he would be directed to some religious denomination. He supposed, no doubt, that the Gospel of Salvation could be found in some of the churches; but the Lord revealed that men had strayed away from the plan that He had instituted, that they had broken the everlasting covenant, and that the time had come for the revelation again of the Gospel, and another bestowal of that precious authority. That authority came to the Prophet Joseph Smith by the ministrations of holy angels sent for that especial purpose. Men may ask the question, why should it come to the Prophet Joseph? Did not men before his time ask God, with devout and pure hearts, to know the truth? I would say, yes, undoubtedly; there have always been many good men who have shown a disposition to seek God for information. Some one may wonder why they were not answered in the way Joseph Smith claims to have been answered, the reason is simply that the appointed time had not come. We learn in the Scriptures that Jesus of Nazareth was chosen long before He came to minister to mortal man. We also learn from the Scriptures that this was the case with some of the prophets; God speaks particularly of one of the prophets with

whom He was acquainted. He said to the Prophet Jeremiah, "I knew thee before thou wast born into the world, and I had chosen thee and ordained thee to be a prophet." No man, no matter how devout, could prevent the call of Jeremiah. The time had come for Joseph Smith in his childhood and innocence, to go out into the woods and in prayer seek our Father in heaven. When that prayer was uttered it was from the lips of the one who had been chosen to usher in a gospel dispensation, chosen like Jeremiah, before he was born naturally into the world. The answer was given, because the instrument that had been selected of God in the spirit world, had now cried unto Him. God heard and answered the prayer of His servant, and gave revelations through this great prophet, portraying the marvelous character of the work of the latter days.

We might well ask today, of the stranger within our gates, Where else in all the world can there be found anything like this great gathering of the people of the Latter-day Saints, who have come here from the east, the west, the north, and from the south, to serve our Father in heaven? It is wonderful. It is marvelous. I feel in my soul that when men gaze upon this great people in their general conferences, that there comes to them the feeling spoken of in the revelations: and within themselves they say there is something wonderful about this people. This great gathering is of a marvelous character, when you think of how these masses have come from all the nations of the earth; and, yet, how

united they are; how they see eye to eye; how they labor together for the accomplishment of the Lord's purposes! My brethren and sisters, and friends who may be present, what is it? It is the fulfillment of the Scriptures. It is the day of God's power. It is the day spoken of by the prophets, when the Lord God of heaven should set His hand to recover His people Israel again, when they should be hunted from the mountains and from the caves, from the dens of the earth, and all the earth should yield up, according to the decree of our Father in heaven, the honest in heart. Oh, friends let us understand; let us believe, when we see this wonderful accomplishment of the great work of the latter days as spoken of in the prophecies. Let us know assuredly that the Lord God lives, that He remembers His promises, and that He has planted His people here according to those promises, and He will be with them for evermore. May the peace of God be upon His people, in the name of Jesus. Amen.

The choir and congregation sang the hymn:

How firm a foundation, ye Saints of the
Lord,
Is laid for your faith in His excellent
word!
What more can He say than to you He
hath said,
You who unto Jesus for refuge have
fled?

Benediction was pronounced by
Bishop David A. Smith.

Conference adjourned until 10 a.
m., Tuesday, April 6th.

THIRD DAY.

CLOSING SESSION.

Tuesday, April 6th, 10 a. m.

Conference was called to order
by President Joseph F. Smith.

The choir and congregation sang
the hymn:

For the strength of the hills we bless
Thee,
Our God, our fathers' God;
Thou hast made Thy children mighty,
By the touch of the mountain sod.

Prayer was offered by Elder Ne-
phi Pratt.

The choir sang the hymn:

High on the mountain top
A banner is unfurled;
Ye nations now look up,
It waves to all the world.

BISHOP CHARLES W. NIBLEY.

In the Gospel according to Saint John, you will find these words of the Savior: (John 10:37, 38.)

"If I do not the works of my Father, believe me not.

"But if I do, though ye believe not me, believe the works."

On the same occasion, He said, "Many good works have I showed you from my Father; for which of those works do ye stone me?"

We know very well that it is difficult indeed for some people to understand our doctrine—those who do not put themselves in a condition to receive it, by doing what the Lord has said He requires

to be done; by having faith, by repenting, by baptism, by the laying on of hands, and by doing those things which He has commanded. We know how difficult it is for any one not of our faith, to judge of our doctrine and of our system; but it is not difficult for men to judge of the works that are accomplished, the results that have been produced.

Another passage of Scripture is to this effect: "The things of men are understood by the spirit of man, but the things of God are understood by the Spirit of God." If I talk with my non-Mormon friend, about business affairs, we understand each other perfectly, because those things are understood by the spirit of man, the wisdom of man, while the Spirit of God, which the Savior said He would send to His followers, and which should lead them into all truth, and show them things to come—is not usually noticeable in the affairs of men. I might talk business all day, with friends with whom I do business—and I have many friends with whom I am interested in business affairs, who are not members of the Church—and we would understand each other, I say, perfectly, because we understand these things by the spirit of man. But, if I were to talk faith, if I were to talk baptism, or the laying on of hands, or the work for the dead, or anything of a spiritual nature, to these same men, it would be like talking Greek, I suppose, for it

would be all Greek to the man who has not the spirit of it, and who does not seek the spirit of it.

The Savior said, in substance, If you can not believe My doctrine believe the works. Now, I would like to point out a few of the works which the doctrines of this Church have produced. We read from one of the reports, or it was stated in one of our meetings, that this Church had assisted poor people, many of whom were not members of the Church—giving assistance to over twenty thousand people during the year 1908. I ask my friends who do not believe as we do, Is not that a good work? We have cared for our poor, and in doing so have expended a large amount of money to say nothing of the amount of attention and work and faithful labor of our splendid organizations and efficient workers in the Relief societies, whose work has never been counted in dollars and cents, and, indeed, can not be estimated in dollars and cents. In addition to the great work that they have done, during the past year, the Church has given to poor people, as a matter of dollars and cents, an amount somewhere between \$150,000 and \$200,000. I submit to all candid minds this question, Is not that a good work? You would not stone a man for doing that. You would not pelt him with epithets, or abuse him in any way for engaging in such a charitable work? The work is good; and if you can't understand the doctrine, there is the work, and it speaks for itself.

Another item: Through their faith and desire to worship the Lord, to be instructed, admonished, counseled and advised, the Church brings to this city every year thousands and tens of thousands of its members. Not only is this true

with respect to this city, but it goes on to a greater or less extent in all the conferences of the Church, here and there, throughout this state and adjoining states and territories. Now, I submit to the railroad corporations and to the merchants and hotel men of Salt Lake City and other cities, is not this a good work—for you, any how? We ought not to be pelted with epithets and be abused, and have contumely heaped upon us for putting money into your pockets this way, ought we?

I see all the daily papers represented here. I would like the reporters to put that question, if they will—and I believe they will, as fairly as they can; for they are usually very good fellows. Put that question fairly to the people: Is the work the Latter-day Saints are doing in this direction worthy only of derision, worthy only of pelting us, if not with stones, at least with epithets, and hurling contumely and ridicule upon us? I ask, through the press, ought not this to cease? Is it not about time that we should have done with all this folly? I recall that in Oliver Cromwell's time, when he got tired of a certain crowd, in his stern, grave way he said, "Leave off your fooling, sir, and come down." I wonder, sometimes, whether it will be necessary for some modern Oliver to quiet these people who misrepresent and abuse and wilfully malign the Latter-day Saints. They not only will not believe the doctrine, but they refuse to believe the works; and yet the works are patent. I wonder if some modern Oliver will not have to say—though I am afraid not, for there is too much freedom in this age—Leave off your fooling, sirs and shut up! (Laughter.)

In the building up of Salt Lake City, look at the work that the Church is doing. Look at the meetinghouses that are everywhere being built. Think of the work the Church has done and is doing in redeeming the desert and building up the country. This certainly is worthy of praise.

Who are doing most to bring strangers to this city and to entertain them? Right here on this temple block, with the efficient services of our workers in our Bureau of Information, there is more done every year, more done last year, and more will be done this year by our people than by all others combined, to entertain strangers. We give organ recitals, the most unique thing in the world, I suppose, because it is all free. I have traveled over Europe several times, and I know that wherever I went there was not anything free; but here a man is not allowed to give even a five cent piece in return for these entertainments and other courtesies extended. On this one block there is more being done and more money spent to entertain strangers and to draw strangers to this city than is done by all the other agencies, boards of trade, and chamber of commerce combined. These visitors help the railroads, help the hotels and stores; they spend their money here and help you, my non-Mormon friends, infinitely more than they help us, because we do not own the railroads or hotels and we own but few of the stores. And I repeat there is more done on this one block, and more money spent to do it, than is done by all other agencies combined, in Salt Lake City. My friends of the press, is not that a good work? And we have a right to ask, and do ask, the hotel men, the merchants, the rail-

road managers, whose business is benefited in consequence of our good works, that they exert a united influence to put a stop to this everlasting contention and abuse.

We also help to build up the country around us, in colonizing and helping poor people to secure homes. It is true other states adjoining are building up as well as ours, but let it be remembered that in 1847 there came here the poorest kind of poverty stricken people. There was absolutely no wealth among them. The first work done by the Anglo-Saxon race in the direction of irrigation was done right here, under the direction of Brigham Young, near the spot where the Salt Lake Theater now stands. From that little beginning there has grown the wonderful system which we now witness, throughout the west, as a result of the labors of the men of the west. That surely is a good work.

Elder David McKay said, the other day, our people have been builders. We have not destroyed; we have not torn down. The Lord said long ago, that He would bring His people to the tops of the mountains, and He would make the wilderness like Eden, and the desert like the garden of the Lord; that therein should be joy and gladness, thanksgiving and the voice of melody. I say we have redeemed the desert and built up the waste places and there is more of joy and gladness, more of thanksgiving and the voice of melody and song, among this people here in their mountain homes than you will find among any other like number of people in all the world. This, too, is in fulfilment of the prediction of the prophet of old. Is not that a good work? If you can not be-

lieve the doctrine, I say again, believe the works. We say, in business, "Money Talks." Well, works talk, and they should not need a tongue to speak for them.

For which of these good works that we do, are we ridiculed and reviled? It ought not to be so. We are here, my friends and neighbors, to live together. This is our country; this is your country. We ought to cease our strife; we ought to cease contention and join together and build up the country. Our religion is a serious thing with us; it can not be changed, and it will not be changed. It has been repeated here many a time and oft, during this and other conferences, that this organization, this spiritual force which the Lord God Almighty has set in motion, and which He revealed to His servant Joseph Smith, the prophet in this dispensation, is a spiritual force and power which the world needs for regeneration. It makes for the establishment of ideal homes, as was said here, the other day, there is more sacredness of the home here among the Latter-day Saints, and there are more people who own their own homes here also than anywhere else in the world. President Smith does not own the homes of the Mormon people. I have heard non-Mormons enlightening their friends—this is several years ago, however—I have not heard it for quite a number of years; but several years ago, I heard one fellow enlightening his friends, and he said, "Why, everything these Mormons have on earth is owned by the Church, and the leaders of the Church tax the people and tithe them, and so on, all to build up the President of the Church." Now, everybody knows that is all nonsense; everybody, who does not

want to lie, knows it; and even the liar knows it is nonsense and not true. There are more people in the Mormon Church who have been helped, here and there in every way, by this wonderful organization, the Mormon Church, the Church of Jesus Christ of Latter-day Saints, than by any other organization I know of; and there are more of our people who own their own homes than among any similar number of people in all the world. I ask again, is not that a good work? And in those homes there has been laid down, for the husband and the wife, the same law of righteousness; namely, that while the wife must be pure and clean, the same law applies with equal and binding force upon the husband. Under this law of the Gospel, there is not a whit more exacted from the woman than from the man. It is required that he, too, shall remain pure. Our people are building homes of that kind. Where there is impurity men are dealt with by the Church; and the women are labored with and dealt with, if there are lapses. Of course, it would be folly to claim perfection. We are not perfect; we are as other people—Only not quite so bad; that is all. (Laughter.) I recall at this moment an incident in connection with the Reed Smoot investigation, when he testified, as thousands of men in Israel can testify, that he had been true to his marriage vow, and that he had never had association with any woman in the world, except only his wife. A very distinguished senator, I am told, facetiously remarked that he did not know but what he ought to object to Reed Smoot on that account, because he was afraid it would make class distinctions in the Senate. (Laughter.)

We are glad to have the thousands of our visiting friends come here. We will have, this year, probably two hundred thousand people register at our Bureau of Information. We give them, as I have told you, the best there is. We have provided for free organ recitals every day. These recitals bring many people into this city every year, and we are trying with our conferences and with other means, not only to build up the Church, as a church, as a spiritual force, but to build up the country. We welcome these people. We welcome the Grand Army and those who will pass through the city on their way to the Fair at Seattle. They will all be made welcome, so far as the Church can spend means and labor to entertain them.

I say that all these things, and many more that I have not time to mention—are good for there are many good works that could be mentioned. This is not theory, it is not doctrine alone, it is works, and they are good and they should entitle us to something more than abuse.

May the Lord bless this work. I propose, by His help, that we stand by it, and that we not only appreciate the works that are accomplished, but with all our hearts and souls and our faith in every way before the Lord, we say in our hearts, it is good to serve the Lord. This work is good. The spiritual part is better, infinitely better than the temporal part—but the temporal part, men can see and understand, but they can not understand the spiritual part. We who have tasted of that spirit know; we know of the doctrine. I know that this is the work of God, and you know it. I recall an inci-

dent—Brother Penrose relates that when he was about to leave England, coming to Zion the first time, he was around bidding his old friends goodbye. There was one old English lady, to whom he was attached, who cried and said she was sorry she could not go; and when he was going, she said: "Brother Penrose, when you gets to Zion, you tells Brother Brigham I knows Mormonism is true just as well as he do." That is the foundation upon which Mormonism is built—this individual testimony that every one knows the spiritual side of it as well as the temporal side. My time has expired. God bless you. Amen.

PATRIARCH JOHN SMITH.

The people enjoined to be true Latter-day Saints.—Personal remembrances of early history.—Passing away of old friends.—Necessity for giving heed to Spiritual Monitor.—Proper way to pay tithing.

My Brethren and sisters: I was in hopes that this task would pass over; for preaching, as I have said many times, is not my forte. However, I trust that by your faith and prayers my memory may receive strength, that something may come to my mind that I may say, which will benefit both you and me.

I have listened attentively to all that has been said, thus far, during this conference, and I can indorse every sentiment, every word, for I know all that has been said has been inspired by our Father in heaven. We as a people should endeavor to be true Latter-day Saints; If we are not, we certainly should be. We should realize our duty and privileges and strive diligently to live in a way and manner that

our Father in heaven will approve so that He may be pleased to let His Spirit rest upon us, that those who address us may speak by that Spirit, by that intelligence, that we who listen may obtain wisdom and knowledge, and that we may remember and profit by what we have heard.

In my reflections, my mind often goes back to early youth, to my childhood. I can remember back farther than many others who are here present, in regard to the travels of the Church. My memory goes back as far as Kirtland, Ohio. I remember when we were leaving there, our travels to Missouri, the persecutions through which we passed in Missouri, and being driven from there to Illinois. My mind is very vivid on these points. I remember our arrival in Quincy, Illinois, and proceeding to the place where was afterwards established the city of Nauvoo. I remember distinctly that the place where we settled, first named Commerce, but subsequently called Nauvoo, was a sickly place; many of us were sick for a year. There was a time there when corn was only ten cents a bushel, but many of us who had the ten cents could not get the corn, because so many were sick; and few were able to go out and purchase and take it to the mill, in order that we might obtain the food needed. My memory also goes back to the time we were crossing the plains; finally settling here when this country was covered with sagebrush, and there were no houses to speak of. Often, in my reflections, I look around for those whom I call, in my way of speaking, the old boys of my youth. They are getting scarce and, in looking around, I oftentimes feel lonesome. For many years I have tried to get here to conference

meetings early in the day, that I might shake hands with old persons with whom I was acquainted in early times. But, they are getting scarce; it causes me to realize that time is going, and that the people are being gathered from the earth to the spirit world.

I have been interested in the advice and instructions that have been given here in regard to closing saloons, and urging our people to live moral and upright lives; I realize that this is a necessity. As Latter-day Saints, we should strive to live in that way and manner that our Father in heaven can bestow His blessings upon us. We understand that it is our duty to pay our tithes and offerings; that we should attend to our prayers, and perform the many other duties that devolve upon us. I have said many times, every latter-day Saint has a monitor within him. If we will stop to reflect upon our duties and privileges this monitor will direct us in the true path. I believe there is no person who does a wrong but what that monitor within him will say that it is wrong, and that he should not have done it. If we happen to get under an influence which is not proper and right, and permit that influence to guide us, we will often err in judgment and do things that we ought not to do; but if we will listen to the promptings of that monitor, and take a straightforward course, asking our Father to assist and guide us in our labors, we will not so often make mistakes.

I have learned by observation, and also by practice, in regard to the law of tithing, to which some of the speakers have referred, that if we pay our tithes and offerings at the time we have the means, it is no hardship; but if we neglect payment one month after another the

means will be spent; and then, when we should pay tithing, taxes come upon us, and when we pay the taxes we have no money left for tithing. If we will do our duty in this regard, and pay as we go, we will be all right. This reminds me of a little circumstance that transpired not long ago. I went into a store to buy something. The clerk said, "Shall I charge it?" I said, "No sir; if I can't pay now for what I want, I will go without till I have the money." This practice is the best. If we have not the means on hand to buy what we want, wait until we can pay for it. If we as Latter-day Saints will strive in this wise to live up to our duties and privileges, asking our Father in heaven to guide us each day, we will not often err in judgment.

May the favor of our Father rest upon all Israel, and guide us in the true faith, qualify us for every duty, that we may be worthy of the blessings He has in store for us, is my prayer in the name of Jesus. Amen.

Sister Erma Pendleton sang a contralto solo, entitled, "The Lord is my light."

ELDER SOREN RASMUSSEN.

(Late President of Scandinavian Mission.)

My brethren and sisters, I feel very thankful for this privilege and opportunity of addressing this large assembly. I have rejoiced exceedingly in the various sessions of the conference, and in the spirit that has been made manifest in our gatherings. During the few moments that I shall stand before you, I desire that I may be filled with the Spirit of the Lord, that I may be able to say something that will be of benefit to you as well as myself.

I have been away, laboring in the Scandinavian mission, for nearly three years, and I can assure you that I feel very happy to again assemble with the Saints of God. However, I must say that I have had a blessed time. The Lord has been with me; He has encouraged me in my labors, and I have rejoiced exceedingly in being a humble ambassador of Christ.

I wish to say that the Scandinavian mission embraces, now, Denmark and Norway, there being three conferences in each of these countries. We have about 140 elders laboring there, and I may say, with Brother Baliff, that we could use more if we could get them. There is plenty of room, and we find that our elders are received very kindly on almost every hand. We are not persecuted as they are in some countries. The Scandinavian people are, as a rule, a good, hospitable, kind people. Our Elders are working hard in order to get the Gospel to the children of men. Our auxiliary organizations are in a very fair condition. We have twenty-two Sunday schools in the mission. We have eighteen Relief societies; and the Young Men's and Young Ladies' Mutual Improvement Associations are also in very good condition. We have a little over one thousand enrolled in the Sunday schools, one-third of whom are outsiders. Nearly one-fourth of those who attend the Mutual Improvement Associations are non-members of the Church. Besides those who are members, we have a considerable number who come to the meetings, who are also outsiders, and great interest is taken in these organizations. We have tried to encourage them along in these lines, having been so instructed by the general authorities of the Church, realizing that it is of

great benefit unto the young people to get them started aright in their youth. I call to mind an instance which came under my observation while laboring in that mission. I had made the acquaintance of a young girl and her parents, who were not members of the Church. I labored with this family, along with other Elders, while on my former mission, and we encouraged the parents to send their little children to our Sunday school. When I now returned to the mission field and visited this family, they were still outside the Church. The girls are now young ladies. I saw them and talked with them, and one day when I was talking to one of them, I said, "Would you be kind enough to answer me one question?" She said, "Yes, indeed." "Then I want to ask you, is there not something within your heart that draws you back to our Sunday school and to our people? Answer me candidly." She said, "Yes, there is! I do feel as though I want to mingle with you yet." She stayed away owing to the influence of her parents. Although they were friendly, they opposed her becoming a member of any of our organizations; otherwise we should have had her a member of our choir and, no doubt, other organizations. Thus I have observed, in many instances, that the good seed sown in the heart of the child and young people does not leave them, but, if they are honest with themselves, it will in time lead them back to the pale of the Church—at least, such is my opinion.

Our treatment by the officials of those countries is splendid. They are kind to us; and we have received no persecution. In the land of Norway we were able to hold funeral services in the chapels, just

the same as their own members could do; for this we were thankful indeed. I may say that we had the Spirit of the Lord with us when we were congregated in these chapels; and more than once I have heard people exclaim that ours were the finest funeral services they had ever attended. As a rule, after we had held our little meeting or services at the chapel, we would congregate at the grave. We would dedicate the grave and sing one or two hymns. I may say that, as a rule, we had excellent singers; the Spirit of the Lord was with them, and they sang from the heart. The singing, and other parts of our services, seemed to have a good effect upon the people who witnessed the ceremonies. A short time before I was released, we had a funeral in our own hall in Copenhagen; the president of the Relief society had passed away. There were in attendance many people who were not of our faith, people who were prominent in that city, and they told me that never in their lives had they witnessed a funeral that was so impressive.

I have alluded to the free condition in Norway. I am very happy to state that the same condition exists in Denmark today. We are able to hold funeral services, to speak at funerals, to have singing, and to dedicate the graves. We are very glad for this privilege. I am also pleased to state that we have some influential people who are members of the Church. Perhaps there are many here who know Brother Samuelsen, who is a member of the Danish Riksdag. He has done his part in framing laws that have been passed. We have other prominent people in those lands who are members of the Church; and there are very many nice peo-

ple who are investigating the Gospel. The elders, as a rule, are performing a noble work. Of course, it may be said that we are not able to accomplish as much as they are in some lands, for the reason that our people are more scattered. For example, in Norway there are hundreds of inhabited islands, so you can readily understand that it is impossible to reach all those islands. At our last fall conference, one pair of elders reported that they had visited forty islands, calling at every house, every family. Another pair reported that they had visited nineteen islands. There is great hardship attached to these visits, because many of the island boats make only one trip a week, so that when the elders go there they have to remain a week, whether there is much to do or not. As a result, we are not able to do quite as much as might be done if the people were closer together. I wish to say, however, that the elders are working very faithfully and zealously. I congratulate the parents and the wives of those noble men who are performing such excellent work.

My brethren and sisters, I do not wish to occupy any more of your time. I rejoice in this great and glorious work, and I hope I may be able to continue in the line of duty that will lead back to eternal life. I know for a surety that God lives, that Jesus Christ is the Redeemer of the world, and that Joseph Smith is indeed a prophet of the living God. I know that the authorities who lead this Church today have been called of God. My brethren and sisters, let us keep in line with the priesthood, and let us do our duty: let us be workers in very deed. The Lord bless you, in the name of Jesus. Amen.

ELDER HEBER J. GRANT.

Zeal and faithfulness of missionaries commended.—The Gospel imparts joy and peace to its adherents.—Enemies of God's work foiled and forgotten.—Evidence of Hebrew origin of American Aborigines.—Intellectual advancement among young Latter-day Saints.—Difficulty experienced in refuting lies.

I rejoice exceedingly in having the opportunity of meeting with the Latter-day Saints in this conference, and I have been pleased with the remarks that have been made. Many reflections have passed through my mind while listening to the words that have been uttered in our hearing during this conference. I have but one desire, and it is the desire I have always had, and hope I may always have while standing before the people, it is that I may say that which shall be for their best good.

I have rejoiced, particularly, in the testimonies which have been borne by our brethren who have been out preaching the Gospel. It always seems to me that when men return to us from foreign missions, if they have been faithful and energetic, there is a spirit that attends them in speaking to the people that is rather above the average. I rejoice in the burning testimony of the Gospel of Jesus Christ, which every faithful returned missionary possesses. When I think of the five years Brother Baliff has spent in Belgium, and in the Swiss and German mission, and the zeal he has manifested in this work; then, when my mind goes over to Japan and I think of the eight years, next July, since Brother Alma O. Taylor left us, and seven years in June since Brother Fred A. Caine left; when I think of their continued diligence, faithfulness and willingness to serve God my heart goes out in

blessing to these young men. When I think of the far off land of Turkey and realize what a very difficult and hard mission it is, and think of Brother Wilford Booth and his companions, who have labored there for five long years, my heart goes out in blessing to them. And when I realize the joy, happiness, and peace that every faithful Latter-day Saint experiences, who has proclaimed this Gospel, my heart goes out in deep gratitude to God for the Gospel of Jesus Christ, which you and I have espoused, and for the sweet influence of His Holy Spirit which ever accompanies us, which ever attends and strengthens us when we are in the line of our duty. Surely it does require the Spirit of God to understand, appreciate and feel grateful for the Gospel. The world knows not of the joy, peace and happiness that is experienced by the humble elders who go forth with zeal and energy to proclaim the Gospel. Some of the sweetest moments of my life have been in the priesthood meetings of the elders, when out in the world proclaiming the Gospel, when tears of joy have filled the eyes of every man assembled in those meetings. As I listened today to the report from the Scandinavian mission, I remembered one of the finest, one of the sweetest spirited meetings that I ever attended in my life. It was held in Christiania, where our brother, who has just been speaking, was laboring at the time, this was before he was called to preside over the Scandinavian mission. Also, as I listened to Brother Baliff, I remembered one of the loveliest conferences of the Swiss and German Elders that it was ever my privilege to attend; it lasted two days, and was held in Zurich. I rejoice, beyond my ability to tell, in

having partaken of some of the spiritual blessings that come to every man who is striving to serve God in this Church and kingdom.

I rejoiced exceedingly in the remarks of Brother Nibley, because the test he gave is the one by which the world, as well as our people, will be judged, viz, by their works. The Savior laid down the rule that by your works shall ye know them. From the day that the Gospel of Jesus Christ was re-established upon the earth, through the instrumentality of the Prophet Joseph Smith, until the present time, the works of the Latter-day Saints have been above reproach. I have often remarked that while the reputation of the Latter-day Saints is bad—because of the lying, the misrepresentations, and the falsehoods of our enemies—I rejoice that the character and works of true Latter-day Saints are above reproach, and that the life of every true Latter-day Saint is a bright and shining light worthy of the imitation of all men.

I find recorded in the Doctrine and Covenants a very short passage which reads:

"I the Lord am bound when ye do what I say; but when ye do not what I say, ye have no promise."

I wish that every Latter-day Saint would remember these few words. How I wish that they were engraven upon our memories and upon our hearts, and that we would determine that God shall be bound to fulfill His promises unto us, because we will keep His commandments. There is a law irrevocably decreed in heaven—so we are told by the Prophet Joseph—before the foundations of the world, upon which all blessings are predicated, and when we receive any blessing, it is by obedience to the law upon which it is predicted. If you and I de-

sire the blessings of life, of health, of vigor of body and mind; if we desire the destroying angel to pass us by, as he did in the days of the children of Israel, we must obey the Word of Wisdom; then God is bound, and the blessing shall come to us. If you and I desire that the windows of heaven shall be opened, that God shall pour out such a blessing upon us that we will hardly be able to contain the same, then you and I must pay tithing; then God is bound to give us that blessing. If we desire that we shall have influence over our children, so that they shall grow up with a disposition to love God and keep His commandments, so that they shall have the spirit of the Gospel of Jesus Christ, we must remember this commandment: "And again, inasmuch as parents in Zion or in any of her stakes that are organized, teach not their children to walk uprightly before God, the sin shall be upon the heads of the parents." If we desire the Spirit of God, so that we can teach our children and inspire them, we must obey that law. So with all the requirements that are made of us as Latter-day Saints.

I listened with interest to the brief remarks that were made here by Brother Winder. He read to us one of the verses of that beautiful hymn by Sister Eliza R. Snow. As he was reading it, I thought to myself, the third verse impressed Brother Winder, but the fourth verse is the one that impressed me; therefore, I will read it.

"What though our rights have been assailed?

What though by foes we've been despoiled?

Jehovah's promise has not failed,
Jehovah's purpose is not foiled."

Our enemies have never done anything that has injured this work of God, and they never will. I look around, I read, I reflect, and I ask the question, Where are the men of influence, of power and prestige, who have worked against the Latter-day Saints? Where is the reputation, for honor and courage, of the governors of Missouri and Illinois, the judges, and all others who have come here to Utah on special missions against the Latter-day Saints? Where are there people to do them honor? They can not be found. Where are the people to do honor to T. B. H. Stenhouse, who wrote a book purporting to tell all about the Mormons, and who did not have the courage to sign his name to the book, but hid behind the petticoats of his wife, by attaching her name to the book. (Laughter.) Where are the men who have assailed this work? Where is their influence? They have faded away like dew before the sun. We need have no fears, we Latter-day Saints. God will continue to sustain this work; He will sustain the right. If we are loyal, if we are true, if we are worthy of this Gospel, of which God has given us a testimony, there is no danger that the world can ever injure us. We can never be injured, my brethren and sisters, by any mortals, except ourselves. If we fail to serve God, if we fail to do right, then we rob ourselves of the ability and power to grow, to increase in faith and knowledge, to have power with God, and with the righteous.

I rejoice in hearing the choir and congregation sing all four verses of

the great pioneer song, "Come, Come ye Saints." It has been a source of regret to me that we seldom if ever heard that fourth verse. I remember, on one occasion, while speaking in this hall, I made the request that, whenever the choir or congregation should sing this hymn, that they sing the fourth verse. As I listened to the remarks of our prophet, I was deeply impressed. He asked the question, "Are we as faithful, are we as diligent as our fathers and mothers were?" While that hymn was being sung I remembered his words; and as we were singing it, I asked myself the question, Do I feel as did our parents?—

"And should we die before our journey's through,

Happy day! all is well!

We then are free from toil and sorrow too;

With the just we shall dwell."

Do we feel that, if we die, all is well? Are we living so that if the summons should come to us, that we are worthy to go back to our Heavenly Father, when we leave this earth, and be welcomed there? Are we so living that we are worthy of the blessings we have received? I ask myself the question, Am I doing all I possibly can for the uplifting not only of myself but of my fellows, am I in very deed a shining light to the people, by reason of the example I set before them?

In our Sunday School Union conference in this building last Sunday night, we had one of the most glorious meetings I have ever attended. Several of the speakers were given four minutes each, and they were four minutes of gem thoughts, each and every one

of them. The great burden of the remarks of all the superintendents who spoke to the subject—"the needs of our Sunday Schools,"—was not the need of more system, more of this, that or the other, but the great need is more of the Spirit of the Lord in the hearts of the teachers, to give that spirit to the children. One of the speakers likened this Church, and the people working in it, to an electric monument, with lights all over it; and he asked the question, "Is each one allowing his light to shine?" and it came home to me. It has been said here, by some who have spoken, that we are not doing all we can. I do not believe that any man lives up to his ideals, but if we are striving, if we are working, if we are trying, to the best of our ability, to improve day by day, then we are in the line of our duty. If we are seeking to remedy our own defects, if we are so living that we can ask God for light, for knowledge, for intelligence, and above all for His Spirit, that we may overcome our weaknesses, then, I can tell you, we are in the straight and narrow path that leads to life eternal; then we need have no fear. I am not afraid of any individual ever injuring me, but I am afraid that perchance I may fail to do my duty, that I may fail to be as faithful and diligent as I ought to be; I am afraid I may fail to use all the talents God has given me, in the way I ought to use them.

I rejoice in the work that is being accomplished both at home and abroad. I rejoice in the manifestations of the Spirit of God, that come to each and every one of our elders who faithfully perform the duties devolving upon them. I rejoice in the fact that God opens the way and prepares the hearts of

the honest in every land and clime, wherever this Gospel of Jesus Christ has gone. It is also a source of joy and satisfaction to me that, in all my journeys at home and abroad, wherever I go, wherever I mingle with people, I am constantly receiving additional evidence and testimony regarding the divinity of this work in which we are engaged. As I journeyed away from home, and as I mingled with people, I would feel sorrowful if I had constantly been finding objections to the plan of life and salvation, that required exertion on my part to explain away. It would be a source of regret if I were constantly finding obstacles in the path, regarding the divinity of the work of God, which we have espoused. But, I have never found any such obstacles: I have never found anything that needed to be explained away: everything points to the divinity of the work.

While listening to the remarks of Brother Ivins, referring to a book that was written by one of our enemies, in which the statement is made that there is not a particle of evidence to show that there is any trace of the Hebrew among the people who anciently inhabited this country, and that there is no evidence that would go to prove that the Book of Mormon is true, I was reminded of a little item of evidence that came under my observation while I was in the City of London. A gentleman there, to whom a very dear friend of mine, Col. Alex. G. Hawes, had given me a letter, kindly invited a number of newspaper men to his home to meet me. I am very sorry that the newspaper men declined the honor; but I had the privilege of meeting with this man and his family, and a few friends, and convers-

ing with them. One of his friends had been a member of the British legation at Constantinople, and had spent a considerable portion of his life there. He had traveled all over the holy land, and was familiar with the people and their customs. Among other things, he said: "Mr. Grant, I was astonished beyond measure, when I visited Canada, to find there oriental patterns woven in beads, by the American Indians. They were the same patterns that were woven in rugs, in the oriental countries. I have traveled extensively, and I had never seen those oriental patterns in any part of the world except in the holy land, until I found them among the North American Indians. Those patterns have been handed down for hundreds of years, from generation to generation; they are kept in families, and can be found nowhere else; and how under the heavens those Indians, who have no connection with the people of the holy land, should have the same patterns is a mystery to me." "Well, my friend," I said, "if I were to inform you that the forefathers of these American Indians came from the city of Jerusalem, that would explain it, wouldn't it?" He replied, "Well, of course, it would." I asked him if he had ever read the Book of Mormon. He said, "No." "Well, it will be my pleasure to send you a copy, and from it you will learn that the forefathers of the American Indians came from Jerusalem." "Well," he said, "that explains the mystery; I am much obliged for the book."

Now, the one thing for us to do, as Latter-day Saints, is to be loyal, to be true, to be patriotic, to be honest with God; then we need have no fear of what the world may say about us. We have the

truth, and we know it, thank God; we know it, though the world may not know it. Let us follow the admonition of the Savior, and let our light so shine that other men seeing our good deeds shall glorify God.

I rejoice in the great work that is being accomplished by the Young Ladies' and Young Men's Mutual Improvement associations. When I realize that there are more than fifteen thousand copies a year of the Young Woman's Journal subscribed for by the young ladies, and read; and when I think of the many fine articles I have read in that monthly magazine, and know that they are read by thousands of people, I realize that it is doing a great deal of good. It is also a great satisfaction to me to know that twelve thousand copies of the Improvement Era are going into the homes of the people, and being read by perhaps three or four times that number of individuals, because in every home reached by the Era there are an average of three or four people who read part or all of the magazines. I rejoice when I realize that the Manuals that are issued from year to year, are studied by from fifteen to twenty-five thousand young men; and that the lessons in the Journal are also studied by a great number of young ladies. It is a pleasure to note the advancement that is being made among the people, from an intellectual standpoint. I am glad to note that members are increasing in the Young Men's Associations; and I have no doubt they are increasing in the Young Ladies' Associations; and a greater interest is being taken in the books recommended from time to time as a reading course. Our young people are taking advantage of these

books, and are reading them; I rejoice in this. God has promised many wonderful things regarding this people. We have a marvelous destiny before us, and are gradually fitting and qualifying ourselves for that destiny. When I stop to reflect upon the fact that when chosen as a boy, not twenty-four years of age, to preside over a stake of Zion, I had not spoken in public ten minutes at any one time in my life,—I rejoice to know that today there is hardly a boy or girl in their teens who can not stand up and preach on the principles of the Gospel, from fifteen to twenty minutes. Nearly all our young people can do this, if they have been faithful in attending the Mutual Improvement Associations.

I rejoice in the natural growth of the people of God, and in the benefits that are coming to us. As I listened to the remarks of President Smith, in his opening address, I was reminded of some beautiful words that are contained in one of the little books recommended by the General Board of the Young Men's Mutual Improvement Associations. If any of you want a copy of it, it will cost you only twenty-five cents, and a postage stamp. Write to President Charles W. Penrose, Liverpool, England, and he will mail you a copy. Now, I realize that there is nothing more tiresome to an audience than to listen to a man read. I have often been guilty of that during the past year, because it has happened that men had been writing on the subjects about which I wished to speak, and what they wrote was better than anything I could say myself. For that reason I have been guilty of wearying my audiences by reading on many occasions. But, in the hope that by reading a page or two you

may be impressed with a desire to write to Brother Penrose for a copy of the book, I am going to weary you for a little while. Brother N. L. Nelson, of the Brigham Young University, to whom I sent a copy of the book with my compliments, was so impressed with it that he read extracts to a number of the students in his classes, with the result that they sent to Liverpool for one hundred copies. I have given away hundreds of copies of this book, because it has impressed me with its worth. I consider it worth ten—yes twenty times twenty-five cents, or the twenty-seven cents that it will cost to send to England for it. The book is entitled "Great Truths."

"Truth is the rock foundation of every great character. It is loyalty to the right as we see it; it is courageous living of our lives in harmony with our ideals; it is always—power."

"Truth ever defies full definition. Like electricity it can only be explained by noting its manifestation. It is the compass of the soul, the guardian of conscience, the final touchstone of right. Truth is the revelation of the ideal; but it is also an inspiration to realize that ideal, a constant impulse to live it."

"For the individual, there is no such thing as theoretic truth; a great truth that is not absorbed by our whole mind and life, and has not become an inseparable part of our living, is not a real truth to us. If we know the truth and do not live it, our life is—a lie."

"Let us cultivate that sterling honor that holds our word so supreme, so sacred, that to forget it would seem a crime, to deny it would be impossible. * * *"

"With the love of truth, the individual scorns to do a mean thing, no matter what be the gain, even if the whole world would approve. He would not sacrifice the sanction of his own high standard for any gain: he should not willingly deflect the needle of his

thought and act from the true North, as he knows it, by the slightest possible variation. He himself would know of the deflection—that would be enough. What matters it what the world thinks if he have his own disapproval."

If you and I know the Gospel is true, if we know that God lives, if we know that this is the Gospel of Jesus Christ, what do we care if the world falsely accuse us? If we are honest, if we are faithful, if we are diligent in keeping the commandments of God, we know our heavenly Father and our consciences will be on our side; and that is worth more than the praise of the world; if we are not worthy of that praise, then we are under condemnation before our heavenly Father.

"Faith in Truth is an essential to perfect companionship with truth. The individual must have perfect confidence and assurance of the final triumph of right, and order, and justice, and believe that all things are evolving toward that divine consummation, no matter how dark and dreary life may seem from day to day. No real success, no lasting happiness, can exist except it be founded on the rock of truth. The prosperity that is based on lying, deception, and intrigue, is only temporary—it cannot last any more than a mushroom can outlive an oak. Like the blind Samson, struggling in the temple, the individual whose life is based on trickery always pulls down the supporting columns of his own edifice, and perishes in the ruins. * * *"

While I was in Japan, articles were published against us. One was an extract from a sermon of the late President Brigham Young, in which he said, "We have in our midst the biggest liars, the meanest devils that ever walked on the face of the earth;" so on and so forth. That was quoted in the paper.

When I sent home and secured a copy of the sermon in full, I went to the editor of that paper and showed him the sequence to those words—"But with God's help we will cast them out;" do you think I could get that paper to publish it? Not a bit of it. Tracts against the Latter-day Saints are circulated all over the world, clear to Japan, with this extract from the sermon of Brigham Young, (and those circulating them know they are misleading,) without the following qualifications: "God knows that we have never sustained them, that I have never sustained them, that I do not approve of them, and that we will cast them out." And yet, this is one of the weapons that is used against us; but it will fail; it will fail as such weapons always do fail. Accusations like this, that are published all over the world, must fail when the truth is known. I called on an editor in London, who had published about ten columns of the vilest kind of matter against the Latter-day Saints, and asked him to take one single column in refutation, and he refused it. I presented letters of introduction from leading influential men in America, stating that I was a gentleman of unquestioned integrity, and that my word was as good as my bond; but he would not take a word from me. He said, "We have published all we care to publish on the Mormon question." I said, "But all you have published is lies, and I know it, and I now ask you to publish one-tenth as much truth." He declined again. His name was Robinson. I arose and started as if to leave the office—I did not intend to go but I put my hat on and pretended that I was going. I stopped, when I got to the door, turned around, and

again took off my two-story hat, and said to him, "My friend, if I remember correctly your name is Robinson?" "Yes," he said, "that is my name." "Did you ever hear tell of Phil Robinson?" "Yes." "Is he an honest and honorable man?" "Yes." "At the time of the first great Boer war, was he the correspondent of the London Daily Telegraph, one of your greatest newspapers?" "Yes." "Anything he would write, would you accept as truth?" "Certainly." Then I said, "Spend a couple of shillings and buy his book, 'Sinners and Saints;' then you will find that everything you have published in your paper about the Mormons is a lie." He said, "You surprise me." I said, "You are not the first newspaper man who has been surprised, when it comes to the Mormon question." Then he said, "May be you better write us something, Mr. Grant; make it brief; don't make it more than half a column." Think of the liberality of a great newspaper, one of the great newspapers of London, that had published from seven to a dozen columns of lies, and then would give only a half column to answer. I wrote it—or to be frank, I suggested the ideas to Brother Richard Shipp, and he wrote it for me. I sent the communication to them, and I got it back—as has been the case with many things that I have sent the newspapers—with a printed circular stating that the editor was very sorry, but he did not have room for it. Whenever I get one of these circulars I always think of the little saying that, "Polite lying is a gentlemanly accomplishment; it lubricates business, varnishes unpleasant facts, and promotes friendship."

Again quoting from "Great Truths"

"No matter what price a man may pay for truth, he is getting it at a bargain. The lying of others can never hurt us long; it always carries with it our exoneration in the end."

"Truth, is not a mere absence of the vices. This is only a moral vacuum. Truth is the living, pulsing breathing of the virtues of life. Mere refraining from wrong-doing is but keeping the weeds out of the garden of one's life. But this must be followed by positive planting of the seeds of right to secure the flowers of true living. To the negatives of the Ten Commandments must be added the positives of the Beatitudes. The one condemns, the other commends; the one forbids, the other inspires; the one emphasizes the act, the other the spirit behind the act. The whole truth rests not in either, but in both.

"A man cannot truly believe in God without believing in the final inevitable triumph of Truth. If you have Truth on your side you can pass through the dark valley of slander, misrepresentation and abuse, undaunted, as though you wore a magic suit of mail that no bullet could enter, no arrow could pierce. You can hold your head high, toss it fearlessly and defiantly, look every man calmly and unflinchingly in the eye, as though you rode, a victorious king, returning at the head of your legions with banners waving and lances glistening, and bugles filling the air with music. You can feel the great expansive wave of moral health surging through you as the quickened blood courses through the body of him who is gladly, gloriously proud of physical health. You will know that all will come right in the end, that it must come, that error must flee before the great white light of truth, as darkness slinks away into nothingness in the presence of the sunburst. Then, with Truth as your guide, your companion, your ally, and inspiration, you tingle with the consciousness of your kinship with the infinite and all the petty trials, sorrows and sufferings of life fade away like temporary, harmless visions seen in a dream."

We have truth on our side; we have the Gospel of Jesus Christ. God lives; Jesus is the Christ. Joseph Smith is a prophet of God;

and every man who has succeeded Joseph Smith has been God's mouthpiece. Let us be true to God, and God will sustain us. This is my prayer, and I ask it in the name of Jesus. Amen.

The choir sang the anthem, "Let the mountains shout for joy."

President Smith called attention to the severe storm prevailing outside, and requested the congregation to express, by vote, their wish as to adjourning now, or continuing this meeting until the Conference is closed. The congregation voted in favor of the proposition.

ELDER JOHN HENRY SMITH.

Tribute to strong, honest character of President Roosevelt.—prospect for continuance of good government.—Integrity to trust in handling funds.—Laxity in discipline of children.—The young incited to acquire nobility of character.

I have listened with intense interest to the remarks that have been made by our brethren, from the opening of the conference until the present time. It has been a joy to me to recognize the character of the spirit, as well as the nature of the words that have fallen from the lips of each of the speakers. I trust that the impress made upon our minds will remain, and be a joy to us while engaged in the performance of our duties during the next year.

In looking back over the past year, I recognize the fact that the blessings of the Lord have abounded in large degree upon this people, as well as upon all other people of the United States, and most of the nations of the world. While there have been calamities of a serious character that have fallen to

the lot of some of our Father's children, enough at least to signify unto us that His providences are over all, and we realize that His judgments may be poured out in His own way, and in His own time, upon any of us; yet, as a rule, joy abounds in the hearts of the children of men.

We have recently noted the change of presidents of the United States, the passing from the presidency of this great nation of ours one of the most heroic, earnest, devoted and thoroughly honest men. His efforts toward the reformation of our land should be a joy to every American citizen. While he may, in his zeal, have made mistakes, I believe that, in the writings of historians of the future, one of the brightest names in the history of the race will be that of the man who has served this nation so faithfully and well—Theodore Roosevelt. The coming into power of another man as the executive of our nation, fully equipped for the discharge of his duties, with extended experience, and a body of able men around him, I believe presages to our country continued glorious growth and development. While it is not my thought to dwell upon the question of civil government, it is a joy to recognize the fact that the nation in which we live, which we love, and which is our nation, has demonstrated power to carry itself unscathed amidst storms and tempests, amidst financial distresses, and make successful the ministry and labor of its noble and gifted sons.

While I stand here I desire to speak briefly upon a subject that has not been spoken of at this conference, by any of my brethren—it is the question of financial integrity, sacred regard for trusts. It oc-

casionaly occurs, as we note in publications over the land, that men who are trusted with public and private funds go wrong. There seems to be a lack of understanding in regard to this question of the sacredness of these obligations. I hope that within each of the schools in our state, whether state or church schools, universities, academies, colleges, or grade schools, that there shall be an effort made by the faculties in those institutions to impress fully upon the minds of our young men the sacredness that attaches to public and private trusts. It is most desirable that the principles of honor, honesty, integrity, wisdom, and right shall be written in their souls, that moral principles may be so thoroughly implanted in them, through the training they receive therein, augmented by the efforts and ministry of Sabbath schools and the various associations that have been established in the Church, so that no young man of this Church or state, who shall be entrusted with the means of another person, whether it be private or public, shall be led to misuse those funds, and do that which shall bring discredit to his name, to his family, or to the people among whom he resides. I believe that more thoughtful and earnest labor is necessary in connection with these matters, in our homes, schools, and churches, and in the various organizations that have been established all over the land looking toward the betterment and uplifting of the sons and daughters of this glorious country of ours.

In the priesthood meeting last night, President Smith briefly made reference to propositions involved in the stricter guardianship

of our children, calling attention to laxity in governing them, and a degree of recklessness that has developed, along certain lines, among some of our young people. From my own observation, I feel sure that we accord greater liberty to our children than is granted by a large majority of the rest of the world. I feel that this matter of the care and education of our children, needs consideration in every home, ward, and stake of Zion. As I remarked before, in one of the meetings in this Tabernacle, I am fearful we are becoming too much the lovers of pleasure, and too little the lovers of God; I believe that repentance and reformation in these respects are requisites among us as a people. I believe that excessive liberty comes into my own home; I know it does; and I believe it goes into the homes of too many of this people. While in no sense of the word would I curtail legitimate and proper liberty, proper enjoyment and recreation for the young, I recognize the fact that indiscriminate mingling of boys and girls in every place, and under every condition, without the guardianship of parents, is a menace to the morality, well-being, and good of our young, a hindrance to their development and growth in the cause of the Eternal Father. My brothers and my sisters, I ask you to think upon this problem of the proper care of our children. Let us instil into the minds of our young people, who are entering upon the duties of life a proper understanding and regard for the sacredness of those obligations, that they may duly recognize the principles of virtue, honesty, integrity, honor, devotion to the right, industry, perseverance and unyielding cour-

age, with resolutions fixed upon the uplifting and upbuilding of the race, the betterment of the whole world.

As my brethren have said before me, I testify to the mission of the Redeemer of the world, the Son of the living God. I testify to the truth that has been established through His administration. I testify to the greatness, and to the truth in its fullness, of the work of the Almighty that has been entrusted to these men and women who are under the sound of my voice. It is the grandest and truest mission that has ever been imposed upon mortal in the history of the world.

I plead with my brethren and sisters to think of these matters, that we may understand the obligations that rest upon us in this great work; that we may understand our duties toward our children, that elements of the noblest character shall be implanted in the souls of our sons and daughters and that the country in which we live shall be uplifted through the purity and integrity shown in their lives and ministry. Amen.

PRESIDENT FRANCIS M. LYMAN.

Some who have the Gospel Spirit possess worldly spirit also.—Responsibility of parents, and instructors: agency of children.—U. S. has gathered best people of all nations.—Nation favored of the Lord; the people should be righteous.

I have rejoiced exceedingly with you, my brethren and sisters, during this conference. It seems to me it has been one of the most inspiring and edifying conferences that we have ever enjoyed. The weather has been good, and the congregations have been large and

attentive. I am sure that we have verily been fed spiritually, and instructed, and I am now quite prepared for the transaction of the remaining business of the conference, and for its adjournment.

The work of the Lord is so thoroughly fixed in the hearts of the Latter-day Saints, that it is secure among men. It may not yet have reached its majority, or become strong enough to be very remarkable among the churches and peoples of the earth, but it certainly is so strongly established that it will never be shaken, nor moved. It will not be moved out of its place, for the Lord will sustain it; and He will sustain each of us, individually, through our faith, and having done the will of the Lord. We not only recognize the results in the works of the people, but we know of the doctrine. The Lord has favored us, as He would have favored all men if they would have received His blessings, if they had been willing to listen to the truth and receive it. Not that we have been any more favored, particularly, than the rest of the world would have been, if they had been willing, if they had opened their hearts and their ears, and had listened. They could have known as we know, and they might have realized the truth of the doctrine, as well as to have recognized the good works quoted here by our bishop.

We would like them to be able to quote a good many more good works than we have heard, in connection with us individually and as a people, for there is ample room for our improvement. We must correct the troubles that we complain of in regard to our children, and that we find in ourselves. At times we have to acknowledge that we are a little like the world, that

we stray from our professions and the doctrines of life and truth. Unless we are careful, we may depart, in some particular, from the straight and narrow path.

Although we have to acknowledge these things, yet there is being established and is established now, in the hearts of a large majority of the Latter-day Saints, a clear understanding of the doctrines that are so difficult for the world to comprehend, for the reason explained by the bishop—that they have not the spirit of this work, but have the spirit of the world. We, too, have the spirit of the world in quite liberal amount, so that we understand, as the world understands, the things of the world; we comprehend and agree in regard to them, and, like the world, we participate more or less and are engrossed in that spirit more than we should be. We should be more thoroughly and entirely under the influence and inspiration of the Holy Ghost; but we are improving in this regard. I say that the Latter-day Saints are improving, and I am not sure but there is improvement also in the world. There are many good people in the world, who are righteous, who are humble and faithful according to their understanding of the truth.

Our trouble is, much as others, we have our agency, and our children, just like ourselves, have their agency; and although we may possibly set before them reasonably good examples, and be solicitous for them, prayerful and anxious for their salvation, yet they take their choice—your boys and mine, and our girls, they do just about as they please. I believe it is generally understood, and advocated, that if we were better parents, better

fathers and mothers, attended more faithfully to our duties in teaching our children and training them, we would have better children. I presume there is much truth in it; but sometimes good people, good parents, have bad boys and bad girls. I understand that the Lord has more bad boys and girls than anybody else; yet, He teaches, and instructs, and inspires, and is ready to do everything He can for them; and aren't you and I ready also to do what we can for our children. Although we may do all that lies in our power, set good examples, give good instructions, take pains to observe the Sabbath day ourselves, and have our children do the same, yet a percentage of them may be reckless, and some may go to destruction, and as a result our hearts may be broken. Tender fathers and mothers are very greatly distressed over the waywardness of their children. It is our duty to care for our children, to look after them, to do all the good we can for them, and when we have done all that, why some of them, no doubt, will be lost—at least they will not do as we want them to do. They will exercise their agency, and some of them may listen to the spirit of evil that is in the world. Notwithstanding these difficulties, it is our obligation to take every pains in our power for the salvation of our children, for they are the children of God. They are entrusted to us, and we are responsible for teaching them, training and leading them by our example and precept in the ways of righteousness. When we have done our duty faithfully, and have been perfect, even as our Father in heaven is perfect, as near as we can—which I believe we can fairly well be if we will—then the

responsibility rests upon the children themselves. Parents do not rest under condemnation when they have done their duty in regard to their children. The obligation rests first with the parents, but it also rests upon the bishops and presiding officers in the wards, in the stakes of Zion, and in the Church, the leading presiding brethren, and the leading and chief sisters in the associations—a great responsibility rests upon them as well as upon the parents; they must all do their duty, so that the young people of the Church may be thoroughly trained and instructed.

Let us take care of what the Lord has entrusted to us. He has given us everything we enjoy, the Church, the people, our families, our country. Thank the Lord for this country, of which we speak so highly, and its government—a splendid government, a splendid country; and yet there are difficulties, and troubles in the cities, the states and in the nation. We have to struggle with great questions, great difficulties, but we have the finest part of the world, the best government, and the finest people—for we have the very best people of all nations; we have gathered in this country from all nations. Ours is a gathering nation, as well as a gathering people. I do not know that there is any other nation—I do not think just now of another nation that is gathering from all the other nations of the earth. All the nations of the earth seem to be contributing to build up this nation which the Lord seems to have held in reserve; that is, He seems to have delayed the establishment of this nation, the developing of this side of the world. He has reserved this country for the accomplishment of

His purposes. They are gathering to this continent, and they are gathering to this people, as to no other religious denomination. We have represented here nearly all the civilized nations of the earth—if they are not all represented now, they will be after a little while. The choicest element seems to be moving from the old world, from among other nations, to gather upon this new side of the world—although it is sometimes regarded as the old side of the world; it has been old so long it seems to have come young again. We are developing a nation, and we are developing a people, religiously, such as is not known on any other part of the earth.

Being thus favored of the Lord, and being called as His instruments, it behooves us to be faithful and diligent. We have been called of God; He has inspired us; He has opened our eyes and our ears, and enables us to understand. It seems that He has been unable to make others of His children see as yet, though their eyes will finally be opened. Thank the Lord that our eyes have been opened early, and that we now have the privilege of helping to build up the kingdom of God, to spread abroad in the earth the principles of truth and righteousness, to take care of the foundations of this Church which the Lord has established in our day.

It is a wonderful thing for us to be members of this Church. The brethren sometimes say how they appreciate their membership in this Church. Why, there is nothing greater, nothing finer in the world, for we are associated with the counsels, the directions, and divine inspiration and authority of the Father, to whom all men are ac-

countable. He inspired His prophet Joseph Smith, to lay the foundations of this work, so securely that it will never be disturbed; that is, it will never be overturned; and the work will never be given to another people, for the people who now possess it, and their posterity, and those who come to our assistance, will sustain this work, and it will never be overthrown, for God has said it. He is sustaining and directing this great work. You and I are His instruments, and we will be wonderfully honored and blest in our salvation, and the salvation of our posterity, if we are faithful. Let us do our duty; do it faithfully, thoroughly, and well, so that we shall never be condemned, nor be ashamed—through Jesus Christ, our Lord. Amen.

AUDITING COMMITTEE'S REPORT.

Elder Heber J. Grant read the following report of the Church Auditing Committee:

SALT LAKE CITY, UTAH,
April 2, 1909.

*President Joseph F. Smith and
Counselors,*

DEAR BRETHREN: Your committee, intrusted with the auditing of the books and accounts of the various officers having charge of the financial affairs of the Church, beg leave to report that we have completed our labors, having carefully examined all books and accounts, and have found them accurate, and correctly kept. We further certify that all receipts and expenditures have been fully accounted for, and the details thereof given with great particularity.

We desire especially to mention and commend the intelligent and

business-like methods prevailing at the offices of the Trustee-in-Trust, Presiding Bishopric and minor offices of the Church.

Very respectfully submitted,

RUDGER CLAWSON,

W. W. RITER,

A. W. CARLSON,

HENRY H. ROLAPP,

Auditing Committee of the Church of Jesus Christ of Latter-day Saints.

Elder Hyrum M. Smith moved that the report of the Auditing Committee be accepted and approved.

Elder Joseph E. Robinson moved to add, as an amendment to the motion, that the members of the Church, present at this meeting, hereby express entire confidence in the administration of the financial affairs of the Church. The motion and amendment were sustained by the congregation, by unanimous vote.

AUTHORITIES SUSTAINED.

Elder Heber J. Grant presented the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as First Counselor in the First Presidency.

Anthon H. Lund, as Second Counselor in the First Presidency.

Francis M. Lyman, as President of the Twelve Apostles.

As Members of the Council of Twelve Apostles, Francis M. Lyman, John Henry Smith, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George

Albert Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney, David O. McKay and Anthony W. Ivins.

John Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency and the Twelve Apostles and the Presiding Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventies, Seymour B. Young, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and David A. Smith, as his First and Second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, A. Milton Musser, Brigham H. Roberts and Joseph F. Smith, Jr., Assistant Historians.

As Members of the General Church Board of Education—Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, John R. Winder, Charles W. Penrose, Horace H. Cummings and Orson F. Whitney.

Arthur Winter, Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools—Horace H. Cummings, Chairman; George H. Brimhall, James H. Linford and Willard Young.

Tabernacle Choir—Prest. John R. Winder, President; Evan Stephens, Conductor; Horace S. Ensign, Assistant Conductor; John J. McClellan, organist; Edward P. Kimball and Tracy Y. Cannon, assistant organists; George C. Smith, Secretary and Treasurer; Noel S. Pratt, Librarian; and all the members.

Auditing Committee—Rudger Clawson, Reed Smoot, William W. Riter, August W. Carlson, and Henry H. Rolapp.

Duncan M. McAllister, as Clerk of the Conference.

Each and all of those named were duly sustained in the positions designated, by unanimous vote of the Conference.

PRESIDENT JOSEPH F. SMITH.

CLOSING REMARKS.

Faithful Elders who have died recently in mission fields.—The blessings of heaven invoked on the Saints.—Admonition to serve God.

It is with feelings of great sympathy, on the part of the brethren who preside, and the Saints everywhere, that I have to announce that since the October conference the following deaths have occurred in the mission field:

Brother Charles Mortenson, of Koosharem, Utah, died in Scandinavia, on January 12, 1909; cause appendicitis.

Brother George Edwin Morris, of Mesa, Arizona, died December 12, 1908, in Samoa; cause, sun-stroke.

Brother Oliver Hansen, of Bear River City, Utah, died November 28, 1908, in Scandinavia; cause, leakage of the heart. This brother died at Chicago while en route home from his mission.

We felt that it was our duty to mention the names of these our brethren who have fallen in the ministry, while devoting their time and the gifts the Lord bestowed upon them, in the mission field. They were faithful and true, and their memories should ever be held dear by their kindred and all the Latter-day Saints, in that they laid down their lives in the Master's service. We pray God to bless and comfort those who are bereaved more especially by their loss; and their hearts may not faint, but that they may be buoyed up in the hope of the glorious resurrection awaiting them when they and their loved ones shall be reunited in the life and light which will never perish or again grow dim.

I desire to express my gratitude to the Latter-day Saints who have so faithfully attended this conference. I feel to give to you, my brethren and sisters, my blessing, and to ask humbly of the Lord to bestow greatly upon you all His favors, His blessings and protecting care, that you may be prospered in your temporal labors, and that you may also be prospered abundantly in your spiritual labors and efforts to build up the kingdom of God in the earth. I trust that we may all return to our daily duties rejoicing in the spirit that has been manifested during our conference and in the excellent instructions and counsels that have been given to us by those who have spoken. Let us bear these things in mind, and go home determined more than ever to serve God and to keep His laws; to work righteousness in the earth, that our light may indeed so shine that the world may see it, and that men may be led to glorify God.

It was announced that Prof.

John J. McClellan, and assistants, will give recitals at 12 m. daily hereafter, on the great Tabernacle organ, to which the public will be admitted free, as heretofore.

The choir and congregation sang the hymn:

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel
To lighten our minds with its rays;
We thank Thee for every blessing
Bestowed by Thy bounteous hand;
We feel it a pleasure to serve Thee,
And love to obey Thy command.

Benediction was pronounced by
Elder John G. McQuarrie, and

Conference was adjourned for six months.

Prof. Evan Stephens conducted the singing of the choir and congregation at all the conference meetings in the Tabernacle, and Prof. John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball.

The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom, Frederick E. Barker, and Fred G. Barker.

D. M. McALLISTER,
Clerk of Conference.

History of Church

Have you secured Vols. I, II, III *and* IV
Volume *FIVE* is Under Way
Procure them as they are issued

The History of the Prophet Joseph, written by himself with, introduction and notes by B. H. Roberts. Low prices have been fixed by the First Presidency, that the work may secure the widest possible circulation. ¶ Every Association, Sunday School, Quorum and private library should have it.

POSTPAID

Cloth, Embossed, per vol.	\$1.50
Half Morocco, Gilt Top, per vol.	2.50
Half Calf, Gilt Top, per vol.	2.50
Full Morocco, Gilt, per vol.	4.00

DESERET NEWS BOOK STORE



NO. SIX MAIN STREET
SALT LAKE CITY

DESERET NEWS BOOK STORE

THE LEADING BOOK CONCERN

WE CAN SUPPLY YOU WITH

Books For all departments of Sunday School work.

Books For the Young Men's Mutual Improvement Associations, including the Reading Course.

Books For the Young Ladies' Mutual Improvement Associations, and Traveling Libraries.

Books Of reference to study in connection with the Seventy's Manual or New Course of Study for 1908-9.

Books For Primary Associations, Stories to tell children, Short Stories, Dialogues, Recitations, Speakers, Music Books.

Books For the Religion Classes, including the new Manual now ready.

Books For every day in the year, especially for summer reading. Immense lines, new and attractive.

The Eightieth Semi-Annual Conference

O F T H E

Church *of* Jesus
Christ *of* Latter
day Saints



Held *in the* Tabernacle and
Assembly Hall, Salt Lake
City, Utah, October 3rd, 4th
and 6th, 1909, with a full
report *of the* discourses

PUBLISHED BY THE DESERET NEWS

25c

DESERET NEWS

Book Store

STATE DEPOSITORY
FOR SCHOOL BOOKS

|| School Stationery and
School Furniture, etc.

Kindergarten and busy
work materials.

Largest stock in the State.
Lowest wholesale prices.
Send for price lists.



Number *6* Main Street

DESERET NEWS BLDG.
SALT LAKE CITY, UTAH

GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Eightieth Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m. on Sunday, October 3, 1909, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith, John R. Winder, and Anthon H. Lund; of the Council of the Twelve Apostles, Francis M. Lyman, John Henry Smith, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay and Anthony W. Ivins; Presiding Patriarch John Smith; of the First Council of Seventies, Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart; of the Presiding Bishopric, Charles W. Nibley, Orrin P. Miller, and David A. Smith. There were also a large number of Presidents of Stakes and Missions, with their Counselors, Bishops of Wards, Patriarchs, and numerous other prominent men and women representing

various organizations of the Church.

President Joseph F. Smith called the assembly to order, and announced that, if necessary, overflow meetings will be held this afternoon in the Assembly Hall, to be presided over by Elder Hyrum M. Smith, and outdoors, in the vicinity of the Bureau of Information building, under direction of Elder Benjamin Goddard. The brethren and sisters who can furnish lodgings to visitors were invited to give their residence addresses to the entertainment committee.

The conference services were commenced by the choir and congregation singing the hymn:

Now let us rejoice in the day of salvation;

No longer as strangers on earth need we roam,

Good tidings are sounding to us and each nation,

And shortly the hour of redemption will come.

The opening prayer was offered by Elder Seymour B. Young.

The choir sang the hymn:

An angel from on high,

The long, long silence broke;

Descending from the sky,
 These gracious words he spoke:
 Lo! in Cumorah's lonely hill
 A sacred record lies concealed.

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

That God has spoken is an irrefutable truth.—Parents censurable for unwise indulgence of children.—Reverence for sacred things should be inculcated.—Men and women should marry those of their own faith.—Prosperity retarded by neglect to foster home manufactures.—Opportunities needed for manual training of boys and girls.—A knowledge of God and Truth gives rest to the soul.

(After a few preliminary remarks, urging the brethren and sisters occupying seats to close up together and make room for as many as possible of those standing, the president continued):

It is always a source of regret to me to see our sisters—sometimes aged sisters—under the necessity of standing at our meetings. I do not think that I ever saw the time when it would not be far greater pleasure to me to occupy a "standing seat" if, by so doing, I could give to a sister, a mother perhaps, the chance to sit down. I suppose the time will not come—we do not look for it to come, at least—when we shall be able to build large enough to accommodate all the Latter-day Saints.

The feeling that is in my heart, at this moment, is that of gratitude, of pleasure, and of hearty welcome to all the Latter-day Saints who have assembled here this morning to attend the opening session of our eightieth semi-annual conference. We welcome you, brethren and sisters, with all our hearts, and we sincerely pray and hope that the blessings of the Spirit of the Lord

may rest upon those, individually and collectively, who have left their homes and gathered here for the purpose of attending this general conference of the Church of Jesus Christ of Latter-day Saints. We thank you, and I know that the Lord will bless you, for the interest you manifest in coming together. We hope that our coming together in this capacity, throughout this conference, may be attended with rich blessings and with abundant outpourings of the Spirit of the Lord upon all the people; that our faith may be strengthened; that our earnest desire to keep the faith may be increased in our souls; and that an overpowering desire may prevail, over all other thoughts and all other desires, to serve God and keep His commandments, that, by His blessing and assistance, we may be able as parents, as fathers and mothers in Israel, to bring up our children in the way they should go; instilling into their minds a knowledge of the truth, a love of the truth and for the truth, and an earnest desire, also, in their hearts to serve God and keep His commandments.

We wish our children not only to believe but to acquire the knowledge, which comes through obedience to the truth, that the Lord God Almighty has spoken from the heavens in the day in which we live and has revealed to man the true way of life everlasting. There is no mistake about it; this fact is not based upon the judgment or opinion of men; it is based upon the truth—truth that cannot be denied intelligently. Men may deny truth, through a wilful desire to do it, or through ignorance on their part, and they may reject the truth; but no man that lives can say of a truth that God has not spoken from the

heavens to men in this latter day as He spoke to ancient prophets and inspired men, and revealed unto them anciently, and also in our present time, His mind and will, and His law. Men may say they do not believe it; but that does not make the truth of non-effect. Men may express their doubts about it; but the truth remains. Men may reject it; still the foundation of the truth is unshaken. Men may array themselves against it; they may fight it bitterly, as many have done from its incipency; but still the truth remains unshaken and undisturbed—the truth that God did speak to His servant Joseph Smith, and did reveal Himself unto him; not only the Father, but the Son also. They did reveal themselves unto him, and they gave him commandments and their law, their Gospel and their plan of life eternal; salvation temporal and salvation spiritual, salvation for the present and salvation throughout the countless ages of eternity. This plan contemplated not only salvation from sin and from the effects of sin here and hereafter, but exaltation, glory, power and dominion, that will come to the children of God through their obedience to the laws and principles of the gospel, that the Lord has truly revealed through the Prophet Joseph Smith.

I want to bear my testimony to this, and I would say to this vast congregation, that as I believe in my own existence, I believe in the divinity of this latter-day work; as I know, and as I have reason to know, that I am here and that I live, so I believe and I have reason to know that God, my Father, lives, that Jesus lives and that Joseph Smith was raised up of God to lay the foundations of this work. My

whole hope of life, my all is staked upon this proposition, and I accept it, with all my soul. Having accepted it, I want, first of all—which is natural, and for entertaining which feeling I think you and all men will forgive me—first of all, I want those that are immediately associated with me, those who are bound to me by the ties of kindred love, to know the truth as I know it; I want them to feel it as I feel it; to love it as I love it. And I want to take that course in my life that, at last, I can be counted free from the responsibility of any of those associated with me in life going astray, falling by the way, turning from the light into the darkness, denying the truth or falling into transgression, or wandering from the right path. I have a fervent prayer in my soul, an earnest desire, that when I shall be called to give my last account, to the Judge of the quick and the dead, I may not be chargeable for the misdeeds of my children, for their wandering away from the truth, or for the falling into transgression, if they should do so, of any of my family. I do not want to be charged with it; I want to be free from this possibility. Next to them, I want my associates in life, my friends, my fellow-members in the Church of Jesus Christ of Latter-day Saints, to so live that they may love God with all their hearts—for that is the greatest of all the commandments—and that they shall love their neighbor as they love themselves, as far as it is possible for men, with the help of God, to overcome their selfishness, and extend their love, their forgiveness, their interest and their charity to their fellowman. I want to see the people of God obedient

to the Lord, obedient to the Gospel, true to the faith, true to their covenants, true to mankind, true to one another and to the gospel of life and salvation; and in order that they may be true to these things, that they will prove it, and show forth their faith, their devotion and love for the principles of the gospel, by the manner in which they will rear their children and bring them up in the faith.

The Lord has blest me wonderfully. Sometimes, indeed almost always, I feel that no man in all the world has been blest more than I have been. I cannot express the gratitude I feel to God my Father, the giver of every good and perfect gift, for the inestimable and boundless mercies and blessings He has vouchsafed to me, His humble servant. So far, through my journey of life, I have had the joy and satisfaction of knowing, as far as it is possible for me to know, that the Lord has put into the hearts of my children the love of God and the love of truth, as He has put it into my heart, and I thank the Lord for it with all my soul. I would to the Lord that every man, who is a father in Israel, could say as much for his children; and why can't they say so much? I want to tell you one reason why a few of them, at least, cannot do it, and tell the truth. It is because they love their children with a shallow and unreasonable love. They indulge them to the utmost limit, and they carry it to such an extent that, if a child of theirs should ask them, while it was incapable of protecting itself, for a razor or a deadly instrument, figuratively speaking, rather than disappoint the child or deny its request, they would put into its hand an instrument of de-

struction. That is what they do, and that is what they are doing when they weakly yield to their foolish whims, and you mark my word, my brethren and sisters. There may not be many, God forbid that there should be many of us so unwisely indulgent, so thoughtless and so shallow in our affection for our children that we dare not check them in a wayward course, in wrong-doing and in their foolish love for the things of the world more than for the things of righteousness, for fear of offending them. I want to say this: Some people have grown to possess such unlimited confidence in their children that they do not believe it possible for them to be led astray or to do wrong. They do not believe they could do wrong, because they have such confidence in them. The result is, they turn them loose, morning, noon, and night, to attend all kinds of entertainments and amusements, often in company with those whom they know not and do not understand. Some of our children are so innocent that they do not suspect evil, and therefore, they are off their guard and are trapped into evil. I do not like, and it isn't pleasant for me, to throw chips, so to speak; for I do not know what may come to me in the future, I do not know what sorrows may await me, in my children or in their children. I cannot tell what the future may bring forth; but I would feel, today as though my life had been, in part, a failure if, at this moment, any one of my children had thrown off their allegiance to their father or to their mother and taken the bits in their own teeth, so to speak, to do as they pleased in the world without regard to their parents.

There are things, in connection with this subject, that would not, perhaps, be proper to speak of here, before a large and mixed congregation; but I want to sound a note of warning to the Latter-day Saints. The time has come for them to look after their children. Every device possible to the understanding and ingenuity of cunning men, is being used for the purpose of diverting our children from the faith of the gospel and from the love of the truth. Every species of organization is being formed, both in our midst and abroad, having for its object the express purpose of leading astray the children of the Latter-day Saints, because they can't reach their parents. This is their argument: "We cannot convert the adult Mormon people, but we may, perhaps, convert their children; we may lead away their children; we do not hope to lead away the old people." They can't do it, except it may be, now and then, a man or woman who never did know anything particularly about the gospel. These, only, are they who can be led away from the truth; and our children can be led away from their parents and from the faith of the Gospel, only when they are in a condition that they know not the truth for themselves, not having had a proper example before them to impress it upon their minds.

Sometimes good hearted people are in the habit of joking a good deal about sacred things, and there is scarcely anything that is held, by them, too sacred to speak lightly of in some form. They do this in the presence of their children, and their children take advantage of it; and while they go but an inch, so to speak, their children go the full length. They see that their parents

do not hold sacred things which are sacred; they joke about them and speak lightly of them in the presence of their children, at the very fireside of their own home. The children grow up to feel that even their parents, when under the influence of a jocular spirit, do not hold sacred those things that they call sacred. The parents joke about these things and speak lightly of them, and the children take advantage of it.

I may be pardoned, since it is pretty well known everywhere, I believe, that I speak my mind if I speak at all, if I say to you, Mormon, Jew, and Gentile, believer and unbeliever, present in this congregation, I would rather take one of my children to the grave than I would see him turn away from this gospel. I would rather follow their bodies to the cemetery, and see them buried in innocence, than I would see them corrupted by the ways of the world. I would rather go myself to the grave than to be associated with a wife outside of the bonds of the new and everlasting covenant. Now, I hold it just as sacred; but some members of the Church do not so regard the matter. Some people feel that it does not make very much difference whether a girl marries a man in the Church, full of the faith of the gospel, or an unbeliever. Some of our young people have married outside the Church; but very few of those who have done it have failed to come to grief. I would like to see Latter-day Saint women marry Latter-day Saint men, and Latter-day Saint men marry Latter-day Saint women; and let Methodists marry Methodists, Catholics marry Catholics, and Presbyterians marry Presbyterians, and so on to the lim-

it. Let them keep within the pale of their own faith and church, and marry and intermarry there, and let the Latter-day Saints do the same thing in their Church; then we will see who comes out best in the end. This is the way I feel about it. There is nothing that I can think of, in a religious way, that would grieve me more intensely than to see one of my boys marry an unbelieving girl, or one of my girls marry an unbelieving man. While I live, and they will listen to my voice, you can depend upon it none of them will ever do it, and I would to God that every father in Israel saw it just as I do, and would carry it out just as I intend to do. Yet, we do not know what the future may bring forth. We know the past, and the Spirit of the Lord may manifest to men, and does manifest to us, to some extent, what the future will be. We can in part judge of things that will come to pass by the things we see and understand, for we can trace the effect or result from the cause. When we see that laxity prevails in the family circle, when men do not pray at home, when they do not ask their wives nor their children to pray with them, when they treat lightly sacred things, when they joke and laugh about that which is most sacred, holy and most important to the welfare and happiness of men, when they do this before their children we may foretell what will be the result of it, eventually, with those children. You may foretell it almost as surely as you can tell that which has passed. The same causes, if pursued on the same lines, will produce the same effects in the future as in the past. We know what the past has done, and we may judge from

the past what the future will bring forth.

Some of our people living elsewhere are in the habit of letting their daughters come to this city unprotected, to get employment, and it would be pitiable indeed, to relate the consequences which sometimes result from that practice.

I did not expect to occupy very much time when I rose before you. My voice is not in very good trim for speaking as I have been suffering for a short time with a cold; and I presume I am not doing myself any good, physically, by speaking as I am doing.

The brethren who will follow, through the conference, will be led by the Spirit of the Lord, I trust, in advancing and speaking upon those principles that will be profitable to the people. We expect them to talk about morality, about obedience to the laws of God and to the laws of men. We expect them to speak about home industry, for if any people in the world should believe in the propriety and necessity of home industry, it is the Latter-day Saints. On the back of that, if there is a people anywhere in the intermountain region, or anywhere else, who have failed more completely in maintaining and supporting some kinds of home industry, than we have, I do not know them. However much we may believe in it, we have not patronized it as we should; we have neglected it and let it go to the wall. President Young started up industries, home manufactures, and urged this matter upon the brethren. Factories were started under the administration of President Young in this valley and to the north of us in Weber county, and in Provo, Springville,

in Washington county—this side of St. George, and in Beaver. He was earnest about it; he saw the necessity for it, but nearly every one of those enterprises, which he inaugurated, even to the manufacture of nails, in that early day, has gone to the wall. What for? Of course, eliminating the manufacture of nails, (for a factory was established for that purpose) the industry of raising cotton, of spinning cotton, of manufacturing our wool products into cloth and into other things that are needful, every one of these institutions has gone by the board; because labor was a little higher here, and cloth could not be produced here quite as cheap, within a few cents per yard, as the shoddy that is produced in the east could be made and sent here. We preferred the shoddy to the real goods, and we bought the shoddy and wore it, and let home manufacture go to the wall, and yet we believe in home manufacture! I wish we could produce here everything that is essential to our well-being—both for food and raiment and everything else, and I hope that the spirit of it will come upon us. I do not want to boast, but I want to tell you that I have the honor of wearing part of the last piece of home-made goods produced in Utah. I look about as well as some of you in your shoddy. (Laughter). Of course, I may not be a judge of my own appearance. You can judge of my appearance, and I can judge of yours; but if I may judge of my own appearance and my apparel, I have the opinion that my coat and vest look just about as well as some that you wear, and mine are home-made. For the last 40 years I have worn home-made goods, and I have

paid just a little more than I could get shoddy for, I would have been glad to have done this right along, year after year, rather than to see this home industry fall to the ground for want of patronage. Here is Brother Smoot, who has been engaged in the manufacture of woollen goods; he can speak from the figures, for he is more familiar with figures than I am.

We want to make these valleys of the mountains teem with the products of our own labor, and skill, and intelligence. I believe it to be suicidal for us to patronize those who are at a distance from us, when we should and could go to work and organize our labor and produce everything at home; we might thereby give employment to everybody at home, develop the intelligence and the skill of our children, instead of letting them hunt after these fancy occupations that so many young people desire above manual labor. The schools of the Latter-day Saints and some of the state schools are beginning to introduce manual labor. Some of our boys are learning how to make tables, chairs, sofas, bookcases, bureaus and all that sort of thing—all good as far as it goes; but if we want a mason to lay brick, we have got to look mostly to some man that has come from England or Germany or somewhere else to lay our brick. Why? Because our boys do not like to lay brick. If we want a good blacksmith, we must hunt up some foreigner who has learned the trade in his mother country, and who has come here with a knowledge of blacksmithing; we must find such a man before we can get blacksmithing done, because boys do not like to be blacksmiths. They don't like even to be

farmers; they would rather be lawyers or doctors than to be farmers. This is the case with too many of our boys, and it is a great mistake. I hope the time will come when the children of the Latter-day Saints will learn that all labor that is necessary for the happiness of themselves and of their neighbors, or of mankind in general, is honorable; and that no man is degrading himself because he can lay brick, or carry on carpentry or blacksmithing, or any kind of mechanism, no matter what it is, but that all these things are honorable, and are necessary for the welfare of man and for the building up of the commonwealth.

I feel that I should not trespass much longer upon your time. The Lord bless this vast congregation. May peace dwell in your hearts; may you, indeed, find the rest in the gospel of Jesus Christ that will relieve you from the necessity of hunting for or longing to obtain something more than that which you have. The ancient prophets speak of "entering into God's rest;" what does it mean? To my mind, it means entering into the knowledge and love of God, having faith in His purposes and in His plans to such an extent that we know we are right, and that we are not hunting for something else; we are not disturbed by every wind of doctrine, or by the cunning and craftiness of men who lay in wait to deceive. We know of the doctrine, that it is of God, and we do not ask any questions of anybody about it; they are welcome to their opinions, to their ideas and to their vagaries. The man who has reached that degree of faith in God that all doubt and fear have been cast from him, he has entered into "God's rest," and

he need not fear the vagaries of men, nor their cunning and craftiness, by which they seek to deceive him and mislead him from the truth. I pray that we may all enter into God's rest—rest from doubt, from fear, from apprehension of danger, rest from the religious turmoil of the world; from the cry that is going forth, here and there—lo, here is Christ; lo, there is Christ; lo, He is in the desert, come ye out to meet Him. The man who has found God's rest will not be disturbed by these vagaries of men, for the Lord has told him, and does tell us: "Go not out to seek them. Go not out to hunt them: for when Christ shall come, He will come with the army of heaven with Him in the clouds of glory, and all eyes shall see Him." We do not need to be hunting for Christ here, or Christ there, or prophets here and prophets there.

There never was a time, perhaps, when there were more false prophets than there are today, when there were more visionary men or more false Christs than there are today. We get letters from them, and commands and threats from them, and admonitions and warnings and revelations from them, nearly every day. Our table is frequented by revelations from false prophets, from cranks and from crazy men—some calling themselves Christ, some calling themselves "deliverers of Israel," some calling themselves "the one mighty and strong, who is to deliver Israel out of bondage." Some say, "I am Christ; come unto me." We have these letters—those that we have not destroyed—stacked up almost by the cord. Some of these false prophets, these men to "deliver Israel," and these foolish, un-

wise, unstable creatures, led about by every wind of doctrine have risen right in our own midst. There is no one that can get up some foolish idea, or start out proposing to organize a church of some kind, no matter what the inconsistency of his claims may be, but what he will find some one to follow him, somebody as foolish as he is, and who knows as little. To the faithful Latter-day Saint is given the right to know the truth, as God knows it; and no power beneath the celestial kingdom can lead him astray, darken his understanding, becloud his mind or dim his faith or his knowledge of the principles of the gospel of Jesus Christ. It can't be done, for the light of God shines brighter than the illumination of falsehood and error, therefore, those who possess the light of Christ, the spirit of revelation and the knowledge of God, rise above all these vagaries in the world; they know of this doctrine, that it is of God and not of man.

The Lord bless you. Peace abide with you; and, oh, may the fathers in Israel live as they should live; treat their wives as they should treat them; make their homes as comfortable as they possibly can; lighten the burdens upon their companions as much as possible; set a proper example before their children; teach them to meet with them in prayer, morning, and night, and whenever they sit down to partake of food, to acknowledge the mercy of God in giving them the food that they eat and the raiment that they wear, and acknowledge the hand of God in all things. This is our duty, and if we do not do it the Lord will be displeased for He has said so. He is only pleased with those who acknowledge His

hand in all things. Now, God bless you, is my prayer, in the name of Jesus. Amen.

The choir sang the anthem, "O Beauty of Holiness."

PRESIDENT JOHN R. WINDER.

Grateful for the blessings of the Lord.—Sixty years' experience in the Church.—Joseph Smith a true Prophet of God.—In favor of home industries.—Endorsement of President Smith's teaching.

I scarcely know how to express my gratitude to God, our eternal Father, for this privilege that I have of once more meeting with you, my brethren and sisters, in general conference. As I looked over this congregation this morning, I thought of the time when I first heard the Gospel in a far off land, from an elder of the Church of Jesus Christ of Latter-day Saints. I was convinced of the truth when I first heard it, and I knew that Joseph Smith was a prophet of God. I am thankful to say, this morning, that faith has grown and increased with me as the years have passed along; and every day that I live I see new evidences of the truth of this work. I testify to you, my brethren and sisters, that I know that Joseph Smith is a prophet of God. I am thankful that this testimony has never left me since I first heard the Gospel, more than sixty years ago.

I have rejoiced in listening to the words of the President, this morning, and I fully and heartily endorse every principle that he has spoken of. I hope that we will all be so impressed with the truth that we will seek to carry out these in-

structions in our lives; that when we go home, from this conference, we will all put forth our best efforts to improve, and live in accordance with these principles. I wish to say here, this morning, before this vast congregation, that I endorse with all my heart every sentiment expressed, and to the best of my humble ability, I will stand by the President and put forth my best efforts to aid and assist him in carrying out these principles.

I was delighted to hear him speak of home manufactures. For many years I was engaged in the business, myself, manufacturing various articles, and I have regretted many times to see the negligence and carelessness among our people in relation to this principle. I am proud to say, my brethren and sisters, without boasting at all, that I have the honor and the pleasure of wearing a coat, this morning, made from the same piece of cloth that the President's coat was made from, (laughter), and I leave you to judge as to how I look.

You know pretty well my age and how the Lord has blest and preserved me until the present time. I am almost eight-eight years of age; consequently, you do not expect that I am going to stand here and preach to you. I merely wish, this morning, to bear my testimony to the truth, and to tell you, from the bottom of my heart, that I propose to stand by the President and aid and assist him in every way that I can, and to carry out the principles of the Gospel.

May the Lord bless you all and help us to be true and faithful to our covenants that we make in the house of the Lord, and everywhere else, is my prayer, in the name of Jesus. Amen.

PRESIDENT ANTHON H. LUND.

Children are a blessing, and a responsibility.—Every available agency for children's betterment should be utilized.—Important results from Bureau of Information.—Splendid record made by our missionaries.—"Truth will prevail;" the Church can not be destroyed.

I feel very humble in presenting myself before this large congregation after you have heard the splendid instructions and the strong testimonies borne of the truth. I know that you, with me, feel happy in the knowledge that we are not in doubt, but have a testimony of the truth. The Lord has given us an assurance that He has established this work, and that it points out the way which leads to eternal life. I feel very thankful for this testimony.

The subjects that have been treated upon are very timely. Our children are our most precious possession. The Psalmist says: "Children are an heritage of the Lord, and the fruit of the womb is his reward. As arrows in the hand of a mighty man, so are the children of youth. Happy is the man who hath his quiver full of them." Such was the way that that inspired man looked upon children. Do we look upon them in the same way? Of all the people upon the earth we ought to feel blest in the possession of children. We should regard it as a sacred duty to train them aright while they are young, for we are assured that if children are trained in the way they should go, when they grow old they will not depart therefrom. This duty, then, rests upon all the Latter-day Saints, and it is not a duty alone—we should look upon it as

a privilege that God has given us to train their young minds, that they may grow up and be an honor to us and become useful members of the Church and Kingdom of God. Good children are among the greatest blessings; but we must remember that every blessing that God bestows upon us brings also responsibility, and the responsibility of raising our children aright, of guarding them against evil influences, is a great one. With the growing wealth in our community, we find also the growth of evil influences around us. There is much to draw our children away from the right path. Hence, Latter-day Saints we must be on our guard. Do not let us neglect our children. Let us encourage them in their attendance at the sessions of the different institutions in our midst. Let the little ones go to the Primaries. I will say here that our sisters who take such an interest in attending the Primaries will be blest of the Lord, and we feel to bless them; likewise the workers in the Religion Classes. We want our children to learn practical religion, and in these classes is where our brethren and sisters are training them in this direction. We have institutions in our midst that are hardly known, but which are doing a great work in protecting our children from the evil that surrounds them. I refer to the Betterment Committees, composed of men who have been appointed in the different wards to look after the children. They have saved many a one from going astray. I do not believe that the parents are really as much in harmony with them as they ought to be. As the President said, we have such unbounded confidence in our children that we do not think they

could do anything wrong; and if one of our brethren should warn us that, perhaps, a boy or a girl of ours is in bad company, some of us are ready to repudiate such a charge; and the one who speaks to us, and who does it out of the goodness of his heart, we look upon almost as an enemy. We ought not to do this. These men are trying their best to work for the good of our young people. I would say, brethren and sisters, let us all be awake, let us all be on the watchtower; because if the adversary ever sought to destroy us and our children, he is at the present time; and what a sorrow it must be to the hearts of parents to see their children leave the faith or go astray. By taking hold of this matter in time, and by devoting more time to our children, much of this could be averted.

The Bureau of Information, here upon this block, is doing an important missionary work. Hundreds of thousands of people come here, and when they see what the Latter-day Saints have accomplished they want to know something concerning this peculiar people—what are their motives? and what are they doing? Our brethren and sisters who labor so unselfishly here, from day to day, are doing a splendid work in enlightening men and women concerning us and our religion. Our missionaries abroad are feeling the result of this work. They go into the houses of strangers, and commence to talk to them about the Gospel, and often they tell the elders that they have been in Salt Lake, and add: "We have been treated kindly by your people; can we do anything for you?" Many missionaries have been told, "Come and stay with us; make our homes

your homes, while you are laboring in this district." This has been brought about by these people learning the truth concerning us, while in our midst; and so I say, Blessed be our workers on the block here, who labor in the service of the Bureau of Information. They are simply telling the truth to those who come here; and the travelers who visit us, feel that our people are telling what they feel and know, themselves, to be true in regard to their religion. We do not know how much good a word may do. It may open up the way for missionary work in districts of our country where we have not before been able to gain access. It may likewise open the way into foreign lands, for foreigners come here also. When I was at Stockholm this summer, I met one of our missionaries. This young man was once traveling to Denver. On the train he met with a gentleman who had visited Salt Lake, and when he found out that the young man was a Mormon, he wanted to learn all he could about our people. When he left he gave his address and wanted the young man to correspond with him. The young man was called to go on a mission to Germany. He corresponded with this man, and found out that he was a baron from Finland, and before the missionary went home, this man invited him to take a sail with him in his yacht, around Scandinavia; but the brother did not have time to do this. I mention this to show you what influence a few words had on a man, even of such standing. He loved the young man, and when he bade him farewell, he was moved to tears. "Now," said he, "send missionaries over to our country, and they will be protect-

ed there." We have tried to send missionaries to Finland, but on account of the strict rule of Russia, our elders have not been able to stay there long at a time. However, we have had excellent men and women join the Church there, who have come up here to live with us. This man was moved by what he had heard. He thought there was freedom enough in Finland for men and women to worship God according to the dictates of their conscience, but he did not know how much the Elders had been persecuted there.

I want to say to our brethren and sisters, that during my visit to the different missions of Europe, this summer, I have rejoiced in seeing our missionaries, and the work they are doing. They are filled with holy zeal for the spread of the truth. They are men of whom you can be proud, men that are gaining the love and esteem of all good men with whom they come in contact. As the people of the world see their pure lives and upright conduct, their love for men and their unselfishness in devoting themselves, their time and means, to convert souls unto Christ, they realize that our missionaries could not do this, except they were sincere and had a firm conviction of the truth of the Gospel they proclaim.

The work is progressing, and I hope the time will soon come when those countries where there is no freedom to worship God, as men feel to do, may be given such liberty. I am astonished that an enlightened nation like Germany should still banish men who have done no wrong, who have only tried to show others the way that they know for themselves leads to God.

Not many days ago, a young man studying in Berlin—not a missionary—went into our meeting. He was a splendid singer, and sung the songs of Zion to encourage his brethren and sisters; and for this offense he was banished. I think that when this is put in the right light before the government, this policy may be changed, for I cannot believe that judges and men of understanding can look upon it as a just thing. However, persecution has never stopped the work of the Lord. Banishment, arrests and imprisonment will not stop our elders from working among the people.

This work has been established by our heavenly Father, and no opposition can stop it. When there were only six or ten members in the Church, it might have been thought that the adversary could have stopped it, but not even then. It has grown. The influence of the Gospel, as brought forth by the Prophet Joseph Smith, is making its way and is being felt throughout all nations; the truths revealed through him will yet be accepted by the world. Many there are today who believe in them, though they know not the source whence they came. Truth will prevail, and we look forward to the time when it shall cover the whole earth, and make men free in Christ. Then Christ will come and reign upon the earth; bring peace unto men; bind the influences of evil, and introduce a reign of peace. I feel thankful that this faith and hope has been given me, and I know you have it also. May the Lord bless the Latter-day Saints; bless this work, that it may prosper; bless His servants with the spirit of their calling, that what they do may further the in-

terests of the Church of Christ, I ask it, in the name of Jesus, Amen.

The choir sang the anthem, "The Guiding Star."

Benediction was pronounced by Elder Andrew Kimball.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m., in the Tabernacle.

President Joseph F. Smith called the congregation to order, and announced the convening of overflow meetings at this hour, in the Assembly Hall, and outdoors near the Bureau of Information building.

The choir sang the anthem, "Hosannah!" (Stephens.)

Prayer was offered by Elder William H. Smart.

The choir sang the anthem, "Gospel Restoration."

PRESIDENT FRANCIS M. LYMAN

Mormonism the work of God.—Our splendid Church organizations.—

General improvement among the Saints.—Advice to parents.—The sacredness of marriage.—Reward of a faithful and well-spent life.—Concerning children being kept employed.—Home industries.—The development of the State's resources.

This is a very interesting occasion for the Latter-day Saints. We meet together twice a year, in general conference, to transact the general business of the Church and to receive such instructions as the Lord may have for our profit and learning. All the stakes and many

of the missions of the United States are represented in this great assembly.

The Lord has established this work; He has maintained it, and will do, I have no doubt, to the end. We have embraced the Gospel in our faith and in our works. Paul declared, anciently, that he was "not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to all those who believe." No doubt, he meant, that it is the power of God unto salvation to all those who believe and obey it. The Latter-day Saints have been occupied with the Gospel for a great many years, and the results are seen in the great number of stakes that are established, the great number of wards, and the very perfect organizations that now exist in Zion. A great work is being accomplished in the world. Quite a little army of elders, two thousand of them, are abroad preaching the Gospel, and other elders are at home preaching the Gospel—in that eloquent discourse of example, at least. I believe that is the case with a very large majority, of all those who have received the priesthood—they are preaching by example.

Under the direction of the Presidency of the Church, the Council of the Twelve and the First Council of Seventies are constantly employed in preaching and in writing, in organizing and re-organizing, setting in order and keeping in order this great army of people, in their stakes, in their wards, in their quorums, and in all their associations; and a great work is being accomplished. Very much attention is being given to the rising generation in the splendid Sunday School system, so thoroughly established and developed, the Mutual

Improvement Associations of young men and young women, the Primary Associations, and the Religion Class organizations, besides all the quorums of the priesthood; indeed all Israel seems to be thoroughly occupied.

I presume that sometimes we feel we are taxed in our attention to spiritual matters, church matters, more than we are able to meet; but the Lord will bring forth the fruit. We plant, we labor, we exhort and do our duty, bearing the priesthood; but it is the Lord that gives the result, that causes the convictions and brings about the conversions and the reformations. He finds the hearts of the people and controls them and endows them with faith, with the spirit of repentance and reformation. As a result of our observation, which is quite general—for we keep fairly in close touch with the missions throughout the world, with all the stakes in Zion, with all the wards, with all the associations and organizations that pertain to this splendidly organized Church—I feel to say a word in favor of our efforts. We are not perfect, but I believe that we are doing better, that we are getting more thoroughly acquainted with doctrines and principles; I believe that we are making improvement and that the Gospel of redemption and of salvation and of restoration is producing fruit that can be measured in the conditions of the people, can be measured in the conditions of individuals. I believe that every member of this Church can readily discover and determine just how far he is redeemed and reformed, and just how far he has become established upon a good, safe foundation of faith, of repentance, and of good works.

I believe it is highly necessary for every man to take stock of himself, every family, every quorum, every ward and every stake; to take stock of ourselves and determine just how far the Gospel has produced fruit in us, how far we are redeemed, how much reformation we have accomplished, while connected with this Church. Thus we can demonstrate or determine the power that is connected with the Gospel, the measure of the power of God; for, if we have wrought righteousness, if we are redeemed, so that we do not want to do wrong any more, so that we do not want to be wicked, that we do not want to indulge in falsehood, intemperance, in profanity, or in any other measure of wickedness; if we are in that condition, we will know the virtue and the power of this Gospel. Let each man take stock of himself, ask himself the question, "What reformation have I made?" What reformation have we made? How well and thoroughly are we established now in the principles of the Gospel of the Lord Jesus, and how well has the power of God been demonstrated in us individually.

As the leading and presiding councils in the Church, it falls to our lot to visit all the departments of the Church, to give attention thereto, as directed by the Presidency of the Church; so that we go to your homes, we go to your wards, to your stakes, and we visit with the priesthood. We examine and weigh the brethren, look them over. We have occasion to do this whenever it is necessary to regulate and set in order any organization within the Church. That keeps us fairly well occupied, for changes are occurring constantly, and we find it necessary to examine

the pieces of material, the timber at our disposal, in organizing stakes and wards and quorums and the like, in all the details of Church work. I want to say that we have discovered this—starting with the brethren who are charged with caring for stakes and wards, quorums and missions,—that quite generally, almost universally, these presiding men, and the presiding brethren and sisters in all the associations and organizations of the Church, are found to be doing good work, and they are fairly faithful and exemplary. We hardly hope to be perfect just yet; but we find these leading and presiding brethren and sisters, in their several positions, making very great improvement. That is our testimony; and that good condition is spreading and increasing, though evils exist and no doubt will do to the end, for some may never fully repent and reform, I fear. But, generally, it will be found that the Latter-day Saints are becoming more faithful and better established in their faith—more reliable, more spiritually-minded, giving greater attention to their ministry, and having matters of the Church better in hand than heretofore. We find that a very large percentage of all the Latter-day Saints are prayerful. They remember the Lord; a large percentage of them remember Him in their fastings, every month, and in their offerings for the poor. The law of tithing is fairly well and generally observed. The Sabbath day is being better observed. Yet, along all these lines there is opportunity for improvement.

Our children have been taken care of, and are being taken care of, by the associations, I believe, better than by their parents. Hence I

thought the injunction of the President this morning—that we should give attention to our children—was very timely. I believe the President understands that the associations are doing their duty well; but it is your duty and my duty, our duty as fathers and mothers, to take greater pains with our children, to work with them more earnestly and consistently and wisely, to seek to have influence and weight with them; not only to teach them by word of mouth, but by our example. We should see to it that our example, our conversation, shall be proper, and that their faith shall never be weakened by our example, nor by our precepts, but that everything that we do as parents shall tend to strengthen faith in the hearts of our children. For we have an army of them, an immense army of children in this Church, thank the Lord; they are very numerous; they are bright and intelligent; they are very choice spirits, and are worthy of our care. They are entitled to the care of elders, as well as their mothers, and of seventies and high-priests, for every child properly, and well-born in this Church is entitled to be the child of a man bearing the Melchisedek Priesthood.

The suggestion upon marriage should receive our consideration. This principle cannot be too thoroughly taught in our families at home, not leaving these instructions for public consideration altogether, or to be given in public by our presiding officers. Every father should feel and realize the importance of the proper marriage of his son, the proper marriage of his daughter, and the proper legitimacy, in the eyes of the Lord, for our grandchildren and great-grand-

children, so that our posterity shall never have occasion to look us in the face and say that their progenitors were indifferent and careless. They are entitled to be born heirs of God, legitimate in the eyes of the Lord, and what a serious thing it would be and will be for us, my brethren and sisters, if we neglect to have the suitable and proper kind of marriage that is required in this Church: marriage for eternity, legal marriage in the eyes of the Lord, so that our children and our children's children may inherit this blessing, that they may be heirs of the Lord and joint heirs with Jesus Christ. If we neglect our duty in this regard, what a serious thing it will be for our posterity. They are not responsible for their birth; but they will be responsible for the birth of their own posterity.

I would like to suggest to the Latter-day Saints that it is a reproach to parents who do not insure to their children legitimacy in the eyes of the Lord. Marriages for time are all right and proper in the world, and are satisfactory to the world, I suppose, as a rule; that is the only form they have; but it is not sufficient for Latter-day Saints. For that reason, I take it, our President enjoins upon us the importance of Latter-day Saints marrying with Latter-day Saints and not marrying with those who are not of our faith. This does not mean that the other children of God are not just as choice as we are, if they will open their hearts to receive the truth, and are willing to be taught and receive faith, and do the works that are required of us; but as long as they remain careless and indifferent and are satisfied with forms of religion, without the power there-

of, the power of God, then they deprive themselves of many blessings. There is but one true religion. That Paul referred to; it is the religion that he came to be partial to. At first he had a religion that was not the true religion of the Lord Jesus Christ; but when he had corrected himself, when he had embraced the truth and had undertaken to serve the Lord Jesus Christ and to be His follower, he discovered that the religion of the Pharisees was not sufficient for salvation. He had been reared in the strictest form of the religion of the Pharisees. He was a conscientious and an honest man. He felt as though he was doing his duty when he was persecuting the Saints, and he rejoiced at the stoning of Stephen, at the gate of Jerusalem; but he found out later that he was persecuting the Lord Jesus Christ. He discovered that fact, because the Lord revealed it to him. He repented, he reformed and he was baptized for the remission of his sins and received the Holy Ghost which enlightened his mind and prepared him and qualified him to make that immortal saying, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation." That was a new religion for him; he had not had that before in all his life. He had not been trained in the religion of the Lord Jesus Christ; but when he discovered it, and found it out, he became enlightened; the Holy Ghost inspired his heart and bore testimony to him of the Father and of the Son, and he discovered that the Gospel of the Lord Jesus was the power of God unto salvation.

Now, we can determine this question, every one of us. We do not need to go to the bishop to find out, or to the president of the Church,

or the president of the stake; but every member of this Church can determine just exactly where he stands and what measure of redemption and of restoration he has reached, where he is at the present time. Have we ceased to steal? We do not want to steal any more. Latter-day Saints do not want to steal. We do not want to lie any more, because we have reformed and repented. We have ceased to deceive, to cheat, to rob, or to do anything that is wicked. We have stood thus for many years, and expect to continue to the end; we must be faithful to the end if we want the blessing, finally, for it is not enough for us to be honest to-day and conscientious today and for a week or a month; our contract or compact with the Lord is that we will serve Him to the end of our mortal lives. If we do this, the Lord will receive us into His fellowship and make good His promise of forgiveness of our sins. We will attain to a remission of our sins if we serve Him faithfully to the end of our mortal lives. That is a very important place, so that when we get there, if we have kept the commandments, fought a good fight, and endured to the end, how blessed it will be for us to come into the presence of God and receive the welcome plaudit, "Well done." If we have done well, that will thrill us from the crown of our head to the soles of our feet; we will rejoice exceedingly, and there will, no doubt, be a great change in us when our sins are finally forgiven, when they are blotted out and are not remembered against us any more; then we will have no cause to be ashamed.

Now, we have discovered that this Gospel is having its due weight

among the people. When we come to examine them, and they are looked over by the bishops in the wards, or by the presidencies of the stakes, as well as these general authorities that travel among them, I believe it is the general opinion and understanding among us that the Latter-day Saints are improving, growing stronger, growing better in faith, and we are becoming more popular. Stakes are increasing, wards are increasing, and we are spreading abroad and having greater influence and accomplishing greater good in the earth. The Lord is blessing and redeeming His people. We see before us here one of the beautiful sights we see twice a year. I don't know of any other spot on earth, or any other people on earth where there is anything superior to this, or equal to it. We come together as parents. We are here today, and we will be together in great numbers again tonight in the Sunday School gathering. This house will be filled, for everybody is invited and everybody is expected to come, in the interest of the Sunday Schools. This is a work that engages much of our attention at home.

We have strangers on our borders, who need to hear the Gospel; and there are many among us who should hear the Gospel; not only do the Latter-day Saints gather from abroad, but our friends and neighbors gather; they come here in great numbers, until they almost outnumber us here in Salt Lake City. If we could only convert them, if they would come and listen and embrace the Gospel and help us in the building up of the kingdom, we would rejoice exceedingly. We go to the extremities of the earth, to the islands of the sea and

all over the continents, and expect to go to the very ends of the earth and preach the gospel to every creature. This obligation rests upon us; this responsibility has been placed in our hands.

My testimony, my brethren and sisters, is that the Latter-day Saints are improving; they are increasing in strength, in faith, in power, and they desire to be faithful in the work of the ministry. I believe we feel that way, and that we will be successful if we just unite ourselves. You can determine the condition of the Latter-day Saints by the spirit they enjoy, for there is happiness and peace among us, and a foretaste of heaven fills the souls of the Latter-day Saints. We have no occasion to go on the outside; we have no occasion to go to any other religious denomination. They certainly ought to enjoy what they possess. We are satisfied with what we possess, for we have heard; we have seen; we have believed; we have repented; we have been baptized for the remission of our sins, by competent authority; and we have received the Holy Ghost, for it is that Spirit that has borne record to our souls. It is that Spirit that so establishes us that the world have concluded that they can't do very much with the Mormon people, at least the older people. They may catch some of the children; but if they do, we will catch some of theirs in turn, because we will be laboring to convert them while they are laboring to convert us.

This Gospel, with which Paul was so pleased, requires us to serve the Lord all the time, so that we may have joy and happiness in our souls, and that we may be prepared to live and be prepared to go to our reward when mortality closes and

we lay down these mortal tabernacles of ours, for we will lay them in the dust after a little while—just a little while. All the time there are changes. Many are being born, and many are passing away. We mourn, we sorrow for our loved ones that go—our wives, our husbands, our children, our parents; we sorrow for them; and it is well and proper that we should mourn for them and shed tears for the loss, for it is our loss; but it is their gain, for it is in the march of progress, advancement and development. It will be all right when our time comes, when we have finished our work and accomplished what the Lord requires of us. If we are prepared, we need not be afraid to go, for it will be one of the most pleasant sensations that ever comes to the soul of man, whenever he departs, if he can go with a clear conscience into the presence of the Lord and receive that welcome I have mentioned. We will be full of joy and happiness, and we will enter into a place of rest, of peace, of joy, rest from every sorrow. What a blessed thing that will be! We will never be tired any more. We will not get tired, for we will be in a condition that we can endure and enjoy our work; for we shall be occupied and employed on the other side as we are on this side; we shall have plenty to occupy our attention right along.

Now, in closing, I want to say a word in regard to the children. I want to give you my thoughts in regard to one phase of child labor. I want to impress upon my brethren and sisters here, who have families, those who are raising families, who have children and will have children right along: I believe that there is nothing more important in

the handling of children than to see that they are occupied, that they are employed, that they have something to do, that the mind is not left idle to study mischief or to do mischief. We should see that the little hands are suitably occupied; we should see that the little minds are constantly engaged. They should not be idle; boys should not be idle; girls should not be idle; they should have employment. It should be the effort of parents to provide their children with occupation. I know of nothing that is so degenerating and so dangerous as idleness, for the brain will seek out mischief. Satan is just as ready to tempt and to lead astray as the Spirit of the Lord is willing to lead us in ways of righteousness. Try to find employment for your little ones; keep them occupied. I do not want little children to do men's work; they should not do hard work; but their little hands should be occupied, for they can't be still a minute while they are awake. They cannot sit still, and they cannot lie still; if you place them upon their backs, they will kick and scramble and make a good deal of noise, too. They must be occupied. The brain is active just as well as the body, from the very beginning; they must have something to do. I believe that is one of the secrets of success; that the children should be occupied; we should make use of them in such way that they will be learning to be useful in their lives, and not be idle and waste their time.

In regard to home industries: I thought I had the last suit myself, President. (Laughter). I thought, I had the last silk that was produced in Utah; and I thought I had the last cloth made at Provo; but I do not know how many *last*

pieces have been made. (Laughter.) But here is the last silk ever made in Utah, (displaying a handkerchief.) In regard to home-made cloth, I have never worn anything, since I can remember, but goods made at Provo, until Provo stopped making the goods; since that time I have had to do the best I could, and I have been wearing shoddy ever since. I believe in sustaining home industry, the protection of everything that can be produced in our land. It has been said that, with some people, it is not considered very fashionable to be farmers, to cultivate the earth. As suggested, our boys want something easier, something smoother and cleaner; they don't want to get dirt on their hands, and the like. The cultivation of the earth, agriculture and horticulture, will be among the most profitable enterprises, and it will be found that the land here will be very valuable and precious; but it wants to be occupied and subdued. We want to produce good crops upon it, instead of weeds. We have been looking over the country—not only looking over the people and the organizations, but we have looked over the fields in the south, in the north, as far as we go in the north, up into Canada—the finest country I ever saw for weeds, except the south. The south is pretty good, a warm country, and produces many weeds. Now, if we would only take from the earth all that can be brought out in good profitable crops, instead of producing weeds, we would become prosperous. We should subdivide the earth, as much as we can handle, making it profitable to us, that it be made to grow flowers and fruits and vegetables—everything that is

necessary for the use and comfort of man. The mines, of course, will be developed; they will produce, as they should do, gold and silver, lead and copper, and iron. If I had influence with the railroads, I would have them put a railroad into the iron-fields here, and the gold-fields here, and develop industries that would employ men by the thousands. The railroads have done wonders in the state of Colorado, as well as in Utah and in the north, and in all directions. They have done wonders, but we want them to do more. I guess they will never be able to do all we want them to do. We want them to help develop the resources. The Latter-day Saints are industrious, and are increasing in numbers. There are many people, not of this faith, in Latter-day Saint communities, and we live together as friends and neighbors. We meet them in business transactions; we have the same reservoirs, the same mines, the same interests; we live together, side by side, in the same cities and towns; and we ought to live in peace and labor for the welfare of the people of our state, help each other and not tear each other to pieces.

May the Lord bless you, my brethren and sisters, in all your wards and stakes. May He bless you as individuals, in your homes. God bless the Latter-day Saints, that they may keep the faith, that their children may grow up in the faith, strong and determined in keeping the commandments of the Lord, so that they will have life now and life forever more, that they may dwell in the presence and favor and fellowship of God, our eternal Father, I pray, in the name of Jesus Christ, Amen.

PRESIDENT JOSEPH F. SMITH.

I don't want Brother Lyman to think he has the last silk handkerchief; (laughter) I have a number of them at home, which I intend to keep as long as I can.

There is a very modest lady in the congregation, who is clothed in home-made silk. The mulberry leaves were grown here, and the very worms that spun the silk into threads, were bred in Utah. I wish that more of the good sisters were clad in home-made silk.

A quartette, "The Floweret's Sleep," was rendered by Elders Sidoway, Winter, Robinson, and Peterson."

ELDER JOHN HENRY SMITH.

More care needed in the cultivation of the soil.—Beautifying of towns and villages.—Brethren advised to purchase land and to make homes in the vales of Utah.—Idleness discountenanced, Industry encouraged.—Praise for Utah and her people.—Parents exhorted to safeguard their offspring.—Home Industries recommended.

I have enjoyed very much, indeed, the remarks that have been made by all of the brethren who have spoken to us in our conference today. The instructions and advice they have given us, on the various themes that have been dwelt upon, should encourage us in the more faithful discharge of the duties that rest upon us.

The closing suggestions presented by President Lyman, in which he called our attention to the fact that there is a considerable growth of weeds throughout the land, is a matter upon which I believe, as a

whole, we require something of an awakening. It has been my privilege, in recent times, to attend quite a number of congresses that have been held in various sections of the country. There was a time, in my earlier mingling in these congresses, when Utah was most constantly and frequently quoted as an example to her sister states and territories, in the character of her productions, and the results of our irrigation system. But, I am sorry to say, that in more recent times, we are not quoted so frequently, if at all, in regard to these matters.

Many of our neighbors have taken steps in advance of us, and much greater care is being bestowed upon the productions of the soil than has been the case with ourselves. I believe that an awakening is necessary concerning the products of our farms; that an awakening of great moment is necessary in the upbuilding of our villages and towns, in the bestowal of greater care, more thought and industry on the beautifying of them. I am sanguine that it is necessary for an upward and onward movement to take place among the Latter-day Saints, looking to the accomplishment of this matter. I note, in many of the villages where it is my privilege to go, that there is not enough evidence of attention and labor and taste in the building of the cottage homes, in the selection of their position upon the lots, in the improvement of the sidewalks in front of the homes, in the planting of shade trees, in regular form. In thousands of the orchards of this country, peach trees and apple trees are gradually growing so old and looking so dead, that the condition of the neighborhood is to be regretted. I believe it would be a most wise

effort upon the part of the presidency of each stake of Zion, backed by their high councils, the bishops of their wards, and the leading elders of their sections, to look into and seek to improve the conditions of our villages. In the erection of cottage homes, the buildings should be put a sufficient distance from the sidewalk, so that the ground in front can be improved, that flower gardens may be made to grow up around the homes. If it were possible it would be well to secure the labors, in each district, of some young man who has a taste for architecture, in the drawing up of small plans, or plans that would reach the means of the now marrying young men and women of our communities; that in the laying of their home foundations, it would be upon a basis that would afford opportunity for culture and improvement, and would awaken in the minds of the young men and women of our communities an ambition to make the spot that they purpose to occupy the most pleasing and satisfactory upon which it would be possible for them to live.

I believe there should also be an awakening in our own minds in regard to the securing of lands that are within our reach, that are within the confines of our own states and neighborhoods. We need an awakening that will check the tendency to wander afar off, to virtually pass around the circle—leaving Salt Lake, going to the southland, into Mexico; stopping a short time, possibly, in Arizona, in New Mexico, in old Mexico, then proceeding into Colorado, thence into Wyoming, thence into Canada; remaining in Canada a few months, or a year or so, then making a break for Oregon, from Oregon into northern

California; and eventually dropping down, possibly, into southern California; becoming dissatisfied with conditions in that section of the country, and wandering back into the vales of Utah. As I have traveled in the discharge of my duty, in the preaching of the Gospel, I have found men who, with their families, had been living in almost every state and territory of the western part of the United States, as well as in Canada and Mexico; dragging their families "from pillar to post," living almost constantly in wagons. Many such have died without a home over the heads of their children.

I recognize that there is something essential, in regard to this matter, in the development and improvement of this God-given land. No choicer locations can be found upon the globe than are found beneath the shades of these grand old mountains. No finer opportunities can be found, in which men can secure the comforts and blessings of life, than can be found within the confines of this state—this pioneer state of the western lands. It is not creditable to us that there should have existed so much of this changing and moving, this unsettled feeling that has caused some men to move about till they have lived in almost every state and territory of the western part of this republic. Some such have returned to their former homes almost naked, and, at an advanced time of their lives, been compelled, possibly, to go out upon the streets and engage in digging and toiling, when their frames are bent with age. I believe that the effort should be made, devotedly and earnestly, and with unyielding courage, to uplift and upbuild this state, that it may be main-

tained in the vanguard, and merit the honor and continued respect of our neighbors, who have looked to us in the past and recognized our worth as colonizers and builders of commonwealths.

The suggestions and views expressed in the remarks of President Lyman, along the line of giving employment to the children, and keeping them in touch with an industrious and prudent life, should be remembered by every father and mother. They should carefully weigh these matters, and lay their plans in accordance therewith. That old saying, "An idle brain is the devil's workshop," is as true now as when it was first uttered. No man that is idle can be honest and virtuous and of use in the community. No woman that is an idler can be clean and sweet. No boy or girl left without employment can, by any manner of means, make a mark in life or accomplish good for himself or herself. Wherever they are found in idleness, simply employing themselves briefly, for a few moments, possibly, each day, putting on the clothes they may have, and then wandering the streets, they will, in a very brief period of time, be found with the mark of evil upon their faces. Therefore, we should make every effort that is possible for us to make in safeguarding, training and providing suitable employment for our children. Every father and every mother among us should be devoting considerable of his and her talents to the establishing of something that will keep the hands of their children fully engaged. How easily and how nicely, nearly every home within the confines of this state could be made desirable by the labor of the boys and girls at home—in the making of a flow-

er-garden, in the cultivation of the trees, in the care of the side-walk in front of the house, in improving the fence, and in working out plans that would bring results in the general improvement of the home. The idle hours that are spent, upon every hand, would make each farm within the confines of the state of Utah a garden spot.

There are some men whose lives of toil are continuous, but there are many whose lives are comparatively idle, and the result of that idleness goes far to overturn and destroy the effects of the industry of the prudent and thoughtful ones. The honey-bee and the bee-hive were taken to designate the character of the people who established themselves in these mountains in that earlier day. Are the sons and the daughters of those honored pioneers worthy today of that ancestry? Are the boys as industrious, as prudent, as frugal, as determined, and as thorough, as a rule, as their fathers were? Are the daughters of our communities as fully alive to the accomplishment of their life mission, legitimately and properly, as many or most of their mothers were? These are questions that we must consider. In no sense of the word do I desire to reflect upon the honor and integrity, the worth, the industry and devotion of the people of communities I love, and with whom it has been my privilege to spend my life; but when, in my experiences among men from afar, whose voices are heard in commendation of the grand work of the pioneers of this people, I note their criticism of conditions today, I realize that there is need for improvement among us. Some of these men visit our communities, and upon leaving they say: "In some localities

the canals are filled with weeds; the orchards are old; dead trees are seen; the fruits are wormy and unfit for use; the farms are without legitimate and proper cultivation; the evidences of lack of thrift, push, and industry are seen upon the right hand and upon the left. The prestige of the past is waning, speaking of your communities." Such remarks have been made to me by men who have passed through some sections of our country. Some sections are doing fairly well in producing fruits. Other sections are holding their own in producing potatoes; but there was a time when all Utah potatoes commanded the best prices everywhere in the land, and were looked upon as a luxury. But now some of the neighbors of Utah are taking away from us the opportunities that were ours, in this field, advantages which were gained by those who entered in the start, and to which we had acquired a right in the estimation of many people.

I have an especial pride in the development of this goodly land. I recognize the Bee Hive State as the best in the world; her sons and daughters are among the most industrious, the most unflinching and determined of men and women in the accomplishment of the responsibilities and duties of life. As a rule, their homes are homes of peace, and of love and comfort. Around them are the evidences of thrift and worth, in every detail; whether in the garden, or on the farm, or in the orchard; whether in the character of the stock that they possess, in the nature of their buildings, or in the care they bestow in the development and improvement of their public places, and erection of good schoolhouses and good meeting-

houses. In all these they are examples to the boys and girls in their respective districts, examples that shall lead the youth to active and determined purpose in the betterment and improvement of the community, and above all in the development of such manhood and womanhood that, wherever found in the world, the Mormon boys and girls shall be recognized for their moral virtues, their devotion, their faith, their determination to aid in the advancement and uplifting of mankind. Our young people should be so trained and taught that they may be free from that condition which affects many of our religious friends in the world, moving "from pillar to post," so far as religious faith is concerned. I trust that they will not be anxious to change and move about constantly, but that they will secure some permanent abiding place, lay a foundation and build upon it in a manner that shall be creditable to them in the fullest sense of the word.

My brothers and sisters, the admonitions that have been given to you by the brethren are worthy of your serious consideration. Our boys and girls are among the brightest and best that can be found. Their improvement and advancement is necessary, that not one of them may stray from the paths of right and of rectitude. We preach the Gospel unto them, but too often it happens with us that our confidence in them is greater than it should be. Those of you who have been students will remember how strictly the people of the Latin races guard their homes. Their girls are never allowed that liberty that is found among people of other races; they exercise great thoughtfulness and prudence in this matter.

I am satisfied that the degree of liberty, that is gradually increasing among us in regard to these matters is likely to give us, in due time, very great regrets. We should wisely guard our children, as far as it is possible for us to do so, that the proper development of those that are entrusted to us may not be hampered, but that they may be rightly guarded and instructed, that heartaches may not come to us and our homes, through our overconfidence and neglect, as suggested in the remarks of President Smith, this morning.,

To us has been given the grandest religious system in the world. To us has been given the greatest hopes that have ever been presented to mortals—the possibilities of eternal companionship, the association of husbands and wives, parents and children, in the eternities, based upon the laws of God, the laws of life, of morality, of temperance. Ours is a system based upon the proposition of industrious thoughtful and prudent conduct, based upon continued and industrious effort upon our part to seek to bring those that may be entrusted to our watch-care, to an understanding of all that is good.

I want to indorse every sentiment that has been expressed looking to improvement in the establishment of industries, in the development of resources, in the opening of every door to the utilization of every good business enterprise that comes within our reach. I look around, upon the right hand and the left, I note that our friends, not of our faith, are gradually moving along the lines of the securing of the business concerns of our country; and I ask myself the question, Are we lacking in business tact, in skill, in in-

dustry, in perseverance, in the understanding of business, as compared with our neighbors, that their success and our failure should be so manifest? I ask the men who are under the sound of my voice, and our sisters as well, to look into these problems of the development of business interests, and secure to themselves a part in the coming tide of prosperity, in the development of some business that shall be a credit to themselves, and upon which their children may continue to build after them.

May the Lord bless and prosper the honorable and the good, those who seek the uplifting and betterment of their kind, of all creeds and conditions. May that spirit spread, which was so manifest in the utterances of that grand man who, as President of the United States, stood on this stand, a few days ago, and made an appeal to his countrymen, that they cease their bickerings; that they love their country; that they seek its improvement and its advancement; that they maintain the law in honor; that they guide themselves in keeping with the principles of righteousness; that they honor the Lord their God; that they honor their country; that they honor each other's rights, and strive to uplift and make better the condition of their fellowmen. That was his spirit, and these were the sentiments that fell from his lips as he stood here, and they were, I believe, a joy to every right thinking man and woman under the sound of his voice, as he made that appeal to his fellowmen.

That the Lord may inspire us with determination to be among the foremost in righteous works; and finally, when our missions are done, that we may be crowned with

everlasting life, in the kingdom of our God, is my prayer, Amen.

ELDER HEBER J. GRANT.

Employment for the young a moral necessity.—\$5.00 paid for home-made goods pays \$25.00 debts!—Provo mills all wool goods four-fold better than eastern shoddy.—Vicious stories formulated here by enemies becoming harmless.—Admonition to retain land.

I am pleased to have the opportunity of again meeting with the Latter-day Saints in general conference, and I hope that the same liberty of utterance, which has been granted to those who have already spoken, may be given to me; that I may be able to say something here today which shall be for our mutual benefit.

I have been deeply interested in all that has been said. One of the greatest desires of my life has been to live worthy of the father and the mother I have had; and one other of the greatest desires of my life is to rear my children in the nurture and admonition of the Gospel. One of the favorite themes I have ever had in preaching to the Latter-day Saints is derived from that revelation of the Lord which tells us that it is our duty to preach to our children and teach them the Gospel of Jesus Christ, inspire them with faith in the Lord and Savior of the world, and teach them to pray and walk uprightly before the Lord. I believe this commandment has been much neglected, and I rejoiced exceedingly in the remarks of our President today, urging the Latter-day Saints to do their duty in this respect. I have endeavored to do it, but I have made a resolution to

be more faithful in doing so in the future. I believe there is opportunity for improvement upon the part of all of us in this direction.

I rejoiced to hear the remarks regarding home manufacture. I have been considered a "crank," as enthusiastic advocates are called, on this subject all my life. From a boy of sixteen I have worn home-made clothes, and continued to do so until the Provo factory closed. I have believed in home industry, not only because I have listened to the inspired words of President Brigham Young, and of all his successors, on this theme, but because, from a practical every-day standpoint, I know that it is beneficial to any community to raise and manufacture those things which they use. I believe it is a disgrace to us, as a people, that we are importing chickens, turkeys and butter by the carload. This community ought to produce all of these things, and it is a reflection on us that we bring them from abroad. I believe that no greater benefit, or moral uplift, can come to a people than the establishment of industries whereby the young can have employment. It has been my good fortune, in connection with the brethren who originally started the first sugar factory in this community, to not only watch the progress of this industry but to find in many sections where beets are raised, a wonderful growth in industry and an improvement in morals among the young people. I can remember, very distinctly, that we had to go down—figuratively speaking—on our knees and crawl to the farmer to get him to raise beets enough to start the first factory. I can remember that the farmers could not get their boys to go out and weed and

thin the beets. They would say, "I don't have to." Now the boys have learned to grasp the opportunity for them to earn a little money and they are doing it, instead of being idle, and the communities, wherever there are industries of this kind, are benefited morally, to say nothing of the financial uplift. If we would study and reflect upon the actual benefits to a community by manufacturing at home the things that are used, and keeping our money here, we would realize that we would benefit ourselves every way in the long run.

I have preached many times and quoted Bishop Farrell on this subject. He remarked, here in the Assembly Hall, that one of the reasons he bought home-made goods was to keep the money in the country so he would have a chance to get hold of it again. Now, there is a great deal in that statement. Our home manufactures give us increased opportunities. Somebody has said that opportunity has a very large lock of hair on his forehead, and, as he comes along, you will have to grab him by the hair, because, if you don't do it, he will get by, and as the back of his head is bald, your hand will slip off. Brother Farrell said he had been coming to conferences here, twice a year, for the past twenty years, and that during all this time, when he paid for his railroad ticket, he had endeavored to do so with a gold piece which he marked, as he knew the railroads were owned by eastern capitalists, and he wondered if he would ever see any of this money again, and he never did. "But," he says, "I have marked many and many a five-dollar bill or gold piece that I have paid out for home-made goods, and I have got them

back again, time and time again, because the money stayed in the community. Now, to give you a practical illustration," he said, "as I was leaving, on this identical trip, there was a crowd at the Smithfield depot. I saw a man who had made some shoes for my children, and I gave him five dollars in payment of those home-made shoes. He saw a man to whom he owed five dollars, and he gave him the money. This man saw somebody he was owing, and he handed him the money. This man saw another man to whom he was owing five dollars, and he gave it to him. So the five dollars went from one to another until it came to the fourth man, and he gave it back to me, saying, 'I owe you six dollars, and here are five dollars on account.' That five dollar bill cancelled twenty-five dollars of debts just as quick as it takes to tell it, and I put my 'home-made shoes,' figuratively speaking, back in my own pocket."

Now, if we had wisdom enough to look ahead of our noses—of course, mine is so long I can't look ahead of it. (Laughter.) But, if the people would only stop and take time to think of the ultimate benefits of sustaining home institutions, they would do it. It has been said that the tenderest part of the human anatomy is a man's pocket; and therefore the reason a man buys shoddy goods is that he thinks he is benefiting himself and saving money; but he is doing nothing of the kind. There is an old saying, and a true one—I used to have it on my letterheads, years ago—that "the best is always the cheapest." There is truth in it: I can buy a suit of clothes considerably cheaper since they quit manufacturing cloth

at Provo; but I can wear it out in just about one-quarter of the time that I did a Provo suit. I can remember wearing one suit of clothes, of Provo goods, for three years, and all I had to do was to clean them occasionally and have them pressed. Finally I gave them away and they lasted two years more. I have never struck a shoddy suit of clothes that I could wear more than a year.

I believe, with all my heart, that there is a moral uplift in furnishing employment to our young people, and we make a mistake when we are not willing to follow the advice and counsel of those whom God has placed to guide this people. I give the credit for the inspiration of Almighty God to that humble, faithful, meek man, Wilford Woodruff, for the establishment of the sugar industry in Utah, which has been worth millions of dollars to our communities. The men of means, of large wealth, did not believe that it could be established here. I know what I am talking about, because President Wilford Woodruff appointed me, in connection with others, to get means—to solicit people to invest in that factory. At first, men with large means would not put a dollar in it, but some of the same men have tens of thousands of dollars in this industry today. One of the strongest, if not the strongest, financial man in the community, in response to the request of the committee, put some money in the first factory, and as we were leaving, he asked me laughingly, if I knew where he could sell the stock for fifty cents on the dollar. The men who had the contract for building the first factory left the community, after running it a year or two, believing it would be a failure; but it did not

fail, and I want to tell you that when the inspiration of the Lord prompts our leaders to do anything, and the people back them up, there will be no failure.

I have just returned from a trip to the east, and I rejoiced as I mingled among the people to find the good feeling there regarding the Latter-day Saints. I was impressed with the contrast between the feeling now and what it was some twenty years ago, when it fell to my lot to travel a good deal, and to mingle with business men. The change in sentiment toward the Latter-day Saints is very marked indeed, and I thank the Lord for it. I thank the Lord that the prejudice and the hatred that there used to be in the hearts of the people, from New York to San Francisco, has disappeared, and I will thank the Lord when it disappears at home. This is about the only place today, thank the Lord, that there is any hatred toward the Latter-day Saints. It has been said that the reputation of a man is what the world *thinks* of him, but character is what he *is*. Because of the vicious stories which have been told of us, the reputation of the Latter-day Saints has been bad; but, thank the Lord, there is no Latter-day Saint who is living up to the Gospel of Jesus Christ, but what his character is absolutely above reproach. The people of the world are beginning to find this out. They are beginning to find that we are temperate, that we are industrious and virtuous, that we are honest, that we are patriotic, that we are godfearing; and when people find these things to be true of us, they are bound to respect us.

I believe that we are making a very great mistake, many of us, especially those who are farmers, in

disposing of our lands. Much of the land on the Provo bench, and in other sections of the country, adapted to fruit raising, is being sold to people who are coming in here from Colorado. The same identical class of land which they are buying here for \$200 and \$300 an acre, they have sold in Colorado for two, three and four thousand dollars an acre. They have sold their orchards in the East, and are coming here and buying just as good land for about ten per cent of what they got for their lands in the East. Let us keep our own lands, which are really gold mines. The great trouble with us is that we do not know their value. We do not know how much they will produce. We have not learned that, by intense cultivation, by raising fruits, and by being careful to see that we get rid of the worms, and do our full duty by the soil, we can make it worth three and four times its present value.

Now, I rejoice, as I said, in the good feeling which I have found in the East. I rejoiced to meet with the missionaries in Chicago, and in attending meetings with them in New York. I rejoice in the Spirit of the Lord which I find among those who are laboring for the spread of the Gospel of Jesus Christ. I rejoice in feeling that the Gospel satisfies every desire of the human heart, and in knowing that it is in very deed *the truth*.

As I was coming home, I read a little book which I have read a number of times, and one passage impressed me more this time than at any former reading; it is as follows:

"Which of the religions of the world is the real, the final, the absolute truth?"

After asking that question, the author says:

"We must make our individual choice, and live by it as best we can. Every new sect, every new cult, has in it a grain of truth at least; it is this that attracts attention and wins adherents. This mustard-seed of truth is often over-estimated, darkening the eyes of man to the untrue parts or phases of the varying religious faiths. But in exact proportion to the basic truth they contain do religions last, become permanent and growing, and satisfy and inspire the hearts of men. Mushrooms of error have a quick growth, but they exhaust their vitality and die; but truth still lives."

I wish to say that I endorse, with all my heart, this statement, "But in exact proportion to the basic truth they contain do religions last, become permanent and growing, and satisfy and inspire the hearts of men." There is no Latter-day Saint living who is keeping the commandments of God, but what the truth of Almighty God, revealed through the Prophet Joseph Smith, satisfies and inspires him. It satisfies all the yearnings of his heart; there is nothing to desire in time or eternity, that the Gospel of Jesus Christ does not give. This work has grown in the face of all opposition, in the face of all that has been said against it. In my judgment we are better, and we are doing more for the building up of the kingdom of God today, and living our religion better than ever before. I rejoice in this fact, and I rejoice in the peace and the happiness that each and every one, who is keeping the commandments of God, feels on every occasion.

"The man who makes the acquisition of wealth the goal and ultimatum of his life, seeing it as an end rather than a means to an end, is not true. Why does

the world usually make wealth the criterion of success, and riches the synonym of attainment? Real success in life means the individual's conquest of himself; it means 'how he has bettered himself,' not 'how has he bettered his fortune?' The great question of life is not, 'What have I? but 'What am I?'

Every Latter-day Saint who is loyal to the principles of the Gospel, is not seeking wealth; he is not asking himself the question, "What have I," and "What can I gain?" The true Latter-day Saint is asking, "What can I do to better myself, to encourage those with whom I am associated, and to uplift the children of God?" That is the inspiration that comes to every Latter-day Saint who realizes the force of this Gospel that we have espoused. It is in very deed the Gospel of Jesus Christ. It is in very deed the plan of life and salvation. God lives; Jesus is the Christ, and He is the chief corner stone of this great work—He is directing it, and He will continue to direct it. He chose His prophet, and He gave him instructions and authority to establish this work; and the power and the influence of Joseph Smith are now being felt as the angel promised. His name is known for good or for evil all over the world; but it is not known for evil except by those who malign him. Those who know him, those who know of his teachings, know that his life was pure and that his teachings were, in very deed, God's law. I rejoiced in bowing down, in the cottage erected in memory of him and in seeing the beautiful monument, and I shed tears of joy while supplicating God, in that cottage, and thanking Him that this monument had been built to the Prophet Joseph Smith. I thank God that I know he was a Prophet of God; and I pray that

every Latter-day Saint who has this knowledge may live up to it; I ask that we may have the power to do so, in the name of Jesus. Amen.

The choir sang the anthem, "Worthy is the Lamb that was Slain."

Benediction was pronounced by Patriarch John Smith.

Conference adjourned until 10 a. m. Monday, Oct. 4th.

OVERFLOW MEETING.

An overflow session of the Conference was held in the Assembly Hall at 2 p. m., Elder Hyrum M. Smith presiding. Prof. Charles J. Thomas conducted the singing exercises, assisted by the Temple choir.

The choir and congregation sang the hymn, "An Angel from on High."

Prayer was offered by Elder Asahel H. Woodruff.

The choir sang the hymn, "Come, thou glorious day of promise."

ELDER ANDREW KIMBALL.

(President of St. Joseph Stake.)

I esteem it a great privilege, my brethren and sisters, to be called upon to occupy this important position. It is not possible for me to attend all of these conferences. It has been something like eighteen months since I was here, and enjoyed such a privilege. It may be well in the few minutes allotted me to speak, to tell you of conditions as they exist in the southern part of Zion.

In Arizona we have in the neigh-

borhood of 10,000 Latter-day Saints, in four stakes of Zion. There are 5,000 of these in the St. Joseph stake, over which I have the honor to preside, and these are scattered over a distance of nearly 600 miles, which we have to travel to associate with them. Our stake work is different from that in most of the stakes of Zion, in that we do missionary work amongst those who are not of our faith, in the mining camps surrounding us, where there is a large number of Gentile people, ranging from 700 to 1,500 inhabitants. In these cities and towns we have gone out amongst the people and preached the Gospel, and assembled together the scattered Saints who have gone into those sections to seek employment. We have organized so that we have in operation all the various auxiliary organizations of the Church, and are drawing together those who, in many instances, were careless in their old home settlements. Boys and girls who did not take part in their home wards are put to work, and we are accomplishing a splendid mission in this direction.

I want to say to you that while it is a fact that we are far separated from the body of the Church, and do not enjoy many of those great privileges that are within your reach, we are in sympathy with you, and are permitted, by the blessings of the Lord, to enjoy the spirit of the Gospel. And it comes to me as one of the strongest testimonies that this is, indeed, the work of God in which we are engaged, in that the Lord does not forget us, and that we are in touch with and are permitted to enjoy the inspiration of the Lord which characterizes His work throughout all the world.

I believe there are about ten of our young men here, during this conference season, preparing to go on missions. Two of them left yesterday. There are about fifty of our people who have come up to conference. When we realize that we come 1,400 miles the shortest route to attend this conference, there is an exhibition of faith, to say nothing of the expenditure of means. It costs us not less than \$100 a head; so there is an expenditure of \$5,000 from our stake alone, exclusive of the missionaries, and the number that may have come from other stakes in our Territory, and also from Old Mexico, where the people are under similar conditions.

I am pleased to report associated with me some splendid, stalwart men, my counselors and the high councilors, men who are united and whose hearts are in the work of God. The presidents of the different organizations and of the Priesthood are faithful in the discharge of their duties, so far as circumstances and conditions will allow them to attend to those duties. The Lord has held in reserve certain sections of the country, it seems to me, for the good of His people, and I recognize the hand of the Lord in that He has so reserved that choice section of the country lying east of Los Angeles in Arizona, a section very much like southern California and producing very much the same kind of products. While we are yet in our youth as to home industries, our people are practically self-sustaining and independent.

I desire to say a few words in regard to home industries, as suggested by our worthy President this morning, for nearly all my life I have advocated home industry. My

father, Heber C. Kimball, was an advocate of home industries, and entered upon one of the first labors in that direction in Utah, operating mills for the making of linseed oil, the first that was ever made in the Territory. He also had a carding mill, which later developed into a woolen mill. Do you know, my brethren and sisters, until I was sixteen years of age I never wore anything but homespun, made in that factory and the workmanship of my dear mother, who made my clothing until I was a young man. And I have never departed from those teachings; I have always worn home-made goods when it was possible for me to do so; and I have patronized, and advocated, loud and long, the sustaining of home industries in our western settlements.

My brethren and sisters, I think I have discovered one of the secrets of why we do not succeed with our home industries; I believe that it is jealousy, at least in part. Whenever one of our brethren, or a few of them, start out with a good desire in their hearts to build up a home industry, and keep at home the means of the people, and they commence to succeed, and it looks as though they were going to make a little, then some envious individuals are ready to pull them down; and they fail as a consequence of their jealousies. I do not, however, find this feeling prevailing in the section that I travel in. I am familiar with conditions in California; during the past eleven years I have had to travel back and forth, through the great state of California, and I say to you, my brethren and sisters, that California is for California. The City of Los Angeles is for Los Angeles,

and the people there are always working for their own city, with the result that they have built up a great commonwealth there. They are sustaining their neighbors, and their own industries, and you do not find them buying goods made in other cities as long as they can get some of their own manufacture. So we find it elsewhere; San Francisco is for San Francisco; and it was my pleasure also to notice the spirit of patriotism that was manifested in Portland while I was there recently. In the great state of Oregon I found the same feeling of local patriotism. Everybody that says anything in that state, speaks for Oregon. I found that same spirit everywhere as I was riding up and down that state—everybody was partial to speak a good word for their own home industries, the furnishing of employment for their own people, and building up their own commonwealth. So I found it in the State of Washington, as it was my business to attend the irrigation congress at Spokane recently, and also witness the display in the fair, at Seattle of the products of that great state. I never heard them talk about any other state. No, it was Washington, first, last and all the time—building up Washington, improving the products, developing its resources and means of home production, that they might become wealthy. So I found it in Idaho also. They had a splendid exhibition of their products in the Idaho building at the Fair. I found the same spirit, to a large extent, throughout all these western states, where it has been my privilege to travel.

Arizona is only a babe yet, comparatively speaking; but Arizona stands second in the production of

mineral. The greatest copper fields in the world are in Arizona. Arizona, too, is for Arizona. I am pleased to say also, that there is a fraternal feeling in Arizona. Those in that Territory who are not Latter-day Saints recognize the Mormons as benefactors to their country. They respect us, from the governor down, and treat us with every consideration that the Mormon people could expect or are worthy of. I am glad to say, too, that the spirit of jealousy I have mentioned does not exist in Arizona. We are always building up Arizona, and our neighbors who are not of us recognize in the Mormon people that we have been the means of doing something that they could not do, and that is, that we have, through our co-operative system of establishing settlements in Arizona, redeemed the deserts until today they are fertile fields. We have built up towns and cities, and are establishing conditions in Arizona, through that co-operative system, and under the counsels of the priesthood, that are conducive of great good to our Territory, and the people of Arizona recognize this.

Sometimes ministers of other denominations from the east, who are biased and prejudiced, knowing no better (God pity them) come into Arizona to look after some little congregation; and, before they realize the folly of it, they fire a fusillade of abuse upon the Mormon people. The result is, they are discharged from their pastorates almost immediately, and sent back to the non-progressive part of the world they came from. Not long ago a Methodist minister came into one of our towns, a county seat, where with a few exceptions, the

population is non-Mormon. There was one young man, a son of one of our people, from Thatcher, a Mormon boy, who was employed there. He was waiting on a young lady there who was not of our faith, and they attended service at this place. This devout Methodist brother, not knowing any better, I presume, began telling some of the old stories about the Prophet Joseph Smith, belittling the Mormon faith, and undertaking to abuse and deride out people. Now this boy from Thatcher hardly knew whether he was himself a Latter-day Saint or not. When he was in Thatcher among "Mormons" he was called a Gentile; when he was among the Gentiles they called him a Mormon. He sat there on that occasion until he could stand it no longer, and, in the rough way characteristic of many of our western boys, he called this minister a liar. The result was that this rather strong expression was sustained by the people at the meeting. At the close of the service the minister came up to the boy and challenged him to a debate. The boy did not know anything scarcely about his religion, so he came down and asked me for some information to enable him to cope with the reverend gentleman; and I believe it has made a complete "Mormon" of the boy.

I am pleased to say, as I have referred to it before, that the governor, the federal and Territorial officials, prominent men and women throughout the Territory of Arizona, are all respectful, kind and considerate, so far as I know, to the "Mormon" people, and we are increasing in numbers, are friendly with our neighbors, and are united for the better Arizona. We are

building up its resources, and I hope in the immediate future we will get statehood, that Arizona may shine forth as one of the brilliant stars in these United States.

I am often reminded, in the indifference of our people to sustaining home industries, of a certain picture caricature. You have often seen it, I have no doubt. It is the likeness of a big cow, with her front quarters in the west and her hind quarters in the east, and she being milked at our expense. That is what is being done with reference to our material resources, of which the east is getting the benefit, and we are sustaining its manufactures. So I say to you, my brethren and sisters, I want to stand with the president of this Church in this matter of home industries. As I have said, I have always stood for them, in Utah, in Arizona, and elsewhere. Everybody that knows me knows that I proclaimed home industries up and down this entire territory, trying to sell home products, and urging the people to patronize them. Now I belong to Arizona; my heart is in Arizona; I am for better Arizona; I want to work for that territory, to bring it into statehood, and make it shine brightly, and help to build it up, develop its resources, and locate homes for thousands of our people under the Reclamation act, that it may be a benefit to them. Such are the counsels that I give as I travel and labor for the good of Arizona and of this people.

May the Lord bless us and help us to be loyal to the principles we have espoused and the Priesthood which He has given for our up-building, and instruction. May the Lord bless and preserve us, and bless and preserve our boys and

girls, and enable us to keep them at home, keep them in of evenings and give them something to do. My confidence is that the boys and girls, if they are kept employed, and if we teach them and set them proper examples, will not go astray. Employment is one of the great potencies, if you please, for overcoming evil in young people; keep them at work.

Pardon me for one thought which occurs to me right at this time. My father, rather than allow his boys to go unemployed, made them go and wheel rocks in a barrow, and pile them up; when they were done with that, if he had nothing more for them to do, he would get them to wheel the rocks back again. An old gentleman came to him, soon after he came over from the old country, and wanted employment. Father gave him a job wheeling rocks to a certain place and after he had got them all piled up nicely he came and reported. Father said, "Now, dear brother, wheel them back again." He said he wouldn't do that. Said he, "I was taught to try and accomplish something with my work." Father replied, "Didn't you want employment? I hadn't any, and I didn't want to give you means for nothing. You will earn your wages by what I want you to do." I say to you, according to my observation and experience throughout the stakes of Zion and my own home work, that employment is the great secret of success. Let us give our boys and girls work. It seems to me that every hat and every dress should be made by our girls. Let our boys grow up to become mechanics and good workmen. If we are going to patronize the east for

everything, we cannot accomplish this.

May the Lord help us to accomplish our duty in all things, is my prayer in the name of Jesus Christ. Amen.

ELDER MELVIN J. BALLARD.

(President of Northwestern States Mission).

I rejoice, my brethren and sisters, in this glorious privilege which I have as a missionary to return, occasionally, to the bosom of the Church and participate in these assemblies of our general conference. The providences of God are daily manifest in our welfare, as Elders traveling in the missionary field. We appreciate that we have your confidence, and your faith and prayers in our behalf; but it does our hearts good to come and see you, face to face, and to feel that we are indorsed and appreciated in the course we are pursuing in our labors abroad in the world. I am sure the letters which come from the fathers and mothers, wives and sisters of the Elders who are laboring in the missionary field, are a great source of comfort and inspiration to them. It gives them courage to perform their labors when, as sometimes, clouds lower down before them and the way looks dark and discouraging. Often you are able, by the cheering words that you send, to lift their spirits and buoy them up, for then they feel that, no matter what their circumstances may be, at home there are hosts of friends and dear ones standing behind them, who are expecting each Elder to do his full duty; and it spurs the Elders on. I am sure that it inspires and

strengthens those who are absent from their dear ones, laboring in the great cause, for which they are sacrificing the comforts and society of home; and I hope, as you are an inspiration to us, that our labors shall prove an inspiration to you, and that we shall be able, when we return from time to time, to show forth by the improvement we have made that the time and means have been well and profitably spent, that, if we have not been able to save many souls, we have most certainly benefited ourselves. I want to say to you that we are delighted to be able to accomplish the work for which we are sent, and for your encouragement and that it may be, perhaps, a source of inspiration to you, I will give you a brief comparative report for the four months of May, June, July, and August of 1908 as compared with the same months of this year, showing the progress in the Northwestern States Mission with an average of eight more Elders than there were last year. We do not give this in a spirit of boasting but in one of gratefulness to our Heavenly Father that we have been able to accomplish the labors we have performed.

Families Visited: 4 months, 1908, 17,397; 4 months, 1909, 39,468; Increase, 22,071.

Families Re-Visited: 4 months, 1908, 5,742; 4 months, 1909, 21,984; Increase, 16,242.

Tracts Distributed: 4 months, 1908, 25,092; 4 months, 1909, 79,621; Increase, 54,529.

Hours Work. 4 months, 1908, 13,982; 4 months, 1909, 30,658; Increase, 16,676.

Gospel Conversations: 4 months,

1908, 6,981; 4 months, 1909, 22,203; Increase, 15,222.

Meetings Held: 4 months, 1908, 269; 4 months, 1909, 1,296; Increase; 1,027.

Books Sold: 4 months, 1908, 628; 4 months, 1909, 2,605; Increase, 1,977.

Of books sold, 833 were Books of Mormon, while only 412 were sold in the mission for the entire year of 1908.

In the matter of baptisms there is an increase of 25 per cent, and from the increased seed sown there are splendid indications of an increased harvest.

So we feel glad to be in the field, and in the fight, and each man has expressed himself as feeling eager to push the work. We are determined to keep the banners waving wherever they have been planted, and to carry them to other places, until every soul in that land shall have heard the truth, and have an opportunity to receive the same; and we shall endeavor to set examples as worthy servants of our Master.

If there is one thing that has given us sorrow it is finding so many of our girls who have married outside of the Church and located in the northwest country. I could relate stories from their experiences that would occupy hours, telling of the disappointment and sorrow they have known through disobeying the counsel of their parents in this matter. I remember one told by a Mormon girl, a grand-daughter of one of the prominent brethren of this Church, and I give it as a testimony to support the advice of President Smith on this matter. She married outside of the Church to her sorrow as shown by her life today.

Her husband was bitter toward the Church and laughed at the men and things she held sacred. He was not a moral man, but rather seemed to delight in the sorrow he caused his wife, as she learned of his infidelity to her. No pleading could induce him to change his manner of life, while she was compelled to endure terrible mental torture. In the midst of strangers, there was only one being whom she could trust, from whom she derived any comfort or consolation; it was her only child, a little six-year-old girl upon whom she lavished her heart's affections. A few weeks before I met her, the little girl sickened and died. It seemed then that her only comfort, her hope, her all had gone, and, under this terrible strain, she was so beside herself that she even thought seriously of taking her own life. She said to me, shaking her sorrowing head, "If Mormon girls could only profit by my experience, they would gladly accept their father's advice and their fond mother's wishes, and marry within the Church men whom they could trust, whose sympathies would be with them."

I want to say to you, my brothers and sisters, that I sustain the advice and counsel that was given along this line by President Smith, because of the experiences that have come within my observation. While there are honorable Gentiles who marry Mormon girls, every girl who is thus married is risking her happiness here and hereafter. I believe that marriage is one of the most serious and important steps in life. Whatever we may accumulate in life, we will leave when we die, but the woman who is sealed to a man according to the law of God is his for time and all eternity,

and the children that are born to them in that covenant will be theirs eternally. There is nothing else that we can gain in this world, outside of our resurrected bodies, and experiences, that will cling to us and stand with us forever. I believe that every girl should feel the importance of that step. She should realize its far reaching consequences, and satisfy herself, by a testimony through the Spirit of God, that her decision is a right one, just as thoroughly as she may know that God lives and that the Gospel is true. If she would take this course and listen to the advice of her parents, she would be spared much trouble and sorrow. After all, they come back to the counsel of father and mother, after years of distress, with stripes and scars upon them. We are doing what we can to comfort these girls. We encourage them to raise their children in the Church, and we are teaching them to set an example to the community where they reside that shall reflect credit upon the work of the Lord, and assist to redeem them, so far as can be, from the errors into which they have fallen. God is helping us in this direction.

I want to speak of the fair at Seattle, and of the Church exhibit in the Government building. We think this has been one of the most important events in the history of our Church, because, unsolicited by us, we were extended an invitation, by the Smithsonian Institute, to make an exhibit showing the influence of the Church in developing the west. You who were there saw the fine representation we had in the models of the tabernacle and the temple; maps showing the route of the pioneers and the Mormon Bat-

alion, and others indicating the hundreds of towns and cities which the Latter-day Saints have founded; the press upon which the Book of Mormon was printed, and the one on which the first issue of the *Deseret News* was printed; the odometer with which the mileage was measured and recorded as the pioneers traveled to these valleys; portraits of some thirty leaders of this great latter day movement, and other things of great interest and historical importance. These were in the Government building, the most interesting one at the fair, and most of the people visited it. There have been in attendance at the fair nearly 3,250,000 people, and it is expected by the close of the fair that 4,000,000 will have visited it; without doubt 90 per cent of those who visit the fair go into the Government building and see our exhibits there. It has been our privilege to have some of the brethren located in that section to give information concerning the exhibits. We have by this means corrected many stories that would have been told by those who pretend to be well informed, and who would have related the old falsehoods. In this too we have enjoyed the friendship and good feelings of the crowds, and those in authority at the building, and they have told the truth with reference to our people. It has certainly done my heart good to see after long years of waiting, due appreciation of the Mormon pioneers, and though most of them have passed away and did not hear these words of praise, but were under constant misrepresentation by the world, to see them come to their own, and receive the credit which is due them, I say, does my heart good. I am pleased that their chil-

dren can listen to just eulogies, as they come from the thousands who now witness in its true light the work of the Latter-day Saints. One of the officials of the fair, in a reception given to the governor of this state, said that Oregon and Washington, and the other great states of the Western country, would never have been what they are today had it not been for the labors of the Mormon pioneers. I believe that is true, and I rejoice that, after all these years, recognition comes, and that it comes from our great government in the invitation proffered to our Church to present these exhibitions of facts to the people of this country.

The choir also visited the fair, and I know that they accomplished an immense amount of good. In Portland, Tacoma, and Seattle, the houses were crowded, and I have a mind to read you two brief extracts from a leading paper in Seattle, showing how well they were received, because it remained for the Salt Lake Tabernacle Choir to establish the highest mark in the matter of attracting the largest number of people in one place during the fair, and perhaps in the history of the northwest. Even the visit of the president of the United States, a few days ago, did not attract as large a crowd to the Natural Amphitheatre, by several thousands, as did the choir in that place at their Sunday evening concert. Their first concert in Seattle was given in the Auditorium building, on the fair grounds, on Thursday evening, August 16th. I have attended numerous entertainments in this building, some of them grand musical events, when the doors were thrown open to the public, and no admission charged, but in no in-

stance was the building filled, and, so far as I know, only once has it been filled to overflowing, and that was upon the occasion of the concert given by our choir. Although an admission of 75c and \$1 was charged, every seat was sold, and hundreds paid to stand, while more than five hundred people were turned away. I stood on the steps, and actually saw people shed tears because they could not gain admission.

The Post Intelligencer of Seattle said of this entertainment:

"Three thousand people were enraptured by three hundred voices in the exposition auditorium last night when the famous Mormon Tabernacle Choir gave a concert. The audience tired itself with encoring the numbers. Many musical treats have been offered the people attending the fair and others are to come, but there has not been, so far, any program, vocal or instrumental, that seemed to be received with the same satisfaction as that caused by the Tabernacle Choir."

We all regret that the choir did not enter the contest, for everybody conceded that it would have taken the prize, but I believe that it was justified in declining. The prize money was furnished by the fair officials to the Welsh Association, who were to make their own arrangements for the contest. They seemed to have taken an extra dose of the "Seattle Spirit" and employed methods unheard of to charge each singer 75c admission, notwithstanding they had paid their own way from distant homes. There was no provision for seats for the singers. On eleven other occasions when the choir has sung in contests they were not charged admission, and so were not prepared for this surprise. The officials in

charge of this entertainment were not as civil to the singers as they should have been, and as you know, singers are sensitive, they felt that this was adding insult to injury. And who were their opponents in this contest? A local company of singers with little reputation in this line, not in the same class, not "a foe worthy of their steel," after all to win the prize would only be an empty honor. The choir committee, however, sought the management of the association, and were prepared to pay the unjust admission fee asked, but a determination was evinced to keep them out, and further insulting and abusive language was used. The committee, therefore, decided that the choir should withdraw, feeling that the matter of this contest was only a disagreeable incident of their trip, and that they would not humiliate themselves before such intolerance.

The shabby treatment of the choir by the Welsh association was resented by the fair officials, who immediately offered \$500, and admission for two days, if they would give a sacred concert in the Natural Amphitheatre on the following Sunday evening. This was agreed to. And a great majority of the people also resented this treatment was manifest, by their large attendance at this sacred concert. The grand ovation given the choir marked the largest gathering, as I have said before, in the history of the fair. Of this event the paper before quoted had this to say:

"Seattle's tribute to the grand concert of high class music last evening, by the Tabernacle Choir of Salt Lake City, under the direction of Evan Stephens, assisted by Ellery's band, in the Natural Amphitheatre on the Alaska-Yukon-Pacific Exposition grounds, was a crowd numbering be-

tween 20,000 and 25,000 persons. Nothing like it has ever been seen in the history of the city. Distinguished persons have come and gone, have had their hearing and been cheered by assembled thousands, but all these tributes sink into insignificance in comparison with the spectacle of last night."

We are enjoying the most friendly relations with leading men of that section; some of them have said to us "We want you Mormons to come out into our country, we have seen what you can do. We want you to come and establish yourselves with us." I will state just one instance to show the favor with which we are received, and the lack of interest that is shown toward those who are trying to raise funds to "convert" the Mormons. One of our distinguished ministers of Salt Lake City attempted to hold a meeting in the city of Seattle on the 23rd of September. I speak with due regard for the gentleman; I wish that all ministers were as fair and honorable. He was engaged in the business of securing means with which to establish missions for the conversion of the Mormons in Utah, and was trying to interest the people in this matter. I have nothing to say regarding what he said, but only concerning the response that was given to his appeal. Several articles appeared in the papers, advertising his meeting to be held in a building that would seat at least 3,000 people, a magnificent church, one of the finest I have ever seen. Two rectors appeared with him, and tracts were distributed on all of the seats for the thousands who were expected to attend, but only fifteen persons gathered in the building to hear his address, and three of these were Utah people who came out of curiosity. As a contrast to this, a

few days before we held a conference in that city, and though we have only about 150 members in Seattle, and we did not get much newspaper notice, yet at our humble gathering there were 350 present. I felt in my heart to say that God has turned the tide in favor of Zion, and we feel fired with a holy zeal to seek to establish the truth. We know we have the interest and sympathy of the Latter-day Saints, and also of thousands of honorable men and women of the earth.

God bless the Latter-day Saints, that they may continue to live worthy lives, that more than ever we may be able to point with pride to them and their glorious achievements. We thank God for the integrity of the men and women of Zion, who abide in the faith, and for the young men and women who are determined to take the same stand that their fathers have taken. May God increase our efficiency to do the work He has placed upon our shoulders; may we be valiant for the truth; and may the Lord bless us that we may establish the standard of truth, and keep it waving until all men everywhere may learn to love it, that they may receive the reward of the righteous, which may God grant in the name of Jesus. Amen.

The hymn, "Sweet is the Peace the Gospel Brings," was rendered as a solo and chorus, by Sister Edith Grant and the choir; musical composition by C. J. Thomas.

ELDER JOSEPH W. M'MURRIN.

I have rejoiced, my brethren and sisters, in listening to the words that have been spoken by the brethren

who have occupied this position this afternoon. I pray that the words that may fall from my lips may be directed by the Spirit of the Lord, that I may have the same Spirit of instruction that has impressed the brethren in the words that have already been uttered in our hearing.

A great variety of thoughts have passed through my mind in listening to the testimonies that have been borne in this meeting, and also in listening to the musical exercises. We commenced our services by singing the hymn, "An Angel from on High, the long, long silence broke." I suppose the great majority of those who are gathered together in this holy house this afternoon believe that the words I have quoted,—relative to the coming of an angel,—have had a fulfillment; that at last, after a long silence between the heavens and the earth, in the age in which we are living the silence has been broken, and an angel, clothed with power and authority from our Father in heaven, has wended his way to earth, bringing the fulness of the everlasting Gospel, and giving a commandment that it should be preached to all who are dwelling upon the earth. That is the belief of the Latter-day Saints. Their declaration among all peoples in all the earth is, that they are operating, by virtue of this commandment of our Father in heaven. The ministry in which we are engaged is by Divine appointment, an authority such as was exercised by the holy apostles anciently, and which had been lost from among men, in fulfillment of predictions of the inspired servants of God, who, when under the inspiration of the Lord, were enabled to look into the future history of

the world and discover that there would come a period when men would be without authority.

There are a very great many people who do not believe in the restoration of the authority of which I am speaking. I could not, however, help but feel, while listening to the words that have been spoken in our hearing, that many of the very precious promises that have been made by our Father in heaven are having an actual and remarkable fulfillment.

I will read a few words from the revelations that have been given by the Lord in relation to His work as it was to be established among men in this great dispensation. I read from a revelation given at a very early period, in the year 1829, which was before there was any such an organization among men as the Church of Jesus Christ of Latter-day Saints. The Lord says:

"Now, behold, a marvelous work is about to come forth among the children of men; therefore, O ye that embark in the service of God, see that ye serve Him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day."

I consider, my brethren and sisters, that this is a very marvelous declaration. It is a declaration that was made over and over again by the Lord, through the mouth of the Prophet Joseph Smith, in the revelations that were given to him at the opening of this dispensation. When one stops to analyze, for a few moments, the lowly condition of Joseph Smith, the founder, by Divine appointment, of this great work of the Latter-days, and attempts to weigh and consider the unpreparedness of his condition, from a purely human point of view,

one could scarcely believe—I suppose no one did believe, at the inception of the work, unless it were revealed to him by the Spirit and power of God—that there would ever be any fulfilment of the words I have read in this opening paragraph, that a marvelous work and a wonder was about to come forth among the children of men.

My brethren and sisters, when we take time to look into the history of this people the Latter-day Saints we find abundant evidence it seems to me, to justify us in the belief we entertain, that Joseph Smith was an inspired man. I wonder, sometimes, how it is possible for those who are not of us, to fail in discovering the Divinity of the work he was instrumental in establishing among men.

You all know there is a passage of scripture in the Old Testament wherein the Lord says:

"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him."

But, on the other hand, what are we to understand when one speaks in the name of the Lord, and the thing that is spoken comes to pass, particularly when the things that are spoken are beyond the power of man to foresee, naturally, and appear to be impossible of fulfilment? My understanding is we are then to know the man is sent of God, and we should be afraid to turn a deaf ear to his warning.

I am of the opinion that the clause I have read from the revelation concerning the marvelous character of the work that was to be

introduced by the Prophet Joseph, at the time it was given, was entirely beyond the power of man, of Joseph himself, to foresee; it appeared to be impossible of accomplishment. We have listened this afternoon to some of the evidences bearing upon the fulfillment of predictions that have been made. Are we impressed with what we have heard, and do we give praise to God, or do we become so accustomed to such testimonies that we allow them to pass without serious consideration, as a mere matter of history, and think nothing more about them? One brother, Elder Andrew Kimball, president of the St. Joseph stake, told us a story this afternoon of ten thousand Latter-day Saints in Arizona, and incidentally mentioned the fact that there are other thousands over the line in the Republic of Mexico, who also are identified with the Church of Jesus Christ of Latter-day Saints. Then another brother, President Melvin J. Ballard of the Northwestern States Mission, stood up and told of the Latter-day Saints who are in Oregon, and who are in Washington, and who are in other districts of the country in these great United States of America, where he is called to labor, all of whom have given allegiance to the work that was planted, about eighty years ago, by the boy Joseph Smith.

If the whole story were told in its completeness, we would discover that in every part of the civilized world there are hosts of men and women who have been convinced of the truth of what the world has nicknamed Mormonism, and have been made to feel, in their whole beings, that it is not the delusion it is thought by some to be, but that it is the power of God unto sal-

vation. These converts to Mormonism have given every possible evidence that they have been born of the Holy Spirit, by doing all that mortal men could do in attestation of their faith, and their confidence in the great work that has been established.

The Lord God of heaven made the announcement as a preface to this Book of Commandments, to all the inhabitants of the earth, that His work would prevail. This thing has not been done in a corner. It has not been hidden up by the works of men, but it has been like a city set upon a hill that all the world might see it. That has been the manner and the character of the establishment of the work of the Lord in the latter times. Hear what the Lord has said:

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days. And they shall go forth and none shall stay them, for I, the Lord have commanded them."

That is not written like it came from the Scribes or Pharisees. The spirit of these words as one reads them, has the ring and sound of one speaking by authority. This proclamation was to all the inhabitants of the earth. The language is:

"Behold, this is mine authority, and the authority of my servants, and my preface unto the Book of my commandments, which I have given them to publish unto you, O inhabitants of the earth. Wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them shall be fulfilled."

I believe it. My brethren and sisters, I feel the truth of this announcement, in my whole being.

This is not like what an imposter would write. Think of Joseph Smith who then stood alone, and without any following. Joseph Smith, the youth, in his loneliness and ostracism, and in his lack of training and power of leadership, from a human point of view, telling the inhabitants of the earth to "fear and tremble." My brethren and sisters, it was not Joseph Smith it was the Lord of heaven, crying to the people to hearken to His voice, and to His proclamation.

The promise of the Lord is :

"And again, verily, I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh. * * Search these commandments for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled."

That was the declaration of Mormonism in the very commencement. Every soul who has honestly and prayerfully tested the promise couched in the words I have just read has been made to know that the promise is of God, and not of man. Efforts have been made in every land and clime, and among every people where the missionaries have carried these glad tidings, to stop the advancement of Mormonism, and yet we have heard from this missionary, as we will probably hear from other missionaries during this conference--for the story is the same from every land--that Mormonism is working its way among honest, thoughtful men, and they are yielding obedience to its principles, and are willing to sacrifice everything they have upon the earth, if need be, for its success. That is the story of Mormonism. It has been so from the very beginning. The word of the Lord God

has been fulfilled, and this work has not halted, and it never will halt, worlds without end, for God, the Ruler and Creator, has made the promise, and He is able to fulfill it. We need have no anxiety about the onslaughts that are made against us by the ungodly. The concern of every member of the Church should be as to whether or not his full duty is being performed. Let me again read one of the paragraphs from the Book of Commandments:

"Therefore, O ye that embark in the service of God, see that ye serve Him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day."

My brethren and sisters, if we are serving the Lord in this manner all is well. I commend this paragraph to the earnest consideration of all who are assembled here to-day. When we consider how the promises of God are being fulfilled, we ought to be able and willing to put our trust in Him, and follow where He leads, for when the finish comes it will be found that victory has perched upon the banners of Israel, and upon all who have been willing to keep the commandments of God.

May the Lord help us to be with that victorious number, is my humble prayer, in the name of Jesus Christ. Amen.

ELDER JOSEPH E. ROBINSON.

(President of California Mission.)

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that sayeth unto Zion, Thy God reigneth! Thy

watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."

These words, spoken over two thousand years ago by the poet-prophet Isaiah, came to my mind while listening to the words of testimony and encouragement spoken by Elder McMurrin. I desire very much to enjoy the spirit of truth and to be assisted by your faith and prayers that what I say may be of mutual worth and advantage. I rejoice in the Gospel; I rejoice in the work that is being done at home and abroad.

I have the honor of laboring with some thirty men of worth and integrity, your husbands and your sons, who are preaching the Gospel to the people of California, Nevada and Arizona, or some parts of those two latter states. You know them, you who are acquainted with them. You know their worth and their integrity, and you know the sacrifices that you are making in order that they may stay in the field. How good it is to know that they are soldiers of the cross, and that the same spirit with which David went out to meet Goliath and the Philistines is on these men—some of them hardly men as yet—boys you may call them. So do they go forth in the strength of the God of Israel to declare His word, that the hour of His judgment is come, and that His kingdom has been established again in the earth. Because of the courage, and unselfishness of these men, because of their holiness and virtue, because of the words of wisdom they speak, because of your prayers, because they are magnified in the eyes of men, by the eternal Father, they have not feared

the world, and are winning souls to Christ.

One of the most successful years thus far that we have had in the California mission is the present one, in the work of preaching the Gospel, baptizing converts, the disposition of books, and in giving away tracts. In fact, we have been sufficiently successful to arouse the active antagonism of some of the so-called teachers of peace, who are contending for dogma and the creeds of men, but who are far removed from the mighty principles of truth, and the example, labors and life of the Master, who established His word and His work anciently, as He has established it in these days, by revelation, through the voice of prophets, and by the vision of seers.

A week ago, in the city of San Diego, there was gathered together a group of representatives of one of the great, so-called "Christian" churches of the day. They were in conference assembled, but I could not help marking the difference in the spirit manifested there and the Spirit we enjoy today. They met and sang, as we have done; they prayed, as we have prayed, to God, the Eternal Father, and they partook of the Holy Communion. They then asked for a statement or reckoning of the funds of the mission society. After this, one of the reverend gentlemen who has spent long years in Utah in the interest of that society, and who claims to be familiar with this people and their teachings, arose and edified the body with a dissertation along all the lines of meanness that has ever been spoken or written about our people. Then they were prepared to pass the plate, so that the missionary society can be sustained in

this land. Charges were made that we are teaching the dogmas of Joseph Smith and Brigham Young, and that our hearts and lives are far removed from anything that savors of Christianity, or of the principles of republicanism, that obtains in our government.

In the northern parts of the state, they became so exercised that they formed a concerted plan of onslaught upon our people, and for some few weeks a battle with some of our brethren occurred in the newspapers, in the press of the country in that locality, and they were helped and abetted by the fulsome press of this city, and by some of the satellites of disappointed politicians and apostate Latter-day Saints. We could not help but admire our brethren for the courage and calmness with which they answered the slanders and calumnies heaped upon our people, for they answered them, though in the spirit of kindness, with such force and philosophy that the enemy was put to rout. Then our brethren turned somewhat aggressive. They asked those ministers to state by whom they were authorized to preach; by what right they administered in the ordinances of the Gospel; by what right they preached and administered in the name of Christ for hire, instead of serving the people and preaching the word of God, conducting their work upon the lines instituted by the Master? Reminding them that the Lord said: "Freely ye have received, freely give," and declared that His Gospel was for the poor and the oppressed, for all who would come and partake of the waters of life, that His word and His Gospel were without money and without price.

These men said they would make

no answer to any such contention as this, and signed their last article and withdrew from the field. Then one of the papers, in an editorial, arraigned them most severely for the manner in which they treated us, saying their methods were characterized by no traits of gentility, let alone the Christian character, which they professed. The editor wanted to know why they did not answer the questions propounded by our brethren; and it has resulted in much good. So our hearts are filled with joy, because we have been able to get the attention and active consideration of the people. It is the indifference of the people in any missionary field that is hurtful to our feelings. If we can arouse the people sufficiently that they become interested enough even to oppose us, we then feel assured of this fact: that if we have their ears in this cause we can divest their minds of prejudice that they have imbibed and, perhaps, through the grace of God, impart unto them some of the principles of eternal life, that they may enter into the joy of the Lord. They may then taste some of the peace of the gospel of Christ; peace that does away with error and superstition, that enters into the souls of men and elevates them far beyond the trifling things of earth; that relieves them of distrust and fear and trembling that belong to the wicked. That peace of which President Smith spoke in his remarks, that lifts the Latter-day Saint above the vagaries of men, above their bickerings, strifes and jealousies; the peace that is spoken of in the olden scriptures by the Master Himself, when He speaks of the kingdom of heaven, as we read it in the 13th chapter of St. Matthew. Jesus said:

"The kingdom of heaven is likened unto a treasure hid in a field; the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchantman seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it." The lesson that we draw from these two parables is this: that in the possession of this pearl of great price he came into God's peace; he came to the peace of the kingdom of heaven and into the possession of joy and truth far above the riches of the kings and princes of the earth, richer than one would be with all the untold wealth of the Indies.

Men who possess this peace rejoice. Such men, President Smith said, are lifted above the mundane things of this sphere and its petty strifes. Such men stand, as it were, above the clouds, like some great mountain capped with snow; whilst at its base there may be thunder and lightnings, floods and earthquakes, and all below is hidden from the light of the sun, and there is darkness, clouds and gloom, upon its head shines the rays of the effulgent sun. All is serene with such a man; he is in possession of peace that is above the earth. So it was with Joseph Smith when, persuaded to retrace the steps he had taken toward the peaceful abode he had foreseen for his people in the valleys of the mountains, he said to his brethren: "I go like a lamb to the slaughter, yet my conscience is void of offense towards God and all men. I am calm as a summer's morning, and it shall yet be said of me, 'He was murdered in cold blood.'" No

man could have that peace and possess such equanimity of soul unless God was with him and he in God's peace; unless he was in possession of the "pearl of great price" that the husbandman sold all his possessions for, and then felt that joy that is unsurpassable.

So the Latter-day Saints should comfort themselves with this assurance that, whilst they are compelled to meet contumely and strife in the world, they possess the pearl of great price. They, too, stand upon Mount Zion, publishing peace and good tidings, and bringing joy to the inhabitants of the earth. Whilst great men are condemning the creeds of men, and stating the necessity of a new gospel, and that such new gospel should be without the dogmas of men, we know that the Gospel we preach, which we have received, is from the Lord, it has His authority, it is not what men have brought down from the dead past, but that it is characterized by newness of life, revealed from God in our own day, dealing with the past, present and future. Had President Eliot and others who find fault with existing religions, investigated "Mormonism," they could not have claimed the necessity of greater light, of greater truth, of greater freedom, than that which characterizes the religion of the Latter-day Saints. Christian men and women can not find in any one of the other churches all of that which they recognize as the religion of Christ. Feeling narrowed within the confines of the creeds, they have tried to find outside of their churches the fullness of the Gospel of Jesus. They are debating such matters as this in their colleges, such a one as I read some time ago at Stanford University, Cali-

fornia: "Resolved, that a new religion suited for all men and all times should be brought forth to meet the intellectual conditions of each nation, and to meet the requirements of all people, and of all kindreds of the earth." They are running to and fro for the word of God. I trust some shall find it. They recognize the fact that there is a famine in the land, "not a famine for bread nor a thirst for water," but for the truth.

Is it not a glorious thought, my brethren and sisters, and something to be most thankful for, that we have in our possession this very thing that the learned and the wise and the mighty of the earth are seeking for? Is it not a consolation to know that this Gospel (good news, it means) answers every call of the human mind, responds to every emotion of the human soul, and answers fully and completely every requirement of intelligence and reason? There is a philosophy and a logic in it that appeals to the minds of men that cannot be controverted or contradicted. This Gospel which we preach, when they hear it or when they read it, and especially when they live it, has that quality that gives something more than a passive belief in some code of morals, it means more than a belief in the written word of God, for the letter killeth, the spirit is necessary to give it life. Men can see and feel that our faith is brighter, more perfect and heavenly than the churches or religions they have been acquainted with in the world. They can see, when they find it, that faith is an incentive to all intelligent action, that it is necessary for men and women to render that which is just and true to themselves, to their own families, to the

citizens of our commonwealth and to God. Faith has prompted every great man in the world. It was faith in the theory that the world was round that gave courage and inspiration to Columbus, when he steered his vessels into the rays of the western sun and discovered a new world. It was faith that led Watts and Stephenson in the line of work they respectively followed, that evolved the locomotive and engine of today. It was faith that led Franklin into the field with kite and key, and it is faith that is overcoming that which seemed a few years ago to be impossible, the difficulties in aerial navigation, so that machines heavier than air are flying, as Isaiah said, "like a cloud and as doves to their windows."

When they see and appreciate all this, they can see how logical is the principle maintained by the Latter-day Saints as a part of revealed religion, of the natural and rational law of the Gospel, that faith is the great first principle of revealed truth. No wonder, my brethren and sisters, that the Prophet Joseph Smith, under the inspiration of Almighty God, said that "faith is the foundation of all revealed religion." You will remember, perhaps, that some of the leading churches contend still that faith follows repentance, and that repentance is the first awakening of religious thought or belief. We had this contention not long since with a doctor of divinity, who was speaking to the people of San Diego about us and the tenets of Mormonism. So some of these men, who seem to know all about us, have not learned this one principle yet, that faith is the foundation truth of all intelligent thought and action, and that repentance comes as a natural se-

quence to it, and is true development and true education. All men have made mistakes, and all successful men have repented and turned from them; they have turned to a better theory, to a better plan. The housewife exercises faith in her household duties; for instance: in making bread, she knows that the proper ingredients will produce the proper and desired result; and if she makes a mistake in it, she repents of it, and then she sees that her bread is more carefully and more perfectly prepared. So that faith, you see, is used in the smallest as well as in the greatest things in life. If a banker, or a railroad magnate, makes a mistake, he repents of it, and sees that it does not occur again. So we might go on, and show that repentance is necessary in the development, and intelligent action, and operation of all things, and is the handmaid of faith, going hand in hand with it.

It is most gratifying to know that we have this divine type of a message, this eternal character of a Gospel to preach. We have no apologies to make for it; we preach the Gospel of Jesus Christ, His message which, if men will receive it in their hearts, they shall be thereby prepared for the advent of the Son of Man when He comes to earth to reign as King of kings and Lord of lords.

May the Father grant that this time shall not be far away, but that we shall do well our part, that the coming of the Son of Man may be hastened, and the time soon arrive when men shall study war no more, that every man shall render that which is just and true to all his fellows, come into God's peace, and be able to say, as did our Prophet and Seer, the martyred President of our

Church, "My conscience is void of offense towards God and all men." In possession of this peace we shall be "as calm as a summer's morning." May God bless you, my brethren and sisters, and give us of His Spirit, to know, to feel, and to live these Gospel truths, is my prayer, in the name of Jesus. Amen.

The choir sang the anthem, "Our God Shall be Glorified."

Benediction was pronounced by Elder Andrew G. Bowman.

OUTDOOR MEETING.

To gratify the multitude unable to find sitting or standing room in the Tabernacle, or Assembly Hall, an outdoor meeting was held, at 2 p. m., in front of the Bureau of Information building. Elder Benjamin Goddard presided. Oscar Kirkman conducted the singing, and William C. Clive played violin accompaniments.

The congregation sang the hymn, "High on the Mountain Top."

Prayer was offered by Elder George Shorten.

Prof. Wm. C. Clive rendered a violin solo.

ELDER BENJAMIN GODDARD.

We are glad to meet you, my brothers, sisters, and friends, in this gathering, realizing that you are unable to obtain entrance to the Tabernacle or the Assembly Hall, and that you are so desirous of learning something with regard to the work in which we are all interested, that you are willing to come to this open

air gathering and remain standing, until the close.

In the official position I now occupy upon this block, every day in the year, I am asked questions with regard to Mormonism. The words of the prophets have been literally fulfilled, as indicated in the hymn that you have just sung:

"High on the mountain top

A banner is unfurled;

Ye nations now look up,

It waves to all the world.

In Deseret's sweet peaceful land—

On Zion's mount behold it stand!"

I think sometimes we ought to read the words of our hymns as well as sing them, and understand how forcible they are with regard to the Latter-day work. At times we give too much attention to the music and too little to the spirit of the song, and I am therefore going to read, perhaps as an inspiration unto those who may follow, the next few lines.

"For God remembers still

His promise made of old,

That He on Zion's hill

Truth's standard would unfold;

Her light should there attract the gaze

Of all the world in latter days.

"His house shall there be rear'd,

His glory to display;

And people shall be heard

In distant lands to say,

We'll now go up and serve the Lord,

Obey His truth, and learn His word."

The truth of the words that I read can be testified to by many who now stand before me. Many of you have come from foreign lands. Your presence here indicates the fulfillment of this prophecy; and, as I stated before, upon this block, within the vicinity in which you are now standing, thousands

of people come from every nation, kindred, tongue, and people, to learn what Mormonism means. To the strangers that come amongst us, we declare that Mormonism means the salvation of the human family. Mormonism has a message to the world, that message having been introduced by the direct ministration of the Father and the Son, repeated through the ministrations of the Angel Moroni, (whose figure is upon the summit of our Temple), who revealed the sacred record, the Book of Mormon, from which we teach, together with the Bible, the word of God. And, further, we declare that Mormonism is the revealed truth of the Almighty, given through a prophet in the latter days, that prophet having been ministered unto by resurrected beings: John the Baptist having come unto him and clothed him with the power of the Aaronic Priesthood; and Peter, James, and John having appeared unto him and given unto him the authority of the Melchisedek Priesthood; and these revelations of God, (the Doctrine and Covenants) we present unto the world as another sacred volume, which we commend as worthy of consideration. We therefore have before us today, the word of God contained in the Bible (for "we believe the Bible to be the word of God"), and the Book of Mormon, which we believe also to be the word of God; ancient scriptures treating of God's dealings with His people upon the Eastern continent, and also upon the Western continent; and we declare that we have now the living oracles amongst us; and revelations given through the Prophet Joseph Smith, equally binding, equally sacred, equally divine. We commend unto the world these sa-

cred volumes. I trust that the brethren will have your attention, and that God will bless us in this open air gathering equally with those who have been privileged to meet in the Tabernacle and the Assembly Hall; and may the Spirit of the Lord fill your hearts, and interpret unto you every truth that is uttered, I ask in the name of Jesus. Amen.

ELDER SAMUEL O. BENNION.

(President of Central States Mission).

My brothers and sisters and friends, I can say that I am pleased to have this opportunity of addressing you a short time this afternoon, and I trust that while I occupy this position, I may be aided by the Spirit of the Lord, and that you will assist me by your faith and prayers. I am pleased to see so many people out here to this open air meeting. I have never had the privilege of attending an open air meeting in this city before, although I understand such meetings have been held during several conferences. It is an indication of the growth and development of the Church of Jesus Christ of Latter-day Saints, which has been going steadily on ever since the appearance of God the eternal Father and His Son Jesus Christ to the boy prophet some eighty odd years ago.

The Latter-day Saints have been taking great interest in the salvation of the souls of men, having received the testimony that Joseph the prophet received through the visitation of the Father and the Son. And it has come unto you and unto me with such force that we have rejoiced at the privilege of preaching it unto the children of men, both

at home and abroad. It has become a knowledge with us, and we know absolutely that God lives, that Mormonism is true, that Joseph Smith was a prophet of God, and that He has His authority upon the earth in this day in which we live, and that the Gospel of Jesus Christ is in full force and effect for my benefit and for yours. By the principles which God, the eternal Father, has established, you and I may gain an exaltation in His kingdom, where He and His Son dwell. We know it so well that it has become a part of our lives.

I was very much impressed this morning with the remarks of President Joseph F. Smith, a prophet of the living God, who declared unto Israel today that the work of God in the world is here to stay; that there are men who have the authority to preach it upon the face of the earth, and that there is nothing that can stop the Almighty from revealing His principles unto the children of men.

Christ, the Lord, while He was upon the earth, said, "My doctrine is not mine, but His that sent me." This doctrine, the doctrine which we call "Mormonism," does not belong to the people: it is God's law. He has established it upon the earth. It is His system by which you and I may gain an exaltation in His kingdom, using the agency that God gave us when He created us and sent us forth in the world, that we might use this agency to receive or to reject, to acknowledge, or not to acknowledge, his goodness in all things.

To me it is the greatest thing that could come into my life to know that the Gospel is in full force and effect here upon the earth, and that a man does not have to spend his

time and his life and accomplish nothing; that he will not have to go back into the eternities bankrupt, but that he can go back there into a house filled with treasures, where nothing can take them from him, and where the experience that he has earned in this life will be of assistance to him in the life to come. When we think of the millions of people that have passed from the earth, that have not had a knowledge of the Gospel we recognize that there is plenty for the missionaries to do after they leave this stage of probation. The Gospel has to be preached unto every creature. Joseph the prophet gave us to understand that no man could be saved in ignorance, and whether in life or in death, this system, this law, these ordinances of the Gospel, will have to be given unto the children of men. Christ opened the way, liberated the captives that lived in the days of Noah. Peter testified that this was the case, that the Gospel was preached to the dead that they might "live according to God in the spirit, but be judged according to man in the flesh;" for a man must obey the principles and doctrines of Christ. He has given us to understand that "every knee shall bow, and every tongue confess that Jesus is the Christ."

While the Savior was upon the earth, He said to His apostles, "Go ye into all the world, and preach the Gospel unto every creature: he that believeth and is baptized shall be saved, but he that believeth not shall be damned; and these signs shall follow them that believe: in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them. They shall lay hands

on the sick, and they shall recover." These are the words of Jesus Christ, who opened up the Gospel dispensation in His days, and brought light into the world. And who has the right to change an ordinance of the Gospel? What man under the sun has the right to say that the signs shall not follow the true believer when Christ plainly said that they would? I want to say unto you that no man has a right to change it, and that the principle upon which the Lord said that He would build His Church when He was talking to Peter—that of revelation—is in full force and effect here upon the earth. We have men who are appointed and chosen by God to represent Him here in the earth; and this knowledge can come unto you and to me, and unto every individual under the son; for He that said "My doctrine is not mine, but His that sent me" also said, "If any man will do His will, he shall know of the doctrine." If any man will put Him to the test; if any man will search the scriptures, as Christ, the Lord, said for him to do, he may know absolutely that this is the work of the Lord; that the angel which John the Revelator saw, has flown again through the midst of the heavens, and that the Gospel is here.

I am thankful that I have had the privilege of going into the world and declaring unto the children of men that I know this to be the truth, for I want to tell you, brothers and sisters, that there are millions upon millions of people in the world today that are honest in their hearts, that have been led astray by the cunning craftiness of men. They do not know what the Lord requires of them; and when you look into their faces, and know, as surely as

you stand there, that they are honorable men and women, it gives you joy and satisfaction, and it is a privilege to open the way for them. It is not our doctrine, it is not our Gospel, but it is the word of the Lord unto His children on the earth, that they should obey His commandments; that they should go down into the waters of baptism; that they should obey His laws, just as He said they should be obeyed; and no one has the right to change them.

The result of all this missionary work is that thousands of people every year are going down into the waters of baptism, having listened to some humble Elder as he stood perhaps upon the streets of some city, without purse or scrip, a stranger in a strange land, with the Lord inspiring him, testifying, preaching the Gospel of the risen Redeemer. Hundreds of people have heard these Mormon Elders speak. As I look upon this congregation this afternoon, I see faces that I know, faces of men who have borne the testimony which they have received unto the children of men in foreign lands. Many have been brought to a knowledge of the truth, and to the world, the strange thing about it is this: that just as soon as a member of a family embraces Mormonism, he or she wants their whole family to accept it. Every convert becomes a missionary in the world, because they know positively that there is salvation for them in the doctrines taught by the Latter-day Saints. They know this, and they cannot deny it, and if a wife first embraces it—for quite frequently a wife joins the Church before the husband does,—she never rests until she has converted her husband. Then she starts with her

family: she starts with her mother, or with some of her friends, or invites the Elders to help her, never relenting until she has accomplished her purpose.

The work of the Lord is growing. The work is not like it was in the early history of the Church. In every county, or at least in every state of the Union, and especially in the Central States Mission, we have bodies of Latter-day Saints organized into branches, building up the Church of Christ; and people around them are becoming acquainted with the principles of the Gospel that have been sent out from the tops of these mountains by those who have faith in God.

I want to say to the young men in Israel: take care of your means, that you may have the privilege of going into the world and preaching the Gospel; that you may not be curtailed for lack of funds: that you may go there and bear unto the children of men your testimony, and show them by scripture and by example that you know absolutely that this is the work of the Lord. I think that no apostate can ever say that he knew that he was wrong. Apostates say they know absolutely that the Gospel is right, that it is the Church that has gone astray. A man who had apostatized told me upon one occasion that he had joined other churches, a good many of them, but he never saw a peaceful day. His mind was never in a situation of contentment until he had got back into the Church again. He never could deny what he had received. The Gospel is so simple, and so plain that we cannot help but understand it.

This privilege of coming up here to attend the conferences is an inspiration to the Latter-day Saints.

It helps you and me in our faith; it strengthens us. I wish to repeat again that I enjoyed the remarks made by the President of our Church this morning, and I wish that the Latter-day Saints would read them, and that they would give them to their friends, and that our newspapers would print them just as he spoke them, that they might go out into the world, for they were the words of the Lord unto this people. That is the way He speaks—by His servants, the prophets.

My brothers and sisters, I do not care to speak longer to you this afternoon, except that I wish to say, in conclusion, that your sons and your daughters in the mission field, so far as I am able to find out in the Central States Mission—and I am traveling nearly all the time—are enjoying themselves and their work, and are meeting the people upon the street corners, in their work-shops, and in their homes.

We have four Elders, in one of the cities, who are meeting with the men who work in one of the great railway company's workshops. Every day, at twenty minutes past twelve, they preach to those men—something like three hundred of them—until one o'clock. They are making friends everywhere.

Write unto your sons and unto your daughters words of encouragement. Preach the Gospel unto them when you write them letters, and do not write them anything that will disturb their minds. There is no question but that we pray for the Elders of Israel, thousands of us every night; but not only in your prayers, but when you write them letters, fill them with inspiration, that the Elders may become strengthened, and that there may be nothing in a letter that will detract

from an Elder's labors. I ask the Lord to bless all Israel, in the name of Jesus, Amen.

ELDER JOHN L. HERRICK.

(President of Northwestern States Mission).

I read from Section 68 of the Doctrine and Covenants, "And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God, and of baptism, and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized."

One of the keynotes given to the great audience assembled in the Tabernacle this morning, by President Smith, was that the parents of children throughout the Church should give heed to them, should give more attention to their sons and daughters, and should see to it that they are guarded and directed aright. In the mission field we meet with so many classes of people, that the questions are involuntarily forced upon us time and time again: "What is our duty to those who are in the world?" and, "Who are we to consider our neighbor?"

It seems to me that this revelation which was given in our day for the guidance and direction of this **people** meant that our children should not be properly trained simply for our own good or for our **immediate neighbor's** good; but that they might be examples abroad

wherever they went in whatever city or county, or state or nation. And so I say to you, my brothers and sisters, that this question of our neighbor is a very serious one for us to consider, because this work is broad. It comprehends all truth. We cannot afford to be narrow and contracted in our views, for our work and our duty extends to every one in the world who is in need of light, and who is seeking the truth pertaining to the salvation of the human family.

Christ told His followers upon one occasion, that at the last day it would be said to certain people, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me. * * * " And the people would wonder at this because they could not remember any particular time they had given Him such entertainment; and so they would say to Him, "When saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? when saw we Thee a stranger, and took Thee in? or naked, and clothed Thee?" And He would say, "Inasmuch as ye have done it unto the least of these, My brethren, ye have done it unto Me."

That is the spirit of this work. It means that it must go to all the world, to every man, woman, and child; that everyone must have a chance to hear this great plan of salvation. So our duty is not to our individual neighbor, to him that lives next door to us, but we are held responsible if our children go into another city, and come in contact with other people, and do not

set them proper examples. I think we shall be held accountable, just as this scripture says, if we do not provide them the means and the ways, and do not set them proper examples. Condemnation will come upon us if we fail in this matter.

[Quoting again from the Doctrine and Covenants:] "Now, I the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; and they also seek not earnestly the riches of eternity, but their eyes are full of greediness."

So, if our young men, and our young women go to the neighboring towns, to the neighboring county, or state, or wherever they go, and carry not this spirit, this inspiration of the Gospel with them, condemnation will rest upon us, their parents.

A few months ago, I read of a sad event which happened in this city, which very much impressed me at the time. I do not think I shall forget it. A man who was very popular here, both in a business and a political way a few years ago, was led into temptation, and he became a defaulter in the bank with which he was connected. He was sentenced to a term of imprisonment, and had served quite a number of years of his time, but had a longer time to serve, when an outbreak occurred in the penitentiary. It seemed that a general jail outbreak was planned, and that the execution of it would have been carried out had it not been for the prompt action of this man. He took it into his head to hide the keys from the jailbreakers and did so. Then he hid himself; but it was soon discovered that he was the

man that had frustrated the plan of the desperadoes. So when the matter was brought before the Board of Pardons of this state, it was thought well to release him, to give him his freedom, because he had earned it.

This man began here, among the people who knew of his disgrace, among those who knew that he had defaulted from his bank, among those who knew that he had worn the prison garb, to start out among neighbors and friends, to make over his life, to live it anew. A great number of difficulties and trials and tribulations came in his way, and he was about to give up, and yet he thought, "I want to succeed here, and show these people that I am a man." So he kept on in this line of thought and action. But one day, as he was passing along the street, and as he turned a corner, two men who stood there were heard to remark, one of them to the other, "There goes an ex-convict: there goes——;" he said it loud enough for the unfortunate man to hear, and he was crushed beyond endurance. He had borne many indignities that had been heaped upon him by those who were opposite to him in business; but this was the final blow. On the way to his office he purchased a revolver; as he entered he said, "If anyone calls for me, say that I am not in." Then he stepped into another room, and in a moment the report of a gun was heard. The poor fellow had blown out his brains. He left a letter to his intimate friends, in which he said, "My competitors would not let me live. They were jealous of me because I was trying to make a name for myself and live down my shame. They would not let me live."

I say to you, my friends that that man's death is chargeable to some individual in this world. I believe also that we are chargeable, we are accountable, for what we do and say, no matter who is our neighbor. Everyone who is in trouble, who is in distress, who needs our help, is our neighbor; not our own family, not only those whom we mingle with from day to day, but every man and woman who is in distress in this world.

The words of one of the poets come to my mind in this connection, and I will try and repeat a few stanzas to you.

"Some there are who seek 'twixt covers

For their knowledge of mankind.
In whatever each discovers

May he satisfaction find;
But for me no book is needed,
As I ponder day by day
On the humor and the pathos
In the flats across the way.

"Mornings, as the children sally,
And a goodly score appear,
Forth to school or mimic warfare,
Boyhood's fancies reappear.
Life is short, and time is fleeting,
I repeat, as day by day,
Children change to youths and maid-
ens

In the flats across the way.

"From a window just above me
Oft there leans a maiden fair,
Playing with her favored canine,
Tall is she, with golden hair.
I'll admit my heart, distracted,
Grows with envy day by day,
As she clasps that brindled bull pup,
In the flats across the way.

"Just across the nice young couple
Have been sent a son and heir,
But the way they treat that baby
Sets on end my every hair.
My conviction, though unpleasant,
Grows more certain day by day
That they'll kill that "kid" with kind-
ness

In the flats across the way.

"By a window sits a grandsire,
 Hopeless paralytic he,
 There awaiting death to free him,
 Yet he smiles right cheerfully.
 To give thanks for present blessings
 Is the lesson day by day
 Taught me by that helpless cripple,
 In the flats across the way.

"All unbidden, most disturbing,
 Once a thought there came to me,
 For it straight imposed upon me
 Great responsibility;
 For this thought, and 'tis a true one,
 Guides my action day by day,
 To those opposite I'm living,
 In the flats across the way."

And so I say to you, my brothers and sisters, we are living to those who are looking upon our acts every day, every hour, and every minute of our lives, and we should be cautious in every act, thought, and deed, no matter where we are. God grant that His blessing may be with you, that He may lead you aright in the paths of truth and righteousness, is my humble desire, in the name of Jesus, Amen.

The hymn, "I know that my Redeemer lives," was rendered as a solo, by Elder Oscar Kirkham.

ELDER CHARLES H. HART.

We are informed by the poet that "the groves were God's first temples." We are enjoying the privilege of standing under the shade of trees upon this historic square this afternoon, and listening to the music and the instructions of the Elders.

My mind was impressed this morning with that part of the remarks of President Smith concerning the responsibility we are under of saving souls. At the A. Y. P. Exposition at Seattle, in the Alas-

kan building there is a glass cage, surrounded by very strong iron bars. There is a treasure within that glass house that attracts the attention of passers-by at all hours of the day. They stand about the glass cage, longingly looking in upon the golden treasure, the gold bricks, and the gold nuggets within; but if all of those golden treasures were multiplied a thousand times, they would not equal the value of a human soul.

In visiting Arizona a few months ago, I was told the story of the search for the body of a man who was supposed to have been drowned in the Little Colorado River. His friends and neighbors turned out and searched day by day in those turbid waters to recover the remains, but without success up to the time of my visit. Just before that I was in Summit County, and heard narrated the search for a poor old lady, who, in her declining years, had wandered off in the snows of winter, and the search was going on for her body, for it was believed that shortly after she had been out in the snow and the cold she had perished. The search went on day after day in a systematic manner. Horsemen rode a few rods apart so that they might know that every rod had been carefully searched. And so the hunt went on from day to day; not in the hope of saving a human soul, but simply to administer to the comfort of loved ones in recovering the body. A year or two ago a half dozen of my friends and associates went into a steam launch upon the Bear River, and as they were gliding swiftly, at the twilight of a summer's day, suddenly the boat struck a submerged pile, and they were precipitated into the water, and two of them, the best swimmers, never reached the shore

alive. In Logan the stores were closed; men in all vocations went from that town, from Smithfield, from Newton, Clarkston—went in large numbers, and dragged the river. Expert divers were summoned from a distance of a hundred miles to dive in the water to recover the bodies. Every known means of dragging the stream was put into effect. When darkness prevented the search to advantage, men rolled themselves in their blankets near the stream, in order to be at hand when daylight should come; and so the search went on day after day. I remember after the lapse of a day or two, the bishop of Wellsville telephoned to me to know if the bodies had been found, and he concluded by saying, "Wellsville stands ready to send one hundred men, if necessary, to participate in the search." Not for the purpose, I say, of saving a human soul, or even of saving life, because life, of course, was long since extinct; but for the purpose, merely, of recovering the tenaments of clay, to minister to the sentiment of their friends in giving them a Christian burial, instead of having the bodies remain in a watery grave. If we will make that sort of an effort, my friends, in order to recover mere bodies, mere tenaments of clay, what should we do when a human life, or a human soul is in peril? What price can we place upon a human soul? The Psalmist has given us some words bearing on that question. "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give God a ransom for him."

The Savior has also given us some idea of the value of a soul when He says, "For what shall it

profit a man if he shall gain the whole world and lose his own soul?"

I once saw a young man shortly after a drowning, in which he had endeavored to save those who had perished, and, as the tears streamed down his cheeks, the thought that was uppermost in his mind was whether he had done the very best he could to save his drowning companions. It was true that nothing had been left undone by him, but in his anxiety as to whether he had fulfilled his full duty that thought was uppermost in his mind. As I understand it, there is a responsibility upon each one of us in reference to the welfare of his fellow man. Ezekiel, in the third chapter, discusses the question in this way:

"Son of man, I have made thee a watchman unto the House of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, 'Thou shalt surely die; and thou givest him not warning nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul."

So that here is a duty, not only to warn those who are in sin, but also to warn the righteous who may wander into sin, for we know full

well that though a man today may be justified through the grace of Jesus Christ, his salvation is not sure, and he may fall from grace. Although he may be classified as a righteous man, still he may fall. And there may be a responsibility upon someone within warning distance of him for not warning him of some false step that he has taken, some by and forbidden path that he has entered upon.

It is the sense of this responsibility that enables these missionaries, these with whom I have the honor of speaking this afternoon, to remain abroad, as they do, for so many long years, gratuitously giving the best years of their lives in order to warn others. Brother Ellsworth who shall follow me, has been out, I suppose, some eight or ten years now. Brother Bennion has been in the missionary field for a number of years and Brother Herrick is just entering upon what will probably be a long missionary career for him. They do it gratuitously, and for the love they have for their fellow-men, to discharge this responsibility; for they know that a soul is precious in the sight of God; that Mormonism is the science and art of life, and that it will have a saving effect upon those who will give heed to its teachings, just in proportion as they understand that great system of truth, and will put it into practice and into effect in their lives.

It is on account of a realization of the sense of the importance of saving souls that there is such joy at the return of the prodigal. I confess that I do not like to hear the story of the prodigal son presented with a view of impressing, perhaps, a license to sow wild oats, or anything of that sort, but I like to hear

it presented for the forgiveness manifested by the father in taking back to him his wayward son.

I was impressed the other day with the thought of an aged sister who was about to make her will. She had forgotten at first that there was an additional consideration due one of her children, the wayward son. She said, "You know he and his father had some friction, and he wandered away from home, and it is my desire, if I can, to make up to him, in a small way, by showing a greater interest in him than in the other children."

It was a realization of this principle of saving souls that gave joy to the shepherd in the parable of the lost sheep, in leaving the ninety and nine that were safe, and going after the one lost sheep, and in bringing it safely within the fold. I feel that the words of President Smith this morning were timely, and of great importance to us all, of doing all we can for the salvation, first of those of our own household, and then of all mankind.

May the Lord bless us, and enable us to put into practice these principles of warning and saving others, doing our full duty to them, that we may not stand under condemnation, neither as to our children, nor as to our Father's children in general. May the Lord bless us and help us to endure true and faithful to the end, I ask in the name of Jesus. Amen.

ELDER GERMAN E. ELLSWORTH

(President of Northern States Mission).

I rejoice in meeting you. I know you have gathered here, each and every one of you, to receive light, and to be encouraged in the princi-

ples of the Gospel that you have espoused; and as you have come seeking, so ye shall go away filled.

I enjoyed the spirit of our services this morning, and I have enjoyed the spirit of the service this afternoon. The song that was just rendered by Elder Kirkham ever inspires me. It arouses within me a feeling, a knowledge of God and His works, that is impossible for me to express, for I know that my Redeemer lives. This morning I was thrilled in every fibre of my being while listening to the prophet of the Lord. I was reminded of the song,

"Come, listen to a prophet's voice
And hear the word of God,
And in the way of truth rejoice,
And sing for joy aloud."

How many of us will listen to the voice of the prophet of God and go home singing and rejoicing because of the teachings that he has given us this day concerning our duty to ourselves and our children?

I am proud, my brothers and sisters, to feel that I am representing the Northern States and the missionaries laboring there. I have enjoyed every minute of the time I have been in that part of the world, because of the association I have with so many men and women who love the Lord—men and women who are struggling to keep the commandments of the Lord and magnify His holy name in their walks and conversations among the people. It has been my privilege to labor with about eight hundred Elders and a dozen lady missionaries in that mission. Out of that eight hundred, we have had only one man go astray so far, in the field, as to lose the spirit of his calling. We think this a wonderful record compared with

hundreds of big men of the world, who confess the looseness of their morals both before and after marriage.

We have a most sacred duty to discharge to the children who have been given to us by our Father in heaven. They are an heritage from the Lord, and we have been given the privilege of being their fathers in the flesh. The scriptures say that we correct them and they give us reverence. I wonder if all the Latter-day Saints correct their children and their children give them reverence, so that they are growing up to be worthy sons and worthy daughters of our Father in heaven, able to stand before the world pure and clean and nobly represent His cause. Upon that principle alone we ought to be, and will be, if we can remain true to our covenants, the salt of the earth; for there are no people living upon the earth today who have made more sacred covenants concerning their virtuous actions than have the Latter-day Saints, and none ought to be more clean and pure. I am very proud of the young men who have been sent to the Northern States Mission. They may have neglected their opportunities for education; they may not have revered the name of Deity, as they should; they may have neglected to give honor to their parents, but they have listened to the promptings of the Spirit and given sufficient heed to parents that they are clean and pure before God concerning their morality. And when the Spirit of God fires the souls of such men it is life giving to the people who listen to them, and the heads of thousands are bowed because of the virtue of the young men and women of Zion.

We sing and pray, and thank

God every day of our lives for a prophet to guide us; we thank Him for the Gospel to enlighten our minds, and I think, my brethren and sisters, that we ought to take seriously the warning concerning our children, and concerning our own lives. We ought never to forget with what a pleading voice our President declared that he would sooner bury his children or die himself, and be taken to the cemetery than to have them lose their virtue or lose their testimony, and wander away from the truth that God has given him and enabled him thus far to teach his children.

How many of you, my brothers and sisters, have sought in kindness and in love to so teach your children, and gather them around you so closely that they will not be tempted to go astray. To so teach them that they will love their homes and love their surroundings, and honor their parents in their lives when they go out from the parental roof? It is, indeed, an inspiration to me to see the sons and daughters of President Smith greet him with a kiss as they meet each day and receive in turn his fatherly greeting. How many of us, as parents, have so taught our children or have kept so close to them that the first time they meet us each day they feel like coming up and putting their arms around us and giving us a child's kiss, and we in turn kissing them? I wonder how many of us are so near to our sons that we can sit down by their side as they are budding into manhood and put our arms around them, and warn them against the vices of the world, and teach them, if they have not been taught, to lose every limb of their body, before they lose their virtue. Teach them that it will

bring the deepest sorrow; teach them that it will bring a sting to them forever to lose the greatest gift that God has given us. During the past year, strong, hearty, big business men, have shed tears in confessing to me that they have not formed in early manhood the standard of morality that they understand the Latter-day Saints to have, and they were sorry to say that they deceived their wives. I say to mothers and fathers in Israel, that Joseph F. Smith meant purity and morality and clean living as strongly as anything else in the world; for if we can keep our children pure and clean, they will not go far away from the Gospel of Jesus Christ, as restored to us through the Prophet Joseph.

Should our Elders in the field sin they would never have the heart to face the world, and call them to repentance, because Satan will whisper, "Why are you out here? You ought to go home. You have done wrong. You have violated the sacred covenants that you made. You have no right to call the world to repentance," etc. And so, my brothers and sisters, on this score alone we ought to gather our sons and daughters around us and teach them the great strength of being clean and uncontaminated from the wicked ways of the world.

We, as a rule, guard our daughters, and we are able to rear them so that they are clean and pure before God; but I am afraid we are not as careful with our sons. If they associate with evil companions, perhaps a few years older than themselves; they hear things that are wrong; they receive a wrong conception of the most important things of life, and ere we are aware they may have done many things

they are sorry for. Had their fathers begun teaching these vital truths to their boys of fourteen and fifteen, had they put their arms around them and made companions of them, they could send them out in the world, and in to life so strong they would come back, no matter how long the time, as clean as when they left their mother's arms.

I rejoice in the Gospel of the Lord Jesus Christ. I rejoice in the testimony I have that God lives, and that Jesus Christ is His son and the Savior of the world. I rejoice that the Latter-day Saints believe in God and in His Son, Jesus Christ, and believe that He actually lived, and lives today, and is able to counsel them, and render unto the world His Father's mind and will concerning the walks and conversations of men and women in the earth. It gives me pleasure, beyond my power to express, to have the privilege of laboring with men and women who night and morning kneel down and in humility pray for me as well as for those who are at home, men and women who earnestly desire to be guided and directed to teach and say and do the things that will build up the kingdom of God and magnify His name in the earth.

We, as Latter-day Saints, pray for Joseph F. Smith every day of our lives, and in our hearts we sustain him and uphold him, as our leader and as the man to whom our Father gives ability to proclaim the things we need. He has given us this day instructions concerning our children; and I say it behooves us to go home and find some way to reach our sons and daughters who may be careless, and estranged from us; if there are any such. I venture the assertion that there are fathers

in Israel who have never had their arms around their sons for many days and years, and in consequence there is a barrier between them. We should have the power to break that barrier down that keeps us from loving and counseling and helping our own flesh as we should. We sustain Joseph F. Smith, and we ought to heed his counsel and example and take the first opportunity to bring about conditions that there may be love between father and son such as should exist.

We ought to sustain each other with our faith and prayers; and by our daily actions we ought to sustain each other in business. We ought to look after each other's interests, that we shall not be crowded out of our place. We ought first to remember our brother, that he in return may remember us, and by so doing grow strong together. We are told to love our enemies, and I believe the Latter-day Saints, of all the people of the world, have loved their enemies, have builded them up when they have come in among us in such a way that they are stronger and more prosperous than ourselves.

We have something like two hundred students in Chicago, studying medicine, dentistry, mining, law, architecture, and other things. When they come back here, if they were known as John or Bill or Dick, they still are frequently dubbed John or Bill or Dick. They may have taken first honors in their college work; they may have stood head and shoulders above some other men, still it makes no difference. But when some common boy from some other state comes here to locate among us, it is "Dr." So and So, it is "Prof." So and So; it is this and that and the other with

never a thought of who they used to be or what their present attitude toward our welfare is. I say, my brothers and sisters, we should give our boys a fair chance, we ought at least to give them an equal opportunity with those we know nothing of. If I were to be operated upon, I should like to have the knife in the hand of a man who knows that my spirit came from God, who has a prayer in his heart that I may recover, and who will do everything in his power, and do it in a better way because my life is more sacred to him than to those who know not what life is, neither know God or keep His commandments.

I know some of the men who came here from other towns and states, I know their lives, and I tell you that it will pay you to stand by Bill and John and Dick when they come home. When these professional men to whom I refer go into other places they seek membership and fellowship with the churches in order to get their patronage but here they join our enemies; they take sides with those who seek to destroy our faith and sacred honor, yet we love and support and build up these very men. I would like our own to have a little more chance after being away for years. We need to love our enemies, but not so much that we turn our own out of house and home and out of the country that our parents and grand-parents have made. I love the students that labor with us as missionaries, students who stand well with their professors and college students worthy of your patronage. Some of the presidents of graduating classes in different colleges have been nothing more than returned Mormon Elders, men who have filled missions, and gone back

to school, and because of their leadership, are honored by their fellowmen; but when they come home, in some instances they find they have not a bit more or not an even chance with those who believe that when we die we are gone forever.

We ought and do pray for the President of the Church; we pray for the Twelve, and we sustain them, and we ought also to pray for every individual member of the Church, and we ought to sustain them too, that they may receive an inheritance in Zion, that through their lives and works and successes, this kingdom may be built up. When we need men in any line, we ought to call men who have the Spirit of God in their bosom, and who would do everything to save our lives or property, or that which is entrusted into their care, and in turn use their substance to the building up of this great cause instead of spending it in trying to undo what God has set us to do.

I rejoice in the Gospel of the Lord Jesus Christ. I rejoice in the achievements of the past, and I hope most earnestly that we shall sustain each other so well that we in the future, as young men and young women, will build well upon the foundations that have been laid by our noble sires. We will never be able to do it if we so love our enemies that we give them preference in our business life and associations and companionship over those who bow the knee with us.

Some colleges of the east so recognize our people that numbers of our students who have come there to enter college have received entrance credit for work done as missionaries. They regard the training of young men who have done missionary work as qualifying them

mentally to go on with college work more than had they been doing labor in other lines.

The Lord bless us, and help us to "listen to a prophet's voice, and hear the words of God," and in the way of truth abide, that we may sing for joy aloud. God bless the mothers and fathers of the missionaries and answer your prayers upon their heads, and in turn answer their prayers upon your heads, that Zion

may grow and prosper until the honest in the earth shall sing praises unto the Master, until all shall know that our Redeemer lives, is my prayer in the name of Jesus Christ.

The congregation sang the hymn, "We thank Thee, O God, for a Prophet."

Benediction was pronounced by Elder Heber C. Jex.

SECOND DAY.

In the Tabernacle, Monday, October 4th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn:

Praise to the man who communed
with Jehovah!

Jesus anointed that "Prophet and
Seer"—

Blessed to open the last dispensation;
Kings shall extol him and nations
revere.

Prayer was offered by Elder Benjamin Goddard.

The choir sang the hymn:

Lo! the mighty God appearing,

From on high Jehovah speaks!

Eastern lands the summons hearing,

O'er the west His thunder breaks.

ELDER RUDGER CLAWSON.

A profitable cyclone.—History and powers of the Priesthood.—Benefits of class instruction in Priesthood duties.

Brethren and sisters, the Lord is very good to us and orders all things well. Last evening He sent a beautiful shower which cooled the air and laid the dust, and today it is bright and beautiful for the holding of our conference and for the movement of the people upon the streets of our city, and, later in the day, for the State Fair which is now open. Speaking of the weather reminds me of a story that is told of a capitalist who went from

the eastern states into one of the western states—Kansas, I think—to look at a large farm, with a view to investment. In speaking with the farmer, he inquired very carefully as to the quality of the soil of the farm; the farmer replied that it was very rich and productive. The capitalist said, "How is the weather here, how is your climate?" "O," he says, "we have a very fine climate here—very fine. I will give you an example: Sometime ago I had two or three hundred chickens that I wanted to put upon the market. Being very busy, I did not know what to do to prepare these chickens and get them to the market. I was very much worried in regard to the matter. About that time a cyclone came along, caught up the chickens, twisted their necks, stripped them of all their feathers, and transported them to the town, ten miles distant, and put them on the market, all ready for sale the next morning." (Laughter).

Now, my brethren and sisters, I don't know where you would go, in all the world, to find a better climate, a climate more beautiful and satisfactory than our own. Of course, we have a few severe blows occasionally—notably in Davis County—but nothing to compare with those nice, convenient, gentle, cyclone zephyrs of Kansas.

I would like to say a few words, this morning, upon the subject of the priesthood, inasmuch as this is a matter that always vitally con-

cerns us. There is a vast difference, brethren and sisters, between priesthood and priestcraft. Priesthood, as I understand it, is the authority of God delegated to men, by which they can build up His Church and kingdom upon the earth. Priestcraft is the assumed authority of God, by which men claim that they are building up the Church and kingdom of God. Now, if this be true, wherever you find the people of God upon the earth, there you will find the priesthood. We are borne out in this claim by the scriptures, also by the revelations of God given to Joseph Smith, which throw a flood of light upon this important question. It is said, in one of the revelations, that the priesthood continueth in the Church of God, in all generations, and is without beginning of days or end of years. It is referred to, in the holy scriptures, as a holy priesthood, a royal priesthood, an unchangeable priesthood, and an everlasting priesthood. You will find in section 84, these very important words recorded. The order of the priesthood was instituted in the days of Adam, and was handed down from father to son, and rightly belongs to the descendants of the chosen seed. Adam ordained Seth, Enos, Canaan, Mahalaleel, Jared, Enoch and Methuselah to the priesthood, and Methuselah ordained Noah. Abraham was ordained to the priesthood by Melchizedek who received it through the lineage of his father, back to and until the time of Noah. Moses received the priesthood under the hand of his father-in-law, Jethro, who received it through a line of prophets back to Esaias, who received it under the hand of God. Esaias lived also in the days of Abraham and was

b'lest of him. Now, we read in the revelation, that Moses sought to sanctify the children of Israel, that they might behold the face of God; but they hardened their hearts and they could not endure His presence, and God swore in His wrath—for His anger was kindled against them—that they should not enter into His rest while in the wilderness, which rest was the fulness of His glory. Moses and the high priesthood was taken out of their midst, and the lesser priesthood was continued among the children of Israel until the time of John the Baptist, who was raised up of God to overthrow the kingdom of the Jews, and to prepare the way of the Lord and make His way straight. John received the Holy Ghost from his mother's womb, and he was baptized and ordained to the priesthood, by an angel, when he was eight days old. Now, brethren and sisters, we also have every reason to believe that the Lord Jesus Christ held the priesthood, for is it not said of Him that He was a great high priest, and does He not say of Himself that He had received all power both in the heavens and upon the earth; and did He not also say to His apostles, "You have not chosen me, but I have chosen you and ordained you." It follows that the Savior would not have ordained His disciples had He not received the power to ordain. We know, and we have learned by revelation, by the word of the Lord, that Joseph Smith received the priesthood under the hands of Peter, James and John. He received it in the year 1829, and in the following year, in September, 1830, this matter is referred to in a revelation given to the Prophet Joseph Smith, in which the

Lord says, beginning with the 12th verse:

"And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry, and of the same things which I revealed unto them."

Also John the Baptist appeared to Joseph Smith the Prophet, in May, 1829, and laying his hands upon his head and the head of Oliver Cowdery, he used these words:

"Upon you, my fellow servants, in the name of the Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness."

Thus, brethren and sisters, it is very easily shown that the priesthood was handed down from Adam to Joseph Smith the Prophet, and from Joseph Smith to us who are assembled here this day. I have only referred to the priesthood in the abstract. When you come into a little closer range, you will find it a most interesting and instructive study. This matter of priesthood is treated, very fully indeed, in section 84 and also in section 107 of the Doctrine and Covenants. We learn that there are two priesthoods; one is called the High Priesthood, the Melchizedek Priesthood, and the other is called the Lesser Priesthood, or the Priesthood of Aaron. In these priesthoods there are various offices and orders. In the High Priesthood we have High Priests, Seventies, El-

ders; and in the Lesser Priesthood, Bishops, Priests, Teachers, and Deacons. The High Priesthood is defined as the power and authority to hold the keys of all the spiritual blessings of the Church, to have the privilege of receiving the mysteries of the Kingdom of Heaven, to have the heavens opened unto them, to commune with the general assembly of the Church of the First Born, and to hold communion with God the Father and Jesus the Mediator of the new covenant. The Lesser Priesthood is defined as the power and authority that holds the keys of the ministering of angels, and of the Gospel of repentance, and baptism for the remission of sins, agreeable to the covenants and commandments. You see what a very important bearing this priesthood has upon the Church and Kingdom of God. If you should separate the priesthood and the power of the priesthood from those who are gathered in this great assembly today, we would be weak indeed. It is said in the revelations that in the ordinances of the priesthood is the power of godliness manifested; and without this, the power of godliness is not manifested; and without the ordinances of the priesthood and the authority thereof, the power of godliness is not manifest; and without this authority no man can see the face of God and live. Again, these very impressive words are recored in section 84 of the Doctrine and Covenants:

"For whoso is faithful unto the obtaining these two priesthoods, of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies;

"They become the sons of Moses and of Aaron and the seed of Abra-

ham, and the church and kingdom, and the elect of God;

"And also all they who receive this Priesthood receiveth me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him;

"And this is according to the oath and covenant which belongeth to the Priesthood.

"Therefore, all those who receive the Priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved;

"But whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world

nor in the world to come."

Now, from this we get some understanding of the character and importance of the priesthood. It is a matter so sacred and concerns us so deeply, brethren and sisters, that it has been thought wise by the general authorities to establish classes in the priesthood, that the brethren of the priesthood may become acquainted with the doctrines of the Gospel and may learn their duty in their quorums. To me this seems beautiful; it seems consistent and right, that thereby they might acquire a love for it, and a spirit of devotion and of loyalty to their quorums; that no man need, necessarily, go outside or away from his quorum to learn his duty, and to become acquainted with the importance of the priesthood. A committee on priesthood quorums was appointed, and this committee prepared outlines of a course of study for the last year, which course was received joyfully by the Church, and has been followed. This course of lessons was studied in the

quorums during the past winter and into the spring. Now, we have some difficulties to meet; there are some obstacles in the way. One of the most serious of them is the fact that most of the classes were compelled, through circumstances, because of their work and conditions that surrounded them, to adjourn during the summer months. Thus they were broken up, and the members have been scattered. Now it will be necessary to gather them together again, and arouse in them a spirit of interest in this work. I look upon said adjournment as very unfortunate. I do not know that it is possible, but if it is possible, it seems to me, that we ought to devise some means by which these classes of the priesthood can pursue their studies, without interruption, through the entire year; if we would be successful in this thing, it must be so, brethren and sisters, I think it must be so.

Now, in conclusion, let me say this: Think what it means to the Church of Jesus Christ of Latter-day Saints, when the fathers in sixty stakes of Zion, and in seven or eight hundred wards of the Church, can say to their boys: Boys, come, let us go to the priesthood meeting. And the father takes his boys, gathers them around him, and they go with the father to the priesthood meeting. How beautiful that is. The father goes into his class to be instructed in the duties of the priesthood, the deacon goes into his class, the teacher into his class, and the priest into his class. They follow their lessons and obtain their instruction, and at the close the father gathers his sons around him, they accompany him home again. Thus they are brought into an intimacy, a closeness of acquaintance

and of friendship and love that has, possibly, never been known in the Church. Think what it means, brethren and sisters, to the Church of Jesus Christ of Latter-day Saints, when an elder in Israel shall have nine years of training in the priesthood before he is permitted and found worthy to receive the high-priesthood. For instance, he has three years training as a deacon, three years training as a teacher, three years training as a priest; then he is ready and, generally I think, would be found worthy, and would have sufficient knowledge, to entitle him to receive the office of an Elder; and even then the good work continues. He gets his training as an Elder, and he will receive his training as a Seventy, and even if he goes beyond and higher up, he will still be instructed and taught his duty in the Church, as a High Priest. Think what it means to the Church of Jesus Christ of Latter-day Saints, brethren and sisters, when a boy in this Church shall receive nine years training in the art of singing—we know what the value of singing is to our boys—think what it will mean when the boy has nine years training in his quorum, besides other opportunities in the Church, to prepare him for missionary work, that when he shall go into the field he is prepared and qualified not only to preach the Gospel of Jesus Christ but to sing it into the hearts of the people. In my humble opinion, we do not begin to comprehend the possibilities of this great movement in the Church, for I regard it as one of the greatest movements that has been inaugurated in recent times. I believe that the Lord Almighty will work wonders with His people, through this study and train-

ing in the priesthood and in the priesthood classes. I hope the presidents of stakes and bishops of wards and all the authorities of Zion will appreciate this great step in advance, this opportunity that is now thrown open for the training of the youth of Zion in a knowledge of eternal things.

May the Lord bless us and help us and strengthen us in every good work, is my prayer, in the name of Jesus Christ, Amen.

ELDER REED SMOOT.

The Saints a blest people.—Saints counseled to keep their children around them.—Happy homes and how to make them.—Dr. Eliot's "new religion."—The nobility of labor.—Should establish home industries.—Duties of husbands.

I am, indeed, thankful to my Heavenly Father for this another privilege of meeting with the Latter-day Saints in general conference. I have enjoyed the testimonies that have been borne, the words of counsel that have been given; and I trust that the same good spirit that has made itself manifest in the remarks and testimonies of the brethren who have preceded me, in this conference, may continue with us until the end. I, for one, never get tired of thanking my Heavenly Father that I was born in these valleys of the mountains. The more I visit the different parts of the world, and the oftener I come in contact with the people of the world, I feel in my heart that the Latter-day Saints, every one of them, should thank God every day of their lives, that they are permitted to live here under such favorable circumstances.

We see prosperity on all hands, it is so universal, we take it for granted that it is but natural, and forget that it is God's blessings showered upon us. I tell you, my brethren and sisters, we live in a blessed part of this country. God has blest this inter-mountain country with so many of the material blessings of this world, that there is no place to compare with it. I hope and trust that the brethren and sisters will realize this and that they will be contented and thankful; that they will keep their sons and their daughters around them; that they will cultivate their farms a little better, and by cultivating them better, be able to increase their productiveness, thus enabling them to divide it with their children and prevent them from leaving the state to establish new homes elsewhere. In this way we will have more homes in all of our communities and a better chance of our children having a God-fearing home.

There has been considerable said during this conference, about home industry, the necessity of proper home-life, the improvement of home-surroundings. I wish to emphasize all those good instructions, and I want also to call the attention of the people here to the fact that there are many successful homes that, perhaps, would not be looked upon as successful homes by many who do not know what constitutes a home of that character. Every home in Zion should be a home of order, a home of contentment, a home of hospitality, and a home of godliness; for it is said: "The beauty of a home is order; the blessing of a home is contentment; the glory of a home is hospitality; the crown of a home is godliness." My brethren and sisters, I wonder

if our homes are such. I wonder if we, as heads of homes, have built upon these truths and taught our children the same. What greater truth than that the crown of the home is godliness. My brethren and sisters, the fear that I have of Christianity today, in my beloved country, is that the spirit of prayer, of godliness, if you please, is fast vanishing from the homes of the people. In many parts of America the best of people, as they are called, do not even ask God's blessing upon the food that they eat. They never think of praying to God, in private or as families; and it seems to me that this is a menace to Christianity, and reformation is needed in a great majority of homes in this our beloved country.

All manner of isms are arising. There is a feeling, from one end of the country to the other, of throwing off the yoke of what people call Christianity. I care not for the cranks that may arise from time to time, for their lives are short; but it seems to me that when a man like Dr. Charles R. Eliot, of the great Harvard University, comes out and announces as a new doctrine a faith that denies the Divinity of Jesus Christ, that denies that man is made in God's image, that denies the authenticity of all biblical miracles, the efficacy of prayer, the supernatural value of the sacrament, the merit of self-sacrifice, and even denies the immortality of the soul—it strikes me, my brethren and sisters, that there is danger for Christianity among the people. He is a man who has been honored with the greatest of positions, and even, within a short time, offered a position as the American ambassador to one of the greatest countries on this earth. While I

haven't the time, this morning, to analyze these denials of his, I am going to content myself by saying, today, that such teaching has a tendency to bring into the homes of the American people a disregard for Christ and His teachings. When that is accomplished, when the spirit of anti-Christ enters the home, I want to say to the good people here assembled, and to the people of this country, there is a condition in the home that cannot be too strongly condemned, and can only be overcome by the acquisition of a knowledge of Christ and our Heavenly Father.

I hope our homes are homes of order; I hope that our homes are homes of contentment—and when I say “home,” I mean a place where the father, the mother and every child loves one another and fears God. It is not necessarily a mansion. A successful, contented home may be one within only four simple walls; it may be of the humblest proportions and of the poorest construction; but if in that home there is the love of God; if there is love and contentment; if all the family are laboring to one end, I know that it is a home that God is pleased with. Let me impress this fact upon the people here, that the foremost of all things to bring contentment into a home is the faithful practice of prayer. Let the father pray; let the mother pray; let every child pray; let them take their turns, and let the hearthstone be the place where the desires of your hearts are poured out to your Heavenly Father.

I think about the meanest being on this earth is a lazy man. I have met a few men, and I thank the Lord they are few, whom I consider absolutely lazy, so lazy they al-

low their wives to do all the work at home, and earn the living for the family, including the head of the household. I remember, on one occasion, meeting one of these men. I asked him why he didn't get work? I knew he was always looking for it, but hoping and praying that he would not find it. I could see him upon the street all times of day and all seasons of the year, and I asked him how he made a living? “Well,” he said, “my wife is still washing.” I said to him, “If you can't find a job, why on earth don't you go and help the wife wash?” “Why, that is beneath the dignity of a man,” was his answer. I say, God pity such a being—I hardly like to call him a man. I ask the brethren and sisters here today, to begin with each one of your children, when they are young; instil into them a desire to work. I thank God that I have a trade at my fingers' ends; and that it is a great joy to me, for I know I can go and earn my living any time as a woolen goods manufacturer. I want every daughter of mine to learn how to work. I want her, when she is married, to be capable of taking care of a home. I care not whether she has to do it or not; I want her to know how to do it. I was reading, in a magazine last night, an article on Laziness, by Dr. Albert Von Bergmann, of Berlin, who is acknowledged as the one man of the world who has made the greatest study of this question; and this is what he says about laziness:

“No one is born naturally lazy. One born indolent and inactive is already diseased by some other cause than laziness. The chronically lazy boy is at the start as healthy as the average child, but, as he continues to refuse to do his work in school, his

duties at home, his labor in shop and field, a great physical change takes place in him. He physically becomes so that he cannot help being lazy except under powerful, curative treatment.

"The motor muscles and points of his feet soften as do those of the legs and hands. The powers of perception of the brain are dull, and thought becomes sluggish and non-creative. The eye is dulled and only performs about half of the functions it should. The ear misses many sounds, and thus weakens the strength of its possessor. Although slower in its development, there is as much disintegration in a lazy boy's body as in the frame of one attacked with a malignant disease.

"Gradually this physical change passes into the soul, and the beautiful inspirations given by God to all new-born beings change under human influence into criminal instincts. Society receives then the boy beggar, the boy thief, the boy sloth. Nothing is left to do with him but lock him up, or drive him from town to town until death releases him from his uselessness."

I would like to see every father have a desire in his heart to see his boy become proficient in whatever line of work is mapped out for him, or the boy may choose. We talk about home manufactures—why, I gave almost twenty years of my life, to the Woolen Mills at Provo; and I want to say that one of the hardest things that I had to contend with was to get boys and girls, and even men, and women to stay long enough at a job to learn how to do the work well. My brethren and sisters, it seems to me that if the Manufacturers' Association, or the Chambers of Commerce of our state, would like to do a splendid thing for this state, in developing home manufacturers, they would have a committee appointed from their body to go and visit some of the great manufacturing centers, as

well as the smaller ones, of this country, and pick out from among the thousands of different articles manufactured east, those that could be made here, and then secure the formation of companies to make them here. Why, take little New Jersey, a state no larger than one of our counties, I never realized that any one little spot could be so interested in everything that was affected by the tariff. There was scarcely an item in all of the eight hundred paragraphs of the bill, that New Jersey was not interested in—not all large concerns, but little concerns, the manufacturing of little things. I believe that a committee could go east and look up hundreds of these little things, that would not take very much money to manufacture here, and I have no doubt, could be made successfully. Suppose there were only a hundred of them; and suppose that there were only twenty men or boys required in each one of them, there would be two thousand men or boys engaged in useful work. Every industry that can be started here, that will give your boys employment is, as has been said here, a blessing to the whole community.

I hope that the fathers will take an interest in the work at home; I hope they will lighten the burden of mothers just as much as possible. I once heard a man speak in public, and he said that he had not kissed his wife since he was married to her. Brethren and sisters, I thought that a strange remark and a confession of wrong doing. I do not believe in that doctrine or practice. I have never left my home, when my wife was there, from the day that I had a home, up till this very morning, without kissing my wife goodbye. I never left

her at noon-time, in my life, unless I kissed her goodbye. And I wish that every Latter-day Saint would follow this practice—not to kiss my wife, but his own. (Laughter). Start married life and continue it, by making the wife feel that you are interested in her labors and love her. Lift as much of the burden from her tired shoulders as it is possible to do; for you know it is said, "Man's work is from sun to sun; but woman's work is never done." No successful home can be made by the father alone; no successful home can be made by the mother, alone; it takes a united family to make a perfect Latter-day Saint home.

May God give us strength and a determination to make every home in Zion a perfect home and, above all, a prayerful home, a godlike home, an industrious home, a contented home, a hospitable home, and a home of order, I ask, in the name of Jesus Christ. Amen.

ELDER HYRUM M. SMITH.

The triumph of Truth.—Dr. Eliot's "new religion."—Where men can find rest for their souls.—Duties of officers in the Priesthood.—Resignations discountenanced.—Saints should assist the Bishops.—Training of the Young.

For some time prior to our annual and semi-annual conferences, I experience a good deal of anxiety, as I contemplate the probability of my having to address the conference. The Elders of the Church are not in the habit of making set discourses, but rely upon the Lord and His inspiration, and the inspiration they can gather from the people of God, for what they shall say. I always have more or less fear that

I shall be unable to collect my thoughts and put them in an order that shall be profitable and interesting to the Latter-day Saints. As a general thing, however, when a man puts his trust in the Lord, the Lord sustains him. While, as I have said, I have anxiety prior to these conferences because of having to speak at them, I have usually had great cause for thankfulness, when the ordeal is over. The remarks of Brother Clawson and Brother Smoot have given me an opening, however; and I desire to say a few words along similar lines.

I know that this is the work of God, this latter-day work, that is being performed by the people known as the Latter-day Saints. This knowledge has come to me through my own observation, through my own study, as also by the inspiration and impression, upon my heart, of the Holy Ghost. I am satisfied that the work that has been so well started and has made such wonderful progress in the world, will continue until the principles embraced in the Gospel of the Lord Jesus Christ, as understood by the Latter-day Saints, and as revealed to us of the Lord, through His servant Joseph Smith, the Prophet, shall fill the whole earth and be understood and accepted by all the children of God. Such is my hope and my faith, and I have no doubt whatsoever in this regard.

While Brother Smoot was speaking of this new religion—if you may call it a religion—of which Doctor Eliot has assumed the head, I thought to myself that it is not anything new. It is but a crystallization, on the part of Doctor Eliot, of the beliefs of the Christian clergy throughout the whole country. It is what they have been believing and

preaching all along. As a result of this belief and of this preaching, the Christian churches have been almost depleted of their membership; there has at least been a great falling off in attendance at Divine worship; and I think that Doctor Eliot's crystallization of these beliefs into a sort of creed, will accomplish, perhaps, the entire depletion of the churches of the various Christian denominations.

But, my brethren and sisters, Brother Smoot saw danger in this, and perhaps there is danger in it to the Christian churches; but as he was speaking, I asked myself the question, is not the hand of God in it? I believe, in all these movements which take upon themselves the nature of being world-wide, the hand of the Lord is in them. Mankind have been going to these various churches in search of God, their heavenly Father; they have been going for the purpose of receiving solace to their souls; they have desired consolation, instruction, information and guidance; and they have not found it. Hence, multitudes have turned away from these places and have lost interest in the so-called religions extant among modern Christianity. But there is something in man, and it has been demonstrated to be in man from the beginning until now, that cries out for support, for help, for comfort, for consolation, for knowledge of some supreme being. Man is naturally a worshipful creature. He believes in a power greater than his own. He sees all around him the workings of a greater power than that of man, he sees the handiwork of Deity, both in the heavens and in the earth. It is natural for men to be religious and to seek after God. But they have not found Him in the church-

es; hence they have abandoned them, largely. Now comes Doctor Eliot with his crystallization of these ideas referred to by Elder Smoot. Well, it will be popular with some; but do you think that mankind are going to be satisfied with that kind of husk? I don't think so, not for a moment. The Latter-day Saints, have struggled and have worked, since the inception of the Church, to spread a knowledge of the truth among the children of men. We have preached the Gospel; we have proclaimed the restoration of it; we have declared Joseph Smith a prophet; we have preached that God is, as He revealed Himself, a person, and that man was created in His image; that as Christ, the Redeemer, His Being was like unto man, so was He like unto His Father, and His Father like unto Him and to the children of men. We have made wonderful success in convincing many of the truth of these revelations from the Lord. Yet the great majority are still unconvinced. I believe the Lord is now using their ministers and learned men to destroy the faith of the people in these false creeds which have erroneously been called the churches of Christ. Let men go on and do their work; let them persuade mankind that there is no God; that there is no such thing as the immortality of the soul; that there is no revelation; nor prophecy; that there is no such thing as authority—only that authority which men themselves assume. Let them go on and do this until men have lost faith in all these false religions in which they have had faith, heretofore. I see in it the workings of the hand of God, for they will be less satisfied then than before they were undeceived. And they will look elsewhere to satisfy that

which within them cries out for something that they know not of; and where will they look? They will look here and there; they will run to and fro, and, as predicted, they will not find it among the organizations which have been established by men and which have been perpetuated by the authority of man. But they will continue to look, to search and to seek for the truth, and the Lord will influence and guide them, and they will, in time, discover the truth where the truth is, and that is in the Church of Jesus Christ of Latter-day Saints,—the Church of God, founded by the power of God, which enjoys the authority of the Lord, namely, the Priesthood, conferred upon man to act and speak in the stead of God, in behalf of those who seek knowledge and salvation. Here they will find it. I cannot blame President Eliot for reaching the conclusion that hundreds and thousands have reached before him, and that many are reaching today: that there is no such thing as authority in the Christian churches. He has arrived at the truth concerning the Christian churches—because there is no such thing as divine authority in them. Now, if these men who have reached this state will continue to search for the truth, they will discover it in the Church of Jesus Christ of Latter-day-Saints. They will find within it all the pure principles of the Gospel of salvation, they will become familiar with and receive the glorious gifts of the Holy Ghost; they will become acquainted with the true doctrines of the kingdom of God, and will find also all that the soul of man yearns for, and in the end life eternal. They will understand what the Priesthood is and

comprehend the authority thereof, which authority is Divine, and powerful, and which accomplishes the work that authority ought to accomplish among the children of men.

This brings me to the main thing I wanted to speak about this morning, in connection with the remarks of Elder Clawson concerning the Priesthood. He spoke of the Priesthood itself; I desire to make a few remarks with respect to the officers in the Priesthood.

The Church is a wonderful organization. The terms "wonderful," "marvelous" and "remarkable" are the only terms that we can find with which to express our admiration for the organization of the Church in these latter days. While wonderful and marvelous in the perfection of its organization, it is also wonderful in its simplicity. The Church is divided and sub-divided into stakes, and wards, and organizations. Over these divisions and organizations are placed men to preside and to direct the affairs of the same, men who hold the Priesthood that has been restored by the servants of God, under the direction of the Father, as explained by Elder Clawson this morning. Now, the Lord has provided that the Church shall be so divided in organization, in stakes and wards with men called to preside over them, so that this most wonderful and mighty work may be the more easily accomplished. Every man who holds this Priesthood, and is an officer in it, has a duty to perform; and if all men would get a full understanding of their duties and conscientiously perform them, then the labor of carrying on the work of God in the world would be a joy to those engaged in it. If every man had his

work, and did the work, then, it would be easy; but when there are some of these officers who are more or less indifferent, or careless in the performance of their duties, that increases—in just the proportion of the numbers who are thus indifferent—the labors of those who are diligent and faithful. I believe, when a man is ordained to the Priesthood, and called to an office therein, he ought to seek for the spirit of that calling, and the full understanding of what it means to bear the Priesthood, what his duties are; and then, with mighty prayer unto the Lord for assistance, set his hand to labor in that calling and office to the very best of his ability, even unto the end, or as long as the Lord wants him and does not release him therefrom.

The special feature that I desire to bring to the attention of the officers in the Church is this, that in my opinion the freedom with which men who hold office in the Church, resign that office, is altogether out of keeping with the responsibility of their calling, and with the work that the Lord has for them to do, and which He has called them to do, in giving them the office and the authority. This applies more especially to the bishops in the Church. It was not so formerly, as now, that men upon their whim or that whim, would resign their positions. Some feel that they are at liberty to resign and get out from under the responsibility and authority the very moment they find their duties becoming a little irksome or strenuous, or troublesome. I think that disposition and that spirit altogether wrong, brethren. I think it is wrong with respect to presidents of stakes; I think it is wrong with the bishops; I think it is wrong when it

is found among superintendents or presiding officers, in any capacity whatsoever, who have been called and placed in their positions by the inspiration of God through His servants who preside over them. They ought to accept these offices with a determination to remain in them until such time as those who place them there say it is enough. There are times, of course, when changes are necessary and have to be made, when men in office, because of neglect and indifference, prove themselves incompetent to carry on the work of the Lord. But, as a general rule, in such cases the officer never resigns; it is the man who has the ability, and who could do the work if he would, he is the one who may want to resign. If his church duties interfere with some desire, or some business interests, or he finds difficulties arising, that are burdensome; perhaps someone has criticised or found fault with him; why, for these and other unworthy reasons, he resigns his most sacred and holy office in the Church. There are some Bishops who have gone so far as to deliberately remove from one ward to another, or from one stake to another, in order to be relieved of their duties in the Bishopric. That is not the proper spirit that a Bishop ought to have. During this year, sixty-eight re-organizations among the Bishoprics in that many wards of the Church have taken place. There are six hundred and eighty-five wards in the Church. That means that ten per cent of them have had a re-organization in their Bishoprics during this year—altogether too many resignations. I may say that most of these re-organizations have been made necessary because the Bishops had resigned. Very few of them were

brought about or found necessary because of the death of the Bishop. I fear many of these Bishops resigned because they wanted to get out from under the responsibility of the Bishopric. I say, brethren, this is not right; it ought not to be. You never hear—at least I have never heard, and I don't think you have heard—of the presidents in the mission field sending in their resignations, because they find some difficulties in the preaching of the Gospel. The Elders sent abroad rarely resign from their missions before they are released. I think this same loyalty should be found among us who hold general and local offices and authority in the Priesthood, in the stakes and wards of the Church. If a ward is suffering because of its Bishopric, the president of that stake ought to know it; and if it is advisable that a re-organization should be made, then the president should bring that condition to the attention of those whose right and duty it is to make the re-organization. If a president of a stake is incompetent, or cannot perform his duty because of business interests and other inclinations on his part, and he desires to be relieved of his presidency and wants to get out of it, the Twelve will very likely discover it, and when they receive the proper inspiration from the Lord, will make the change. Men in this Church ought not to feel that they are free to resign at their own will the positions that the Lord God of Heaven has called them to occupy, and in which He has for them a work to perform, in the carrying on of this great latter-day work, in this dispensation. The Lord's will rather than man's should be done.

I would like to say, in connection with these remarks, to the people of

the Church, you ought to make the office of the Bishop a pleasant one by giving him your undivided support, as long as he is worthy of it. You ought to withhold your criticisms and not find fault with him when he is doing the best he can. Some wards have boasted of their ability to "kill off" the Bishops. Well, that is wrong on the part of the people. The people should love the Bishop; they should delight to honor him; they should sustain him, pray for him, and magnify him. Much of his strength to bear and to perform his duty depends on how the saints uphold and sustain him. We ought to help these brethren in their positions. And to the brethren I wish to say again, we should not feel that we can lay down these offices in the Priesthood, as some have felt they could. We should feel more, with reference to our offices in the Priesthood as we feel toward the Priesthood itself. You can't find any of the officers of the Church, who still retain a love of the truth and a knowledge thereof, who have a desire to resign from holding the Priesthood itself. O no! We don't want the office of Bishop; we don't want the trouble of being Bishop; we don't want all this labor and responsibility, but we want the Priesthood; we will not yield that; we value that most highly, and we are determined to keep it. If we would feel this way toward the offices in the Priesthood, it would be better for us and better for the Church at large, by far; for every time a ward is re-organized, it is disturbed from center to circumference and the new men have to be trained. We are halted in our progress as a general thing, momentarily at least, when these changes have to be made. I hope

in the future the brethren will not resign except under the most urgent necessity.

Speaking of home industries—brethren and sisters, I believe in home manufacture; and, as suggested by President Smith, yesterday morning, I think that along a certain line of manufacture the Latter-day Saints, every one of them, ought to be most industriously engaged, and that is in the manufacture, out of their children, material for good Bishops and good officers of the Church; giving special care and training to the children who will in time become the officers in the Priesthood and in the Church, that when they grow up they will be polished and finished articles, fully understanding and realizing that when the Lord calls them to positions of responsibility, He wants them until He releases them from their calling. And among our girls, we ought to be manufacturing noble women, true and virtuous, who shall be worthy and devout mothers in Israel, and keepers of these homes that Brother Smoot spoke of. I tell you these boys and girls, born under the new and everlasting covenant, in the Church of Jesus Christ of Latter-day Saints, are the very best and most genuine material that can be found among all human kind; and if we do our duty toward them, if they are properly taught, and if they are industrious in their training, as we ought to be, they will become men and women of whom God Himself shall be proud, and glad to bless and magnify in our own eyes, and in the eyes of all the children of the earth. The Lord help us to be true in all things, that we may be able to carry on this great latter-day work, is my prayer, in the name of Jesus. Amen.

A baritone solo, "Oh shining light Divine," was sung by Brother Melvin Peterson.

The choir and congregation sang the hymn:

O ye mountains high, where the clear
blue sky
Arches over the vales of the free,
Where the pure breezes blow and the
clear streamlets flow,
How I've longed to your bosom to
flee.

Benediction was pronounced by Patriarch Angus M. Cannon.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m.

President Joseph F. Smith called the meeting to order.

The choir and congregation sang the hymn:

Redeemer of Israel, our only delight,
On whom for a blessing we call,
Our shadow by day, and our pillar by
night,
Our King, our Deliv'rer, our all!

Prayer was offered by Elder D. M. McAllister.

The choir sang the anthem, "From afar, gracious Lord, Thou hast gathered Thy flock."

ELDER GEORGE ALBERT SMITH.

Testimonies concerning Christ and the Prophet Joseph Smith—No break in the Priesthood.—Setting our homes in order.—Should strive after the best in life.

I believe there is no one here to-day more grateful than I am for the privilege of being here. It is a

joy to me to look into the faces of my brethren and sisters, whom it has been my privilege to visit in their homes.

I realize that you are here because you believe it is our Father's will that you should be; and you have come for the eternal blessings of our Father, rather than remain at home to seek those things that perish in this life.

I am grateful for the testimony God has given me that this is His work. I know that He lives. I know that Jesus Christ is His Son and the Redeemer of the world. I know that Joseph Smith was the instrument in the hands of our Father, to bring again the Gospel of salvation to the children of men. The Lord has continued His priesthood in the Church, since the days of the Prophet and his presiding authority, until the present time. We are now presided over by a faithful servant of our Heavenly Father, one of His children whom He has chosen to declare unto us His mind and will.

I hope that the words which we have heard, in this conference, will be taken home by each of us. "Have I set my house in order?" This should be the query in every heart. Not, Has my neighbor done so? but, have I done what the Lord has required of me?

Brethren and sisters, we may have given to us, in this life, a few things that will give us satisfaction, temporally; but the things that are eternal, the things that are "worth while," are those eternal things that we reach out for, and prepare ourselves to receive, and lay hold of by the effort that we individually make.

This is God's work; it is the power of God unto salvation, unto every

man and every woman that will receive and obey its precepts; and I bear you witness of it, in the name of Jesus Christ, Amen.

ELDER GEORGE F. RICHARDS.

Unity among all the Presiding Quorums.—Prophecies fulfilled.—Responsibility resting upon the Saints.—Elders laboring under Divine appointment.—Work at home: conversions among the Gentiles.—Duty of the Priesthood Quorums.—Work enough for all.

I have been trying to take stock of myself and of my faith, since coming into this meeting, this afternoon; and I have concluded that the harmony which exists in the testimonies of my brethren, which have been borne during the meetings of this conference, and my own thoughts and feelings, is an evidence to me that my faith is about right. I indorse, with all my heart, the testimonies which have been borne, the instructions which have been given to us during the conference. I uphold and sustain, with all my heart, the President of the Church, as such, and as the Prophet, Seer, and Revelator and mouth-piece of God unto this people; and I thank the Lord for him, for his integrity, for his love of the truth, for his administration of the affairs of the Church of our Master. I uphold and sustain with him his counselors. These as men of God, approved of Him, sustained with willing hearts by the people who know them, and know that their deepest interest is for the welfare and triumph of the work of the Lord. I sustain, with all my heart, the members of the Council of the Twelve. I know these men from association

with them, day after day, in counsel and in our administrations among the people, and I know that they have the love of the work at heart. I know of their unity—for they are united, to a man, in every question that has come before us, pertaining to the welfare of this work and of the people. I sustain them, pray for them, and I know that the Lord is with them and blessing their administrations. I uphold and sustain the Council of the Seventy, and I know that this council is in harmony with the Council of the Twelve and the First Presidency. The Presiding Bishopric and the Patriarch are one with these councils. I believe I can say in truth that all the councils of the holy priesthood, throughout the length and breadth of this Church, uphold and sustain the general authorities, and are one with them in interest and labor for the progress of the work of the Lord.

In witnessing the great concourse of people that we had here in this building yesterday, and upon the grounds surrounding this building—knowing that at the same time there was an overflow meeting being held in the Assembly Hall—my thoughts were directed to a revelation found in the eleventh section of the book of Covenants, where the Lord, speaking to the Prophet in the year 1829, before the organization of the Church, said: "A marvelous work is about to come forth upon the earth." When I think of the conditions at that time—(there was no organization of the Church then, but the Lord told the Prophet clearly what He had in mind to accomplish; Joseph was to be the instrument in His hands, the chief of all instruments, in bring it about)—and then

when I see what has been accomplished, knowing that all these people are but a small representation of the Latter-day Saints, I saw, and was impressed with the fulfillment of that promise unto Joseph. I rejoice in it, and it makes me more satisfied, better assured that all those other promises that have been made by the Lord through His prophets, pertaining to the ultimate triumph of His work in the last days, will be fulfilled.

In connection with these thoughts, I thought of the wonderful responsibility that rests upon us. Numerous as we are, in the sense that I have spoken of, we are but a handful of our Father's children. The Lord, through His prophet John, upon the Isle of Patmos, referred to a time when the everlasting Gospel would be restored by an angel from heaven. It was to be preached to every nation, kindred, tongue and people. We accept the visitation of the angel Moroni, the message which he brought, the Book of Mormon which contains the everlasting Gospel, and the revelations of the Lord to us since, as a fulfillment of that prediction, and we have accepted the great responsibility of preaching this Gospel to every nation, kindred, tongue and people, throughout the world. We have made efforts to this end. I hope that our efforts are accepted of the Lord. I sometimes wonder if we are doing all that He requires of us in this connection. We aim to maintain, at the present time, in the mission-field, from the stakes of Zion, about two thousand missionaries. They are maintained at a cost of time and money to the elders and to the Church, together with other expenses connected with the

mission fields, in the neighborhood of two million dollars per annum, or more closely figuring, \$150,000.-00 per month. When we think of it in this sense, it is indeed a wonderful work that we are doing in the preaching of the Gospel abroad.

Now, there is another point in connection with this responsibility, that I desire to speak of for a few moments; and that we may be impressed with the greatness of this responsibility, I desire to read a few paragraphs from the third chapter of the Book of Ezekiel. The Lord said to Ezekiel:

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

"Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

"Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered, but his blood will I require at thine hand."

This is a responsibility—the Lord placed it upon Ezekiel, as a watchman upon the towers of Israel; and we have been commissioned with like authority and with like responsibility. It extends to the preaching of the Gospel in the nations of the earth; and that same responsibility, if I understand correctly, rests upon those of us who remain at home.

Just a few verses from the eleventh section of the book of Covenantants. The Lord says, in a revelation given in May, 1829:

"A great and marvelous work is about to come forth among the children of men.

"Behold, I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword to the dividing asunder of both joints and marrow; therefore give heed unto my word.

"Behold, the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God;

"Yea, whosoever will thrust in his sickle and reap, the same is called of God".

And reading from the 15th paragraph:

"Behold, I command you, that you need not suppose that you are called to preach until you are called."

We read from the scriptures, with reference to authority, that no man taketh the honor upon himself, but he that is called of God as was Aaron. Aaron was called by the voice of the Lord, through His prophet Moses. This is a principle observed in this Church. One of the articles of our faith reads, "We believe that a man must be called of God by 'prophecy and by the laying on of hands,' by those who are in authority, to preach the Gospel and administer in the ordinances thereof."

There are many men in Zion who have been thus called by the voice of the Lord, through His servants—the way the Lord has appointed, and they have had the hands of the servants of the Lord laid upon them. They have been blest and

set apart for their particular ministry. Take for example the presidencies of the various stakes of Zion, the Bishops, and their counselors in the various wards throughout the Church, and the visiting ward Teachers in the labor which they are called to perform: they have all been called, appointed, ordained, blest and set apart for their particular labors; and this responsibility rests heavily upon them, and many other responsibilities not mentioned.

There are today many of Israel being gathered up, coming up to Zion of their own accord. We find them purchasing homes, farms, and business of our people, from one end, I was going to say, of this state to the other; yes, and in other states where our people are located. We are selling them our inheritances, in many instances; and some of these people have proven to be of the blood of Israel. We have converted many of them, but I fear that we are not doing our full duty in that regard. And it is that point that I have in mind to impress upon all the people gathered here this afternoon—not alone those whom I have mentioned, these officers, but upon all men and women in the Church, for the Lord exempts no one, as I understand the reading of the revelation. He expects us to *find* something to do, if we have not been specially called. I wish now to read a few verses from the 58th section of the Book of Covenants:

“For behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

“Verily I say, men should be anx-

iously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

“For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

“But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.”

The Lord expects us to look around and see what can be done of our own accord, and devote ourselves to such work as we are capable and have opportunity of doing for the salvation of the children of men. Now, one more passage, from the 38th section:

“And again, I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded.

“And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness.”

Of course, “no power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness, and meekness, and love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile.” That is the spirit in which we are to exercise our priesthood and our authority, and discharge this obligation, whether it be abroad, or at home. It does seem to me that we have here the voice of the Lord, all that is necessary in the way of authority to justify and place responsibility upon every man, be he Elder, Priest, Teacher, Deacon, or member, to lift his voice in defense

of truth and of righteousness, seeking opportunity where he can do good, allaying prejudice, bringing to the knowledge of those who are uninformed the revealed word and will of the Lord. There are many of our people who are diligently engaged in this work. When traveling among them, we discover this fact. I would call attention to several instances that have come under my observation, and the observation of my brethren, in their travels, which have been reported to us.

Some few months ago, while I was in the Fremont stake of Zion, visiting one of the wards, the Bishop reported that during the three years of his administration, in connection with his counselors, the ward teachers, and such help as he had in that ward, they had been the means of bringing into the Church twenty adult members. In one of the wards in Davis stake, it is reported that in nine months time, by organized, systematic, diligent effort, the brethren there had been the means of bringing thirteen out of the twenty-two non-Mormons in that ward into the Church, and others are investigating. And they propose to continue their labors. President Lyman recently visited the Bingham stake, and one of the Bishops of a small ward in that stake reported that, during the past three months, six adults had been baptized into the Church. Visiting in the Morgan stake, a few weeks ago, it was reported by a member of the bishopric of one of the wards that during the past three months twenty-one people over ten years of age, ranging from fifteen, to thirty, several of them married—heads of families—had been brought into the Church. So these instances might be multiplied.

The thought occurs to me, brethren and sisters, Bishops and ward teachers: If in these wards, by systematic, faithful, devoted effort, these have been converted and brought into the Church, is it not possible that there are some of the blood of Israel within the limits of your wards, of your districts, who could be brought, also, to see the truth, if you were to do your full duty by them? The quorums of the Priesthood have all the authority necessary. Every presidency of a quorum have been called, appointed, ordained, set apart for their labors—not alone to preach the Gospel in the world but to minister at home and in their quorums. Do the presidencies of High Priests' quorums, or the Presidencies of the Seventies' quorums, or the Elders' quorums require more authority than has been given to them, to enable them to take up the work in their own quorums? I think not; they have all the authority that is necessary; and the responsibility accompanies the authority. Yet, we find no field, anywhere, that might be more fruitful, through the diligent labors of faithful men, than in these quorums of Priesthood. Therein are men who have repented of their sins, who have come forth and embraced the Gospel; but some have slackened in their efforts; have neglected to labor, the spirit of the Gospel seems to be withdrawn from them, they are without the Spirit of the Lord, and are in darkness. We should labor with these men. They may have indulged in habits which are forbidden, and have acquired these habits right under the noses, so to speak, and in the presence of the presidencies of these quorums. I think that these men ought, indeed,

of all men to be watchmen upon the towers in Zion, especially to the quorums of Priesthood over which they preside. They should be so familiar with every member of the quorum, by frequent contact with them, in conversation, interviewing them as to their faith and their faithfulness in the discharge of their duties as quorum members, that those members could not deviate far from the narrow way, the path of duty, without being discovered. And when the discovery is made, in the very incipency of these habits, this labor should be taken up by those who are in the presidency over them, for upon them rests responsibility concerning the life, the faithfulness of their members.

Inasmuch as the Seventies and Elders form the foreign ministry to a very great extent, they ought to be practicing their profession while they are at home, for they have an ample field in the quorums of Priesthood. But, we are told in what I have just read, that the members, as well, have this responsibility. They also should preach, and their preaching should be the warning voice, every man to his neighbor. The requirement of this Gospel, in respect to the preaching of the word, is: "Let every man that is warned, warn his neighbor." There should be no cowards among us. I sometimes think that we neglect our duty as teachers to our fellow men at home, because of cowardice. We are not as bold and courageous as we might be. There may be a cause for this. Perhaps, in some of us the testimony of the truth is not sufficiently grounded into our souls, and, perhaps, our course of life is not what it ought to be, and this condition closes our

mouths; it humiliates and embarrasses us when we undertake the performance of our duties. So we ought to remain as faithful, at least, as we were when we came into the Church. Our lives should be worthy the emulation of all men, and thus bring glory to the name of the Lord and to His work. If we were living thus, the Spirit of the Lord would rest upon us, the spirit of our callings would attend us, and we would be fearless in the discharge of our duties, we would have love in our hearts for our fellowmen, and, if the sense of responsibility would not force us to do our duty, the love we would have burning in our souls for our brethren and our sisters, and those who come among us, would cause us to reach out a helping hand and lead them into the narrow way which leads to safety, to salvation and to eternal life.

But notwithstanding all these reasons why we ought to be active, there is too small a percentage, I believe, of the Latter-day Saints, who have the true, real missionary spirit, even among those who have been out in the world and have spent two or three years, and later, perhaps, duplicated it, in the mission field. They come home, and some even forget what manner of men they ought to be as preachers of righteousness, and lose the spirit of missionary work, a thing to be regretted. Why, their talents, their ability, their memory, everything sharpened by that missionary work, qualifies and equips them to do this most necessary work of individual missionary labor. There is a field broad enough, no one is without excuse, and no man, or woman, need be jealous of the opportunities afforded his or her

neighbor, for he has all the opportunity of doing good that is necessary.

Now, I would like to impress one thought upon your minds, my brethren and sisters who preside in the stakes and in the wards, in the quorums and in the auxiliary associations; that we be chaperones, that we be guardians of the people, that we, indeed, be fathers unto the people, and give unto them that which they most need. Let us cultivate in ourselves this spirit, a desire to teach, to encourage, counsel and advise wherever we have opportunity, wherever we see that it is needful. I promise you, if you engage in this work, it will increase your own faith; it will be an anchor to your souls; it will bring joy and satisfaction to you, and your hope of eternal life will be greatly augmented. Thus engaged, our confidence in the Lord will be increased, and also our assurance that our lives will not be spent in vain, but that we will obtain, in the end, the promised blessing of eternal life. God bless us to this end, I pray, in Jesus' name. Amen.

ELDER ORSON F. WHITNEY.

The President of the Church and the President of the Nation.—God finds and qualifies His servants.—The power of Presidency.—No officer chosen for personal reasons.—An abundance of material for the Lord's work.—President Taft's "sermon."—Christ's doctrine.—A mission of Salvation.

"Our President." I see these words confronting me, in letters of colossal size; and I can think of no better text for the few remarks that I shall make on this occasion.

The motto hung in the eastern end of the Tabernacle was placed there in honor of the President of the United States, who recently paid Utah a visit, and spoke to the assembled citizens from this stand. I desire to refer to him before I complete my discourse; but for the present I wish to speak of our other President, if he will pardon me for being personal in his direction—I mean President Joseph F. Smith, the leader of the Church of Jesus Christ of Latter-day Saints.

While President Smith was speaking, yesterday morning, with such earnestness and power—a greater power than any of his brethren can hope to command and exercise—I was reminded of some conversations that I had not long ago with two of the brethren numbered among the general authorities of the Church. Each one said, in substance, "I would not know where to look to find another man to lead this Church; if I should survey the land from one end to the other, I do not believe I could find as good a man, a man as well qualified for that position, as President Joseph F. Smith." I agreed with my brethren; but I thought then, and the thought has recurred to me now: it is not my business to find the President of the Church of Jesus Christ of Latter-day Saints; that is the Lord's business. I have full confidence that the Lord could find a man to preside over this Church at any time, and that He would qualify him and equip him to the performance of his duty to that degree that the people would feel, as they feel now towards our honored President, that he is the right man for his time and place.

I presume this question arose during the lifetime of the Prophet

Joseph Smith, the first President of the Church. Doubtless many of the Latter-day Saints then asked themselves the question: What would we do if the Prophet were taken away? Where would we find another president, another leader? The Prophet seemed absolutely indispensable to his generation; but when the Lord saw fit to take him, another man arose—up to that time not noted, any more than several of the brethren with whom he was associated. He was a mighty man, and they were mighty men. But when the mantle of Joseph fell upon him, when God had chosen Brigham Young to be His prophet, and the Saints had sustained him with the uplifted hand and with the power of their faith and prayers, as their president, where was the man in all Israel who could compare with President Brigham Young? He had all the natural gifts before he was President that he had after he became President; but it was not his right, not his prerogative to exercise the power of presidency until it had been duly placed upon him, until the people had sustained him in that position and signified, by their uplifted hands, that they proposed to be loyal to him, to uphold him and make him strong. God chose Brigham Young and placed the power of presidency upon him. That was the secret of his might—the secret of his success. This is the Lord's work, and it is the Lord who makes His servants mighty. When President Young drew near to his end, many were asking themselves the question: who will take his place? Where is there another man of his sagacity, his wisdom, his executive ability? Brigham Young had made himself almost indispensable to the

Latter-day Saints, and in the world, among the Gentiles, speculation was rife, and predictions were numerous to the effect that when Brigham Young died Mormonism would be at an end. I remember an utterance of one reverend gentleman who never bore the Latter-day Saints any good will—Dr. T. DeWitt Talmage. In the Brooklyn Tabernacle, just after President Young died, this reverend gentleman called upon the government to strike at Mormonism. "Now is the time," he said, "while they are scattered and confused, while they are without leadership. Now is the time for the government of the United States to strike." On another occasion he said, "Thunder into them the seventh commandment, with shot and shell and cannon of the biggest bore." But the "confusion" that the reverend gentleman imagined, did not exist. There was no confusion. There may have been some question as to who was qualified to take the place of Brigham Young at the head of the Church; but when John Taylor had been sustained as President, when the people had united their prayers in his behalf, and God had clothed him with the power of the presidency, it was perfectly apparent to the Latter-day Saints that another leader had been provided, and that he, from that time, would be the strongest and mightiest man among them.

It was the same when President Taylor died; it was the same when President Woodruff died; and when President Snow passed away, the man for the time and place was found; as he always will be. It is the Lord's business to find him and to qualify him for His work; and the Lord has never failed. This is

my testimony concerning all the leaders, of Israel including our honored and beloved President Joseph F. Smith.

I remember when the Salt Lake Temple was dedicated—Wilford Woodruff was then President of the Church—Wilford Woodruff, that humble man, who did not deem himself fitted, if I am correctly informed, scarcely believed himself worthy to be the President, and shrunk, in native modesty and humility, from presenting himself to his brethren as their leader, and would fain have retired and had some one else hold the reins of power. But, when his brethren united upon him and sustained him, and the people gave their prayers and their votes in his behalf, who could compare with President Wilford Woodruff, the Prophet of God? I saw him arise, day after day, in the dedication services of the Temple. There were gifted men around him—mighty men, strong and capable—but none could approach him in power and majesty. There were times when he towered like a mountain among hills; because God was with him, and it was not the prerogative of any man, while he lived and held the reins of authority, to exercise the same degree of spiritual power.

I do not believe, brethren and sisters, that the Lord ever exalts any man or woman to office for his or her own sake. I do not believe that I am standing where I stand today because of any desire on the part of our Heavenly Father to glorify me, or to glorify my father's family; and I do not believe it of any of these men, my brethren. I do not believe it of President Smith. I do not believe it of the Lord—that He has pets and favorites, and

that He is interested in advancing the private fortunes of any man. He is thinking of His people, of the general good, of the salvation of the world. When He chooses men and women and places His power upon them it is because they can better be used in the places where He puts them, than anywhere else, for the general welfare. The reason President Smith presides over us, and exercises greater power than any other man can hope to exercise, is because the Lord wants him where he is, and can work through him there to better advantage than through any other man at the present time. I believe this is the principle of promotion in the Church of Christ.

I believe there are just as good men down in the ranks as occupy high positions—and some strong men are needed in the ranks. They cannot all be Apostles; they cannot all be High Councilors; they cannot all be Bishops; but they can all be men of God. I have never believed that the all-wise Being who made this earth—and who had made millions of earths like it, and had peopled them, redeemed them, and glorified them—would fail to provide Himself with enough material to carry on His work. I believe there is an abundance of material, in the various quorums of the Priesthood, and scattered through the twelve tribes of Israel—an abundance of material out of which to make Bishops and Stake Presidents and Apostles in the due time of the Lord, according to His will. When an ax-handle breaks, there is a forest of timber from which to select a new one. I do not believe that our Heavenly Father is impoverished; that He has left Himself without men and without

resources to carry out His great and beneficent designs. Therefore, we can be comforted, we can afford to take an optimistic view, and face the future with hope and confidence, knowing that God is at the helm, that the right man is at our head, and that the right man will always be found at the proper time and in the proper place.

I believe, also, that the right man is now at the head of this nation. I felt honored in being one of the congregation that assembled here, a week ago yesterday morning, to hear our other President deliver his so-called sermon to the citizens of Utah—Mormon, Jew, and Gentile. I rejoice that I have lived to see the day when the President of the United States could come here as the guest of the whole people, and speak to the whole people, and be the friend to all the people. I believe President Taft is the right man for the place he occupies, and that he is entitled to our friendship and sympathy. He has more power and more prestige, at this time, than any other man throughout the nation,—and he has a right to have it. There are eighty or ninety millions of people praying for him—such of them as do pray, at least—Democrats as well as Republicans, and all others. They are loyal to the head of the nation; and that loyalty and love and sympathy cannot fail to contribute much toward making him our wisest and strongest man in civic affairs. It ought to be so, and it is so. I rejoice that he is a friend to Utah and to all her people, and that Mormons, Jews, and Gentiles could assemble here on that notable occasion, to honor him and receive instructions at his hands.

Now I wish to read two short

paragraphs of President Taft's so-called sermon, based upon the text which he chose from Proverbs: "A soft answer turneth away wrath, but grievous words stir up anger." In the course of his remarks, the President said:

"My dear friends, this matter of hatred and resentment which accompanies the attributing of bad motives to those who differ with you, is a source of a waste of nervous strength, of time, of worry, without accomplishing one single good thing. I don't know how it has been with you, but it has happened, time and time again, with me, that some man has done something that I didn't like, which I thought had a personal bearing, and that I have said in my heart, 'Times will change, and I will get even with that gentleman.'—O, I don't profess to be free from those feelings at all—but it has frequently happened, I may say generally, that the time did come when I could get even with that man, and when that time came, it seemed to me that I would demean myself and that it would show me no man at all, if I took advantage."

Later on he said:

"So, my friends, what I am urging is less acrimony in public discussion, more charity with respect to each other, as to what moves each man to do what he does do, and not to charge dishonesty and corruption until you have a real reason for doing so. I am the last man to pardon or mitigate wrongs against the public or against the individual. I believe, and I regret to say, that throughout this country the administration of the criminal law, and the prosecution of crime, is a disgrace to our civilization. But it is one thing to prosecute a

criminal when you have the evidence, and it is another thing to ascribe motives to an act of a man, when you have not any evidence and are just living in your imagination in respect to what you say."

I am not going to waste time in any speculations as to how much of this sermon was intended for the Mormons and how much of it for the Gentiles. I think it was intended for me; I think President Taft meant me—I saw him looking at me when he said it. (Laughter); and I saw him looking at you, too; and he meant you, every one of you that was here, and a great many more that were not here. Speaking for myself, brethren and sisters, I want to say that I am in full and hearty sympathy with these noble sentiments uttered by the Chief Magistrate of the Republic. I desire to be charitable to my brethren and sisters and to my fellow-men. I don't want to live in my imagination as to their motives and their acts. I don't want to think my neighbor a worse man than he is; I want to be just to him, and I desire, also, to be merciful. I believe this to be in consonance with the principles that our Savior died to introduce. The mission of Christ would have been a failure if it had not been a mission of love, of forgiveness, of charity to all mankind; and Mormonism, as it is called, is no more nor less than the Gospel of Christ. It teaches us to be charitable to all men. It teaches us to return good for evil—not to retaliate. If we get a man into a corner who has injured us, we cannot afford to condescend to his level, and treat him as he has treated us. We ought to do unto others as we would that they should do unto us. That is Christ's doctrine.

President Taft was but paraphrasing the Savior's teachings upon this point. To love God with all our might, mind, and strength, and to love our neighbor as ourselves—upon these two commandments hang all the law and the prophets; and that man or woman who cannot forgive, who seeks revenge and has no higher conception of duty than to cherish hatred and practice retaliation—has a small soul and needs to have it expanded and enlarged by the Spirit of Christ. We cannot afford to descend to base levels. We are here to save men; we have been chosen and sent into the world for this purpose, and we must show men that we love them—not their wickedness; God does not love the wickedness of the world, but He loves His sons and daughters, and is anxious to save them. He is not trying to damn a single soul. Our mission is a mission of peace, of charity, of forgiveness, and love; and the Gospel that we preach and try to practice is the power of God unto salvation. Amen.

ELDER DAVID O. M'KAY.

The care and training of children.—The blessing of work.—Hugo's admonition to a young man.—Exhortation to officers and members of the Church.—Good work of three Elders.

Yesterday morning when our President suggested to this vast assemblage that they move nearer together in their seats, in order to give brethren and sisters who were standing a little room to sit down, there was a universal movement throughout this tabernacle. It was surprising to those who could look

over the audience, to see how just a little one-sixteenth of an inch, multiplied by probably ten thousand, made room for so many people. There was a universal response to that suggestion. Some were unable to give even the sixteenth of an inch, but they wiggled all the same. (Laughter). I thought, why cannot all Israel respond as readily to his suggestion to guard well their children. We can move ever so little, perhaps; but let us move and do something to improve the environment into which our children are thrown.

"Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." How many times, dear parents, has God visited your homes and given into your charge one of these precious souls? Did you hear, at each visit, the Savior's words: Suffer this little babe to come back to me, and forbid him not; for of such is the kingdom of heaven?

Last evening, about five o'clock, four brethren were riding down Main Street in an automobile. Just as they passed First South Street, they heard a little plaintive cry, "Papa! papa! papa! wait." The father was the chauffeur, and his ready ear recognized his son's voice. He brought the machine instantly to a standstill. As the men looked out they saw coming out of that bustling, jostling crowd of humanity, a little nine-year-old boy, out of breath, panting, crying, because of his effort to overtake the machine, which he had spied going along Main Street, to get to his father. The father said, "Why, where have you been, my son?" "I have been looking for you." "Well did you leave the place where we appointed to meet?" "Yes, I went up to see

where you were." He understood that he was to meet up here, in front of the tabernacle. The father evidently meant to meet the child farther down the street. Through a misunderstanding, however, the son had become separated from his parent, and the little child was thrown into that vast throng, unprotected. He knew his way home; he was safe. If he had missed his father, he would have taken the street car and, probably before the shades of night closed in upon him, he would be safely nestled with father and mother and brothers and sisters in one of the most cheerful homes in this city.

I believe that illustrates the keynote of warning that was sounded to us Sunday morning. Fathers, is there a misunderstanding between you and your sons? Is there one wandering amidst the throngs of life, surrounded with all kinds of temptations, and you expecting to meet him at an appointed place which he does not know? He may not come out from that throng and cry, "Father, father!" and if he should, your ears might be deaf to that call, because of the concentration of your mind upon the affairs of life. So you might speed by him and leave him in the midst of evil, to find his own way home. Take your sons with you along this road of life, that you may have them with you in that eternal home where there is everlasting peace and contentment. When our children are given us, and that admonition "Suffer them to come back to Me" is given, three means of developing them are at hand: The first is *home influence*; the second, *activities—avenues of action, including vocations and avocations*; and third, *social environment*. In all three of

these there must be the predominating element of salvation—I mean, now, physically, intellectually, spiritually. And what is it? Work. Work in the home. Work; legitimate work, in the avenues of life. Work, legitimate work in the social world.

Of work in the home I shall say nothing this afternoon. We have had excellent sermons on home life; and we shall hear more. The importance of home, as a saving influence, not only of children but of communities and of the nation, we fully realize, I believe; and it is well we do, for today some educators in our leading universities are saying that the home, as an institution, is doomed. Put that doctrine with some of the doctrines that we heard this morning educators are preaching, and see if we had better not guard well our children from some of the so-called educational theories of the day. Our homes are homes of salvation. Home is the safeguard of the nation.

I desire to say a word about work as a means, I say, of salvation to the individual. Work! O how often do we read in the scriptures about the blessings that come from *doing*. Eternal life rests upon the knowledge of God and His Son Jesus Christ. Now, note it, "This is life eternal, to know Thee the only true God and Jesus Christ whom Thou hast sent." How do you get that knowledge? In another place He says, "If any man will *do His will*, he shall know of the doctrine, whether it be of God, or whether I speak of myself." There you have the *doing*, the *work*, associated with the knowledge, and knowledge bringing eternal life—

"To know Thee is eternal life." To *do* is to *know*.

In our physical being there is no development, there is no growth, without activity; in the intellectual world there is no advancement without effort, work; and in the spiritual world, in the development of our spirits, there is no growth without effort. There is no salvation without work. I do not mean, now, redemption from death—Christ has done that; He has given us all that we need to get by way of salvation. The doctrine of work does not rob Him of any of His glory. "By grace are ye saved, through faith, and that not of yourselves, it is a gift of God." But aside from that, the individual growth and advancement, the individual knowledge, the advancement in God's truth, depends upon the doing of God's will. Let us teach ourselves that; let us teach our children and give them something to do; let them know the sin of idleness.

Joseph Smith, the prophet, has repeatedly given us the assurance that God will not support the idler, that the idler has no place in this Church. The children should know it—O these young men, some of whom belong to us, who are looking forward to a life of ease, to clean clothes, soft white hands—the result, they think of leisure or of wealth! I say, these young men should be warned of the danger of that kind of life. I have here an admonition from Hugo, given by a supposed reformed criminal to a young man who had just started out on a criminal career. I will read it:

"My boy, you are entering, by sloth, into the most laborious of existences. Ah! You declare yourself an idler;

then prepare yourself for labor. Have you ever seen a formidable machine which is called a flatting-press? You must be on your guard against it, for it is a crafty and ferocious thing, and if it catch you by the skirt of the coat it drags you under it entirely. This machine is indolence. Stop while there is yet time, and save yourself. Otherwise, it is all over with you, and ere long you will be among the cog-wheels. Once caught, hope for nothing more. You will be forced to fatigue yourself, idler, and no rest will be allowed you, for the iron hand of implacable toil has seized you. You refuse to earn your livelihood,—have a calling and accomplish a duty; it bores you to be like the rest: well, you will be different. Labor is the law, and whoever repulses it as a bore must have it as a punishment. You do not wish to be a laborer, and you will be a slave; toil only lets you loose on one side to seize you again on the other; you do not wish to be its friend, and you will be its negro. Ah, you did not care for the honest fatigue of men, and you are about to know the sweat of the damned; while others sing you will groan. You will see other men working in the distance, and they will seem to you to be resting. The laborer, the reaper, the sailor, the blacksmith, will appear to you in the light, like the blessed inmates of a paradise. What a radiance there is in the anvil! What a joy it is to guide the plow, and tie up the sheaf! What a holiday to fly before the wind in a boat! But you, idler, will have to dig and rag, and roll and walk! Pull at your halter, for you are a beast of burden in the service of hell! So your desire is to do nothing? Well, you will not have a week, a day, an hour without feeling crushed. You will not be able to lift anything without agony, and every passing minute will make your muscles crack. What is a feather for others will be a rock for you, and the most simple things will grow scarped. Life will become a monster around you, and coming, going, breathing, will be so many terrible tasks for you.

"What precipices are sloth and pleasure! To do nothing is a melancholy resolution, are you aware of that? To live in indolence on the social substance! to be useless, that is to

say, injurious! This leads straight to the bottom of misery.

"Woe to the man who wishes to be a parasite, for he will be a vermin! Ah! it does not please you to work! Ah! you have only one thought, to drink well, eat well, and sleep well. You will drink water; you will eat black bread; you will sleep on a plank, with fetters riveted to your limbs, and feel their coldness at night in your flesh! You will break these fetters and fly; very good. You will drag yourself on your stomach into the shrubs and eat grass like the beasts of the field, and you will pass years in a dungeon, chained to the wall, groping in the dark for your water jug, biting at frightful black bread which dogs would refuse, and eating beans which maggots have eaten before you. You will be a woodlouse in a cellar. Ah! Ah! take a pity on yourself, wretched boy, still so young, who were at your nurse's breast not twenty years ago, and have doubtless a mother still! I implore you to listen to me. You will want fine black cloth, polished shoes, to scent your head with fragrant oil, to please creatures, and be a pretty fellow; you will have your hair close shaven and wear a red jacket and wooden shoes. You want a ring on your finger, and will wear a collar on your neck, and if you look at a woman you will be beaten. And you will go in there at twenty and come out at fifty years of age. You will go in young, red-cheeked, healthy, with your sparkling eyes, and all your white teeth, and your curly locks, and you will come out again broken, bent, wrinkled, toothless, horrible, and gray-headed! Ah! my poor boy, you are on the wrong road, and indolence is a bad adviser, for robbery is the hardest of labors. Take my advice and do not undertake the laborious task of being an idler. To become a rogue is inconvenient, and it is not nearly so hard to be an honest man. Now go and think over what I have said to you."

In social environment may be included all our Church influences. As I look at the organization, given through the Prophet Joseph Smith to the world in this dispensation;

as I occasionally catch a glimpse of the possibilities of the quorums and organizations in this Church, I feel to exclaim, O Lord, my God, how marvelous are Thy works! "Great is Thy wisdom, marvelous are Thy ways! and the extent of Thy doings none can find out!" The organization of the Church is so perfect that every man, woman and child within the Church can find something to do; and therein depends the advancement of the person's spiritual welfare. He has a chance to work in the Church of Christ, no matter how young a boy or how old a man. Now, think, what that means. You go over, in your minds, the organizations as revealed to us in this dispensation. Go first from the First Presidency, down through the Twelve, the High Priests, the Seventy, Elders, Priests, Teachers, and Deacons. all that line of Priesthood. See that mighty army of men, ready to do—what? Called upon to do what? To work for the Lord. We heard, this afternoon, that not one of those men have been called to the position to honor him, but he has been called into the service of the Lord. What does it mean? It means work; work means knowledge; knowledge means eternal life. O, brethren and sisters, shall we not, as parents, put our boys and girls into that environment? If we do not, are we not unmindful of the call of Christ to suffer the children to come back to Him? Are we negligent as parents, in seeing that our boys as deacons go to these quorum meetings? Are we negligent, as parents, and fail to see that our daughters get to their auxiliary meetings? Think of it. The note has been sounded; are we going to move? Presidents of quorums: The Lord

has said to you, as you will read in the 107th section of the Doctrine and Covenants, that it is your duty to meet with your quorum. If you are the president of a deacon's quorum, you are to meet with twelve deacons, and preside over them, to sit in counsel with them, and to teach them their duties. O, deacons, throughout the world! respond to that call. Do your duty, Bishops, you who hold the presidency of the Aaronic Priesthood; guide the young men in this activity. Are they slothful? Are they inactive? If they are, some of the results of inactivity mentioned before as befalling the idle individual will afflict the quorum in your ward. Mark it, it will not fulfill its place in the councils of the Church, unless it be active as a council, as a quorum. This is true of the Teachers, of the Priests, the Elders, the Seventies, the High Priests, and all.

I remember visiting, recently, the sugar factory, in Sugar City, Idaho. Brother Austin took me through it when every wheel was quiet; the engine was cold; the chimneys stood like specters; the wheels were dry and covered with dust; the sparrows were building their nests in wheels that a few months before hummed with industry. Men had to be hired to keep the dust off the machinery, to make repairs, to keep the factory from going into decay. I thought, that is always the result of inactivity. No sugar was manufactured in that inactivity. There were no laborers employed, except those hired to keep the factory from going into absolute decay. But when the power was turned on, then raw products were changed to useful articles, which are carried into the homes, throughout the world. Sometimes part of the machinery is

shut up, closed down, and only one part—that of refining—used. I sometimes think that in our Church we are using just part of the machinery that God has placed in our hands. So many of these quorums are lying in inactivity; dust is accumulating. Shall we not work and get them into prominence, bring them into operation? As presidents of quorums, let us meet in council; let us think over what men in our quorums are neglecting their duty. In 1899, in one of the Elders quorums in this city, three young men were called to preside. At their first meeting there were only six men present in the Elders quorum. "Well," they said, "this will not do; let us institute systematic visiting." And so they did. Those men, as presidents, carrying the responsibility, went out to visit the Elders of that quorum. They went into one house, and asked the man to take up Elder's work, but he said, "No, I will not go to Elders meeting." "May we have a meeting here to-night?" was asked. "Yes." They sang, prayed, spent an hour or so with the man and his wife. At the conclusion of it, the man promised that he would attend Elders' meeting. The wife, who was unconverted, and who knew little or nothing of the workings of the Church, who lacked a knowledge of it, because of inactivity, began to cry because her husband's going to meeting would take him away from home. "A mission will be next," she said. However, that young man promised to go to meeting on this condition; that he would not be asked to take part. "All right," said the brethren. But it was not long before he was willing to take part on the program. They assigned him a subject, and the brother

who told me of this incident, said it was painful to see what that poor man suffered the first time he stood up before his brethren. Those in the meeting deeply sympathized with the man who was making his first effort in public. At the conclusion of it the brother said, "You did well. "No," said the man, "I want another chance; I believe I can do better." He did do better, and he became a strong power in influencing other Elders of his crowd to come out to their meetings.

They went into another home and met a similar spirit of indifference. They asked permission to pray, and were told "No." They talked to the man a little while, and finally he said, "Well, you may kneel down and pray, if you want to." "Will you kneel with us?" "No." After a little kind persuasion, he knelt down. At the conclusion of the meeting in that home, this second Elder, following the brethren to the door, broke down and cried, confessed that he had been out away from the influence of the Church, had been in another environment, and said, "Keep with me, work with me, and help me to get back into Church environment." The president of that Elder's quorum is now sitting on this stand, a member of the presiding bishopric. He and his fellow-workers increased the attendance of the quorum from six to over one hundred during that year.

There is a practical example of *doing*. What was accomplished in this Elder's quorum in this city can be done throughout the entire Church. My brethren and sisters, the quorums and organizations are means put into our hands whereby we may bring our children back to Christ. "Suffer them to come." God help us in guiding them, and

may He keep us true; that we may increase our own testimonies in this work; that we may know of its eternal application to our needs; that we may know what happiness comes through living virtuous, pure lives. Let us take up our children and carry them with us, along this road of life. No other purpose of life is more worthy, more admirable. Let us teach them to work, and to realize that the *privilege to work* is a gift, that *power to work* is a blessing, that *love to work* is success. Amen.

The choir and congregation sang the hymn:

Our God, we raise to Thee
Thanks for Thy blessings free
We here enjoy;
In this far western land,
A true and chosen band,
Led hither by Thy hand,
We sing for joy.

Benediction was pronounced by Patriarch Joseph E. Taylor.

Conference adjourned until 10 a. m. Wednesday, October 6th.

THIRD DAY.

Wednesday, Oct. 6th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn:

Come, let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear.

His adorable will let us gladly fulfil,
And our talents improve,
By the patience of hope and the labor of love.

Prayer was offered by Elder Samuel E. Woolley.

The choir and congregation sang the hymn:

Guide us, O Thou great Jehovah,
Lead us to the promised land,
We are weak, but Thou art able—
Hold us with Thy powerful hand.
Holy Spirit,
Feed us till the Savior comes.

ELDER ANTHONY W. IVINS.

Fulfillment of the Lord's promises.—Saints should love and serve the Lord with all their heart.—The second great commandment.—Other commandments.—Proper observance of the Sabbath.—Evils should be uprooted.

"Behold, blessed, saith the Lord, are they who have come up unto this land with an eye single to my glory, according to my commandments."

The proceedings of this conference, this large congregation of

Latter-day Saints who are assembled here this morning, have brought very forcibly to my mind the word of the Lord as it is contained in this 59th section of the book of Doctrine and Covenants, from which I have read; and I feel like re-iterating those words:

"Behold, blessed, saith the Lord, are they who have come up unto this land with an eye single to my glory, according to my commandments;

"For they that live shall inherit the earth, and they that die shall rest from all their labors, and their works shall follow them, and they shall receive a crown in the mansions of my Father, which I have prepared for them."

These are promises of very great value to us, my brethren and sisters; and I want to ask you, this morning, if you and I are not living witnesses of the fulfillment of this word of the Lord, so far as it applies to us who live? We are here in the enjoyment of the blessings which have been showered upon us in this goodly land, and it is of great importance to us to know, as we do know, because of the revelations of the Lord to the Church, that those who are not here, those who have died, having kept inviolate the covenants that they entered into with the Lord, do rest from their labors, that their works do follow them, and that they have gone to those mansions prepared for the righteous by our Father who is in heaven.

"Yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel, for they shall receive for their reward the good things of the earth; and it shall bring forth in its strength;

"And they shall also be crowned with blessings from above, yea, and with commandments not a few; and with revelations in their time: they that are faithful and diligent before me."

My brethren and sisters, you Latter-day Saints who have gathered up here to the valleys of these mountains, from among the different nations of the earth—you people from Scandinavia, from England, from Ireland, from Wales, and from Scotland, you German saints, you people from the mountains of Switzerland—I want to ask you if the Lord has not made good these promises, if He has not blest you with the good things of the earth; if you have not received revelations in their time; if your faith has not been strengthened, your confidence waxed strong in the Lord, and if you do not now stand firmly convinced that every word spoken by the mouths of His servants, the prophets, will be verified and fulfilled?

It seems to me that I see so clearly the verification of this word of the Lord, that there can be no doubt but that He has gathered this people together. Nothing like it has ever been undertaken before in the history of the world. Nothing will ever be accomplished like it again; for this is a day of restoration, a day for the redemption of Israel, a day when the Lord's people are to be gathered together, a day when He will manifest His power among them, a day when He will consummate all things spoken by His servants, the prophets; and we see the verification of these things. Now,

there is something more attached to this: these promises do not come to us except that we fulfill the requirements of the law. These blessings to which I have referred, promised by the Lord, are given to us upon these conditions: "Wherefore I give unto them a commandment," (as the Lord always commands, and as there are always conditions incident to every blessings that emanates from Him) "I give unto them a commandment, thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve Him." This is the first great commandment. It applies to every one of us. The Lord expects us—because of His blessings, because of the great and marvelous work which He has set His hand to accomplish, and which He is accomplishing—to recognize Him, to love Him with all our hearts. And if we love the Lord, we will serve Him. It is not they who say "Lord, Lord," who shall enter into the kingdom of heaven; but they who do the will of the Father; they are they who shall enter into His rest. It is not sufficient that we acknowledge allegiance to the Lord, but that we give Him our hearts; and if we give Him our hearts, we keep His commandments; we show our love, we show our appreciation by yielding homage, obedience and service to Him whom we acknowledge as our Creator. We do this in the name of Jesus Christ His Son, the Redeemer of the world, our advocate with the Father, He who came in the meridian of time and took upon Him the sins of the world; whose blood was shed that we might be redeemed and thus brought back into the presence of

God. Because of the sacrifice which He made, He became the first fruits of the resurrection from the dead; and He made that sacrifice that we, likewise, might be heirs not only to eternal life in the presence of God, our Heavenly Father, but of physical resurrected life, through the redemption which He wrought out. Thus He is our advocate with the Father; through Him the blessings of the Father come to us; and if we please the Lord we not only love Him with all our hearts, we not only keep His commandments, we not only worship Him, but we recognize His Son as our advocate with the Father, and through Him we approach the throne of grace. Christ was asked what was the first great commandment. He said: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind." Then He said that there is another great commandment which is very nigh unto it, which approaches that, the most important of all commandments, which is that you shall love your neighbor as you love yourself. So the Lord has reiterated to us this other great commandment, "Thou shalt love thy neighbor as thyself." It is frequently suggested that this—in our condition, clothed upon with mortality, as we are—is not possible. I believe, my brethren and sisters, that the Lord has made no requirements of us, no requirement of any of His children, which is not possible of accomplishment; and so I fully believe that it is just as empty for a man to say that he loves God, and manifest in his life his utter lack of affection, his lack of love, his lack of consideration for his fellow-man, as it is to say that he loves God and then violate His command-

ments. If the love of God is in our hearts, if we have been born again, we love human kind; we love our neighbor; and if we love our neighbor, we seek to do to him as we would that he should do unto us. Upon this hangs the law and the prophets.

I believe that this doctrine may be better understood by the Latter-day Saints; I believe that greater consideration may be had for our fellow; I believe that we can show greater interest in his welfare, greater love for him, greater respect for him in his place and in his station. But, mark you, there is nothing in the word of the Lord which indicates that this love of our fellow, of our neighbor, shall extend to the extent that we justify him in wrong-doing, that we join with him in that which is evil. We stand squarely opposed to this, for it is not love that prompts one to indulge his fellow, his brother, his sister, his wife, his son or daughter in that which is wrong. Love may be as destructive, when it leads to indulgence, as it may be beneficial when its restraining influence is exercised over those with whom we are surrounded. So, while I would respect my neighbor in his rights, in his opinions, the Lord does not require me to in any way indorse, to in any way approve of the evil that may be in his life. On the contrary I am expected to use my influence, my example, my words for his reformation. For to love mankind, or to love God, or to love righteousness is to adhere to that which is right and refrain from doing that which is evil. I would that this love for our fellows might be established in the heart of every Latter-day Saint.

Now, there are some other things

here which the Lord requires of us: "Thou shalt not lie"—a very important admonition; for what can be more disreputable than a liar. To lie is not simply to speak that which is untrue; it is not to say "yes" when we mean "no," and "no" when we mean "yes." A man may conscientiously, be in error; he may adhere to that which is wrong; but if he does it with the thought that it is right, he is true before the Lord. Better such a man than he who for his own personal gain or interest, and against his own conscience, adheres to the right—a hypocrite before the Lord, and untruthful in his life before the people.

"Thou shalt not steal"—not take that which belongs to another. The Lord requires that we should live by the sweat of our brow; that with the labor of our own hands we should acquire the necessities of life. Men may steal by other means than by going in the dark hours of the night and appropriating that which belongs to their neighbors; they may steal by other means than holding one up upon the public highway. Whenever we take that which belongs to another, by unfair means, by misrepresentation of facts, we take that which does not belong to us; and the Lord is not pleased with us. He is not pleased with that which we acquire by any other means except those honest, honorable, truthful means that are provided, by which we have clear conscience before God and before the world. I wish this truth could be impressed upon the heart of every Latter-day Saint. We are living in an age when—you will all agree with me—to a certain extent, it is regarded as honorable to acquire means by methods which, crit-

ically examined, cannot be approved of; they are not honest. No man has a right to promote any enterprise, any industry that is not based upon principles which give reasonable hope and success. A man who goes out canvassing for things that he knows to be without value, taking away from the people their hard-earned means, places himself very nearly, I will say, upon a level with the man who goes in the darkness of the night and appropriates to his own use that which belongs to his neighbor.

"You shall not commit adultery." The Lord requires the Latter-day Saints—you people whom He has blest, in your coming up here to these valleys of the mountains—to be pure in your lives; that your morality may be above reproach; that you may keep yourselves unspotted from the sins of the world. This is one of the conditions which He imposes, in this revelation, and upon which He predicates the abundance of His blessings to the Latter-day Saints.

Now, my brethren and sisters, I come to that portion of this revelation, to which I desire, more particularly, to call your attention:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt come to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

"Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

"But remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord."

My brethren and sisters, if there

is one thing more than another that these presidents need to take back into the different stakes, over which they preside; that these Bishops need to teach in the wards over which they preside; that you Elders of Israel need to teach by precept and example in the communities of Latter-day Saints, it is a righteous observance of the Sabbath day—a day hallowed and made sacred and holy by the Lord, for His worship, not a day of pleasure, not a day for excursions into the canyons, not a day for automobile rides into the country, not a day for baseball games on the public square, not a day for horse-races in the park, not a day when the Lord is forgotten and the pleasures of the world sought; but a day when God requires His people to gather together and partake of the sacrament, acknowledging their allegiance to Him and His Son, and entering into covenants with Him that they will keep His commandments. It is not a day when representative men of the Church, who may be in New York, or in Chicago, or in Los Angeles, shall seek pleasure while the Latter-day Saints, who are there, are met together to partake of the sacrament and bear testimony to each other of the goodness of the Lord. They ought to be there in the congregations of the Latter-day Saints, at home or abroad, or wherever a branch of the Church exists; and if no branch at all exists, we may still pay our devotions to the Lord, remembering Him, acknowledging our allegiance to Him, upon this sacred day.

Now, my brethren and sisters, these are fundamental doctrines of the Church, every one of them, unchangeable. We cannot please the

Lord except we observe them. We must acknowledge the Lord; we must acknowledge His Son as the Savior of the world; we must love our neighbor; we must be truthful; we must be honest; we must be virtuous. We have been preaching these doctrines from the very inception of the Church; and, thank the Lord, we have made headway in this work; thank the Lord, the great majority of the people believe and practice these doctrines; but there is still room for reform. Now, we are taught these things by two methods: in the first place, the Gospel of Christ admonishes us to serve the Lord because we love Him—to do it without coercion, to do it voluntarily. This is His law to us. He loves every one of us, but He wishes us to exercise our own judgment, to follow after our own consciences in these things; He does not restrain us. We wish that every man and woman in the world were converted to well-doing, and voluntarily and without coercion yield allegiance to these eternal laws, but they will not do it. Knowing this, and realizing the importance of restraining men in the willful exercise of their passions, which are evil, civil laws are provided which do restrain us, which do govern these things. I stand here this morning and advocate the righteousness of these laws. I believe that it is the right of the people to frame such laws in civil government, as will restrain crime, restrain that which is evil; and if men and women will not, of their own volition, adhere to the word of the Lord, they must be restrained. So, if it were in my power, I would see today that these evils which menace us are struck down, in the proper spirit, by the hand of the law. Down

upon the table-lands of northern Mexico, where I have lived, scattered here and there among the luxurious grasses which grow, there is a noxious weed, a weed which, ordinarily, a horse will not touch. At first he shuns it, but after a while, having grazed near it, having rubbed his nose against it and become better acquainted with it, he tastes it. Later he acquires an appetite for it, and it saps his strength; it affects his intellect; it makes him crazy—we say in Spanish “loco;” he becomes a locoed horse. Well, we found out that by keeping our horses in the stable all the time, we could keep them away from that weed; they did not get it; but it is a very difficult and inconvenient thing to always keep horses in the stable. They want the open air; they want the green grass which grows upon the hills; and we had to deprive them of all this, just simply because here and there on the hill, grew this noxious weed. We found a remedy; we turned out with hoes. We traveled over the hills, and we dug up the weed by the roots; then we turned out our horses and they grazed, and no harm came to them.

I am strongly of the opinion, my brethren and sisters, that we may talk of home and home influence; we may throw protection around our children, which we know to be proper; but the moment they go out of the house, evil is staring them in the face. So long as, under the law, men and women are permitted to desecrate the Sabbath day; so long as places of amusement and pleasure are wide open before them; so long as saloons throw open their doors, and music and pleasure invite them to come in; so long as houses of ill fame

stand upon the corners of our streets,—just so long the evil will exist. Just as long as the horses continue to get out of the barn and on to the plains, they will eat the noxious weed that at first they refused and resented. After the appetite becomes acquired, the only way you can get rid of it is to go out and hoe up the weeds. Well, you will say, is that in accordance with the spirit of love, the spirit of tolerance which you advocate, that shall be exercised towards your brother? It is. I am willing to go just as far as God, our eternal Father is willing to go. No one can be more merciful than He; no one more tolerant; and yet He never compromises with that which is wrong. His laws are as inevitable as fate itself. John told us that the books were opened, and another book was opened which was the Book of Life; and the dead were judged out of the things written in the books, according to the deeds done in the body. Men cannot escape that judgment; all will be judged according to the deeds done in the body; and so I say that mercy and tolerance cannot and ought not to rob justice. President Taft, in his recent remarks from this pulpit, referred to the administration of the criminal law of our country. He did not criticise the law; he stands for the law, for its vindication; he upholds it; but he advocated that it be administered in charity, that it be administered with mercy—just as we advocate that all law should and ought to be administered. So, I do not want to be intolerant; I do not want to be unjust; I do not want to ask of my fellowman that which I am not willing and ready to concede to him; but I do believe this, my

brethren and sisters, that reforms will never be accomplished until you strike at the *root* of the evil, and make it impossible, under the law, for these things to exist.

God bless you; keep us in the way of virtue, rectitude and righteousness, I ask, through Jesus Christ. Amen.

PATRIARCH JOHN SMITH.

My brethren and sisters: I am pleased to be with you on this occasion. I always feel best when in the line and discharge of duty, but it is with peculiar feelings that I stand before you here today, because, as I have said so often, preaching is not my forte.

I bear testimony that I have listened attentively to all that has been said during the conference thus far, and I can indorse every word that has been uttered. I ask God our Father to let His blessings rest upon us, His people; that we may profit by what we have learned during this conference; that when we return to our homes we shall go in peace, remembering the instructions and striving diligently to carry out the same; that we may live according to the laws of our heavenly Father and keep His commandments, that we may be worthy of His blessings.

All Latter-day Saints have certain duties to perform; and, in so doing, if they will follow the promptings of that still small voice, they will never err in their judgments, but will be able to fulfill their missions in that way and manner that shall be pleasing to our heavenly Father.

I ask God that His blessings may rest upon us, that He may guide us

in the true path, qualify us for every duty, that when we have finished our course here we may be worthy of the blessings which He has promised us, is my prayer, in the name of Jesus. Amen.

Sister Erma Pendleton sang the soprano solo, "The Lord is my Light."

ELDER BRIGHAM H. ROBERTS.

These conference days are rather anxious times, I believe, for at least two classes of people: those who, in the ordinary course of things, may be expected to address the conference, and those who have to listen to them. I am sure I do not know which suffers most. A very long time ago we had a Bishopric in the ward where I lived, and the Bishop, as perhaps is fitting for a Bishop, was not particularly gifted in giving expression to his thought—he was not a "preaching Bishop;" and he had a counselor who had pretty much the same kind of a gift. However, there were occasions when both of them were under the necessity of speaking in the ward meeting; and one day, in conversation with the counselor upon this subject, he confidentially imparted to me the information that he really did not know which distressed him most—to try to say something himself or listen to the Bishop try to say it. I have been living, the past few days, in the fancied security that it was not likely that I would be called upon to speak during this conference; but since the brethren have desired it, I feel honored in being called upon to address you. I most earnestly pray that I may be given right inspirations, and may say only those

things that will be proper to say, and that ought to be said; for I have no desire in my heart other than to help in this great latter-day work to which, up to the present time, I have given my life and thought and my love—although I may not always be equal to the task of expressing my love for this work in a perfectly ordered life, yet I love it.

There have been many interesting things brought to our attention during this conference, and especially the references that have been made to the remarks of the President of the United States, who recently was Utah's most honored and welcome guest. I listened to his so-called "sermon" from this stand, with a very great deal of pleasure, and I thought that he presented to the community here in Utah—non-Mormon as well as Mormon—a most excellent thought and sound advice. For my own part, however, I feared that it was a sermon that would fall on stony ground, and I doubted a little in my heart as to whether it would achieve the good the executive of the nation hoped to achieve by it, because—as remarked by Elder Whitney in his discourse a day or two ago—each of the parties to the controversy, the President had in mind, would most likely think he meant the "other fellow." You know we are all anxious for reform—in the "other fellow!" and we overlook the great principle that in any common need for reform, if each would reform *one*, then all would be reformed. I was sitting near Elder Whitney, on the occasion referred to, and with him I thought the President meant me; and so far as he meant me, in his advice, the matter is perfectly easy, because I am

a man of peace. When it really does become necessary to say things that seem harsh, I always believe in saying them in the very pleasantest manner possible—not that it gives one the same degree of satisfaction that might come to one if he "let himself go" in the matter, but it pleases the other fellow so much to have the harsh things said pleasantly. But now, I do not believe that the President addressed himself to me as an individual, but he addressed himself to a condition that exists here, a controversy that is on, and to which there are two parties—"Mormon" and non-"Mormon." Now, I have been wondering whether those who represent the "Mormons" in that controversy are willing to sit down and seriously take into account the question whether or not there is any fault in us; whether in any respect we give color of justification for the controversy that is on; and if there is fault in our methods of conducting the controversy, or if there exists real faults on our part that give in any degree justification for the opposition we experience—in that event—are we ready to make such corrections as may be necessary on our part to reduce, somewhat, the bitterness of the strife? Of course, I do not expect the "other fellows" to do anything of that kind; but I am wondering if we ought not to do it, and trust that the example we might set in that direction shall at least sweep out of existence every vestige of excuse for the bitterness with which warfare is waged upon us.

I may not lay claim to the title of historian, because that is a very high title, a very honorable one; it ranks with artist, with poet, with philosopher; and I may not pre-

sume in my halting and narrow and imperfect labors in that kind, to think of myself as a historian. Yet, as you know, my labors have fallen into historical work to a limited extent, and that begets the habit of considering all the factors that enter into an event or series of events. Necessarily the critical sense is cultivated, and one forms the habit of balancing one fact against another, with a view of arriving at the exact truth. Following this line of work in connection with the history of the Church, truth would compel me to say, as to events in the past, that our people have not always been blameless in their attitude as a community as to the things we have done. God has given us a system of truth that constitutes the Gospel of Jesus Christ—to my mind this Gospel is invulnerable; it is perfect, and unassailable with truth and reason. To defend it is a joy, and always a success. But our history—which is but another name for our conduct—is not always defensible at all points. While the Church in Missouri and Illinois never did anything that warranted the cruelty practiced upon them by the people of those states; and in the course of which there were violations of constitutions and the infringement of law—while all that was and is absolutely unjustifiable—yet there was much of fanaticism, much of narrowness, and bigotry, and unwisdom on the part of individuals among the Latter-day Saints. It has become a truism that some men cannot endure prosperity. A hundred men fall away from the service of God when they are prosperous, as against one when they have to struggle with adversity. As the Lord says: "In the day of their

peace they esteem lightly my counsel; but in the day of their trouble, of necessity, they feel after me." (Doc. and Cov., Sec. 101). We overlook the fact, sometimes, that we need the Lord in the day of our prosperity. A sectarian hymn recognizes this truth, wherein it says:

"Come near me, O my Savior,
I need Thee in my joys,
No less than when the direst ills
My happiness destroys;
For when the sun shines o'er me
And pleasures throng my way,
Without Thy wise and guiding hand,
More easily I stray."

It is a dangerous thing, almost, for a people to feel that they are the especial favorites of heaven, and that God has marked them off from the rest of mankind by giving to them a special mission, and exalts them by making them the depository of His law, of His truth, and the executors of His will in the earth, in relation to the Gospel of Jesus Christ. For a people to sense this is to have them feel that they are all powerful, within the law of God, and that God will support them against all opposition. In the state of Missouri, for example, some of our brethren under the sense of being the chosen of God, gave way to fanatical expressions and boastfulness, as to what God was going to do as to giving them the land of Missouri for an inheritance. Their boastfulness angered the people by whom they were surrounded. If you analyze strictly all the causes that led to the disasters that befell our community in Missouri, you will find that over-zeal, fanaticism, unwisdom on their part, was among the factors; and if you are not disposed to take my statements in relation to it, you have only to review our own history and the reve-

lations of our Doctrine and Covenants and hear the word of the Lord in reproof of His people for these things; and because of them, He declares that He permitted their enemies to prevail against them; because by their not adhering strictly unto the law of God as He delivered it unto them, He was not bound to give them the victory over their enemies. It is well to be frank with ourselves, and make a little introspection; indulge in a little self analysis, and put ourselves right in respect to these things, not only as individuals but as a community, also.

Let me read to you from a revelation, a passage connected with a little history that it may be well to remind you of. In his early experiences the Prophet Joseph Smith made his mistakes and was several times reprov'd of the Lord because of them. When the Lord delivered to Joseph by the hand of Moroni the Nephite records, He gave him a strict injunction that they were not to be exhibited to any but those whom the Lord would designate, the translation of the record was to be a sacred transaction. However, when with the help of Martin Harris, Joseph had succeeded in translating enough of the plates to make about one hundred and sixteen pages of manuscript, Martin Harris began to be over-anxious to exhibit the manuscript to his friends. He was so convinced by this translation that the Prophet had the record, that he desired to show his friends, members of his family especially, the product of their labors. The matter was referred to the Lord, and the Lord said, No. But Martin Harris continued his importunity, and Joseph continued to inquire of the Lord,

until at last the plates were taken from Joseph as were also the associated sacred things. After this was done, then permission was given to Martin Harris to take the manuscript of the translated part under a very sacred covenant, to keep it secure, and naming those to whom he was to show the translation. Martin Harris broke his covenant with the Prophet and the result was that this precious document was lost to the Prophet and to the Church, and remains so lost up to this day. The Prophet lost possession of the sacred things as well as the record. The Urim and Thummim was gone, and the distress of that man, under these circumstances, it would be difficult to appreciate. He was bowed down in humiliation and the most poignant grief. Finally, however, the angel appeared to him and presented him, once more, with the Urim and Thummim; and the Prophet made immediate use of it to inquire of the Lord, and this was the opening of the revelation unto the Prophet, namely:

"The works and designs and the purposes of God cannot be frustrated, neither can they come to naught; for God doth not walk in crooked paths, neither doth He turn to the right hand nor to the left; neither doth He vary from that which He hath said; therefore His paths are straight, and His course is one eternal round. Remember, remember that it is not the work of God that is frustrated but the work of men."

Now, I pray you, hold that declaration in your thought. Let me emphasize it, if I can,—*"God does not walk in crooked paths;"* and when men represent Him as varying from truth, or as walking in crooked paths, they blaspheme His name. And what the Lord Him-

self declares He will not do, He does not inspire men to do; therefore, God and His Church are anchored to the truth. The angel took the Urim and Thummim again into his possession. In a few days the angel appeared, brought with him the records and the sacred associated things, and the Prophet was reinstated in the full favor and acceptance of the Lord; but He refers again, in the revelation, to this matter of adhering to the truth. After explaining to the young Prophet the plot that had been laid by his enemies to destroy the work, and the justification they urged for their attempts at destroying it, He said:

"Satan stirreth them up, that he may lead their souls to destruction.

"And thus he has laid a cunning plan, thinking to destroy the work of God, but I will require this at their hands, and it shall turn to their shame and condemnation in the day of judgment.

"Yea, he stirreth up their hearts to anger against this work.

"Yea, he saith unto them, deceive and lie in wait to catch, that ye may destroy: behold, this is no harm; and thus he flattereth them, and telleth them that it is no sin to lie, that they may catch a man in a lie, that they may destroy him.

"And thus he flattereth them, and leadeth them along until he draggeth their souls down to hell; and thus he causeth them to catch themselves in their own snare.

"And thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men.

"Verily, verily, I say unto you, wo be unto him that lieth to deceive, because he supposeth that another lieth to deceive, for such are not exempt from the justice of God."

That gives me to understand that though my enemy may lie, and deceive, and traduce and slander, that does not warrant me with using against him the same weapons.

Neither God, nor His servants, nor His Church are out on a fencing match with Lucifer, using as weapons untruth, and chicanery. God is not going to win His victory over evil by such means. He is going to win by truth gaining a victory over falsehood. So that if a man tells us that God is varying from His own law, that He has spoken a word to the ear to break it to the hope, or that He has announced a law for His Church and after that men may disregard it and practice falsehood—by acting contrary to that law, or to the position that God's Church has taken, then we may know that that man is certainly mistaken, because we have God's word for our warrant that He does not walk in crooked paths, nor justify lying to meet lying.

How jealous we ought to be of the honor of God's Church—God's Church! I wonder, sometimes, if we have the true vision of how magnificent that Church is. Paul, in the epistle to the Hebrews, tells us that the whole family of heaven and earth are named after Christ. The whole family of heaven and earth! The Church of the living God! At the head of it, the God-head! After that all the worthies who have received dispensations of the Gospel for this earth, coming through the grand patriarch of the race—Adam, our honored patriarchal head; and through him to Enoch, and to Moses, and to the prophets in Israel, to John the Baptist, and to the Christ, in the meridian of time, who came to make the great sacrifice, and give the manifestation of God's love for men, so that all men might know from thence forward, how great, indeed was the love of God. Then came the dispensation to the apos-

ties and to the Saints of the early Christian centuries; followed by the period of spiritual darkness; and yet God, not willing that the truth should be all obscured, permitted fragments of it to live even through the dark ages in some of the doctrines of men, even as the clouds, sometimes, after the sun has sunk behind the western horizon, still reflect somewhat the glory of a departing day. Then, at last, came the dispensation of the fulness of times, with God's great Witness and Prophet of that dispensation, Joseph Smith. The Church of Christ then exists both in earth and in heaven, and its history includes all these great dispensations and the ages yet to come. Loyalty to the Church means loyalty to the Godhead, to all the great prophets who have stood as God's representatives in the earth, through all ages; loyalty to the truth; loyalty to the history of the truth and its consistency. You know how jealously men guard the honor of a kingdom—how much more binding is it upon the members of this great spiritual empire of the Church of Christ to be jealous of the honor of that institution! Earthly kingdoms have had their patriots: Richelieu loved France; and Bulwer Lytton represents him as saying, as he viewed the work which his hands and brain had achieved in bringing France from anarchy to the first rank of the nations of Europe,—“France, I love thee! Not all earth shall pluck thee from my heart. My mistress, France! My wedded wife! who shall proclaim divorce for thee and me?” Frederick the Great loved Prussia; Bismark loved united Germany; Garibaldi loved Italy; Cromwell and the Pitts, and Burke, and Disraeli, and Glad-

stone loved England. In our own country, Washington loved the United States; so, too, did Jefferson, and Webster, and Lincoln. Worthy, indeed, was the patriotism of these men, but how petty, mean and small seems the things that challenged their love, in comparison with this empire of the Christ, the Church of God. Men, I say, hold dear the honor of an earthly kingdom, how much more ought we to hold the honor of the spiritual empire of Christ. The archpatriot of this spiritual empire is the Christ Himself; and as His empire is more glorious than earthly kingdoms, so too His patriotism exceeds the patriotism of men; for He not only died for His empire, He lived for it! and in addition to living for it and dying for it, He gathered up into His own soul all the sorrows of the members of the empire, and bore their sins Himself, that they might not suffer for sin, if only they would observe His law, and keep His commandments. (Doc. and Cov., Sec. xix).

Such is the Church of Christ to me. Love it? Why, what man, who even in a small degree catches a glimpse of the glory of this kingdom of Christ can fail to love it? Who, seeing its excellence, would not love it, and desire to see it honored among the children of men? Its honor and its word, when pledged, is the most sacred thing that can be plighted.

I fear I am trespassing upon the time, but there is just one other circumstance I would like to use as an illustration, exhibiting how sure the word of the Lord must stand, and how He regards an oath and covenant to which He or His people are pledged. It arises out of an experience of ancient Israel.

The Lord, as you remember, gave Palestine as an inheritance to ancient Israel, and a commandment was given to Joshua to go in and take possession of it. Of course, the taking possession of it meant a war of conquest. There was nothing else for it, and as the peoples that were to be displaced had filled to over-running the cup of their iniquity, there was nothing but the justice of God involved in moving them from their lands. So Joshua followed his war of conquest. It was a cruel warfare in some respects, as all wars are; and he won—so secular history tells us—the title of the “Scourge of God.” The Gibeonites were a people living just north of Jerusalem, and they desired to retain their possession in the land, and escape the severity of Joshua. They hit upon this strategy: They took a certain delegation, dressed them in old clothing, gave them worn out and fatigued animals; their tents and equipment were worn and travel-stained; their wine bottles were old, and the wine sour and unwholesome. This delegation came to the camps of Joshua, representing themselves as coming from a far country; from a people, however, who had heard of Joshua and his conquest; and who feared that he might be tempted even to take possession of their land, and hence they wanted to enter into a league of peace with Israel that they might not be disturbed. So Joshua, in one of his moments of mercy, I suppose, entered into covenant with them; when, lo, the disguises were thrown off, and here were representatives of a people right at the door of his encampment, and who, doubtless, would have been the next victims

of his war of conquest. But he had entered into covenant with them, and he remembered that from olden times in Israel the principle held good that though a man swear to his hurt, yet he should change not (Psalms 15:4); and so, the covenant being made, the Gibeonites lived in peace with Israel for a number of generations. In the days of Saul, however, we are informed by the Bible that the covenant was violated, and Saul broke loose upon this people and shed their blood, and went far towards destroying them. In the days of David, a famine occurred, and it persisted. The efforts of the priests, the efforts of the king to stay the famine, seemed to be all in vain. The famine continued year after year for three years; until finally the word of the Lord came to David, saying, “It is for Saul and for his bloody house, because he slew the Gibeonites.” So David, knowing the sacredness of a pledged word, sent for these Gibeonites, and said, “What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the Lord?” They in reply, said: “We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. * * * The man that consumed us, and that devised against us that we should be destroyed from remaining in any of the coasts of Israel, let seven men of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul.” Did David halt and say: You obtained your covenant by deceit and fraud, and by misrepresentation, and we are not bound by it? No, he did not, but he found among the family of Saul the required sacrifice, the

seven and they were brought forth and delivered into the hands of this wronged people, and they led them outside, upon a hill, and hung them before the Lord, says the historian; and then, mark this language, "And after that God was entreated for the land," that is, the famine stayed. (II Samuel xxi). I am not responsible for this story; it is in the record that you accept as the word of God; and it shows us how sternly God holds to the pledged word. But one will say, "was not this stern old law set aside—this law demanding an eye for an eye, and tooth for tooth; this law that said thou shalt not foreswear thyself, but thou shalt preform unto the Lord all thine oaths. Was not all this set aside by the Christ, saying, 'swear not at all?' And does not this indicate that God, though having given a commandment, may change it or modify it?" Bless your heart, the Lord, so far as I am concerned, can and will do as He pleases, and I for one, if I know that will, shall do what I can to carry it out; but, mark you, these examples I cite to you are taken at a time when one law was being displaced by another, when the law of Moses had completed its purpose and was put aside for the law of the gospel. I do not think you can find a place in holy writ where the Savior holds that while the law of Moses was yet in force, you could violate it with impunity. He may displace the law of Moses by the law of the gospel, as He did, but you cannot find Him counseling violation of the law of Moses while that law is in force. The Jehovah of the Jews, who gave the law unto Moses, is the Christ of the New Testament, and you could not imagine such an inconsistency as His giving a law and

then permitting violations of it; for God, we have seen, does not walk in crooked paths.

Now, my brethren and sisters, perhaps these things are not proper for me to discourse upon; but I cannot help thinking about them; and if called upon to speak, I must needs speak that which seems to me the most important thing to be considered. If I have overstepped any bounds of propriety, in referring to these matters, most humbly I beg the pardon of the brethren; for I assure you there is no desire in my heart to assume any function that does not properly belong to my ministry. I speak only because always before my vision is the Church of God, as I have tried to present it in thought to you, an institution that I am sure will prevail; and I am sure that God will inspire His servants to do that which is essential to the salvation of the people and to the honor of the Church of Christ. I have the fullest confidence that whatever may be erratic or sporadically wrong among us will be corrected; and the presiding brethren will find me, heart and hand, with them in maintaining the honor and the glory of this great empire of the Christ.

May the Lord bless you, is my prayer. Amen.

The choir and congregation sang the hymn:

O, say, what is truth? 'Tis the fairest
gem
That the riches of worlds can produce;
And priceless the value of truth will
be when
The proud monarch's costliest diadem
Is counted but dross and refuse.

Benediction was pronounced by Bishop David A. Smith. Conference adjourned until 2 p. m.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.

President Joseph F. Smith called the meeting to order.

The choir and congregation sang the hymn:

How firm a foundation, ye Saints of
the Lord,
Is laid for your faith in His excellent
word!
What more can He say than to you
He hath said,
You who unto Jesus for refuge have
fled?

Prayer was offered by Elder Charles F. Middleton.

The choir and congregation sang the hymn:

Come, come, ye Saints, no toil nor
labor fear,
Put with joy wend your way;
Though hard to you this journey may
appear,
Grace shall be as your day.

ELDER J. GOLDEN KIMBALL.

I am reminded of one of the revelations found in the Doctrine and Covenants, in which the Lord, speaking to Oliver Cowdery, says:

"Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought, save it was to ask me;

"But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right."

My father often said to this people, many years ago, "every tub will have to stand upon its own bottom." He also said many times just before his death—I think it was about

the last thing he did say—"Oh! the test, the test, the test! Who will be able to stand?" He made that remark to mother, and she asked him what the test was. He said, "I don't know; but no one will be able to stand unless he knows that Jesus is the Christ."

At the age of fifty-six, and after a number of years of labor in the ministry, and among this people, I am able to testify in and of myself, under the influence of the Spirit of the Lord, that I believe all that God has revealed; and I believe every principle that the Lord has revealed through His servants.

Now, I want to confess to the people that I have been thinking along certain lines, not with any knowledge or assurance that I would be called upon to speak at this conference, as I have performed very little labor among the people during the last year or more, owing to the condition of my health. When thinking about the matter, I was wondering what the chief topic of this conference would be, and I came to the conclusion that if I were called upon, I would speak upon the temporal salvation of this people. I appreciate salvation; I realize that eternal life is the greatest gift of God; but the temporal salvation of this people is also of vital importance. Some of us—I plead guilty—have sold our inheritances for a "mess of pottage;" and in doing so we are without excuse, for we were warned by the servants of the Lord to hold secure our inheritances, as we were only stewards over the same.

I will now read something I have copied. On August 5th, 1842, the Prophet Joseph Smith prophesied that the Saints would continue to suffer much affliction and would be

driven to the Rocky Mountains; many would apostatize; others would be put to death by their persecutors or lose their lives in consequence of exposure or disease; but, he said, "Some of you will live to go and assist in making settlements and building cities and will see the Saints become a mighty people in the midst of the Rocky Mountains." They had not been here very long before the gold fever broke out in California, and some of our people were tainted very badly with the spirit of money getting. Now listen to what President Brigham Young said—it was his admonition to the Saints who desired to go to California: "The true use of gold is for paving streets, covering houses and making culinary dishes. When the Saints shall have preached the Gospel, raised grain and built cities enough, the Lord will open up the way for a supply of gold to the satisfaction of the people." I am very glad that the Prophet Brigham Young, emphasized the true use of gold and silver. I have heard it preached hundreds of times—the effects of speculation among this people; that it would tend to break them up and lead them from raising grain, building cities, and making preparation for the tens of thousands of people who will desire to come to these mountains for safety.

We have our own people scattered all over the world, and which of you has land to divide among them? Are we properly supplied with grain? I call the attention of the people to a pamphlet written by Brother John Beck on a "Co-operative college" for Utah. There was a time in the history of Brother John Beck, when he had

plenty of gold and silver. At that time his words would have resounded through all Israel, but he is now a poor man, and we don't read his pamphlet. I say to the Latter-day Saints, that we are not doing our duty in regard to temporal affairs. We are not looking after the streams of water; we are not securing titles to land. On the contrary, our sons are being educated, and probably half of them are hunting for white-shirt jobs, and they don't want to secure the land. Yet there has never been a time in the history of this Church, or in the settling of this country, when there were such opportunities. I recently talked with one of our prominent brethren, a business man, a man for whom I have the greatest regard. He was interested in representing our products at Seattle, and on his return to Utah, he felt inspired to go down to the Virgin River, and secure some of that water for the people.

What did it cost to settle that country—the Saint George country? It cost the lives of hundreds of people. The last time I was in St. George there were ninety widows in that one settlement. Well, this good man went to the State Engineer; he looked over the maps carefully, and ascertained the facts in the case. He returned to the Engineer's Office in the evening to file upon the water, but a stranger had been there between morning and evening, and secured over five hundred inches of the Virgin River water. So it is all over Utah; we are sleeping in our trail, and we are in a sort of Rip Van Winkle condition as to our rights,—some of us.

My brethren, and sisters, I am a practical man, and I wish you to know that I have been a pioneer; I

know what it costs to make a home. I fought my battles years ago, in as hard a country as has ever been settled by our people. I know it requires ten years of hard labor, and economy, to succeed as a pioneer. I desire it to go down in history to my posterity, that, while I have made a number of failures, I did not fail as a pioneer. When I left that country, I could have bought out a dozen men who had been raised and remained in Salt Lake City; I mean young men who worked behind the counter. But I lost it all through speculation. That is what I want to talk to you about. Speculation—there is nothing more dangerous to the people and to the Church of Latter-day Saints, unless it be immorality and wickedness. I point you back to history, to Nauvoo. What did the spirit of speculation do, according to the history. It nearly destroyed the people there.

Take Heber C. Kimball's family, as an illustration. My father died in 1868. When his administrators divided up the estate there was not a single silver dollar given to any of his children, to my knowledge, but there was some property. Our father selected land on the side hill, among the rocks—he wanted to get away from the center of the city. He owned what is known as the Capitol Hill. He left his children that real estate. There was one lot that was given to my mother's family, and I owned one third of it. I received twenty-five thousand dollars for my portion, and I have been sorry twenty-five thousand times that I ever sold it. (Laughter). I am thankful we had sense enough to keep sufficient ground to bury our posterity on. We have paid taxes on it ever since I was fifteen

years old, and I still hold it. What about the other property? There is now hardly a Kimball to be found on the Capitol Hill—unless it be those that are dead. Some of the Kimballs sold their lots at \$50 each; today the same lots are worth \$4,000.00. If Heber C. Kimball's family had kept their inheritance they would all be wealthy now. And what about the families of other pioneers who came here and fought this great battle? Many of their children are in very nearly the same predicament. I predict to the Latter-day Saints, as a watchman upon the towers, if you follow that foolish example you will "hew stone and draw water:" you can write that down. God bless you. Amen.

ELDER RULON S. WELLS.

I trust that the Spirit of the Lord will direct me while I stand before you. I have rejoiced in the meetings of this conference and the spirit of the instructions which have been given unto us. While our brethren have been talking to us many reflections have come to my mind, regarding the great plan of life and salvation. I was particularly interested in the reference that was made to the "new religion" of Doctor Eliot, the ex-president of Harvard University; and I thought, how vain men are, who will presume to formulate a religion for the salvation of our Father's children. It lies only with God to devise a plan whereby His children can be saved. The great trouble in the world is that we have too many man-made religions, and they do not possess the power of God unto salvation. Only *that* plan that was revealed from heaven, that was

given and established before the foundations of this earth were laid, possesses this power. Eternal life is the goal for which we are striving, and men may not attain to it except in the way which has been pointed out by the Savior of the world. In order for men to find out the true way, it is necessary that they shall be obedient unto the will of God, that they turn away from wickedness and sin, that the Spirit of the Lord may possess their souls and bring them to a knowledge of the truth and to a knowledge of God, for it is this knowledge of God that we understand to be eternal life, as was pointed out by Brother McKay: "This is eternal life, to know Thee the only true God and Jesus Christ whom Thou hast sent." But no man can obtain that knowledge of God through the wisdom of men. Men are unable to devise the plan by which the children of men may attain to that knowledge. We read in the holy scriptures that when our first parents were placed in the Garden of Eden, the Lord had planted a garden in the east end thereof, and in the midst of the garden there stood a tree, which was the tree of knowledge of good and evil. The Lord told our father Adam that of the fruit of this tree he should not eat, for in the day that he ate thereof he should surely die. I wish to call attention to this particular instance which occurred in the beginning of the history of man upon this earth. After having partaken of this fruit, Adam and Eve were cast out of the Garden of Eden and Cherubim, with flaming swords, were placed at the entrance to guard the way to the tree of life, which also stood in the midst of this garden, lest they might also

partake of the fruit of that tree and live forever in their transgression. It is obvious, therefore, that in the great plan of the Almighty, men were not to obtain eternal life while in transgression; and a plan must be formed that would cleanse and purify men before they should be permitted to partake of that fruit which gave them eternal life. If it had been possible, or if it had been permitted that our first parents, in their transgression, could have also partaken of the fruit of this tree of life, we would not have attained to the eternal life that the Lord desires His children to obtain, because it would have been an eternal life of sin, and transgression from the ways of the Lord, and the next world would have been no better than this one. The Lord desired that all those who should partake of the fruit of that tree and live forever, should first become purged and purified and cleansed from all sin and from all unrighteousness; therefore, He revealed from heaven a plan whereby men and women could obtain eternal life and come to the knowledge of God. Then, to know God is eternal life, and men cannot attain it only through faith and repentance from sin. Likewise, they must receive a remission of sin through baptism of the water, and Spirit, before they can know Him, for we can only know God and the things of God by the Spirit of God. Men may endeavor by their sophistry and philosophy to find Him out, but they will fail. They may undertake, by logic and reason to uncover His hiding place, but they will not succeed only as they pass through the cleansing process of the Gospel of Jesus Christ. Cherubim with flaming swords still guard the way to the

tree of life and knowledge of God, whom to know is life eternal. It is a wonderful plan. I wish to call attention to this fact, that the fear of the Lord is the beginning of wisdom, and in reference to obtaining wisdom or knowledge, it must begin with the fear of God in our hearts. The Lord has given commandments and, with these commandments, this condition of fear is held up before the children of men. Sometimes there is a disposition to belittle this feeling of fear of God. Of course, it is not to be compared with the love of God, which is the greatest thing in the world; but the beginning is the fear of God. The beginning of knowledge, the beginning of wisdom has its origin in the fear of God, because human nature is such that this apprehension must continually be held up before mankind. It is so in the family government; it is so in our civil government. What would we be if it were not for the fact that laws are passed and penalties attached to the transgression of the laws? Would we be as honest, as virtuous, as true, as we are today if there were no civil laws prescribing penalties? I do not believe we would be. I believe that it is necessary, in our civil government, that there should be laws passed that whosoever sheddeth the blood of man, by man shall his blood be shed; and that whosoever shall steal must pay the penalty. The sentiment of fear must be held up before us. I believe that it is necessary for every one of us to have these things before us, that we may know the consequence of transgression is that we will be punished. I rejoice that there is a code of laws in force by which society is protected, by which our children and we ourselves are protected

from going the wrong way. We, too, are a covenant people, and this essential condition of fear is inscribed in the law of God; it is always held up before us. We are under holy and sacred covenants, penalties are attached to the transgression of the law of God; and, my brethren and sisters, in this fear of God I can find the beginning of wisdom and of knowledge. Men who wish to come to a knowledge of God may begin by having the fear in their hearts that they will not violate or transgress His laws, for they are wholesome and good, and we need them to keep us straight. As I advance in years, I find that I approve of every influence that has a tendency to keep me in the right path. I delight in those restrictions that are placed upon society and upon me, that prevent us from going wrong. It will hurt no good man to have good and wholesome laws; furthermore, it will lead us to the love of God, because if we are walking in this path, eschewing evil, turning away from it, each time that we govern ourselves in this way we will find we are coming nearer to obeying the will of God, and the great law of love will have an opportunity of controlling us.

I desire to read a few words from the eleventh chapter of the first book of Nephi. Those of you who are familiar with the Book of Mormon will remember the great dream that Lehi had, and how the Lord revealed to him, in that dream, wonderful things, and among other things that he saw was a tree, the fruit of which was very desirable. Afterwards Nephi received a vision, and an angel of the Lord asked him a question, as to what he desired, and he said he desired to see

the things which his father had seen in his dream:

"And the angel said unto me (Nephi) Behold the Lamb of God, yea, even the Son of the Eternal Father! Knowest thou the meaning of the tree which thy father saw?

"And I answered him saying, Yea, it is the love of God, which sheddeth itself abroad in the hearts of the children of men; wherefore, it is the most desirable above all things.

"And he spake unto me saying, Yea, and the most joyous to the soul.

"And after he had said these words, he said unto me, Look! and I looked, and I beheld the Son of God going forth among the children of men; and I saw many fall down at his feet and worship him.

"And it came to pass that I beheld that the rod of iron which my father had seen, was the word of God, which led to the fountain of living waters, or to the tree of life; which waters are a representation of the love of God; and I also beheld that the tree of life was a representation of the love of God."

The word of God was the iron rod which also led to the tree of life. That is the way to get to that tree and to partake of its fruit; and it represents the love of God. Blessed are those who shall attain to the love of God, but let them not despise the necessity of fearing God, and keeping His commandments.

In this the dispensation of the fulness of times, as it was predicted, an angel came flying through the midst of heaven, having the everlasting Gospel to preach unto them that dwell upon the face of the earth, to every nation, kindred, tongue and people; and this was his cry: "Fear God and give glory to Him, for the hour of His judgment is come; and worship Him that made the heavens and the earth, and the seas, and the fountains of water." Brethren and sisters, let the fear of God take hold

of us, that we may obey His commandments, lest we have to pay the penalty; let us so live that we may avoid the punishment that comes to the evil-doer. If we will do so, clinging to the word of God, remembering the penalties that come from transgressing and going against it, we will eventually arrive at the tree and partake of that love of God that will fill our hearts with joy that is beyond all description. God bless us all. Amen.

ELDER CHARLES H. HART.

It is pleasing, and I think, indeed, fitting that this house of worship should be decorated with the Stars and Stripes, the colors and emblem of our country; for I know of no religion, except ours, that has as one of its religious beliefs or doctrines, the fact that the Constitution of the United States was divinely inspired. In Section 150 of the Doctrine and Covenants we have this language:

"Therefore, it is not right that any man should be in bondage, one to another, and for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."

The history of constitution making shows that there is good reason for a doctrine such as this. When we view the progress that had been made in constitution making up to the time of the adoption of the Constitution of the United States, and the great success of that instrument, we can readily believe that it was more than man's wisdom that established the balances, the divisions of government, and the harmony

and consistency existing in that great document. If we may presume ourselves incompetent to pass an impartial judgment upon the value of that document, on account of being, ourselves, citizens and lovers of our own country, let us take the testimony of one of those distinguished statesmen mentioned this morning, a patriot and lover of the English government, the English Premier, William Gladstone, who said of our Constitution, "So far as I am able to observe, it is the greatest instrument ever stricken off at a given time, by the brain and purpose of man." I think one of the elements of distinction, in connection with that instrument, is the fact that it was a written constitution. England had made great progress in establishing the rights of freemen, during all the centuries of her history, that were so rich in the development of those principles guaranteeing the rights and liberties that Anglo-Saxons so dearly prize. But England did not have a written constitution, so-called; she had her various documents which were repositories of these great principles that the English forefathers had contended for. She had her Magna Charta, that was wrested from King John, by the Barons, upon the plains of Runnymede. She had her petition of Rights, her Bill of Rights, her Act of Settlement, the Habeas Corpus Act, and all of these great palladiums of English liberty; but none of them could compare with this remarkable document that was produced by these wise men, whom God raised up for the very purpose of making that constitution.

The influence of the document has been contagious. It spread to Europe. Governments in Europe,

in Asia, in Africa, and in the islands of the sea have patterned after it; and we may well be proud. It seems to me, of the position of our Church with reference to this great instrument, that is suitable to the needs of eighty or ninety millions of people as readily as it was suitable to some three millions; a document that is capable of being extended and expanded, and of growing in the right directions; a document which secures unto us liberty and security that we, perhaps, do not realize or stop to think of,—surrounding us and protecting us, as the very air that we breathe.

A missionary in Turkey, some years ago, when times were as troublesome and as dangerous to life, almost, then as they were recently, told me of his experience, showing the value to him of being an American citizen. His life was in danger. Before that time he had made the friendship of the United States consul, and when the lines began to be drawn about him, so that it seemed his life was in great hazard and jeopardy, he got a communication through to that United States consul, at a distant port. He responded immediately by sending several American war vessels into the harbor where our missionary brother was located, and the Turkish government had served upon them, very vigorously, a notice which warned them that they would be held responsible for every hair on the head of that missionary that might be harmed.

Now, while receiving protection such as makes it a great privilege to be a citizen of the United States, we owe a corresponding duty to our country; we owe the duty of perpetuation, of obedience to the first great command that was given our

first parents. The question of race suicide is agitating the minds of thinking people today. According to statistics given by Professor Ross of the Wisconsin University, in the *American Journal of Sociology*, the birthrate of all European nations declined, during the period that the statistics covered, the last quarter of the 19th century. The decline was from 2.2% to 6.8% births to the thousand population, making England's reduction of the birthrate from 35.4 to 28.6 at about the close of the 19th century. There were evidences of the birthrate declining in all those nations, even in the vigorous young colonies of Great Britain, during that period and since. From statistics given by one of the brethren, sometime ago, the birthrate of the Mormon people, for the year 1908, I think, was 40.2 births, per annum, for the thousand population. We owe it to our government, in addition to the perpetuation of the race, to develop worthy citizens, men who have embodied in their lives those principles that have been taught during this conference, by the various speakers. We who went to the Fair, yesterday, admired the products of the soil. We paused for a moment, as we passed that group of squash weighing 1,370 pounds. We admired the mammoth horses, fat cattle, beautiful birds, and the products of the shop and field; but I am sure we would take greater pride in the growth and development of our sons and daughters, and in their virtue and integrity, rather than in these products of the field and of the farm. Emerson has said that the chief test of civilization is not in the census, nor the size of the cities, nor the crops—no, but far greater than these, the character of

the men and women we are producing. If the doctrines and teachings of this conference shall be adhered to by the people, an improvement will be made for the future, in this most important direction of the proper care, growth, and development of our children.

This doctrine of temporal salvation is really a spiritual doctrine, when you come to think of it. In the Doctrine and Covenants we are informed that at no time has the Lord given any temporal law, but they are all spiritual. These so-called temporal things are spiritual in a sense; and that is in harmony with the doctrine of a modern philosopher who expresses it in the form of a question: "If we continue to progress, must there not come a time when we shall cease to differentiate and call some things secular, and some things sacred?" All these things that tend to the growth, development and betterment of the people are sacred and spiritual.

The soul of an individual is certainly very precious in the sight of our Father. The words of the Savior, according to Luke, referring to the value of a human soul, are as follows: "What is a man advantaged, if he gain the whole world and lose himself, or is cast away?" For many years, and perhaps still, with some people, the doctrine existed that man was made by our Father in Heaven for the purpose of giving him praise; but in the Pearl of Great Price we have the true doctrine in reference to that matter, as revealed from the Lord, "Behold, this is my work and my glory: to bring to pass the immortality and eternal life of man." Not the matter of singing praise unto Him, as the chief glory of God, as declared by some formal statements

of creed; but the glory of God is in bringing to pass the immortality and eternal life of us, His creatures.

May the Lord help us, my brethren and sisters, to accept and put into practice the important doctrines and truths we have heard during this conference, that shall help to make us better citizens of this great country of ours, and better members of the Church of Jesus Christ of Latter-day Saints, I ask it, in the name of Jesus. Amen.

Sister Judith Anderson Bird sang the contralto solo, "Lord hear us, we pray Thee."

BISHOP CHARLES W. NIBLEY.

The variety of instruction that we have had at this conference, and the kind of instruction, is certainly to be commended. I do not see how any right-minded person, of whatever creed or persuasion, or of no creed, could object or find fault with the teachings that have been given to the Latter-day Saints during the sessions of our conference. We have been taught to be good citizens, good fathers, good mothers, good children; to love our neighbors; to pay our debts; to keep out of debt; to love the Lord our God with all our heart, and many more items of instruction to which I have not time to call your attention. We have also heard of the work of the Betterment Committee, in looking after our children, and this was emphasized by President Smith in the beginning of the conference. The work of the Bureau of Information, on this block, extending courtesy to strangers, has also been called to our attention. All of these things have

been talked about, and many more, and everyone of them are good.

Nor have we been wanting in manifestation of the spirit of patriotism and love of country. The remarks of Elder Hart, the previous speaker, alluded to this matter. I thought as he was speaking, if we only knew and could sense always what this priceless boon of liberty has cost the children of men, we would appreciate it perhaps more than we do; and if we only knew and could sense, always, that beyond the liberty of our country and its God-inspired Constitution, which we have for the government of the country, we have beyond that, and higher than that, a perfect law of liberty in the Gospel of Jesus Christ. All other forms are naturally imperfect, being largely the product of man; but in the Gospel of Jesus Christ, Saint Paul tells us, we have a perfect law of liberty. Indeed, we have it recorded here in the book of Doctrine and Covenants, which may be called the constitution of this Church, that no man should exercise his Priesthood, or the rights of the Priesthood in any degree of unrighteousness. The dominion, the control that is given through this organization must be on righteous principles.

Mormonism holds a singular and unique position in the world, claiming as it does to be The Church of Jesus Christ of Latter-day Saints. It is a creed founded in righteousness, established, in this perfect law of liberty, and it challenges the world to produce anything like the organization which the Lord has revealed, and through which He makes manifest His righteousness and His purposes in the earth. Without this Priesthood, we are told, the power of godliness is not

made manifest to men in the flesh.

We mistake greatly if we think that in the struggle for this liberty, in the fighting which began three hundred years ago, and continued during two hundred years—we mistake greatly if we think that that contention and struggle was for the purpose of establishing any particular creed, or branch of the Church. The contention of the Protestants, who protested against the misrule of the Catholic Church, was not that they should establish any particular kind of a church, it was a contention and fight against tyranny; it was a fight for liberty—liberty that they might establish a church, if they chose to do so, or do without one if they chose; but it was for liberty and against oppression. I say all honor to Protestantism. No man shall go before me in honoring that spirit of patriotism which was manifested all through the struggle in the Netherlands, in the low countries, in fighting that terrible oppressor the Duke of Alva, sent by the Spanish government and the Pope—not in the interests of liberty but to crush out the spirit of liberty. But the little thing that the Lord had planted, this desire for liberty, grew in the hearts of the children of men, and it became the great thing in England, as well as in Holland, in Queen Elizabeth's time, with Sir Francis Drake scouring the seas and capturing the Spanish galleons, with their treasure loads of gold from Peru and Mexico. All that was not that any particular brand of church might be established; that is to say, that they wanted this church or the other church; the fight was—let me tell you again—that liberty should be established, so that men could wor-

ship as they pleased, how they pleased, or not worship at all, if they so pleased. The time had not yet come for the Church of Jesus Christ to be established; and all honor, I say, to the Protestant countries and Protestant peoples who caused liberty to become established.

So, a little later, in our own country, the same fight, the same contention, the same struggle is on—not to establish one church or the other, but for liberty. In Washington's time, the liberty, which this flag [pointing to the national emblem], now represents was fully accomplished, when there was enacted in our Constitution a full fruition of this fighting and struggling,—in these words: "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof, nor abridging the freedom of speech or of the press, nor the right of the people to peaceably assemble and petition the government for redress of grievances." That being enacted into law and becoming the law of the country, then the liberty that all these people had been fighting for was granted to our country, and became an accomplished fact. Now, when that was accomplished, God Almighty, in His own way, sends forth what? A more perfect law of liberty and righteousness, more perfect than the Constitution of the country itself, in the bringing forth of His Church in these last days, in raising up the Prophet Joseph Smith as He did and instructing him how to prepare this wonderful organization, with the Priesthood of the Son of God as its governing power.

Our contention is that the Priesthood was taken from the earth in

an early age of the Christian era. As soon as the Primitive Church dwindled into darkness and unbelief and the Church itself adopted rules and measures, regulations and ordinances which were subversive and destructive of the spirit of liberty, then the Priesthood was withdrawn from the earth; so that the question as to when this Priesthood was taken from the earth is answered in the Book of Doctrine and Covenants itself in these words:

"The rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man."

If that is true with respect to one man, it is true with respect to one million of men or any number of men. That shows when the Priesthood was lost. That is why it needed restoring again.

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile."

So I say that of all people, in all this world, the Latter-day Saints stand for liberty and righteousness, and ought to stand, and must so stand, under this doctrine and constitution of our Church. If we

maintain the Church of Christ in the earth, and it will be maintained, it will be upon principles of righteousness. No man will be put to death by this Church because he does not believe its doctrines—even if it were possible under the law that they could be compelled in any way. You can't maintain the rights and authority of the Priesthood in that way. You can believe what you please, of course, this liberty exists. Anyone can establish a Church. Doctor Eliot? Yes, just as much right, under the law, as any man—just exactly—and nobody will say him nay. He hasn't any authority from God Almighty to bestow the Priesthood—that is a very different proposition; he does not claim it; neither do the other churches, except one, claim it. But Mormonism claims it; this church claims it.

This is not a church established by some man, by man's wisdom—any old kind of a church, so to speak; it is *The Church of Jesus Christ of Latter-day Saints*. Herein is the truth, and the light, and the way—a perfect law of liberty and of righteousness. All the counsel of this whole conference has been to that end, and makes for the establishment of that aim; makes for righteousness; makes for liberty, right-living and the well-being of the children of men upon the earth. You shall not oppress any one, nor attempt to oppress any one. Men may believe, as our Catholic brethren profess to believe, that the bread that is blest becomes into the living flesh of Christ. Of course we do not believe that; we believe it is ridiculous, and know, in fact, that it is not true. But they have a right to believe it, if they want to; and I glory in the fact

that, through the fighting of the three hundred years that have passed, from the 16th to the 19th centuries, I glory in the fact that I cannot be put to death because I refuse to believe it; that is where our liberty comes in.

This is God's Church; this is *The Church*,—the only Church that He acknowledges in the earth, as having His Priesthood—the only one in all the world. We challenge the attention of the world on that proposition. It is guided by Him. I know as I live, that this is the Church of God, that Jesus is the Christ, that Joseph Smith is His prophet, sent of God to establish the Church whose law is a perfect law of liberty to all mankind. God bless you. Amen.

ELDER HEBER J. GRANT.

Appeal to increase membership of M. I. Associations, and subscribe for *The Era*.

I have asked permission to say a few words in the interest of the Mutual Improvement Associations. As is known, the organization of classes in the Priesthood has taken away from the Young Men's Mutual Improvement Association regular religious study, that is, regular scriptural study, and many people have expressed the idea that there is now little or no use for the Young Men's Mutual Improvement Associations. We feel the exact opposite. The General Superintendency, and all the members of the General Board, feel that there is as much necessity for improvement of our young men in other lines as in ecclesiastical study.

We have, at the present time, 1,097 members of the Mutual Im-

provement Association on missions. Fully one-half of all the missionaries are members of our association. There are 685 wards in the Church, and 629 Young Men's Mutual Improvement associations; so there are fifty-six wards that lack these associations. I appeal to the Bishops of these wards to see that at the next report there shall be none lacking this organization. We have over 3,500 officers, and 32,225 members. There are 12,752 male members between the ages of 14 and 45, in our Church, who are not enrolled. We appeal to the presidents of stakes, the High Councilors and the Bishops to assist in decreasing this number; we did decrease it last year by 2,429. We have 1,400 teachers, and there are more than 1,200 classes. Twenty-five thousands Manuals are printed and sold each year. Many thousands of dollars are spent every year in educating the young people of the Latter-day Saints, in our Church schools, but all of the education that is given in the Young Men's and Young Ladies' Mutual Improvement Associations is given free of cost. There are over 32,000 members in the Young Men's associations, and there are more members in the Young Ladies' Mutual Improvement Associations; so there are over 60,000 young men and ladies in these two associations. We appeal to each and every one of you to take an interest in these associations; and now that the Improvement Era is the organ of the Priesthood, we appeal to those holding the Priesthood to support it. We have, from the beginning of the magazine, supplied it free to all of the missionaries. Over two thousand copies are going out now to the missionaries, free of cost. That

is one of the reasons that we maintain the price at two dollars. We also appeal to the people to sustain the Young Ladies' Journal. These two magazines are doing an immense amount of good in the community; and every father and mother interested in the welfare of their children should do all that they possibly can to increase the membership of our Mutual Improvement Associations.

AUTHORITIES SUSTAINED.

Elder Heber J. Grant presented the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as First Counselor in the First Presidency.

Anthon H. Lund, as Second Counselor in the First Presidency.

Francis M. Lyman, as President of the Twelve Apostles.

As Members of the Council of Twelve Apostles: Francis M. Lyman, John Henry Smith, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney, David O. McKay, and Anthony W. Ivins.

John Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency and the Twelve Apostles and the Presiding Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventies: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMur-

rin, Charles H. Hart, and Levi Edgar Young.

Charles W. Nibley, as presiding bishop, with Orrin P. Miller and David A. Smith as his First and Second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church historian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts, and Joseph F. Smith, Jr., assistant Historians.

As Members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, John R. Winder, Charles W. Penrose, Horace H. Cummings, and Orson F. Whitney.

Arthur Winter, Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools: Horace H. Cummings, Chairman; George H. Brimhall, James H. Linford, and Willard Young.

Auditing Committee: Rudger Clawson, Reed Smoot, William W. Riter, August W. Carlson, Henry H. Rolapp.

Tabernacle Choir: President John R. Winder, President; Evan Stephens, Conductor; Horace S. Ensign, Assistant Conductor; John J. McClellan, Organist; Edward P. Kimball and Tracy Y. Cannon, Assistant Organists; George C. Smith, Secretary and Treasurer; Noel S. Pratt, Librarian; and all the Members.

General Board of Relief Society: Bathsheba W. Smith, President;

Ida Smoot Dusehberry, Second Counselor; Emmeline B. Wells, Secretary; Clarisse S. Williams, Treasurer. Members of the Board: Jane S. Richards, Sarah J. Cannon, Romania B. Penrose, Susan Grant, Emma S. Woodruff, Julina L. Smith, Emily S. Richards, Julia P. M. Farnsworth, Phebe Y. Beatie, Carrie S. Thomas, Alice M. Horne, Annie W. Cannon, Priscilla P. Jennings, Elizabeth S. Wilcox, Harriet B. Harker, Minnie H. James, Rebecca N. Nibley, Amy B. Lyman, Anna K. Hardy, Lizzie Thomas Edward, Musical Director; Edna H. Coray, Organist.

Relief Society School of Nurses: Emma A. Empey, superintendent; Dr. Margaret C. Roberts, Instructor of Nurse Work; Phebe Y. Beatie, Secretary and Treasurer.

Deseret Sunday School Union Board: Joseph F. Smith, Superintendent; David O. McKay, First Asst. Superintendent; Stephen L. Richards, Second Asst. Superintendent; George D. Pyper, Secretary; John F. Bennett, Treasurer; Members of the Board: Joseph F. Smith, David O. McKay, Stephen L. Richards, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, Hugh J. Cannon, Andrew Kimball, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson, Anthon H. Lund, John R. Winder, James E. Talmage, George M. Cannon, Horace H. Cummings, Josiah Burrows, William A. Morton, Horace S. Ensign, Henry H. Rolapp, Harold G. Reynolds, John Henry Smith, Charles B. Felt, Geo. H. Wallace, Lindsay R. McGhie and Sylvester D. Bradford.

General Board Young Men's Mutual Improvement Association: Jos-

eph F. Smith, Superintendent; Heber J. Grant, Assistant Superintendent; Brigham H. Roberts, Assistant Superintendent; Aids: Francis M. Lyman, John Henry Smith, J. Golden Kimball, Junius F. Wells, Rodney C. Badger, George H. Brimhall, Edward H. Anderson, Douglas M. Todd, Thomas Hull, Nephi L. Morris, Willard Done, Leroy C. Snow, Frank Y. Taylor, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Reed Smoot, Bryant S. Hinckley, Moses W. Taylor, B. F. Grant, Hyrum M. Smith, Joseph F. Smith, Jr., O. C. Beebe, Lewis T. Cannon, Benjamin Goddard, George Albert Smith, Thomas A. Clawson, Lyman R. Martineau, Charles H. Hart, John A. Widtsoe, James H. Anderson, Anthony W. Ivins, Oscar W. Kirkham.

General Board Young Ladies' Mutual Improvement Association—Martha H. Tingey, president; Ruth M. Fox, First Counselor; Mae T. Nystrom, Second Counselor; Ann M. Cannon, Secretary; Alice K. Smith, Treasurer; Maria Y. Dougall, Honorary Member. Aids: Adella W. Eardley, Sarah Eddington, Agnes Campbell, Susa Y. Gates, May B. Talmage, Joan Campbell, Emma Goddard, Rose W. Bennett, Elizabeth C. McCune, Julia M. Brixen, Augusta W. Grant, Mary A. Freeze, Estelle N. Caldwell, Nellie C. Taylor, Emily C. Adams, Mary E. Connelly, Elen Wallace, Lucy W. Smith, Jane B. Anderson, Edith R. Lovesy, Letitia T. Teasdale. Alice C. Tuddenham, Music Director; Mattie R. Evans, Organist; Lizzie T. Sardoni, Assistant Organist.

General Board of Primary Association: Louie B. Felt, President; May Anderson, First Counselor; Clara W. Beebe, Second Counselor;

Olive D. Christensen, Secretary; Vera I. Felt, Recording Secretary; Vilate Peart, Librarian; Isabelle S. Ross, Physical Director; Lillie T. Freeze and Josephine R. West, Honorary Members. Aids: Aurelia S. Rogers, Lula L. G. Richards, Camilla C. Cobb, Edna L. Smith, Eliza S. Bennion, Edna Harker Thomas, Alice Howarth, Emma Romney, Rebecca N. Nibley, Zina Y. Card, and Maria B. Winder.

General Board of Religion Classes: Anthon H. Lund, superintendent; Rudger Clawson, First Assistant Superintendent; Hyrum M. Smith, Second Assistant Superintendent. Members of the Board: Anthon H. Lund, Rudger Clawson, Hyrum M. Smith, Henry Peterson, Horace H. Cummings, Joseph W. Summerhays, Rulon S. Wells, Joseph W. McMurrin, John Henry Evans, William A. Morton, Joseph J. Cannon, George Albert Smith, Charles W. Penrose, Orson F. Whitney, James E. King, George F. Richards, George H. Brimhall, John Henry Smith, Heber J. Grant, Anthony W. Ivins, Joseph F. Smith, Jr., P. J. Jensen, and J. D. Cummings, Secretary.

Trustees of the Brigham Young University: Joseph F. Smith, President; Jesse Knight, Vice-President; Wilson H. Dusenberry, Susa Young Gates, John Henry Smith, Reed Smoot, Lafayette Holbrook, Stephen L. Chipman, Jonathan S. Page, Jr., Richard W. Young, Willard Young, and Joseph R. Murdock.

Board of the Genealogical Society of Utah: Anthon H. Lund, President; Joseph F. Smith, Jr., Secretary and Treasurer; Charles W. Penrose, Joseph Christenson, Anthony W. Ivins, D. M. McAllister and Heber J. Grant.

Duncan M. McAllister, as Clerk of the Conference.

Each and all of those named were duly sustained in the positions designated, by unanimous vote of the Conference.

PRESIDENT JOSEPH F. SMITH.

CLOSING REMARKS.

An appeal for God's blessings upon His Church and people.—Admonition to exercise wisdom in public speaking.

I desire to express my thanks and gratitude to all the Latter-day Saints who have attended this conference, for the excellent and peaceful spirit that has pervaded our meetings and has given, I believe, to all who have been present a great deal of satisfaction and enjoyment.

I have felt that, before closing the meeting, I would like to read a few words of the prayer that was indicted by the Prophet Joseph Smith at the time of the dedication of the Kirtland temple, as I think the prayer and principles set forth apply to us at this time as members of the Church of Jesus Christ of Latter-day Saints. The prayer reads, in part, as follows:

"Remember all thy Church, O Lord, with all their families, and all their immediate connections, with all their sick and afflicted ones, with all the poor and meek of the earth, that the kingdom which thou hast set up without hands, may become a great mountain, and fill the whole earth.

"That thy church may come forth out of the wilderness of darkness, and shine forth fair as the moon, clear as the sun, and terrible as an army with banners.

"And be adorned as a bride for that day when thou shalt unvail the heavens, and cause the mountains to flow down at thy presence, and the valleys to be exalted, the rough places made smooth; that thy glory may fill the earth.

"That when the trump shall sound for the dead we shall be caught up in the cloud to meet thee, that we may ever be with the Lord.

"That our garments may be pure, that we may be clothed upon with robes of righteousness, with palms in our hands, and crowns of glory upon our heads, and reap eternal joy for all our sufferings.

"O Lord God Almighty, hear us in these our petitions, and answer us from heaven, thy holy habitation, where thou sittest enthroned, with glory, honor, power, majesty, might, dominion, truth, justice, judgment, mercy, and an infinity of fullness, from everlasting to everlasting.

"And also this church, to put upon it thy name; and help us by the power of thy Spirit, that we may mingle our voices with those bright, shining seraphs around thy throne, with acclamations of praise, singing, Hosanna to God and the Lamb.

"And let these thine anointed ones be clothed with salvation, and thy saints shout aloud for joy. Amen."

We have had a variety of teaching here during our conference. I want to say to the Latter-day Saints and to the Elders that have addressed us, that, personally, I have rejoiced exceedingly in every word that has been spoken, wherein the proclamation of the Gospel of Jesus Christ has been made. I believe that the Elders of Israel, and the officers of the Church, should devote themselves to the proclamation of the Gospel of life everlasting, and that they should not dwell or seek to dwell upon trivial and nonsensical things, or upon personal conduct or extraneous affairs. I think they should be dignified and sincere in their spirit and utterances. I think they should be moved by the spirit of truth and of the inspiration of the Gospel, and consider that it is their mission to bear record of Jesus Christ, of Joseph Smith, and of the divinity of the great latter-day work, the founda-

tions of which Joseph Smith was instrumental in the hand of God in establishing in the latter day. I believe if our brethren will devote their thought, their minds and efforts in this direction, that they will please the Lord, they will satisfy the saints, and they will fulfill the object of their mission better than they can possibly do by criticising themselves or others, or dwelling on the faults and failings of men. There never, perhaps, was a time in the Church when there were not foolish ones amongst us. Some have been foolish through overzeal; some have been still more foolish through lack of zeal, altogether,—some have been foolish in saying things they ought never to have said, and others have been guilty before the Lord in not saying that which they should have said. I presume that this condition will remain and continue amongst us so long as men are imperfect and do not see clearly, as the Lord sees, and are not susceptible to the inspiration and promptings of the Holy Spirit, to which they are entitled for their guidance every day of their lives, if they will but live for it. I think it is not wise or prudent for me to proclaim the short-comings of the Church if it has any, or the defects, faults, or failings of its members. I do not think it is my right or prerogative to point out the supposed defects of the Prophet Joseph Smith, or Brigham Young, or any other of the leaders of the Church. Let the Lord God Almighty judge them and speak for or against them as it may seem Him good—but not I; it is not for me, my brethren, to do this. Our enemies may have taken advantage of us, in times gone by, because of unwise things that may have been said. Some of us,

may now, give to the world the same opportunity to speak evil against us, because of that which we say which should not be spoken at all.

I felt that it was my duty to say this much at the conclusion of this conference. When the Lord wants to reveal something new to us, He knows the channel through which to reveal it; He knows that He can do it, and He will do it in His own way and time, and through the proper channels of the Priesthood. Don't forget that!

When this meeting concludes, our conference will be adjourned for six months, to meet, without further consideration, at this place.

It was announced that John J. McClellan, and assistants, will continue to give recitals at 12 m. daily, on the great Tabernacle organ, to which the public will be admitted free, as heretofore.

The choir and congregation sang the hymn:

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel
To lighten our minds with its rays;
We thank Thee for every blessing
Bestowed by Thy bounteous hand;
We feel it a pleasure to serve Thee,
And love to obey Thy command.

Benediction was pronounced by President John R. Winder.

Conference was adjourned for six months.

Prof. Evan Stephens conducted the singing of the choir and congregation at all the conference meetings in the Tabernacle, and Prof. John J. McClellan played the accompaniments, interludes, etc., on the great organ.

The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom, Frederick E. Barker, and Fred G. Barker.

DUNCAN M. MCALLISTER,
Clerk of Conference.



HISTORY *of the* CHURCH

Volume Five Now Ready

¶ Have you secured Volumes I, II, III and IV? Procure them as they are issued.

¶ The history of the Prophet Joseph, written by himself, with introduction and notes by B. H. Roberts. Low prices have been fixed by the First Presidency, that the work may secure the widest possible circulation. Every Association, Sunday School, Quorum and private library should have it.

POSTPAID

Cloth, Embossed, per volume . \$1.50
Half Morocco, Gilt Top, per volume 2.50
Half Calf, Gilt Top, per volume . 2.50
Full Morocco, Gilt, per volume . 4.00



DESERET NEWS BOOK STORE

No. 6 Main Street, Salt Lake City

DESERET NEWS *BOOK* STORE

THE LEADING BOOK CONCERN

WE CAN SUPPLY YOU WITH

Books For all departments of Sunday School work.

Books For the Young Men's Mutual Improvement Associations, including the new reading course.

Books For the Young Ladies' Mutual Improvement Associations, Traveling Libraries and New Reading Course.

Books Of reference to study in connection with the Seventy's Manual or new course of study for 1909-10.

Books For Primary Associations, Stories to tell children, Short Stories, Dialogues, Recitations, Speakers, Music Books.

Books For the Religion Classes, including the new Manual now ready.

Books For every day in the year, especially for winter reading. Immense lines, new and attractive.